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The Gaelic Society of America



Naidheachd

An Geamhradh
The Winter

1995
1995

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1995

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EDITORIAL POLICY

Naidheachd is published in accord with the seasons of the Celtic calendar. Submissions by the members or interested readers are appreciated. The deadlines will be no later than a month before publication and are: **January 1, April 1, July 1, October 1.** Copy may be held for the following issue.

Camera-ready copy is preferred: type, courier 12 pt with title in bold and author in normal, centered on the page; margins on an 8 1/2" by 11" sheet are Top (0.75"), Bottom (3.75"), Left (0.50"), Right (3.75"), and are right justified. Legible manuscript can be retyped. Gaelic should be written in the conservative orthography. Type-face is IBM compatible style or similar.

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Seumas the Goff

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NAIDHEACHD has a new face! Cover design by Wendy Ross, our graphics consultant.

LITRICHEAN DO'M FEAR-DEASACHAIDH

The following is a communication from David George Williams who inquired of Chivas Brothers Regal Limited as to the meaning of the inscription on their whisky. Their reply reads in part that the inscription

TREIBHIREAS BUNAITÉACHD
BHO1801

is translated as

FAITHFULNESS CONSTANCY
since 1801.

[If you check, use Dwelly's. ED]

I am the wind that sighs.
I am the tidemark of the sea,
But a little while I am!
Then, no more of me.

NOTICE!

Dues became due 1 January 1996. Members who have not paid their dues for 1995 will be placed on inactive status. Your current status is shown on the address label.

Dues are still \$20.00 (US). Send check or money order to:

Melissa Hamilton
Membership Secretary, Naidheachd
6116 Wilmington Drive
Burke, VA 22015

Extra contributions will be applied to our Grants and Aid program in Nova Scotia and Scotland or specified activities in the US and Canada.

One professor to another:
Brother can you paradigm?

TAGHADH 1996: COMMITTEE, AGM SET

Selection of this year's Election Committee was officially approved by the ACGA Board of Directors at its last meeting, on December 17. The make-up of the committee strikes an excellent balance of experience and geographical representation. Originally from Mull, **Anne Kennedy** is a native Gaelic speaker and has been active in putting on our yearly Mòd. She currently lives in Washington D.C. **Robert Hoyt** of Wisconsin is himself a former board director and is involved with teaching Gaelic classes in the Twin Cities area. A relative newcomer to ACGA, **John Fraser** from Alabama brings both enthusiasm and a bunch of good ideas to the mix. He attended the Gaelic College's Immersion Week last summer. Fàilte oirbh uile agus móran taing!

At the same meeting President Wayne Clarke again expressed the hope that the upcoming election would enjoy wide participation from all of the membership. Several board members over the past year have noted their concern that no women currently sit on the Board, although two women did run in the last election. Tiugainnibh a bhoireannaich! This writer would like to see someone from Canada make a run for board, as we have a significant number of Canadian members and their input would be particularly useful in regards to how we can help the Gaelic situation in Nova Scotia.

Also at this last meeting, the Board approved a new bylaw change addressing the problem of lack of voter choice in uncontested elections. (Yes, we've had a few of those.) When that is the situation, the ballot shall now indicate that voters may choose **not** to vote for all the candidates on the slate. Those who receive votes totaling more than fifty per cent of the number of ballots cast will be deemed elected.

Of course, it is hoped that this scenario will not often be the case. The vitality of any organization can be measured in the degree of interest and participation its membership takes in their electoral process. I felt last year's field of nine very strong candidates to be one of the best we've ever had.

Those of you who would like more information about running for the Board may contact any of the Election Committee members at these addresses: Anne Kennedy, 2800 Quebec St. NW #1237, Washington D.C. 20008; Robert Hoyt, 913 15th St. East, Menomonie, WI 54751; John Fraser, RR7 Box 120 G-F, Florence, AL 35630.

In a related note, the next Annual General Meeting has been tentatively set for May 19, 1996. That's the Sunday between the weekends of Mother's Day and Memorial Day. Tha mi 'n dòchas gum bi móran dhibh ann!

le Glenn Wrightson -
for the Administration Committee.

