

# An Naidheachd Againne

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

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Tha ùghdar Alison Lang a' fuireach ann an Dùn Èideann. Is e ionnsachadh a rinn i air a' Ghàidhlig. Às dèidh dhi a bhith ag obair aig Pàrlamaid na h-Alba agus airson MG ALBA, com-pàirtiche leis a' BhBC anns an t-seanail telebhisean BBC ALBA, bha i na ball-bùird air buidheann charthannais airson luchd-ionnsachaidh, Clì Gàidhlig. Airson barrachd fiosrachaidh mu na leabhraichean agus sgrìobhaidhean eile leatha, thoir sùil air <http://www.alisonlang.co.uk>. Is ise an neach-deasachaidh Gàidhlig airson Sandstone Press a-nis, agus sin an cuspair air a bheil i a' sgrìobhadh an seo.

A very fluent Gaelic learner, writer Alison Lang lives in Edinburgh. She has previously worked for the Scottish Parliament and for MG ALBA, which partners with the BBC in the television channel BBC ALBA, as well as being a board member of the non-profit organization for learners, Clì Gàidhlig. For more about her books and other writing (along with excerpts), see <http://www.alisonlang.co.uk>. She is now the Gaelic editor for Sandstone Press, and that's the subject about which she writes here.

## Deagh Sgeulachdan ann an Gàidhlig Shìmplidh

le Alison Lang

'S e dùbhlán a th' ann, agus chan ann do luchd-ionnsachaidh a-mhàin, a bhith a' leughadh sa Ghàidhlig. Fiù 's airson dhaoine a tha cho fileanta 's a ghabhas, is eòlach air briathrachas agus gnàthsan-cainnt, tha leughadh sa Ghàidhlig às an àbhaist. Gar cuairteachadh leis a' Bheurla agus cleachdte rithe bho bha sinn glè òg, tha sinn uile comasach air leabhraichean Beurla a leughadh gun trioblaid. 'S e sgeul eile a th' ann leis a' Ghàidhlig.

## Good Stories in Simple Gaelic

by Alison Lang

Reading in Gaelic can be a challenge, and not just for learners of the language. Even for people who are completely fluent with a good grasp of vocabulary and idiom, reading Gaelic is out of the ordinary. Surrounded by English and used to reading English since early childhood, we're all capable of reading English books without difficulty. It's a different story in Gaelic.



Book launch for "An Creanaiche"  
Alison Lang, Ruairidh MacIlleathain, Ailean Caimbeul

Keara Donnachie

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

Bho chionn còig bliadhna deug, mus do chuir Comhairle nan Leabhraichean agus am foillsichear Clàr sreath Ùr-sgeul air dòigh, cha robh nobhailean cumanta. B' e an dùbhlán aig toiseach na linn seo a bhith a' lorg ficsean sam bith ri leughadh. Ach bhon uair sin tha foillseachadh Gàidhlig air atharrachadh gu mòr — “changes of seismic proportions”, a rèir Moray Watson san leabhar aige *An Introduction to Gaelic Fiction* — agus leis a h-uile tiotal ùr tha sinn a' fàs nas cleachdte ris an nobhail mar phàirt den chultar againn.

Ach ma tha thu a' cur dùbhlán romhad a bhith a' leughadh leabhar mòr mar *An Oidhche mus do Sheòl Sinn* le Aonghas Pàdraig Caimbeul tha fios nach bi e furasta, agus uaireannan bidh daoine ag iarraidh rudeigin nas fhasa, leabhar nas giorra le cainnt simplidh. Agus is ann don fheadhainn seo, do dhaoine òga agus luchd-ionnsachaidh gu h-àraid, a tha na leabhraichean Lasag — sreath de nobhailean goirid, no “nobhaileagan”, mar a th' aig Ruairidh MacIlleathainn orra — a tha ag amas air leughadairean a tha ag iarraidh deagh sgeulachdan, Gàidhlig shimplidh agus stiùir an siud 's an seo a thaobh briathran annasach.

Tha Sandstone Press a-nis air seachd nobhaileagan Lasag fhoillseachadh, agus tha trì eile sa bheairt a nochdas ann an 2016. Tha am pròiseact seo a' leantainn air sreath eile de leabhraichean simplidh, Meanmnach, a dh'fhoillsich Sandstone eadar 2007 agus 2011. Anns na Lasagan, mar a bha le Meanmnach, tha gearr-chunntas goirid sa Bheurla aig ceann gach caibideil agus meanbh-fhaclair aig bonn na duilleig airson facail agus abairtean a mhineachadh. Rud a tha ùr, ge-tà, is e sin gu bheil a h-uile Lasag ri fhaighinn ann an clò agus mar e-leabhar, air Kindle, Nook, Kobo agus a leithid.

Tha fios aig cuid de na h-ùghdairean ciamar a bha e nuair a bha iad fhèin ag ionnsachadh na Gàidhlig, dè bha doirbh agus dè nach robh a' dèanamh ciall. Is ann às na Stàitean Aonaichte a tha Tim Armstrong, a tha a-nis na òraidiche aig Sabhal Mòr Ostaig, agus tha esan air an t-eòlas pearsanta aige air ceòl, air Ameireaga agus air na dùbhlán ro luchd-ionnsachaidh na Gàidhlig a thoirt còmhla ann am *Feur Buidhe an t-Samhraidh*, anns a bheil turas còmhlan roc anns na Stàitean a' dol uabhasach ceàrr airson an luchd-ciùil òga a tha air chall agus a' ruith bhon phoileas fo amharas mèirle.

Fifteen years ago, before the Gaelic Books Council and Clàr Publications started the Ùr-sgeul imprint, Gaelic novels were few and far between. The challenge at the beginning of this century was to find any fiction to read in the first place. But since then Gaelic publication has seen great changes — “changes of seismic proportions”, according to Moray Watson in his book, *An Introduction to Gaelic Fiction* — and with every new title we become more accustomed to the novel as part of our culture.

But if you set yourself the challenge of reading a big book like *An Oidhche mus do Sheòl Sinn* by Angus Peter Campbell, it can be pretty tough going, and sometimes people want something easier, a shorter read with simple language. And it's for these people, especially younger readers and Gaelic learners, that the Lasag imprint was conceived — a series of short novels, or “nobhaileagan”, to use Roddy Maclean's word for “novella” — aimed at readers who want a good story in simple Gaelic and a little bit of help with unusual terminology.

Sandstone Press has now published seven Lasag novellas, and there are three more in the pipeline for publication in 2016. This project follows on from a previous series of simple Gaelic books, Meanmnach, that Sandstone published between 2007 and 2011. In the Lasags, as with Meanmnach, there's a short summary in English at the head of each chapter and a glossary at the foot of the page to explain words and phrases. What's new, though, is that all the Lasags are available not only in print but also as e-books, in Kindle, Nook, Kobo and other formats.



Keara Donnachie

Some of the authors know what it was like when they were learning Gaelic, what was difficult and what didn't make sense. Tim Armstrong, who is from the United States and now lectures at Sabhal Mòr Ostaig, has brought to bear his own knowledge of the music scene, of America and of the challenges facing Gaelic learners in his book *Feur Buidhe an t-Samhraidh* (Yellow Summer Grass), in which a rock band tour in the US goes badly wrong and two young musicians find themselves lost and on the run from the police on suspicion of robbery.

Tha Ruairidh MacIlleathain, air a bheil a h-uile neach-ionnsachaidh eòlach bhon Litir do Luchd-ionnsachaidh aige, cuideachd air an nobhail aige *An Creanaiche* a shuidheachadh sna Stàitean Aonaichte, ann an Dallas mun àm a chaidh an Ceann-suidhe Ceannadach a mhurt, agus car ùr ann an sgeulachd a tha mar-thà cho toinnte is iomadh-fhillte 's a dh'iarraidh tu.

Is e ionnsachadh a rinn Ruairidh agus Tim air a' Ghàidhlig, ach tha ùghdairean Lasag eile air a bhith ga bruidhinn fad am beatha. Tha guth aotram, spòrsail aig Catriona Lexy Chaimbeul san stòiridh aice mu dol-a-mach nan *Nigheanan Mòra* nuair a tha eagal orra gun tèid an càirdeas dlùth aca a bhriseadh. Agus tha cleasan èibhinn aig caractaran Maureen NicLeòid ann am *Banais na Bliadhna*, a tha a' feuchainn ri prèasantan luachmhor a ghleidheadh nuair a phòsas iad, ged nach eil iad idir ann an gaol.

Guthan cho eadar-dhealaichte, ach uile leis an aon amas, a bhith a' cruthachadh leabhraichean a bhios a' còrdadh ri leughadairean. Is e an dùbhlain a tha romhainn aig Sandstone a bhith a' cumail a' dol leis an t-sreath, a' lorg sgrìobhadairean ùra, ag èisteachd ri beachdan an leughadairean agus a' foillseachadh leabhraichean a tha inntinneach, tlachdmhor agus furasta a leughadh, agus is ann le misneachd a tha sinn a' cur an dùbhlain sin romhainn.

