



an Lunasdal 1990
August 1990

Leabhar VII
Volume VII

Aireamh 2
Number 2

WANTED - MOD COMPETITORS

While all the groundwork is almost complete for Mod Virginia '90, one very necessary ingredient is sadly lacking. ADULT COMPETITORS!!!!

The rewards are the satisfaction of actually getting to use the Gaelic you have been learning so diligently, meeting fellow learners in a congenial atmosphere and having the chance to meet with a native speaker for pointers.

And, junior learners - you're welcome too. We already have a lad of six, who has been learning a bit of the Gaelic, prepared to compete. Why not join him and see just how much you've learned while your parents have been listening to their tapes?

With the Mod coming up on October 13, time grows short to register and get your chosen materials returned. Registrations and chosen materials must be postmarked no later than September 13 for Oral Delivery, Solo Song and Puirt-a-beul.

In Traditional Song, entries will be accepted as long as they are received by the day before the Mod (October 12).

And, we can promise that the weather will not be sweltering this year. October is a colorful, pleasant time of year in the Alexandria area.

Entry forms outlining the requirements of each competition form a centerfold to this issue.

So come on out and make Mod Virginia '90 a grand success!

An Comunn Gaidhealach
Ameireaga
P.O. Box 5288
Takoma Park, MD 20912

Forwarding Requested
Address Correction Requested

MOVING????
PLEASE RETURN THIS
PAGE WITH YOUR CORRECT
ADDRESS!!!

P342 2/91
GLENN WRIGHTSON
2673 S YORK
DENVER CO 80210

THIRD-CLASS BULK MAIL
U.S. POSTAGE
PAID
Arlington, VA
Permit No. 998

NAIDHEACHD is the quarterly newsletter of An Comunn Gaidhealach America. ISSN 0887-6983.

Each issue of NAIDHEACHD is copyright by ACGA as of the date of publication. No article may be reprinted without the consent of the editor of NAIDHEACHD, and, where applicable, the original author of a specific article. ACGAA dues are \$20.00 U.S. per year, for individuals and \$100.00 U.S. for organizations. This includes the NAIDHEACHD subscription.

Advertising fees for NAIDHEACHD are as follows: Classified ads & announcements - FOR MEMBERS ONLY: Free on a one time basis; Clan & Association cards - \$5.00 per year (4 issues - subscription not included); Business cards - \$10.00 per year (4 issues - subscription not included); All others - contact Editor for details.

Federal Tax I.D. for ACGA: 52-135-2293.

DIRECTORS, OFFICERS, COMMITTEE CHAIRS

Directors & Officers

Ellen Wilds, Membership Secretary
7117 Willow Ave.
Takoma Park, MD 20912

Roderick Clarke, Vice President
400 Madison, #709
Alexandria, VA 22314

Christie Saunders
1701 N. Bryant, #4
Little Rock, AR 72207

Peter Clepper, President
4242 East West Hwy.
Chevy Chase, MD 20815

David G. Williams
480 30th St.
San Francisco, CA 94131

Tom Nelson
10112 Stonybrook Dr.
Silver Spring, MD 20910

Jerry McIntyre
"Srathair"
R.R. #1, Box 193-C
Kingsland, TX 78639

Robert L. Hoyt
913 - 15th St., East
Menomonie, WI 54751

Hank Campbell-Ickes, Secretary
4654 31st St.
Arlington, VA 22206

Jim Goff, Treasurer
3405 34th Pl., NW
Washington, DC 20016

Committee Chairs

EDUCATION: Robert L. Hoyt, 915 25th St. East, Menomonie, WI 54751

BYLAWS: Jerry L. McIntyre, "Srathair", R.R. #1, Box 193-C, Kingsland, TX 78639

EDUCATIONAL MATERIALS: Jerry & Carol McIntyre, "Srathair", R.R. #1, Box 193-C, Kingsland, TX 78639

MOD VIRGINIA: James R. MacDonald, c/o Mod Registrar: Mrs. Joan Weiss, 4710 Essex Ave., Chevy Chase, MD 20815)

PROGRAMS: Rod Clarke, 400 Madison, #709, Alexandria, VA 22314

INFORMATION FOR THE EDITOR: Elaine Ackerson, 3318 Lockheed Blvd., #102, Alexandria, VA 22306

ASSISTANT SECRETARIES: Donna Parker, 9280 Panhandle Ct. Semmes, AL 36575 (member correspondence); Anne Robertson Kennedy, 2800 Quebec St., NW, Apt. 1237, Washington, DC 20008 (external correspondence)

OOOPSI

Our printer sends apologies to those of you who received confused copies of NAIDHEACHD. How it happened, nobody knows, but it seems that the gremlins started playing with the pages during the printing process.

We do have a some "normal copies" left. Please contact the editor if you would prefer to try reading your NAIDHEACHD in sequential order.