AGALLAMH: CATRÌONA NIC IOMHAIR PARSONS

le Liam O Caiside

Perhaps you first met Catrìona Parsons, as I did, when she was adjudicating one of ACQA's annual Mòds. Or when she was leading an immersion program at the Gaelic College of Celtic Arts in Cape Breton. Or when she was teaching Gaelic at St. Francis Xavier University in Antigonish, Nova Scotia.

Whatever the circumstances, it quickly becomes clear that Catrìona brings gale-force energy to the promotion of her native language, Scottish Gaelic. A native of the Isle of Lewis in Scotland, Catrìona has been one of the most active exponents of Gaelic in North America for more than a decade.

Recently she completed the third volume of her Gaelic course, *Gàidhlig Troimh Còmhraidh* (*Gaelic Through Conversation*), published by the Gaelic College in Cape Breton.

In 1994 she won the Flora Macdonald Award presented by the Scottish Heritage Center, St. Andrew's Presbyterian College, Laurinburg, N.C., for her contribution to education.

Catrìona also is a poet, and her work has been published in *Gairm*, the Scottish Gaelic quarterly magazine. As a singer, she has won awards at Gaelic Mòds in Scotland and Canada.

She is co-founder of the U.S. National Mòd, which she has adjudicated seven times. This

interview was conducted after the Eighth Annual AGCA Mòd, held this fall.

Naidheachd: Tell us about your early days on Lewis: where were you born, and where were your people from? What was the state of Gaelic at the time in your community?

Catrìona Parsons: I was born in the village of Aignish, in the Point district, on the Eye Peninsula. Aignish is about four miles east of Stornoway. The word "Eye" derives from "aoidh," the Gaelic word for peninsula. My people were all from Lewis: my mother's people from Lochs, in the south part of the island, and my father's from Point. When I was growing up, Gaelic was very strong in all communities, although the tendency was to use English in business transactions, especially when one went to "town," that is, to Stornoway.

N: What was it like for you as a young person growing up in the Gaidhealtachd? How does it differ from life there today?

CP: Life was pretty uncomplicated and free in those days. There was no sense yet that Gaelic was endangered, and we accepted it the way we accepted the air we breathed. As a small child, I spent a great deal of time with my paternal grandparents in Aignish. My grandmother had very little English, and it was natural for us to speak all the time in Gaelic. Nowadays, even native speakers are as likely to begin conversations in English as in Gaelic; such is the pervasive influence of everything English. So much has

changed, what with all that "progress" has brought.

N: What led you toward the teaching profession? Was a role in Gaelic education always your goal?

CP: I always knew I was going to be a teacher. But I didn't know I would ever teach Gaelic! In those days, teachers stressed the necessity of English as a prime requisite for "getting ahead." And it was English, and later Linguistics, that I taught when I first began teaching.

N: Where did you finish your schooling? What role did Gaelic play in your life during your college days and your time on the mainland?

CP: I did both my undergraduate and graduate work at Edinburgh University. Gaelic played very little part in my life as an undergraduate, although I fondly remember Gaelic classes with Willie Matheson. What I mostly remember, however, is the wonderful time I had with fellow Gaels at the Highland Society dances and the Highland Annual when Gaelic students converged on Edinburgh from Glasgow and Aberdeen.

N: What brought you to North America? Where have you taught in the U.S. and Canada?

CP: Marriage to a divinity student from Virginia brought me to North America! I first taught English at Columbia High School in Columbia, S.C., while my husband was finishing his theological training at

Southern Seminary. My most recent teaching in the U.S. was at Dartmouth College in Hanover, N.H., where I taught English and Linguistics. Since 1978 I've been teaching at the Gaelic College Summer School in Cape Breton; and since September 1993 in the Celtic Department at St. Francis Xavier University in Antigonish.

N: What types of courses do you teach at St. Francis Xavier in Antigonish? Can you give us a brief description of the Celtic Studies program there?

CP: At St. Francis Xavier I teach first- and second-year Gaelic. The first two years I also taught a history course, "The Gael - Old World and New." This year I'm teaching Celtic literature instead. Currently, Dr. Nilsen the department chairman is teaching folklore, first-year Irish, and third-year Gaelic. St. Francis Xavier is the only institution in North America teaching three levels of Scottish Gaelic. On a rotation basis, other courses are also taught, such as Bàrdachd Gàidhlig (Gaelic poetry).