Tha Alison Lang na neach-deasachaidh Gàidhlig airson Sandstone Press. <http://sandstonepress.com>

Roddy Maclean, well known for his Letter to Gaelic Learners, has also set his novel *An Creanaiche* (The Sufferer) in the United States, in Dallas around the time of the Kennedy assassination, adding a new twist to a tale that you probably thought couldn't get any twistier or more complicated.

Roddy and Tim learned Gaelic in adulthood, but there are other Lasag authors who have spoken it all their lives. Catriona Lexy Campbell has unique voice and a gift for comedy in her story about the high jinks of the *Nigheanan Mòra* (Big Girls) who fear that their close friendship is going to get broken up. And Maureen MacLeod's characters get up to all kinds of amusing tricks in *Banais na Bliadhna* (The Wedding of the Year), getting married just for the lucrative wedding presents, even though they're not in love.

All the voices are so different, but they're all aiming to do the same thing, to create books that the readers will enjoy. The challenge for us at Sandstone is to keep going with the series, find new writers, listen to readers' feedback and produce a range of books that are easy to read and which fascinate and entertain, and we're facing that challenge with confidence.

Alison Lang is Sandstone Press's Gaelic editor. <http://sandstonepress.com>

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## Litir bho'n Cheann-Suidhe

le Micheal MacAoidh

a Chàirdean,

A bheil gu leòr agaibh dhe'n gheamhradh a-nis? Chan eil mòran àiteachan ann am Ameireaga a Tuath anns nach robh sìde fhuar, stoirmean, sneachda, neo gaoth làidir thairis air na trì mìosan a chaidh seachad. Nach math gu bheil na goireasan mar fhuirneis, stòbhaichean, agus "teòhdhàir meadhanach" againn – a cheart cho goireasach 'sa gheamhradh 's a tha uidheam-fhuarachaidh 's t-samhradh. Agus, leis gu bheil teas anns an taigh,



## Letter from the President

by Mike Mackay

Dear friends,

Have you had enough of winter now? There aren't many places in North America that haven't had cold weather, snow, or strong winds over the last three months. Isn't it good that we have resources like a furnace, stoves, and "central heating" - just as nice as air conditioning is in the summer. And, with heat in the house, we can spend our free time

faodaidh sinn na h-uairean saor' againn a chur seachad gu comhfhurstal. Tha fhios gum bi mòran dhuibh a' cur seachad na h-ùine sin a' cleachdadh agus a' sgrùdadh Gàidhlig, leibh fhèin agus ann am buidhnean sgrùdaidh.

Mar sin, chan e an fhuachd a tha na cnap-starra dhuibh – ach dè eile? Tha an cànan air a bheil sinn cho measail, aig amannan, cho doirbh a thuigsinn agus a chur nar cuimhne, nach eil? Tha cuimhn' agam glè mhath nuair a thòisich mis' a h-ionnsachadh, agus mi a' tòiseachadh leis an leabhar "Teach Yourself Gaelic". As dèidh dhomh iomadach uair a chur seachad ga sgrùdadh, ga leughadh, agus ag èisteachd ris na tèipichean a thàinig an cois an leabhair, thàinig mi dhan cho-dhùnadh gun robh tiotal an leabhair caran seachranach! Cha robh e cho soilleir gum b'urrainn dhomh a' Ghàidhlig ionnsachadh dhomh fhìn, co-dhiù leis an aon leabhar sin!

A chionn 's gu bheil mi fhìn a' teagasg daoine eile, tha fhios a'm gu bheil iomadach rud mu'n chànan gur cur troimh-chèile; no gu bheil goireasan a dhìth oirbh – goireasan a tha a cheart cho riatanach do dh'ionnsachadh a' chànan 's a tha goireas an teas riatanach aig an àm seo dhe'n bhliadhna. Ach tha seo a' togail ceist nam inntinn. A bheil goireasan a dhìth, a dh'fhaodadh an Comunn againn a thoirt seachad dhuibh? Dè am bu toil leibh faicinn air an làrach-lìn againn, no anns *An Naidheachd A gainne*? Tha ACGA ag amas air ionnsachadh na Gàidhlig a bhrosnachadh air an taobh seo dhe'n chuan, agus mar sin, feumaidh sinn fòcas a chur air gach dòigh a chuidicheas sin.

Tha bòrd-stiùiridh a' Chomuinn air a bhith a' deasbad rudan mar seo – dè na h-atharrachaidhean a bu chòir dhuinn dèanamh airson a bhith nas èifeachdaich, nas comasaich, agus nas tàbhachdaich 'san àm ri teachd? Tha sinn a' sireadh beachdan bhuaibh, agus faodaidh sibh sin a chur air Facebook, no thugam, no gu duine sam bith a th'air a' bhòrd-stiùiridh. Tha fhios gun do chuir sinn tomhas-beachd a-mach bliadhnaichean air ais – agus bidh rudeigin mar sin ann cuideachd. Agus, leis na molaidhean sin, bu mhath leinn cluinntinn gu bheil beagan ùine agaibh airson a thoirt dhan Chomunn, mar chuideachadh airson an leasachadh a thoirt gu buill. Tha sinn an dòchas cluinntinn bhuaibh!

Le meas,

*Michael MacAoidh*  
Ceann-suidhe, ACGA

comfortably. It's true that many of you spend the time practicing and studying Gaelic, alone and in study groups.

So, it's not the cold that is an impediment, but what else? The language that we all love so well is, at times, so difficult to understand and get into our brains, isn't it? I remember very well when I started learning, beginning with the book "Teach Yourself Gaelic". After spending many hours studying, reading, and listening to the tapes that came with the book, I came to the conclusion that the title of the book was somewhat misleading! It wasn't clear at all that I could teach myself Gaelic, anyway not with that book!

Since I teach other people, I know that there are many things about the language that are confusing; or that there are many resources that are lacking - resources that are just as necessary to learn the language as heat is at this time of the year. But that raises a question - are there any resources you lack that ACGA could provide? What would you like to see on the web page, or in *An Naidheachd A gainne*? ACGA tries to encourage the learning of Gaelic on this side of the ocean, and so we must focus on anything that helps.

The Board has been debating things like this - what changes should we make to be more effective, more efficient, and more beneficial in the future? We are looking for your opinions, and you can provide them on Facebook or to me, or to anyone on the Board. We did have a survey sent out a few years ago - and we'll be sending something like that out again. And, with those recommendations, we'd like to hear from you that you have some time to give ACGA, to help these improvements happen. We hope to hear from you!

Respectfully,

*Michael Mackay*  
President, ACGA



Alexander McCall Smith is on the favorite author list of many of us here. His 75 novels (*The No. 1 Ladies' Detective Agency*, *44 Scotland Street*, and *The Sunday Philosophy Club*, for example) are just a portion of his successful, multi-faceted career. Here he writes about our subject, and in a way that will touch your heart.

## Languages

by Alexander McCall Smith

I love the richness of language, as most of us do. But local words die, and are replaced by bland expressions that may be understood internationally yet are devoid of any real texture. Words are debased through excessive use – look what has happened to the word awesome.

In Scotland we have three main languages: English, Scots and Gaelic. Gaelic survives as a living language (with native speakers), but has been very much shouldered out of the way by English. Fortunately it is still being taught and supported by the Scottish Government and various cultural bodies.

I have read that Australian slang – so colourful – is contracting. What a pity. I have several dictionaries of that particular slang, and the expressions it employs are vivid, robust and often very funny.

Here is a poem I have written this evening about hearing Gaelic being spoken on the street in the small harbour town of Tobermory, on the island of Mull. I am often there – when we are in Argyll we go by boat from our house to do the shopping in Tobermory. I was going back to the boat one day and I heard two women talking to one another in Gaelic, a language that is most beautiful to hear. I lingered, and the memory came back to me today. It prompted this poem:

### **On hearing Gaelic being spoken on the street in Tobermory**

The ear is unprepared: the angle of vowels can change as suddenly,  
As the sky's furniture changes here, in the lee of the Atlantic;

English can be heavy, and exact; can limit our freedom,  
To speak with wistfulness about things that are vague and liquid,

Things that can only be understood in the light of a very long history,  
And of a sense of belonging, being of a place rather than from it.

Each year we lose so many languages – linguistic obituarists  
Record their death, write of the last known speaker;

How lonely to be the last one to know the words, to know  
What sounds once filled the silences that are now all that remain,

Like the long hiss at the end of a long-playing record,  
When the needle remains in the groove, and the music fades away.

The words, like fallen leaves, are swept away; the young man  
Cannot tell his girl her eyes are the colour of a certain sort of sea;

She cannot tell him that his skin is smooth like the surface  
Of the rock they once could name, that love

Has filled her heart with the fluttering of birds  
Whose flight can no longer be believed, nor told.

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# Oisean a' Ghràmair

by Wayne Harbert



## Scary Things About Gaelic (STAG): Gaelic Give and Take

Gaelic verbs are mostly regular. The really irregular ones number scarcely a dozen, but it seems to take most learners a while to get a handle on them. Not only are they sometimes wildly variable in form, but, since they are among the most common verbs in the language, they tend to accumulate a wide range of meanings and idiomatic uses. Among them, perhaps none is scarier than the verb *thoir*. First of all, its various tense forms are so different from each other that they scarcely look as if they could belong to the same verb.