EDITOR'S COMMENTS

As our lead article indicates, the Mod is in desperate need of competitors. This is our big opportunity to spotlight the Gaelic and ACGA each year. You don't have to be an expert in the Gaelic to compete. Almost everyone participating to date has been a beginner with a love of the Gaelic that overpowered their stage fright. And, to prove that you don't have to be an expert in the Gaelic, we even have a lad of six willing to try his hand at singing in the Gaelic. If he can do it, so can the rest of us. So come one, come all and register as soon as possible to compete.

The Gaelic lessons will return next issue. Time was short this issue.

THOSE OF YOU WITH THE DATE HIGHLIGHTED ON THE LABEL - IT'S TIME TO RENEW!!!

Enjoy the rest of your summer, and get those registrations in before you forget.

Le dhùrachdan,
Eilidh

TABLE OF CONTENTS

1	Mod Virginia	4-6	Beothlachdan Togarrach
7-8	President's Letter	8-12	A' Beul Nan Leomhan
14-18	Travel by A Cattannach	20-23	The Legend of Seumas Macron
25-26	Study Groups		Center MOD FORMS

Beothlachdan Togarraich 6

Le Ruairidh Mor

One of the subjects discussed at AGM in May was the Outline For A Home-study Course in Scottish Gaelic Culture that I prepared and presented to the membership. The outline was discussed at some length and several useful suggestions were made that have been incorporated into the Outline shown below. The sense of the meeting was that this was an excellent first step toward a syllabus or series of lesson plans that would be developed during the next phase of the project.

As a perennial glutton for punishment, I have volunteered to prepare these lesson plans. I feel very inadequate to perform the task but inasmuch as no one else has offered to do so and I think that it is an important task, better me than no one. In my sixty-five years of experience I've learned that all human progress has been achieved through a series of approximations. One takes the first step and, based on the experience acquired in doing so, you refine the process and take the second step. Subsequent steps repeat that process and you pray that you don't make the same mistake more than once.

In reviewing this Outline one should recognize that there is likely to be no single book that addresses all the topics listed. Nor is it proposed that ACGA would produce the course materials that would deal with each of these topics. That would be a task far beyond our abilities and resources to undertake. Rather, the guiding principle underlying the concept of the course is that a lesson plan would be prepared for each topic of the Outline and would identify one or more books currently in print that deals with that topic and would list the applicable page references to guide the student. As a future extension, the lesson plan could contain a series of questions for the student to consider on their own or discuss with an instructor where such an individual is available.

In reviewing the following Outline you'll note that Gaelic words are used where possible to introduce concepts. The idea behind this is to force the student to become acquainted with Gaelic forms and phrasing as quickly as possible. Some people find these forms forbidding; early familiarity should overcome this feeling.

Outline For A Course Of Scottish Gaelic Culture

1. Giorrachd de Faolmunn Albannach (Overview of Scottish Gaelic Culture)
 - 1.1 An Ga'ithealan (The Gaels)
 - 1.1.1 Geography of the Gaidhealtachd (Gaeldom)
 - 1.1.2 People of the Gaidhealtachd
 - 1.2 Distinguishing Features of 'An Faolmunn Gaidhealach'
 - 1.2.1 An Gaidhlig (The Gaelic Language)
 - 1.2.2 Art

1.2.3 Literature

1.2.4 Music

- 1.3 Life in the Gaidhealtachd in Historical Times
- 1.4 Current State of the Gaidhealtachd

2. Gaidhlig Dhuil (Basic Gaelic)

- 3.1 The Gaelic alphabet
- 3.2 A phonetic approach to pronunciation
- 3.2 Basic structure and grammatical rules
- 3.3 Aspiration
- 3.4 Dialects and the divergence from Irish and Manx
- 3.5 Personal names
- 3.6 Place names
- 3.7 Gaelic Language Societies and Schools
- 3.8 Useful phrases

3. Eachdraidh Albannach -- Scottish History from the Gaelic Point of View

- 2.1 Alba Before History
- 2.2 Coming of the Celts
- 2.3 Roman Occupation
- 2.4 Four Kingdoms of the Dark Ages
- 2.5 Norse Raids and Occupation
- 2.6 Norman Influences
- 2.7 The North-South Schism
- 2.8 The Wars of Independence
- 2.9 Rise and Fall of the Lordship of the Isles
- 2.10 The Reformation
- 2.11 Union of the Crowns
- 2.12 The Civil War
- 2.13 Restoration and Repression
- 2.14 The Glorious Revolution and Jacobitism
- 2.15 Union of Parliaments and the Hanoverians
- 2.16 Culloden's Aftermath
- 2.17 Clearances, Diaspora and Famine
- 2.18 Reform in the Highlands
- 2.19 Celtic Twilight
- 2.20 Renaissance?