N: You just published the third book in your series "*Gàidhlig Troimh Chòmhradh*." What reaction have you had to the course?

CP: My course has been well received. It recently got favorably reviewed in *Gairm*, and has gone out to Japan, Australia, and New Zealand, as well as to Scotland and England, and, of course, the U.S. and Canada.

N: How did you come to develop the course? What goals do you have for it? How does your course differ in style or content from others?

CP: After I had been teaching several summers at the Gaelic College, the material for Volume I naturally evolved as I struggled to achieve clearer ways of introducing the language to adult beginners. The goal from the beginning has been to bring learners closer and closer to fluency; so the emphasis has been on speaking the language but without neglecting structure. The course depends on understanding the grammatical structures without being a grammar per se. Also, the idioms are something I believe in stressing. In addition, I was determined from the beginning that all the Gaelic: vocabulary, text, drills, songs; would be on tape so that the learner could hear the spoken word. Yes, mine is a dialect of the Isle of Lewis; but one student of mine who now has a Ph.D. in Celtic, fell in love with a girl from the Isle of Skye and has decided to sound like a Sgiathanach instead of a Leòdhasach! More power to him!

N: You have been an adjudicator at Mòd America for many years. How did you first become involved with ACGA?

CP: When I was singing at the Scottish National Mòd in 1984, held that year in Inverness, I still hadn't left the platform when a gentleman came up to speak to me. He introduced himself as Donald MacDonald from North Carolina, brother-in-law of Kitty

Macleod, the wonderful Gaelic singer from Lewis whom I had admired since I was very small. He poured out his dream of a Gaelic Mòd in the U.S., and I promised to support the venture. I became involved with ACGA when I adjudicated at the first Mòd.

N: What is your outlook for Gaelic in Scotland and North America?

CP: When I was at the Celtic Conference in July, I asked Derick Thomson this question. He responded that he was not optimistic about the fate of the language as a natural, native, indigenous language ("cànan dùthchasach"). This question also was addressed at the conference itself, and the verdict for Scotland was "guardedly optimistic." The language is changing fast in Scotland, showing the immense influence of English vocabulary and structures. The former was inevitable given the vast influx of terms from the technological revolution. The teaching of Gaelic in North America is generally more conservative, I think, with emphasis still on traditional Gaelic structures. As Jim Goff might say, change will come, but why encourage it? Coming back to the question, I'm with the optimists.

N: What trends do you see in Canada and the U.S.? Is interest in the language growing? Is the nature of that interest changing in any way?

CP: This year, I have 31 students in first-year Gaelic, the highest number ever. Most of them are from Cape Breton, some from mainland Nova Scotia, and the remainder are

from places as diverse as Saskatchewan and Texas. From these, however, only a few will go on to attain a good measure of fluency, although I have great hopes of this class. Although interest has grown, that interest would take a greater leap forward if Gaelic could be seen to be more economically viable.

N: What about the Gaelic-speaking community in Cape Breton? Can it survive? What needs to be done to assist it?

CP: The native Gaelic-speaking community in Cape Breton - by that I mean those people who spoke it and heard it spoken naturally in the home when they were growing up - is fast disappearing. We lose more every year. It's this realization that has spurred so many young people to work toward preserving and propagating language and culture: Féisean, workshops, immersions, Gaelic days and so on are increasing in number. Comhairle na Gàidhlig, Alba Nuadh, the Nova Scotia Gaelic Council, is striving to be an umbrella agency for all the diverse groups. We need, I think, to learn political savvy, to learn how to lobby the government into awareness that the economic climate of the province would only improve with recognition of and support of small Gaelic-based businesses and enterprises. We also need Gaelic offered in schools located in traditionally Gaelic communities. Nurturing the use of Gaelic in those communities by the oldest to the youngest is the most important task of all.

MORE GOOD NEWS!

We have begun to receive letters for Catriona Parsons' column on Gaelic grammar and usage that we announced in our Fall '95 issue. As one can see from the preceding interview, Professor Parsons is well qualified to answer your questions. Professor Parsons' column will appear in Naidheachd twice yearly. So send your questions or suggested topics to Naidheachd at the following address:

Prof. Catriona Parsons
c/o James F. Goff
Editor Naidheachd
3405 34'th Place N.W.
Washington D.C. 20016

Professor Parsons' grammar: **Gàidhlig Troimh Chòmhradh** may be obtained from The Gaelic College of Celtic Arts and Crafts, P.O. Box 9, Baddeck, Cape Breton, Nova Scotia, Canada B0E 1B0. Telephone 903:295-3411

Prices upon request.