Command	Verbal Noun	Type of Clause	Past	Future	Conditional
Thoir (-ibh)	toirt	INDEPENDENT	thug	bheir	bheirinn/-eadh
		DEPENDENT	tug	toir	cha toirinn

Additionally, *thoir* has such a range of meanings that it sometimes appears to be its own antonym. It can mean both 'give (to)' and 'take (from)', as well as 'bring (with)' and 'take (with)'. So how do you know if you are giving or taking? The secret lies in the preposition it is used with.

***Thoir* means 'give' when it is followed by the preposition *do* 'to.'**

*Tha mi a' toirt biadh dhan chat.* 'I am giving food to the cat.'

***Thoir* means 'take (from)' when followed by the preposition *(bh)o*.**

*Thug mi bhuaipe an leabhar.* 'I took the book from her.'

**With the preposition *le*, *thoir* means 'bring' or 'take', depending on context.** (Actually, it might be easier to imagine in these cases that it means 'carry', the 'bring' or 'take' implication being a simple matter of point of view).

*Thoir leat do chòta oir tha an t-uisge ann.* 'Bring (take) your coat because it is raining.'

**With the preposition *air*, *thoir* can mean 'make someone do something.'**

*Tha mi a' toirt orra sgur an-dràsta fhèin.* 'I am making them stop right now.'

**And of course, there's everybody's favorite way to tell someone to go away.**

*Thoir do chasan leat.* 'Take your feet with you.'

But that's enough for now. Gaelic is chock-full of such grammatical wonders, and that is in part what makes learning it such an adventure.

Dh'fhàg sinn Iain airson greis agus seo againn an sgeul aig nighean òg a' fuireach còmhla ri a pàrantan ann an àite iomallach den t-saoghal. 'S e seo an dàrna leth de Chaibideil 10.

## Sgoil nan Eun neo Sgeulachd Iain Fhearchair Òig

*Le Liam Ó Caiside*

**An Deicheadh Caibideil: An Nighean a Chaill a Màthair (Pàirt a Dhà)**  
“*Duair a bha an fhairge mhór 'na coille choinnich ghlais, bha mis' am mhùirneig òig.*”  
~ *Ortha nan Gàidheal, Alexander Carmichael*

Nuair a dhùisg an nighean sa mhadainn, bha a' ghrian a' deàrrsadh, agus bha sneachda na chuibhrig air gach beinn, gach cnoc agus gach sliabh. Dh'èirich i, agus chaidh i sìos an staidhre. Bha e cho sàmhach ris an uaigh. Cha robh duine sam bith ann. Cha robh màthair neo athair ann. Cha robh searbhantan ann nas motha. Ràinig i an cidsin, agus bha an t-àite falamh.

An uair sin, cò thàinig a-steach ach Cailleach nan Cearc. Bha Cailleach nan Cearc a' fuireach còmhla riutha cho fada 's a bu chuimhne leis an nighinn. Bha beagan eagail air an nighean bhuaipe. Bha Cailleach nan Cearc beag, cam agus bha ìngnean aice mar spuirean. Bha croit air a druim, seòrsa feusaige oirre agus falt stireach, snìomhach, glas. Bha sùil mhòr fosgailte agus sùil bheag dùinte na h-aodann. Bha i a' fuireach ann an taigh beag air iomall na coille leatha fhèin, agus theirte gur bana-bhuidseach i.

Ach nuair a thàinig Cailleach nan Cearc a-steach, agus nuair a bhruidhinn i ris an nighean, bha i cho laghach ri eala na linne, agus cho coibhneil ri calman na h-àirc.

“Tha do mhàthair 's d' athair air falbh, a ghràidh, agus na searbhantan còmhla riutha, a h-uile anam ach mi fhìn,” arsa a' Chailleach. “Nach suidh thu, a chreutair bhochd, agus deasaichidh mi bracaist dhut. Gabhaidh mise cùram dhut gus an tig d' athair air ais.”

“Cùin a thig m' athair dhachaigh, agus cà bheil mo mhàthair?” arsa an nighean.

“Tha fhios aig na Diathan, ach chan eil fhios agam,” thuirt a' Chailleach.

Dh'fhuirich iad ri chèile, Cailleach nan Cearc agus an nighean, ùine nach robh goirid, gun duine eile san t-saoghal a' tighinn gan coimhead neo gan lorg.



Dh'ionnsaich an nighean mòran bhuaipe — ciamar a dhèanar aran, ìm, sùgh buntàta agus brot neanntaige. Dh'ionnsaich i obair an taighe agus obair an t-sabhail. Dh'ionnsaich i de an seòrsa bìdh a rachadh a chruinneachadh anns a' choille. Dh'fhàs i fiosrach air modh nan cearc gus an tuigeadh i gach “gog, gog” cho soilleir ri a cànan fhèin. Agus dh'innis a' Chailleach sgeulachdan don chaileig iomadh feasgar fada geamhraidh, sgeulachdan mun àm nuair a bha a' ghealach òg agus àm a b' urrainnear coiseachd bho Èirinn gu Hiort gun do bhrògan a bhogachadh.

Agus beag air bheag, dh'ionnsaich an nighean draoidheachd bhon chaillich. Dh'ionnsaich i draoidheachd bhon chaillich mar a tharraing i a h-anail - gun smuain, gun saothair. Chunnaic i na rinn a' chailleach, agus rinn ise atharrais oirre. 'S e geasagan beaga a dh'ionnsaich i, an toiseach, a chuidich an obair aca mu thimcheall an taighe neo anns an t-sabhal. Oibeagan a tharraing iasg às an t-sruth, ainmhidh às a' choille, eun às an speur agus lus às an talamh. B' urrainn dhi ceòthan a thogail agus uisge a tharraing a-nuas bhon na neòil, agus a dhol à sealladh ann am badaibh nam bonn nuair a chitheadh i coigreach a' tighinn.

Dh'fhalbh an nighean bhon taigh mhòr fhalamh agus dh'imrich i gu croit na cailliche air iomall na coille. Bha iad gu math sona a' fuireach ri chèile gus an robh an nighean dà dheug bliadhna dh'aois. Ach latha de na làithean, nuair a bha a' chailleach agus a' chaileag anns an taigh a' snìomh, cò thàinig gu iomall na coille ach athair na nighinn. Bha e cho beag agus cruinn 's a bha e riamh, ach bha falt glas aige, agus coltas caran cruaidh air.

“Bha mi air falbh seachd bliadhna,” thuirt e riutha, “agus cha robh mi ann an àite sam bith nach d' fhuair mi fàilte ach mo dhachaigh fhèin. Tha an taigh na thobhta!”

“Sin mar a dh’fhàg thu e, fuar agus falamh, gun teine ’s gun teaghlach, agus chan fhiù dhut gearain a thogail a-nise,” thuirt a’ chailleach. “Chan e do thaigh ach do nighean a dh’iarr thu orm a chumail sàbhailte. Agus seo dhut i. Dè do bheachd oirre?”

Thug e sùil air a’ chaileig mar nach fhaca e a nighean fhèin riamh roimhe sin. Dh’fhàg e geirseag còig bliadhna a dh’aois nuair a dh’fhalbh e seachd bliadhna air ais, agus an-dràsta, bha caileag thana roimhe, le gairdeannan agus casan fada agus falt fiadhaich, dubh a’ tuiteam thar a gualainn.

“Tha iad ag ràdh, anns a’ bhaile, gum biodh tu a’ ruith ris na fèidh thar Druim Alt na Muice agus tro na coilltean,” thuirt e rithe.

“S tric a rachainn fhìn agus mo mhuime a thoirt faire air an sprèidh aice,” fhreagair a’ chaileag.

“Chan e sin obair mo nighean-sa,” thuirt a h-athair gu h-àrdanach. “Cir do cheann. Thèid mise don bhaile, far an ceannaich mi aodach ceart dhut, aodach a bhiodh ceart do nigheanan uaisle nam bailtean. Agus às dèidh sin thèid thu còmhla rium don bhaile as motha an Èirinn, far a bheil taigh agus gnothach agam. Agus ionnsachaidh tu dòighean agus beusan mar bu chubhaidh do nighinn òig bheartaich.”

Leis an fhacal sin, thug e cheum air ais, bhuaile e a bhasan, agus le brag beag, chaidh e às an t-sealladh. “Dar fiadh ’s dar fiolar!” thuirt Cailleach nan Cearc. “Siud agad na draoidhean, a ghràidh, cho làn leòime agus fearas-mhòr mar a bha iad riamh.”

“Cha bu thoigh leam a dhol còmhla ris, a mhuime!” thuirt an nighean. “Nach fhaod mi fantainn an seo còmhla riut?”

“S fheudar dhut falbh còmhla ris, tha eagal orm,” fhreagair a’ Chailleach. “Dh’ionnsaich thu mòran

bhuam, ach seo an uair dhut a dhol a-mach anns an t-saoghal. Agus is ann an sin a gheibheadh tu do mhàthair!”

“A bheil thu cinnteach?” arsa an nighean. “Smaoinich mise gun do shiubhail i fad air ais, an oidhche nuair a dh’fhalbh a h-uile duine.”