4. Beatha ann an Gaidhealtachd (Life in Gaeldom)

- 4.1 The Clan system
- 4.2 Economic activities
- 4.3 Dwellings and domestic activities
- 4.4 Religious activities
- 4.5 Celebrations and other social customs
- 4.6 Clan warfare

5. l'nnleachd Gaidhealach (Gaelic Art)

- 5.1 Overview
- 5.2 Stonework
- 5.3 Metal work
- 5.4 Illuminated manuscripts
- 5.5 Costume
- 5.6 Gaidhealach influences on modern art

6. Ionnsachadh Gaidhealach (Gaelic Literature)

- 6.1 The bards and oral tradition
- 6.2 Characteristics of Gaidhlig prose and verse
- 6.3 Survey of important contributors to Gaidhealach literature
 - 6.3.1 Alexander MacDonald and the Jacobite Bards
 - 6.3.2 Duncan Ban MacIntyre and the Poets of Nature
 - 6.3.3 James Macpherson and Ossian
 - 6.3.4 Rob Donn and the Elegiac, Amatory and Satiric Poets
 - 6.3.5 Donald Buchanan and the Religious Poets
- 6.4 Gnathfhacal Gaidhealach (Gaelic Proverbs)
- 6.5 English Renderings of Gaelic Poetry
- 6.6 Sgeullachd Muinntir (Folkstories)

7. Ceol Gaidhealach (Gaelic Music)

- 7.1 Characteristics of Ceol Gaidhealach
- 7.2 Gaidhealach Instruments
 - 7.2.1 Clarsach (harp)
 - 7.2.2 Fìodhalla (fiddle)
 - 7.2.3 Pìoban (pipes)
 - 7.2.4 Bodhran (drum)
 - 7.2.5 Puirt-a-Beul (mouth music)
- 7.3 Ceol Mor do Clarsaireachd (Great Music of harp playing)
- 7.4 Ceol Mor do Pìobaireachd (Great Music of Pipe playing)
- 7.5 Ceol Beag do Muinntir (Folkmusic)

As always, comments are solicited and welcome. But even more is required to develop the lesson plans. Are there any additional topics that you think should be included? Are there any topics that should be deleted? What books do you think would be appropriate for the various topics of the Outline and what are the particular page references? Would you be willing to be an instructor? Would you be willing to be a student participant in a test of the concept and the first approximation to the lesson plans? Is there anything else we should be considering? Please let me hear from you if you think you have a contribution.

A LETTER FROM OUR PRESIDENT --

Mo Chairdean Chòir,

Serving as your president from the coming year is a challenging task, but one enlivened by working with dedicated hardworking fellow members, not only on our Board of Directors, but also among our general membership. I think we are getting off to a good start; here is our program and here is what we are doing.

The Gaelic language is foremost in our attentions. The Atlantic Region's experience with the BBC CAN SEO videotapes is proving highly successful. Other new course materials are becoming available, so that groups everywhere can benefit from more modern, more accessible learning aids. Our bookstore operation is a convenient source for Gaelic texts of every kind; our new pricing structure and operating arrangements will make it better than ever. (The videotapes, unfortunately, can only be acquired directly from the BBC.) We now need to reach out more directly to leaders of study groups and explore other supportive activities.

The cultural program advocated so persuasively by Ruairidh Mor, (also our vice president) is another significant effort. The program outline he has completed now needs to be developed further and tried out in some appropriate way. The Mac Talla singing group in Washington is completing a sound tape with Gaelic sound and speech which all of us will find valuable. The Mod that Elaine Ackerson is organizing for this October should also make clear the vitality of Highland culture. We have a lot of work before us in this area where we can make a large contribution to preserving our Gaelic heritage.

Establishing relationships with Gaelic organizations, particularly in Scotland, and working together to preserve our common heritage, is a major ACGA goal. This summer we will send a small contribution to four highland societies to reestablish ties that have lapsed in recent years. Roderick Clarke will visit these organizations as our representative during his trip to Scotland this August. Rod will report fully to us on his return.

Our organizational procedures and logistical arrangements need considerable attention. The Board's Executive Committee, made up of officers and members in the Washington area, has been working hard to reorganize our bank accounts, give the bookstore more flexibility, implement an archive, and convert our membership roster to a more sophisticated computer system.

We are trying to manage our very limited funds as prudently as possible. Let me remind you that contributions to ACGA are tax deductible. Our IRS number for those of you who wish to make such a contribution in addition to your

membership dues is 521352293, and we have been advised that such contributions are deductible under section 170 of the Internal Revenue Code.