MÒD PROUDLY PRESENTS 1996 ADJUDICATORS

Poetry and Song Adjudicator **Màiri Sìne Campbell**, a Gold Medallist in Traditional Singing at the National Mòd, is a teacher by profession, with an M.A. in Celtic Studies from Aberdeen University. Màiri Sìne lectures in Gaelic at Sabhal Mór Ostaig on Skye. She and her husband, writer Norman Campbell, and their three children live close by in Plockton, Wester Ross. Màiri Sìne has been guest artist and adjudicator at Mòd Ontario. She has given talks on Gaelic song and poetry. She has also taught Gaelic drama to school children at Féisean, and has written a children's book and many scripts for children's shows.

Mail-in Prose Adjudicator **Jim Watson**, from Maine, first heard Irish 25 years ago, and is now a fluent Gaelic speaker living in Cape Breton! His Bachelor of Education is from St. Francis Xavier University, but he began with a Gaelic 100 course taught by John Shaw at University College of Cape Breton. Jim occasionally accompanied Shaw as he gathered material for the St. F. X. Gaelic folklore project. Jim has taught numerous night classes and tutorials, and is Gaelic Editor of *Am Bràighe* newspaper. He also contributes to the Gaelic cause as a singer and writer with two groups producing the cassette/booklet projects *Chi mi bhuam*, Cape Breton's Gaelic/English travel guide, and the series *As an talamh*, with stories, games and songs for learners.

Make your plans now for a great Mòd!

Joan McWilliams Weiss, Mòd Committee Chair



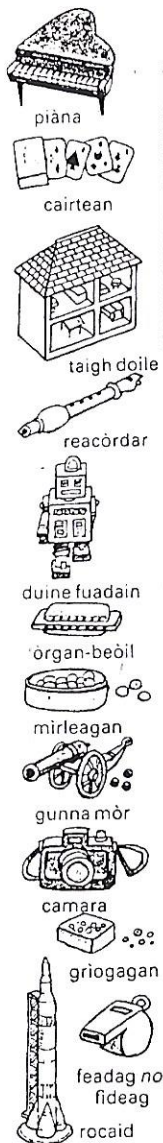
A CONFESSION!

We admit to being struck! Perhaps we just like children, especially impish children. Children being children; not bad but not particularly good either. In the Spring issue of *Naidheachd* we published a review of *Dealbh is Facal*/Picture and Word, a dictionary of children's words with pictures of impish children in their world. We felt that the review, being only words, did not do justice; and so here are some pictures. Not many; there are many more in the book.

Dealbh is Facal may be bought from:

Thistle & Shamrock Books
Post Office Box 42
Alexandria, Virginia 22313
Telephone 703:548-2207