“Cha d’fhuair i bàs, tha i beò fhathast,” arsa a’ Chailleach. “Tha mise a’ cur mar gheasaibh ort a bhith ga lorg anns a h-uile àite, àrd agus ìosal, shìos agus shuas, a-staigh agus a-muigh gus an toir thu do mhàthair air ais slàn thugainn.”

“Dè mu dheidhinn m’ athair?” thuirt an nighean. “Am bithinn sàbhailte leis?”

“Bi glic agus bi faiceallach,” thuirt a muime. “Agus nuair a bhios tu a’ coiseachd sràidean nam baile, na diochuimhnich Cailleach nan Cearc agus na fèidh air Druim Alt na Muice.”

An uair sin chuala iad brag beag taobh a-muigh an dorais. Thàinig an t-àm, agus thàinig a h-athair. Dh’fhàg a’ chailleach agus a’ chaileag beannachd aig a chèile, agus chuir an nighean a h-aghaidh ris an rathad agus a cùl ris na coilltean. Ghabh a h-athair grèim air a làimh, agus dh’fhalbh iad anns na speuran ann an cuairt-ghaoth.

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“Agus b’ ann mar sin a thàinig Nighean an Sgàthain gu Bail’ Àtha Cliath, còmhla ri a h-athair, an draoidh as fheàrr an Èirinn aig an àm,” thuirt an sgeulaiche.

“Ach dè thachair rithe an sin, gus an uair a thachair i ri Iain air a’ bhàta?” dh’fheòraich Eoghann dha.

“Cluinnidh sibh sin ... a-màireach,” thuirt am bodach.

## Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic  
proverb is illustrated here?

Check page 14 to see if you’re right.



Tha an t-Ollamh Robert Dunbar na Chathair Chànanan, Litreachais, Eachdraidh is Àrsaidheachd Ceilteach, agus na Cheannard Roinn na Ceiltis agus Eòlas na h-Alba, Oilthigh Dhùn Èideann. Tha ùidh shònraichte aige ann an rannsachadh mu dheidhinn litreachais Gàidhlig bho dheireadh na 18mh linne agus bhon 19mh linn, agus ann an cànan agus cultar na Gàidhlig ann an Canada.

Professor Rob Dunbar is Chair of Celtic Languages, Literature, History and Antiquities at the University of Edinburgh. His research interests include the Gaelic literature of the late 18th and the 19th centuries, and Gaelic language and culture in Canada.

## Leirmheas:

*Seanchaidh na Coille /  
Memory-Keeper of the Forest:  
Anthology of Scottish Gaelic Literature of  
Canada*, Micheal Newton (deas.)  
le Rob Dunbar

Ann an 1901, bha barrachd air 90,000 luchd-labhairt na Gàidhlig ri fhaighinn ann an Canada, a' ciallachadh gun robh a' Ghàidhlig an ceathramh cànan a bu phailt san dùthaich aig an àm. Ged a bha barrachd na an dàrna leth dhiubh ann an Alba Nuaidh, a-rèir choltais, tha an rannsachadh luachmhor aig Jonathan Dembling a' sealltainn gun robh Gàidheil ri fhaighinn anns gach mòr-roinn. Taing don leabhar taghta aig an Dr Micheal Newton, tha sinn a-nis a' cluinntinn na bha aig na Gàidheil seo ri ràdh anns na faclan aca fhèin.

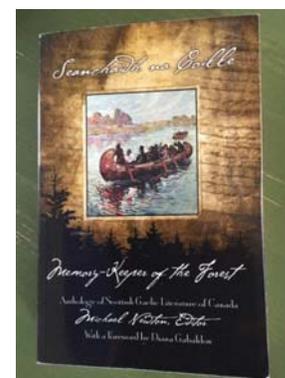
Chan e seo a' chiad chruinneachadh luachmhor de litreachas Gàidhlig a bhuineas do Chanada, an dà chuid litreachas sgrìobhte agus beòil, ach tha am fear seo eadar-dhealaichte. Mar eisimpleir, tha cuid dhen fheadhainn eile ag amas air cuspair sònraichte (anns an leabhar *The Emigrant Experience* aig Maighread NicDhòmhnaill, tha bàrdachd eilthireach fon phrosbaig), no gnè litreachais (òrain, gu ìre mhòir, ann an *Gaelic Songs in Nova Scotia*, air a dheasachadh le Helen Creighton agus C.I.N. MacLeod, agus sgeulachdan anns an leabhar *Na Beanntaichean Gorma / The Blue Mountains* a dheasaich an Dr Iain Seathach). Tha feadhainn eile ag amas air sàr-fhiosraiche, leithid Eachainn Chaimbeul (*Luirgean Eachainn Nìll*), Eòis MhicNèill (*Sgeul gu Latha / Tales until Dawn*), agus Lachainn MhicGillFhaolain (*Brìgh an Òrain / A Story in Every Song*). Ach tha rùn nas fharsaing aig an Dr Newton: tha e a' feuchainn ri toirt dhuinn sealladh air beatha agus beachdan nan Gàidheil, nam faclan fhèin, bho air feadh Chanada, agus le sin, a' cur fiosrachadh culturach ris an rannsachadh ionmholta àireamhach aig Dembling. San iomairt seo, tha an Dr Newton air leth soirbheachail.

## Book Review:

*Seanchaidh na Coille /  
Memory-Keeper of the Forest:  
Anthology of Scottish Gaelic Literature of  
Canada*, Michael Newton (Ed.)  
by Rob Dunbar

In 1901, there were more than 90,000 Gaelic speakers to be found in Canada, meaning that Gaelic was the fourth most widely spoken language in the country at the time. Although more than half of those were apparently in Nova Scotia, Jonathan Dembling's valuable research shows that Gaelic speakers were to be found in every province. Thanks to Dr. Michael Newton's excellent book, we are now able to hear what those Gaels had to say in their own words.

This is not the first valuable collection of Gaelic literature from Canada, both written literature and oral, but this one is different. For example, some of the others concentrate on a particular subject (in Margaret MacDonell's book *The Emigrant Experience*, emigrant poetry is the focus) or a type of literature (songs, largely, in *Gaelic Songs in Nova Scotia*, edited by Helen Creighton and C.I.N. MacLeod, and stories in the book *Na Beanntaichean Gorma / The Blue Mountains*, which Dr. John Shaw edited) or on an outstanding informant, such as Hector Campbell (*Luirgean Eachainn Nìll*), Joe Neil MacNeil (*Sgeul gu Latha / Tales until Dawn*), and Lauchie MacLellan (*Brìgh an Òrain / A Story in Every Song*). But Dr. Newton has a broader purpose in mind: he is trying to give us a perspective on the life and the opinions of the Gaels, in their own words, from all over Canada, and by so doing, adding cultural knowledge to Dembling's laudable numerical research. In this effort, Dr. Newton has been exceptionally successful.



Gu ìre mhòir, 's e dàin an gnè litreachais a gheibhear sa chruinneachadh — tha an Dr Newton glè cheart ann a bhith a' cleachdadh *song-poetry* (dàn) seach *poetry* (bàrdachd), air adhbharan a mhìnich e fhèin gu snasail san leabhar. A thaobh an ruisg, tha stuth air leth inntinneach ann, leithid litrichean do phàipearan-naidheachd, òraidean (ann an Seanadh Chanada agus ann am Pàrlamaid Alba Nuaidh nam measg), agus aithrisean firinneach, ged nach canainn gur e 'litreachas' san t-seadh àbhaisteach a tha sa mhòr-chuid dhen stuth fheumail seo.

Bidh fios aig duine sam bith a tha eòlach air obair eile an Dr Newton, leithid nan sàr-chruinneachaidhean aige *We're Indians Sure Enough*, mu litreachas Gàidhlig Aimearaga, agus *Bho Chluaidh gu Calasraid*, mu litreachas Gàidhlig na Leamhnachd agus na Tèadhaich, gur e neach-rannsachaidh air leth comasach agus dicheallach a tha ann. Agus ann an *Seanchaidh na Coille*, tha e air iomadh neamhnaid a lorg uair eile, ann an irisean agus pàipearan-naidheachd a chaidh à bith bho chionn fhada, agus ann an tùsan ainneamh eile. Tha sinn fortanach gun do chuir e eòlas air Kenneth McKenna, Siorramachd Ghlinne-garaidh, Ontario, fear a rinn an t-uamhas deagh rannsachaidh air dualchas Gàidhlig na sgìre sin, a thug dhan Dr Newton seudan nach fhaighear tuilleadh, cha chreid mi, ann an leabharlann no tasglann sam bith. A bharrachd air na sgilean rannsachaidh agus mìneachaidh aige, tha liut aig an Dr Newton air eadar-theangachadh: tha na tionndaidhean Beurla dileas dha na bun-teacsaichean, ach le blas ealanta orra.