\$20.00 including shipping charges



piàna

cairtean

taigh doile

reacòrdar

duine fuadain

òrgan-beòil

mirleagan

gunna mòr

camara

griogagan

feadag no fideag

rocaid

disnean

doilichean

14

speurairean

each tulgach

crann-togalach

roilear

blocaichean

slacain

giotàr

bogsa-innealan

trean urlair

drumaichean

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càr-rèisidh

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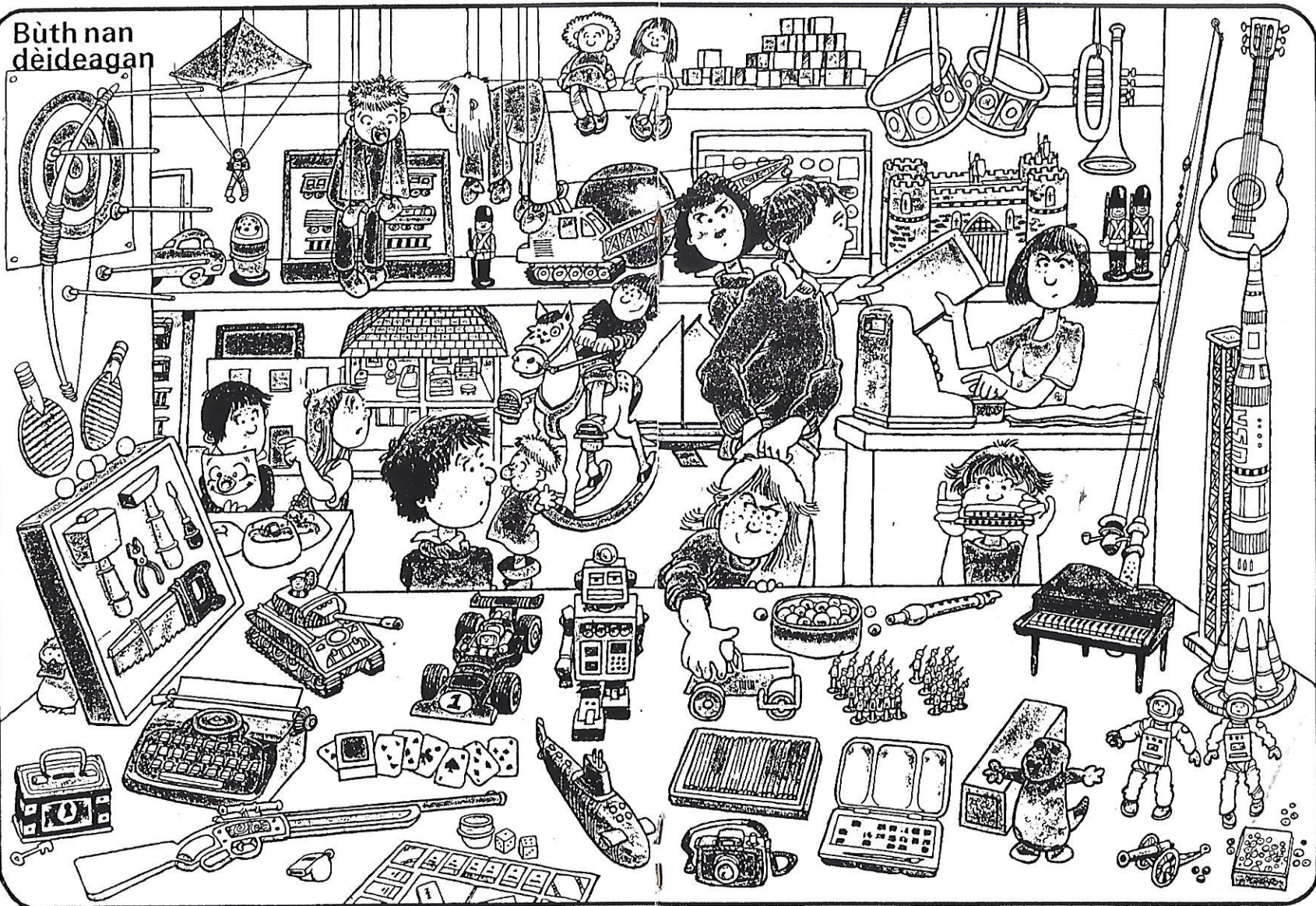
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bàta-tumaidh

15

Bùth nan deideagan



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peantaichean

creadh

paraìsiut

clò-sgrìobhadair

bàta

targaid

tanca

saighdearan

caisteal

bogsa an àirgid

FAR WEST OF THE HEBRIDES
CELTS IN THE NEW WORLD

le James F. Goff

Gaelic is spoken here. Greece is a small country populated by tourists. The indigenies seem to be of a variety of stock, a large proportion of whom are small, dark-haired, green-eyed, and very beautiful. They speak an ancient language of very distinguished lineage but rarely heard. Mostly it seems that they speak a dialect of English that becomes more and more strange as one goes further and further from the large cities.

Not too long ago my wife and I were in downtown Athens sitting in the Plaka. The Plaka is a very large square stuffed with small restaurants, all open to the skies and quite conducive to contemplation and awe at the history surrounding it. It was a late Fall evening, there was music, wine, and a general ambiance of some remembered three thousand years when we were approached by a young man who wanted to show us a triptych. He was slightly puffy faced and wore his hair in the manner of the girls that I knew so many years ago. His triptych was covered with flags in reds, whites, greens, and embroidered with golden eagles and other designs. I didn't catch what he said in his strange dialect, but somehow I gathered that he was asking for money for some sort of Balkan relief or perhaps to restore some family to it's rightful place as kings and queens of someplace thereabouts. I looked at

him for a moment and said "*Chan eil mi ag' iarraidh càil*". He seemed puzzled; clearly he did not understand. As one knows, in such circumstances one simply raises his voice so in this way to drive understanding into the uncomprehending brain. So I said more loudly, "*Chan eil mi ag' iarraidh càil anis!*". He must have understood, for he turned and walked away.