Tha an leabhar a' toirt dhuinn sealladh farsaing air beatha nan Gàidheal ann an Canada. Mar a bhite an dùil ris, tha gu leòr ann air suidheachadh cultarach, sòisealta agus poileataigeach nan Gàidheal ann an Alba mus do dh'fhàg iad, air eilthreachd, agus air tuineachadh. Ach tha caibideilean brìghmhor ann air cuspairean leithid gaoil agus bàis, creideimh, suidheachadh na Gàidhlig anns na coimhearsnachdan Gàidhlig, iomairtean cultarach, agus poileataigs na dùthcha ùire. Tha tòrr annasan ri fhaighinn, leithid dà dhàn anns a' chaibideil air creideamh. Anns an dàn 'Craobh-Sgaoileadh a' Bhìobaill agus an t-Soisgeil', tha Seumas MacGriogair, Ministear na h-Eaglaise Clèirich, a' càineadh thaobhan de dhualchas cultarach nan Gàidheal, ach, ioghnadh nan ioghnaidhean, chuir e a chuid bheachdan an cèill gu comasach agus gu h-ealanta ann am bàrdachd a tha gu math dualchasach a thaobh meadarachd is cainnt. Mar a mhìnich an Dr Newton fhèin, bhiodh na bàird spioradail a' cur an cuid bàrdachd air fuinn shaoghalta dhualchasach, ach chan ann tric ann an riochd òrain luaidh, ach 's e sin a tha againn ann an 'Siud agaibh an deoch a dh'olainn'.

To a considerable degree, song-poems are the sort of literature that is found in the collection. Dr. Newton is quite right to refer to *song-poetry*, or what we might refer to in Gaelic as *dàn*, rather than *poetry*, or, in Gaelic, *bàrdachd*, for reasons that he himself explains clearly in the book. With regard to prose, there is some very interesting material in the book, such as letters to newspapers, speeches (including in the Senate of Canada and in the Nova Scotia Legislature), and factual reports, although I would not say that the majority of this useful material is 'literature' in the usual sense of the word.

Anyone who is familiar with Dr. Newton's other work, such as his excellent collections *We're Indians Sure Enough*, about the Gaelic literature of America, and *Bho Chluaidh gu Calasraid*, about the Gaelic literature of the Lennox and Mentieth, that he is a highly able and diligent researcher. And in *Seanchaidh na Coille*, he has once again found many a pearl, in journals and newspapers which have long since disappeared, and in other rare sources. We are lucky that he met Kenneth McKenna, of Glengarry County, Ontario, a man who conducted a great deal of good research on the Gaelic heritage of that district, and who gave to Dr. Newton jewels that will not be found elsewhere, I don't believe, in any library or archive. In addition to his research and interpretive skills, Dr. Newton has a flair for translation: The English versions are loyal to the original texts, but have an artful flavour to them.

The book gives us a broad perspective on the life of the Gaels in Canada. As would be expected, there is plenty in it about the cultural, social, and political situation of the Gaels in Scotland before they left, and on emigration, and on settlement. But there are substantial chapters on topics such as love and death, religious belief, the situation of Gaelic in the Gaelic communities, cultural initiatives, and politics of the new country. There are many surprises to be found, such as two song-poems in the chapter on religious belief. In the song-poem 'The Dissemination of the Scriptures', James MacGregor, a Minister of the Presbyterian Church, is critical of aspects of the cultural heritage of the Gaels, but, surprisingly, he expressed his views skilfully and artfully in poetry that is very traditional with respect to metre and expression. As Dr. Newton himself explains, composers of spiritual verse would set their poetry to traditional secular song airs, but not often in the form of a waulking song, and yet this is what we have in 'That is the Drink I would Imbibe'.

A dh'aindeoin farsaingeachd agus iomaidheachd a' chruinneachaidh, chanainn gu bheil bun-bheachd a' ruith tromhe mar snàithlean òir no, mar a thogradh, ùrlar ann am piobaireachd, agus 's e sin buaidh a' chultair chumhachdaich - sin cultar na Beurla - agus nan stèidheachaidhean a' chultair sin air na Gàidheil. Tron litreachas agus tro na mìneachaidhean sgileil agus mothachail aig an Dr Newton, chìthear gu soilleir mar a tha atharrachadh càinain (no 'language shift') agus arfantachadh cultarach ('cultural dispossession') ag obair gu dolaidh mion-shluaigh mar na Gàidheil.

Bidh taghaidhean doirbh aig gach neach-deasachaidh, agus fiù 's ann an leabhar cho mòr agus cho fial ris an fhear seo — tha còrr math is 500 taobh-duilleig ann — chan eil e comasach do neach-deasachaidh sam bith gach taobh de litreachas sluaigh a thaisbeanadh. Dhomh fhìn, ge-tà, tha gnè no dhà a bha glè bhitheanta, agus cudromach do na Gàidheil fhèin, leithid aoirean, dàin mu thachartasan ionadail, òrain molaidh-sgìre, cho math ri sgeulachdan beaga aotrom agus deas-chainnt, rud beag a dhìth. Ach, chan e càineadh a tha seo idir, idir, oir tha an leabhar seo air leth math. Bidh e feumail do dhuine sam bith aig a bheil ùidh ann an litreachas nan Gàidheal no litreachas Chanada, ann an eachdraidh shòisealta, agus ann an dàimhean cultarach, agus cha bhi leisgeul aig duine sam bith a-nis a bhith aineolach mu dileab litreachas Gàidheil Chanada. Air sgàth sin, agus air sgàth na h-obrach ionmholta aig an Dr Newton, bu chòir dhuinn uile a bhith taingeil. Mholainn gu mòr, mòr an leabhar seo.

In spite of the breadth and diversity of the collection, I would say that there is a concept which runs through it like a golden thread or, if one would prefer it, the ground movement in a pibroch, and that is the impact of the powerful culture — that is Anglophone culture — and the institutions of that culture on the Gaels. Through the literature itself and through Dr. Newton's skilful and perceptive explanations, the mechanisms are clearly seen by which language shift and cultural dispossession work to the detriment of a minority such as the Gaels.

Every editor will have to make difficult choices, and even in a book as large and as bountiful as this one — it runs to well over 500 pages — it is not possible for any editor to present every aspect of the literature of a people. For me, though, one or two genres that were very common and important to the Gaels, such as satires, song-poems about local events, songs praising the home district, as well as light-hearted stories and repartee, are somewhat lacking. This is not meant at all as a criticism, as this is an excellent book. It will be of great utility to anyone interested in the literature of the Gaels, or in the literature of Canada, in social history, and in cultural relations, and nobody now has an excuse for being ignorant of the literary legacy of Canadian Gaels. For that, and for Dr. Newton's praiseworthy work, we should all be thankful. I would greatly recommend this book.



## A Bharrachd

In addition to Dr. Dunbar's review of Michael Newton's latest book, Roddy MacLean has also written a very positive review of *Seanchaidh na Coille: The Memory Keeper of the Forest: Anthology of Scottish Gaelic Literature of Canada* in the "Am Peursa" column of the *Inverness Courier*. You can read that review here <http://tinyurl.com/seanchaidh>, along with Michael's own English translation.

# Use wrong Google Translate, and write like Yoda you will!

By Jeff W. Justice

Translate literally a Scottish Gaelic sentence into English, and it does sound like something Yoda would say. While the Gaelic community is very right to be delighted that Google Translate at long last included it as an option – it gives us a sense of legitimacy and inclusion in the family of languages – we still have to be careful in using this new tool. When we translate anything, we take the words from one language to another, and we apply the grammatical rules of the “to” language to the “new” expression. Then, there is the human element: giving a faithful, sensible connotation and meaning to the translation. No online translator can replace this human element.

Some of us have tried the new Scottish Gaelic tool, and we got some (ahem) amusing results. It translated “Tha siùcar air a’ bhriosgaid mhòir” as “The sugar cookie wheel.” Wheels might be round, but how about that gingerbread man you just ate? Or “Do they have cake in this café?” translated as “A bheil iad cèic ann an seo chafaidh?” Right words, but wrong order. And reverse that, it came back into English as “Do cake in the cafeteria this?” A layperson might just think a toddler programmed this. I also speak some Welsh – whose Google Translate tool has its own issues – and found few issues using it between Welsh and Gaelic. Then again, both are in the Celtic family, albeit each in a different branch of it.



We use language not only to convey words and meanings but also ideas. One language might have a word that perfectly connotes an abstract idea, but good luck to anybody trying to translate it cleanly into another. For instance, the Danish word *velbekomme* is a greeting often said right before or just after a meal. One textbook translated it to English as “may it do you good.” It’s awkward, and the meaning just is not the same. What did Google Translate do with it? It translated it as “*bon appétit.*” Pardon my French, but that’s not English. Bear in mind that Danish and English are both Germanic languages. The Celtic languages, as we well know, are hard at best for an English speaker to learn because they have very different structures for

conveying meanings. They rely far more heavily on idioms to do so, at least from English’s point of view.

I have no doubt that this tool will improve over time, and Google outright calls for users’ help in improving their online translation efforts. This is a great opportunity for Gaelic speakers and learners around the world to work to preserve and promote this remarkable language. It will be useful to us in our own translation efforts, but let’s not let it do our thinking for us, or write like Yoda we will.

*Many thanks to Cam MacRae for providing the Gaelic and English translations mentioned here.*

## Google Translate Contest

We don’t mean to poke fun at Google Translate, as we’re very pleased they’ve extended their service to include translations to and from Scots Gaelic. We do notice, however, an opportunity to have a bit of a laugh here. As you’ve seen in Jeff’s article, some of the translations involving Scots Gaelic can be pretty funny. So we thought we would have a contest to see what humorous translations our members can come up with using Google Translate. This will also be a good opportunity for our members to go and actually become acquainted with this translation tool. That fits our mission statement (education), so you needn’t feel guilty spending a little time on this contest. You can even tell your significant other that it’s a homework assignment, and you really hate to miss dinner with that boring couple, but what choice do you have? 😊

Here’s how the contest will work. Each member is allowed to submit up to three funny examples of translations into or out of Scots Gaelic using Google Translate (<http://translate.google.com>). Send them to us at [editors@acgamerica.org](mailto:editors@acgamerica.org) by May 15, and we’ll publish the best entries in the June issue of this newsletter. We’ll also pick the very best one (all decisions of the judges are final). We’ll send the winner a list of books we have available, and we’ll mail the chosen book to the lucky, er..., skillful, er..., clever translator.

# BEINN SEAN AIR GRANDFATHER MOUNTAIN GAELIC SONG & LANGUAGE WEEK

Get ready for Grandfather Mountain Gaelic Song and Language Week 2016, July 3rd through July 8th on the campus of Lees-McRae College in Banner Elk NC. From Sunday afternoon to Friday lunch, the sounds of Gaelic, the first language of the Scots, will resound in the mountains of western North Carolina. Songs, stories, jokes, and fun galore abound! See <http://www.acgamerica.org/events/grandfather-mountain/info/>.

**All levels of singing and language are welcome!** Sing with us and learn some of the most beautiful songs in the world. Learn Gaelic or improve it or have conversations with other fluent speakers. Enjoy the company of fellow Gaels and join our cèilidhs. Give us a song, a poem or a joke — or just listen and enjoy! Someone will help you if you don't understand. Come and join our very welcoming community!

## Our Teachers



**Catriona Parsons** is a native Gaelic speaker born in the Isle of Lewis, and a graduate of Edinburgh University, Scotland. Catriona has been involved in the teaching of Gaelic language and song in North America for many years. She completed teaching an advanced Gaelic Class for Cape Breton University which influenced her to prepare a draft booklet explaining Gaelic Structure. She hopes to tweak this for general distribution. Catriona also helped start the U.S. National Mòd and has been a popular teacher at Gaelic Song and Language Weeks and adjudicator for the U.S. Mòd in years past.

**Joanne MacIntyre** comes from Mabou Coal Mines, Inverness County where she was raised in an environment of Scottish music, dance and Gaelic language. She has sung on stages around Cape Breton, bringing the island's distinct style and "swing" to appreciative listening audiences. Joanne was a regular performer at Highland Village as a Gaelic singer, step dancer and story interpreter. She now teaches Gaelic language and Gaelic Studies at Dalbrae Academy in Mabou. Joanne continues to expand her repertoire of songs from the Cape Breton and Inverness County Gaelic tradition. Joanne released her debut album of Gaelic songs, *Craobh a' Mhathain*, during Celtic Colours 2013.



**Màiri MacInnes** is one of the most accomplished singers performing in the Gaelic language in Scotland today. The beauty and purity of her voice has made her compelling listening and she has become a regular fixture on Gaelic television and radio. Prior to releasing her first album, Màiri recorded and performed with the legendary band Runrig. Her most famous work is "This Feeling Inside" ("Is Gàidheal Mi"). Career highlights include performing as

a soloist at the world famous Edinburgh Military Tattoo. Màiri's latest album *Gràs* (*Grace*) was released in 2015 to rave reviews. Màiri is a native Gaelic speaker from South Uist, interested in origins of Gaelic song and its historical content. She has dedicated her career to the promotion of Gaelic music and culture throughout Scotland and beyond.

# Cha Bu Mhiste Sinn Leabhar Na Trì

le Cam MacRae

Uill, theagamh gu bheil e soilleir thuige seo gu bheil mi measail air leabhraichean, is mise a-mach air leabhraichean Gàidhlig sa chobh seo fad bliadhna no dhà. Bidh mi an-còmhnaidh a' leughadh airson tlachd agus airson na h-obrach agam – teagasg. Agus air sgàth sin chan eil e na annas gu bheil meas mòr agam air sgrìobhadairean cuideachd. Tha mo phiuthar is mo bhràithrean nan sgrìobhadairean rosg agus bàrdachd, ged nach do sgrìobh mi fhìn a leithid a-riamh.

O chionn còig no sia bliadhna, thug mo pheathraichean leabhar bàn dhomh airson mo cho-là breith. Ruig бага maiseach an deasg cuairteachaidh san leabharlann far an robh mi ag obair, agus anns a' bhaga bha an leabhar as àlainn a chunnaic mi a-riamh;



Cam MacRae

leabhar le còmhdach leathair donn agus iall chaol shnog air gus na duilleagan a ghlèidheadh sàbhailte. O, 's toigh leam an leabhar beag seo is a dhuilleagan bàna a' feitheamh mo pheann.

Ach dè tha sin? An do dh'fhaighnich thu dè na sgrìobh mi san leabhar bheag fhoirfe seo?" Mo nàire. Ged a tha e air a bhith rim thaobh air an deasg agam on a fhuair mi e, cha do sgrìobh mi facal ann fhathast. Seo e, a' feitheamh, is mi fhìn a' sgrìobhadh air a' choimpiutair.

Ach uill, chan eil feum agam a bhith nam sgrìobhadair, is tiùrr leabhraichean rim thaobh air an làr, a' feitheamh.

Well, it's probably clear by now that I'm fond of books, since I've been writing this column about Gaelic books for a year or two now. I am always reading either for pleasure or for my work – teaching. Because of that, it's not strange that I'm quite fond of writers too. My sister and brothers write books and poetry, though I myself have never done anything of the kind.

About five or six years ago, my sisters gave me a blank book for my birthday. A lovely bag arrived at the circulation desk in the library where I was working, and in the bag was the most beautiful book I have ever seen: a book with a brown leather cover and a sweet little strap around it to keep the pages safe. Oh, I love that little book and its blank pages waiting for my pen.

But, what's that? You ask what have I written in this perfect little book? Am I embarrassed! Although it has been beside me on my desk since I got it, not a word have I written in it yet. Here it is, waiting, while I write on a computer.

Oh well, there's no need for me to be a writer when there's a pile of books waiting on the floor beside me.



## Answer to Seanfhacal na Ràithe, p. 8

An làmh a bheir, 's i a gheibh.  
The hand that gives will receive.

# Dè Do Naidheachd?

le Keith MacLellan

Taing do Keith MacLellan airson na sgeulachd goirid seo.

## Mo Shùilean

Rè mo bheatha tha mo shùilean air a bhith glè mhath. Is ann aig ceathrad bliadhna a dh'aois a fhuair mi mo chiad speuclairean. Bho chionn beagan mhiosan, thuir mo dhotair rium gun robh **sgleò-sùla** nam shùil. **Obair-lannsa** fhurasta, thuir e. Bhiodh mo **radharc** na b' fhearr agus bhiodh dathan na bu shoilleire.

Chaidh mi don ospadal bho chionn trì latha. Cha robh mi nam chadal rè na h-obrach-lannsa, ach bha **cion-faireachdainn** orm. B' urrainn dhomh faicinn is cluinntinn. An dèidh na h-obrach-lannsa, chuir nurs bann air mo shùil. Chaidh mo thoirt gu oifis mo dhotair far an robh e a' bruidhinn ri mo bhean. Mhìnich e gun robh an obair-lannsa neo-iomlan oir dh'fhàg e **iarsmaidhean** sgleò-sùla nam shùil. Dh'fheumainn obair-lannsa eile le dotair speisealach.

An ath latha, thog an dotair am bann. Dè chunnaic mi? **Cùl-raon** dearg le cruthan gorma agus iad a' gluasad! Chuir na cruthan **durragan** nam chuimhne. Obair-lannsa fhurasta? Fada uaithe gu dearbh – tha an leigheas nas miosa na an tinneas.

Diciadain, bha mi cho tinn ri seann chù, ach chaidh sinn don ospadal co-dhiù. Nuair a chunnaic an dotair mi, thuir esan rium “Thalla dhachaidh!” Disathairne chaidh sinn gu oifis Dr H, a sgrùd mi. Thuir e rium gum b' urrainn dha an obair-lannsa a dhèanamh air an dearbh latha.

Chaidh sinn don ospadal. Nuair a ràinig sinn, cha robh duine anns an lobaidh no anns an **lèigh-lann**. 'S ann ann am film ficsean saidheansail a bha sinn! Bha fiughar againn air **creutair-fànais** fhaicinn.

An ceann greis chunnaic mi Dr H agus trì nursaichean. Bha esan deas gus an obair-lannsa a thòiseachadh. Mar an turas roimhe, cha robh mi nam chadal. Mhair an obair-lannsa mu leth-cheud mionaid.

Mu dheireadh thall, thuir Dr H rium “Bha an obair-lannsa **soirbheachail!**” Arsa mise “Chan urrainn dhomh faicinn.” “Fosgail do shùil,” fhreagair e.

A bheil tuilleadh ri innse? Uill, 's e sgeulachd eile a tha ann!