A day or two later we were standing in the center of Delphi when I was approached by a small, dark-haired woman with green eyes. Perhaps she was twenty something. She asked very timorously if I knew where the site was. I could only think that the most beautiful sight was right in front of me. But she had a familiar accent, and so I asked in turn, "*Am bheil Gàidhlig agaibh?*" and immediately got back more than I could understand. Yes, she was Irish. Yes, she spoke Gaelic. Yes, she loved the language. She repeated the bit that a country without a language is a country without a soul: *Tìr gun Cànan, Tìr gun anam*. I directed her to the site. As she walked off, I mused that the Oracle must be somewhere about smiling.

More Esquimaux than Hottentot
He likes the cold more than the hot.

THE SECRET OF ROAN INISH *

A Translation of the Tale that Appeared
in the Last Issue of Naidheachd:

A tale from Gaelic folklore in a new
American film. le Liam O Caiside.

There is a film going around the country
just now that would be very interesting if
you are learning Gaelic - although there is
not a word of Gaelic in it.

The Secret of Roan Inish is set in Ireland,
but that is unimportant. The story is from
Gaelic folklore that is common between
Scotland and Ireland.

Perhaps that you have heard a tale or song
by now about the *Selkies* - people who would
be changing to seals (or seals who would be
changing to people).

In truth, they [the *Selkies*] are famous in
the folklore in Ireland and Scotland, from
the Shetlands to Ciarrai, similar to
"mermaids" in other places. People in
Scotland would say that the Clan Mhic Codrum
is descended from them and in Ireland the
inhabitants of Uí Chonghaile.

David Thomson gave them the name *People of
the Sea* in the book that he wrote about them
("The People of the Sea") in 1959.

I'm sure that John Sayles, director of the
film, read the book or that Rosalie Fry read

it. She wrote another book "Secret of the
Great Skerry Seal", and John Sayles based
the film on the book.

The Film is set in a western side of
Ireland: someplace similar to Conamara or
Dún na nGall. The time: just after the
Second World War. Life was difficult in
Ireland at the time, especially among the
little islands near the western side.

At the beginning of the film Ron Inish is
evacuated. A family, the Conneelys, was
living on the island; but they left for the
mainland three years before the beginning of
the tale. You will see its evacuation in the
film. It brought to my memory the evacuation
the St. Kildans from St. Kilda.

Sad tale, indeed.

As the islanders were leaving the place,
they lost Jamie, their little child.

They left him in a cradle on the beach; and
among the confusion of the moment, the high
tide took him out. They all thought that
poor Jamie was drowned, and that there was
nothing for them to do.

Most of the family: the father, the son, and
the young girl Fiona, went to the big city.
They left the old people, grandfather and
grandmother, behind them.

After a year or two, Fiona came back to stay
with her grandparents. They were crofters
continuing the traditional life between
fishing and farming.

The girl had heard a great deal of news about Roan Inish and the seals. She did not believe that Jamie was dead at all. I shall not tell you anything else concerning the tale; but I have something very interesting to say about a scene.

Fiona heard accounts about her ancestor Seán Mhícheáil Uí Chonghaile who lived on Roan Inish a long time ago. He certainly spoke Irish Gaelic; and when he went to school for the first time, the teacher heard him speaking Gaelic. That was forbidden. The teacher placed a dreadful punishment on Seán: a horse collar of straw about his throat.

But the lad did not stand for it.

Seán tore the collar off him and threw it at the teacher. "Stick it up your ass!" [The only Gaelic in the film] shouted Seán Mhícheáil. It's a pity that more people did not do the same thing.

* Roan Inish is an English spelling of Ròn Innis (Seal Island).

My new girlfriend is always ready to go!
What's her name?
Well, I call her Toots-the-Sweet.

GÀIDHLIG NAN COIN

Many of you will be familiar with Gaelic-L, the list service on the Internet created for speakers of Scottish Gaelic, Irish, and Manx.