\*\*\*

Bidh sibh toilichte cluinntinn gun robh radharc Keith ceart gu leòr aig a' cheann thall. Sgrìobh e:

“Thuir e [an dotair] gun do dh'fhan deannan **sticean** nam shùil an dèidh na h-obrach-lannsa. Cha robh iad air an sgaoileadh, mar an còrr. Dh'fheumadh e na sticean seo a ghearradh le leusair. Cheartaich seo mo lèirsinn.”

### Glossary:

sgleò-sùla (m) – cataract (eye condition)  
obair-lannsa (f) – surgery, operation  
radharc (m) – eyesight  
cion-faireachdainn (m) – anaesthesia  
iarsmaidhean (m) – remnants, pieces  
cùl-raon (f) – background  
durragan (f) – worms  
lèigh-lann (f) – operating room  
creutair-fànais (m) – alien, extraterrestrial  
soirbheachail – successful  
sticean (m) – here, (sewing) stitches

ACGA member and Scottish Gaelic scholar Michael Newton writes an interesting blog called “The Virtual Gael”, which you’ll find at <https://virtualgael.wordpress.com>. Recently, he posted the following article there, and we asked, and received, permission to reprint it for our members. It explores a traditional Gaelic story in an interesting way, attempting a speculative interpretation of the story and illustrating some of the factors that might shape such stories. We thought you might enjoy it.

## Understanding the Legend of the Grey Hound of Meoble

By Michael Newton

Traditional stories passed by word of mouth can be wonderful vehicles for transmitting culture and discussing history. They are a far more sophisticated genre than many people realize.

There is a legend that still circulates in oral tradition amongst the Gaels of Nova Scotia that originates in the western Highlands and purports to explain the *manadh bàis* (“death omen”) of a branch of the MacDonalds (the Siol Dhùghaill of Mórar). Before the death of one of this family, Cù Glas Mheòbail (“the Grey Hound of Meoble”) makes an appearance to someone. This legend gained greater recognition amongst anglophones due to being worked into the short story “As Birds Bring Forth the Sun” by the Canadian author Alistair MacLeod.

Such compelling narratives naturally cause us to ask questions: What does the legend mean? What themes does it discuss and how might have contemporary Gaels understood it? Where does it come from? Exploring this seemingly simple legend allows us to see how complex such oral narratives can be, how they are transformed and adapted by successive storytellers, how they carry culturally-specific allusions and how they offer particular functions and meanings to the audiences that keep them alive.

It seems that the earliest recorded text of the legend was published in a small and very rare book entitled *Tales of the Highlands* published in 1907 by James MacDonald, who grew up near Mallaig. Unfortunately, his English adaptation of the tale does not at all reflect Gaelic storytelling style even if is a useful reference point for the tale.

When Meoble and other places were fecundated [fertilized] by man and cattle and sheep instead of the antlered tribe [deer] that presently inhabit these noble hills and glades, there lived a shepherd at Ruigh Fheàrna who had a hound that, on looking into his master’s face, or on giving ear to his voice, would read the latter’s slightest wish.

Young MacDonald, after growing weary of smearing, clipping, gathering and whistling [work associated with sheep], betook himself to

soldiering. So, after saying goodbye to Ealasaid his dog, he donned the scarlet coat and the tartan trews [of the army] while the plaidie [of shepherding] was hung on the barn rafters.

After a seven-year ordeal in the fighting of Inkerman [1854], Balaclava [1854], and sundry other [military] engagements, young MacDonald retraced his steps [home]. The dog was nowhere to be found.

Shortly after the disappearance of its master, the faithful canine grew disconsolate, refusing all sustenance and eventually disappearing altogether. The soldier, however, obtained an inkling that a dog answering to the description of the lost Ealasaid had taken up its abode on a certain island in the middle of a hill-lake called Dubh-Lochan, two or three miles beyond Meoble. On reaching the banks of the lake, he swam for the island.

No sooner did he effect a landing than he was attacked by old Ealasaid’s progeny. These by now had waxed [grown] into huge and ferocious beasts, and ere the mother could interfere the ill-fated man was gruesomely masticated [chewed up].

On discovering the identity of her master before he was quite dead, she gave vent to an agonizing howl.

Years passed, but the Meoble people were mostly every night at the same hour startled by the dolorous bark and shrill howl of the Cù Glas alternatively reverberating from different corries in the mountains.

One night, however, as the family and their visitors at Ruigh Fheàrna beguiled the wintry night with those tales and legends peculiar to sons of the glens, including the fate of the shepherd-soldier MacDonald, what should appear in the middle of the floor but the Cù Glas itself. After slowly eyeing each member present, the dog wagged its tail, and after most sonorous howling, turned and disappeared.

Calum Maclean was a folklorist who collected materials from all around Scotland from 1946 to

1960. In his book about the Highlands and the people and traditions there, he provided a short summary of the legend, based on several variants which he collected in Mórar himself.

The Grey Dog of Meoble makes its appearance when any one of the MacDonalds of Mórar, the seed [descendants] of Dugald, is about to die. There are several people still living who maintain that they have really seen the mysterious dog. It appears only before the death of members of that particular branch of the MacDonalds.

Over two hundred years ago, a MacDonald of Meoble had a greyhound. He had to leave home to take part in some [military] campaign and at the time of his leaving, the hound was in pup [i.e., pregnant].

When he left, the bitch swam out to an island on Loch Mórar and there gave birth to a litter. Months went by and MacDonald returned home again, but his greyhound was missing. He happened to go to the very island where the bitch had her litter. The pups had now grown up into huge dogs, and not recognising their master, attacked and killed him before the mother appeared on the scene. Ever since that time, the Grey Dog has appeared as an omen of death.

The narrative in Nova Scotia, as collected by John Shaw (and others), has been somewhat simplified, as we might expect from the growing distance in time and space between Scotland and Canada in the generations subsequent to emigration. Not only does the incident get shifted in time to the Battle of Culloden (which loomed larger on the historical horizon than these other battles), but folklore motifs from other legends entered the retelling of the tale and began to reshape it.

So, how do we approach a story like this and understand what it may have meant to Gaels who told it and heard it? It should be understood, first, that like any text, there is no single and definitive meaning to a story. It can have multiple meanings for every individual let alone audience. We can appreciate new layers and aspects of these narratives as we learn more about the historical settings and cultural allusions in these tales. Even the semantic fields of the specific words used to convey the tale can impart meanings and resonances that add to its message(s).

The hound is a particularly significant animal in the lore of Celtic peoples, including the Gaels. There were many personal names and collective names (tribes, families...) that included terms indicating

canine species, the most famous being that of the Ulster warrior Cú Chulainn.

The dog appears to be the first species that humans ever domesticated. People sought to harness the aggressive power of canines to threaten and attack potential enemies or hunt mutual prey, so some element of “wildness” had to be retained in order for dogs to remain effective partners. The somewhat ambiguous status of dogs – both within the human community but not entirely of it, domesticated enough to be honorary members of it but potentially dangerous if their wildness reasserted itself – is frequently remarked upon in folklore and mythology. These aspects of canines provided powerful imagery and symbolism for warriors who exhibited these same kinds of traits, as they needed to be ferocious and aggressive to enemies, but they were dangerous to their home community itself if violence was not controlled and directed properly.

Two primary themes of these aspects of the history of the domestication of the hound – the boundaries of the in-group (us) and the out-group (them), and the unstable boundary between wildness and domestication – appear in much Gaelic folklore and tradition. I believe that these two themes are key to understanding the legend of the Grey Hound of Meoble.

It is also relevant to note that *cú glas* (“grey hound”) was a technical term in early Gaelic law denoting someone who came into the kin-group (particularly through marriage) from outside of it but was not fully protected and enfranchised because of his external origin (Kelly, *A Guide to Irish Law*, 6). The resonance of this term is clearly relevant in unlocking the meaning of the story, which seems to have taken shape in the 19th century during the time that the Highland élite were abandoning their former kinsmen (of lower rank) by assimilating to the norms of Anglo-British society. Service in the military was a common career path for those wishing to find and climb such socio-economic ladders.

Structurally and symbolically, then, the legend represents a young man who was born as an insider to his kin-group. When he left his home and kin-group, he became an outsider and exile. Perhaps to protect themselves from hostile external forces, the local inside-group took shelter on an island (see the usage and symbolism of the crannog, for example). When the young veteran returned, he was no longer recognizable to the next generation of other insiders, and thus it was inevitable that he be attacked as an

external threat. His death was also a tragic loss, doubly so.

It is relevant that the ferocious ghosts of grey hounds were also associated with the MacDougalls (Clann MhicDhùghaill) of Lorne (see Campbell, *Records of Argyll*, 166-69). The similarity between these groups' names may have easily allowed these motifs from Clan Dougall legend to be transferred to the Siol Dhùghaill branch of the Clan Donald in Mòrar.

This set of legend variants, then, is a window into the mental and literary world of 19th-century Gaels. By examining such materials, we can begin to understand and appreciate the way in which Gaels represented and discussed their history and culture, using their own symbolic resources and literary techniques. There is no shortage of such Gaelic materials in both North America and Scotland – what there is, is a shortage of support for scholars to explore and interpret them.