Subscribers to Gaelic-L receive copies of all messages posted to the service. Most are in either Irish or Scottish Gaelic, and they cover topics ranging from the general to the specific.

For example, the following vocabulary list was submitted by Mark Wringe, who teaches Scottish Gaelic at University College Galway, Ireland. He responded to a request for Gaelic commands one would use when speaking to a puppy or dog. Here are his suggestions:

heel! - gu sail!

sit! - suidh!

stay! - fuirich! ("stad" or "feith" are not correct)

come! - trobhad! or giugainn! (If you use *thig!* you must use another word with it: *Thig an-seo!* for example. *Thig* won't stand by itself.)

fetch! - faigh sin/e, i, iad!

down! - sìos (leat!) or gabh sìos!

quiet! - bi samhach!

attack! - gabh air/oirre etc! or gabh
chuige etc! - Ach tha mi'n dòchas
nach bi feum agad air an ordugh
seo! (But I hope you won't need
this command!)

stop that! - sguir dheth!

And, when talking to a puppy (cuilean), say,
a chuillidh.

Mr. Wringe also teaches short courses in Gaelic at
Sabhal Mòr Ostaig on the Isle of Skye. To subscribe
to Gaelic-L, send an e-mail message to
listserv@irlearn.ucd.ie with a blank subject line
and a body containing only the message SUBSCRIBE
GAELIC-L followed by your name.

Hey, buddy! I'm lost.
No you're not. I know exactly where you are.

Blaithisbhal

Nan tigeadh tu 'nìos, bho àite a tha sìos
Là blàth grianach soilleir 's an Lùnasdal,
Chì thu an dùthaich 's fhearr leam fo'n
ghréin

Air mullach a' bheinn ann am Blaithisbhal.

Na lochan 's iad tric a'leumadh le bric,
'S gun bheum tha pàilt' annta do bhradain;
Ann a'siod is a'seo, gheibh thu caoraich
is crodh,
Le fraoch agus fòghnan fo d'chasan.

Thoir an t-sorraidh seo bhuam a dh'Uibhist
a Tuath,
Far an d'fhuaire mi am fàilte 'bha flathail.
Gus am faigh mi am bàs, cha di-cuimhnich mi
fhathast,
Mo chàirdean mu thimcheall Blaithisbhal.

Ann an Alba 's an Lùnasdal, 1995

Sgrìobh mise a'bhàrdachd seo an déidh cuairt gu
mullach Bhlaithisbhal. Tha Blaithisbhal suidhichte
ann an Uibhist a Tuath, beul ri Loch nam Madadh.

- Liam O Caiside.

Gearran mu dheidhinn Taigh Osda

Loch nam Madadh

Ma bhios i 'Ghàidhlig a tha thu
'g iarraidh
Seachainn Taigh Osda L.n.M gu sìorraidh:
Gheibh thu Gàidhlig 's a' bhàr, ach Beurl'
aig a' bhòrd
Bho caileagan-frithealaidh gun lethsgèul
a' thoirt.

Ann an Alba 's an Lùnasdal, 1995

- Liam O Caiside

Translations of these poems will be given in the
next issue of Naidheachd.

TALKING TO YOUNG CHILDREN (PART 1) le Uilleam Ruadh

Here is an assortment of handy phrases that you could try using at home. You could, however, also use these phrases with your dog, goldfish, teenagers, or anyone else who doesn't seem to listen to you all of the time. Perhaps you should try Gaelic! As a key to the pronunciation, long a is written as "ay." Long e as "ee," long i as "aye" or simply "y." Long o as "oe." Long u as "yoo." and ch is as in "loch." Note that I am using a northern Lewis dialect where "r" is occasionally said as a soft "th."