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## A Website to Watch



DASG, short for Dachaigh airson Stòras na Gàidhlig / Digital Archive of Scottish Gaelic, is just what its title proclaims, an on-line repository of digitized texts and lexical resources for Scottish Gaelic, providing an electronic corpus of Scottish Gaelic texts for students and researchers of Scottish Gaelic language. If that sounds too serious for you, go take a look anyway. You'll be intrigued by all they've got going on, but by all means, click on the link for their blog. It's a collection of fun short essays on interesting words and phrases. By the way, DASG lets you choose whether you want to read in Gaelic or English.

<http://www.dasg.ac.uk/>

### *Marion Gunn*

For anyone who remembers the beginnings of Gaelic on the internet ca. 25 years ago: it is reported that founding member of GAELIC-L and all its sibling mailing lists, source of indefatigable effort and never-failing encouragement, Marion Gunn of Dublin, Ireland, passed away January 20, 2016.

The value of her contributions to maintaining Irish, Scottish Gaelic, and Manx, and her activism for all things Celtic, on line, in print, and in person, at home and abroad, cannot possibly be overstated.

*Gu robh clois is fois shiornaidh aice,  
agus ise làn airidh orra.*

Our thanks to Gary Ingle, of Slighe nan Gàidheal, for permission to reprint this note.

A tasty dish from Janni Diez, Language Development Officer at Sabhal Mòr Ostaig, via our friend Davine Sutherland's bilingual blog "seabordgaidhlig." You'll find more recipes there at <http://www.seaboardgaidhlig.com>.

## Glasraich Shearbh is Mhilis

### Griitheidean:

uinnean  
clòbh de ccreamh  
piobar dearg no buidhe  
10 balgain-bhuachrach  
2 churran  
broccoli  
càl colaig  
crogan de bhachlagan  
bamboo  
2 spàin de dh'ola  
6 spàinean fion geur  
spàin taois tomàta  
spàin stuthaig  
3 spàinean siùcar  
2 spàin sabhs soidhe  
2 spàin de dh'uisge  
pacaid de bhachlagan soidhe  
2 uinnean an earraich



*Davine Sutherland*

### Ullachadh:

Geàrr na glasraich ann am piosan de 1 òirleach, reub am broccoli agus an càl-colaig gu flùraichean beaga agus sgudaich an creamh gu mìn.

Teasaich an t-ola ann am wok agus praidhig an creamh fad mionaid aig teas meadhanach. Cuir na currain agus am broccoli ris agus praidhig fad 5 mionaidean, an uair sin cuir a' ghlasraich eile ris.

Ann am bobhla, measgaich an fhion geur, uisge, siùcar, stuthaig agus sabhs soidhe.

Nuair a tha a' ghlasraich gu bhith deiseil, cuir ris an sabhs, na bachlagan soidhe agus na h-uinneanan an earraich air an gearradh. Teasaich e gus am bi e a' goil, ach na goil e ro fhada, no cha bhi e geur tuilleadh.



*Davine Sutherland*

## Sweet and Sour Vegetables

### Ingredients:

1 onion  
1 clove of garlic  
1 red or yellow pepper  
10 mushrooms  
2 carrots  
1 broccoli  
1 cauliflower  
1 tin of bamboo shoots  
2 spoons oil  
6 spoons vinegar  
1 spoon tomato paste  
1 spoon starch thickener  
3 spoons sugar  
2 spoons soy sauce  
2 spoons water  
packet of soybean sprouts  
2 spring onions

### Preparation:

Cut the vegetables into one-inch pieces, tear the broccoli and cauliflower into small florets, and finely chop the garlic.

Heat the oil in a wok or similar pan, and fry the garlic for a minute on a medium heat. Add the carrots and the broccoli and fry for 5 minutes, then add the rest of the vegetables.

Mix the vinegar, water, sugar, starch and soy sauce in a bowl.

When the vegetables are almost ready, add the vinegar mixture, the beansprouts and the chopped spring onion and bring briefly to the boil. (Don't boil too long or it won't be 'sour' at all!)



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!



## Criomagan

Those who speak Scottish Gaelic often wax poetic about its lyrical nature, almost as if one has to sing to speak it. It has a rich legacy of prose and poetry of high standard. It is also a venerable language finding its place in an electronic 21st Century, as BBC Scotland reported in February. Gaelic speaker Griogair Labhruidh recently released what is thought to be the first ever hip-hop album in the language. You can find a sample of his work here: <http://bbc.in/1Q47rBi>.

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In a move that Scottish Gaelic speakers around the world should find very welcome, Google Translate has finally added the language to the list of tongues available on its service. It now joins Irish and Welsh – both long available to users – as the third Celtic language on the free-to-use utility. Besides Gaelic, Google's new additions also include twelve other languages. Estimates now suggest over 99 percent of the world speaks at least one language covered by the service.

One word of advice: Bear in mind that the new translator is a work-in-progress. It is prone to mistakes, especially with a language as idiomatic as the Celtic languages are. Use your knowledge of Gaelic while using this tool.

Articles detailing the additions can be found in Gaelic: <http://tinyurl.com/jolf7he> and in English: <http://tinyurl.com/z75lz5b>.

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

Our forum site (<http://forum.acgamerica.org/>) is 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](http://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.

Our *Guth nan Gàidheal* radio channel has its own website (<http://gng.acgamerica.org>). 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](http://www.facebook.com/GuthNanGaidheal)) and Twitter feed ([www.twitter.com/guthnangaidheal](http://www.twitter.com/guthnangaidheal)).

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

Our Twitter account ([www.twitter.com/ACGAGaelic](http://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](http://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/](http://www.facebook.com/groups/1463155417230179/)).

# Dè Tha Dol? Gaelic Events

## An Giblean 2016 / April 2016

### **Zero to Gaelic, Seattle WA, Slighe nan Gàidheal, Saturday, April 2, 2016**

Register for a single-day of Gaelic for the cost of only \$55. Lake City Presbyterian Church, 3841 NE 123rd St., Seattle WA. 9:30 am to 3:30 pm. For more information and / or to register see:

[http://www.slighe.com/topic\\_page.php?topic\\_id=1&page\\_id=14](http://www.slighe.com/topic_page.php?topic_id=1&page_id=14)

## An Cèitean 2016 / May 2016

### **Immersion Week, Victoria BC, May 23 - 27, 2016**

Beginners to advanced learners are welcome at this week that aims to increase your ability to speak in Scottish Gaelic through activities and patterned repetition, with no reading or writing involved. All levels welcome. Instructors are Angus MacLeod (Cape Breton) and Fiona Smith (Vancouver Island). The cost for 5 days of classes is \$250 CDN (does not include room and board). For more information and to register, email Nickie Polson [nickiepolson@shaw.ca](mailto:nickiepolson@shaw.ca) or message her on Facebook.

## An t-Ògmhios 2016 / June 2016

### **Féis Seattle 2016, Port Townsend WA, June 14 - 19, 2016**

Slighe nan Gàidheal's flagship event. Fort Worden State Park Conference Center, 200 Battery Way, Port Townsend WA. [http://www.slighe.com/topic\\_page.php?topic\\_id=4&page\\_id=2](http://www.slighe.com/topic_page.php?topic_id=4&page_id=2)

## 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, see

<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. Instructors are Catriona Parsons, Màiri MacInnes, and Joanne MacIntyre.

<http://www.acgamerica.org/events/grandfather-mountain/info/>.

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

The Mòd will start at 3:00 pm on Saturday 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 - 26, 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](mailto: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](mailto:ourhouse@ns.sympatico.ca) for more information and / or registration, or for information about nearby accommodation.

### **Fergus Scottish Festival & Highland Games, Fergus ON Canada, August 12 - 14, 2016**

Gillebride Mac 'IlleMhaoil (Gillebride 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>.

# Directory of Gaelic Classes & Study Groups

## Arizona

### Flagstaff

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

### Phoenix

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

### Tucson

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

## California

### Sacramento Area

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

### North Hollywood

Study Group  
Eva Gordon  
[celt@celticartscenter.com](mailto:celt@celticartscenter.com)

## Colorado

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Study Group  
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### Denver

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Glenn Wrightson  
[thegaelicguy@hotmail.com](mailto:thegaelicguy@hotmail.com)

### Denver

Study Group  
Reese McKay  
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### San Luis Valley

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

## Connecticut

### Hartford area

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

### Gaelic Song Classes

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## Florida

### Jensen Beach

Treasure Coast Scots-Gaelic  
Study Group  
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## Illinois

### Springfield

Study Group  
Bill McClain  
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## Maryland

### Baltimore

Study Group  
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### Chevy Chase

Song Group  
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## New York

### New York

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

### Newfield / Ithaca

Conversation groups  
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## North Carolina

### Guilford

Classes (advanced beginner)  
An Phillips  
[fiongeal@gmail.com](mailto:fiongeal@gmail.com)

### Triangle / Raleigh area

Classes (beginner)  
An Phillips  
[fiongeal@yahoo.com](mailto:fiongeal@yahoo.com)

## Chapel Hill

Classes  
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## Ohio

### Cincinnati

Study Group  
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## Oklahoma

### Midwest City

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## Utah

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## Virginia

### Alexandria

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## Washington

Seattle

Classes & Study Groups

Slighe nan Gàidheal

<http://www.slighe.com>

## Canada

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Classes

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Classes

CLUINN

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Québec

Montréal

Study Group

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

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## AN NAIDHEACHD AGAINNE

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