Great!
'S math sin!
(s-mah shin)

That's good.
Tha sin math.
(ha shin mah)

That's awfully good.
Tha sin uamhasach math
(ha shin oo-wava-sach mah)

That's good enough.
Tha sin math gu leòr.
(ha shin mah gool-your)

Very good!
Glè mhath!
(glay vah)

That's better.
Tha sin nas fheàrr.
(ha shin nush-aar)

That's a lot better.
Tha sin tòrr nas fheàrr.
(ha shin tawr nush-aar)

That's it.
Sin e.
(shin eh)

There you have it.
Sin agad e.
(shin ak-ut eh)

You did it.
Rinn thu e.
(ryn oo eh)

It's ready.
Tha e deiseil.
(ha eh jay-shall)

It's correct.
Tha e ceart.
(ha eh kyarst)

That's right.
Tha sin ceart.
(ha shin kyarst)

You've got it right.
Tha e ceart agad.
(ha eh kyarst ak-ut)

It's OK.
Tha e ceart gu leòr.
(ha eh kyarst gool-your)

It's right now.
Tha e ceart a-nis.
(ha eh kyarst ah neesh)

It's not right.
Chan eil e ceart.
(chahn-yell eh kyarst)

It's wrong.
Tha e ceàrr.
(ha eh kyaar)

Try again.
Feuch a-rithist.
(fee-ahch ah reesht)

Stop it!
Sguir dheth!
(skooth yeh)

Don't do that!
Na dean sin!
(nah jee-an shin)

Put that down.
Cuir sin sios.
(kooth shin shee-us)

Put it there.
Cuir an sin e.
(kooth an-shin eh)

Wait a minute.
Fuirich mionaid.
(foor-reech meen-ach)

Be quiet!
Bi sàmhach!
(bee saah-vahch)

That is enough!
Tha sin gu leòr!
(ha shin gool-your)

What are you doing?
Dé tha thu a' deanamh?
(jay ha oo ah jee-an-av)

Put your things away.
Cuir do chùisan air falabh.
(kooth doe hoo-shen air fal-av)

Turn off the light.
Cuir as an solus.
(kooth ahs un sol-us)

What did you do in school today?
Dé an do rinn thu anns an sgoil an diugh?
(jay nah ryn oo owns an skoil an-joo)

Wash your hands.
Nigh do làmhan.
(nee doe lah-van)

Dinner time!
Am dinnerach!
(aum jeen-yer-ach)

Where are your shoes?
Cait' a bheil do bhrògan?
(katch ah vayl doe vroe-gun)

Aren't you the helpful one!
Nach do a feumal!
(nach doe ah fay-mal)

Close the door!
Dùin an dorus!
(doo-in an dor-is)

Come here.
Trobad seo.
(troe-ut show)

Do you understand me?
A bheil thu 'gam thuigsinn?
(ah vayl oo gam hik-sheen)

What would you like to eat?
Dé tha thu ag iarraidh ri ith?
(jay ha oo gee-u-ree ree eech)

What do you have in your hand?
Dé tha 'gad 'na do làimh?
(jay ha-ket nah doe lah-eev)

We'll see.
Chì sinn.
(chee sheen)

Where did you put your shoes?
Càit an do chuir thu do bhrògan?
(kaatch nah hooth oo doe vroe-gun)

Eat your food while it's warm.
Ith do bhiadh fhad's a tha e blàth.
(eech doe vee-ugh aht-sah ah ha eh blaah)

Did you find your shoes?
An d'fhuaire thu do bhrògan?
(an doo-er oo doe vroe-gun)

Are you listening to me?
A bheil thu ag éisdeachd rium?
(ah vayl oo ah gaysh-jochk rowm)

ACGA Homepage

An Comunn Gaidhealach America now has its own homepage on the World Wide Web! Created and maintained by ACGA member Edward Bradshaw, it can be accessed at:

<http://www.clark.net/pub/biscuit/acga.html>

Check it out! We plan to add more material to it soon. Suggestions and comments from the membership are always appreciated.

--W. R. Roy

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GAELIC HAS THE LAST WORD

The following was excerpted from an article in The Washington Post (6 December 1995) by Andrew Ward.

A few years ago Donald Trump's octogenarian mother was mugged in a New York shopping mall and rushed to the hospital. Struggling to treat her injuries, her doctors were dismayed by the delirious gibberish she was spouting and feared she might have suffered some permanent damage to the speech center of her brain.

As her son tried to come to terms with this possibility, an Irish nurse appeared on the ward, listened a moment to Mrs. Trump's ravings and announced that there was nothing whatever wrong with the old lady's brain. In her shock and rage, the former Mary MacLeod of the Scottish Isle of Lewis had simply reverted to her girlhood Gaelic!

AONARANACHD

Applications for friends are now being taken. Please submit applications and references to the following address....

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