It is my hope to meet and talk with many of you during the next year. It would help if you would let us include your telephone numbers on our membership roster. Several of us travel frequently and it would be a pleasure to call more of you locally. When my own study group gets around to correspondence in Gaelic, I'll try to write you in the language of our choice, but until then,

Best wishes,



Peter Clepper

A' BEUL NAN LEOMHAN

Ie Alasdair Campbeul

THE CELTS - PART II

(This is the second portion of the article appearing in the last issue The Celts - Part I. Copyright is retained by Alex Campbell who first wrote it in 1987.)

Continuing our discussion of the early Celts - one of the prime tenets of Druidism was an amazing idea for the time, although the Brahmins of India evolved a similar philosophy; that every human had a soul which was immortal, and would, after death of its temporary mortal owner, pass eventually into another human being. This belief, firmly held by the Celts, made them truly ferocious warriors, for they did not fear death in battle. In fact, the reckless and unbridled savagery of their fighting inspired the Romans to coin a new word to describe such a state - "furor"! Both the Romans and the Greeks felt that furor in pre-Christian times as the Celts sacked Rome in 390 B.C. and the Oracle at Delphi in 279 B.C. Apparently the Oracle was on "down time" when that happened, as no one foresaw the coming invasion! Another Celtic invasion of Rome even reached the island of Sicily, and I think that only the stubborn Celtic trait that persisted into historic times - the refusal of one tribe to

accept, even temporarily, the domination of another leader in order to present a united front to a common foe - probably prevented them from overrunning the entire known world. But, in spite of this lack of unity and common purpose, the Greeks and Romans feared the wild Northerners and rightly so.

The early Celts used horses in farming and warfare, having acquired the art of domesticating and breeding horses from their early neighbors, the Scythians, who lived north of the Black Sea. The Celtic warriors fought in pairs from two-wheeled chariots of advanced design drawn by two horses; one man handled the team with great skill, the second man wielding sword and spear as the chariot dashed among the enemy. The chariot wheels were equipped with scythe-like blades which could cut a swath through the opposing army as a reaper goes through a field of wheat; the whole assemblage was indeed a fearsome combination.

The Celts reached their social apex in the La Tene culture which lasted for several centuries and produced highly distinctive art forms. At first they borrowed heavily from their neighbors, but eventually developed a unique style that reached its peak in Ireland; perhaps the most well-known example of that style is the world-famous BOOK OF KELLS. This technique featured an almost abstract style in which writhing tendrils, resembling some super-vine, intertwined in complex and intricate designs, bursting forth here with buds and leaves and there with strange looking heads and animals that at first appear almost natural and yet are totally unrealistic. Celtic artisans worked in gold, silver, bronze and electrum (an alloy of silver and gold), studding their work with precious and semi-precious gems, engraving designs and inlaying with colored enamels. Some of their finest work was lavished on the implements of war, not surprising in a warrior society, and some beautiful examples of their artistry still exist in the form of lavishly decorated ceremonial swords and scabbards.

In the end, the superior organization and discipline of the Romans prevailed against the wild and volatile Celts; their domination of Europe and the La Tene culture perished together when Gaul was at last conquered by Rome's legions in 57 B.C., led superbly by that well-known bane of Latin students, Gaius Julius Caesar, whose tremendous military genius was exceeded only by his ability as a writer. Having subjugated virtually all of Europe, Caesar decided to move west and led two probes into Britain in 55-54 B.C., but took no further action at that time. Caesar's death at the hands of assassins in 44 B.C. ended Roman expansion for nearly a century. It was not until 43 A.D., during the reign of the crippled emperor Claudius, unlikely survivor of the wave of regicide that

decimated the Roman nobility, that Rome again turned her attention to the British Isles.

Caesar's earlier expeditions into Britain had been armed reconnaissance missions, but now the intent was to conquer the British and expand the empire primarily to acquire the considerable wealth of the British tribes. Several of these tribes, the Cantii of Kent, the Trinovantes of Essex and the Iceni of East Anglia, were amenable to Roman occupation and ready to become client states of Rome, but most tribes were unwilling to give up their independence and resisted fiercely. The Roman task was eased by the actions of Cortimandua, Queen of the Brigantes of northern England, who conspired with her lover to hand over her husband to the Romans, and accept their domination; abandoned by this early female version of Neville Chamberlain, the Brigantes were beaten by the legions of Rome.

In 61 A.D. the Roman general, Suetonius Paulinus, destroyed the seat of Druidic power in Anglesey, an island close to the north coast of Wales. He had barely completed this task when the Iceni tribe, led by their fearsome queen, Boudicca, rose in rebellion, and Paulinus was forced to march his troops to the east to quell the revolt. This he did, but with great difficulty and at high cost to his legions, as Boudicca inspired her people to great heights as she led them into battle like a fabled Amazon.

By 71 A.D. England was under the iron heel of the Roman, and the legions now turned their attention northward, to what is now Northumbria and Scotland. The Roman general, Julius Agricola, who had the good fortune to have a historian (Tacitus) as his son-in-law, completed the conquest of the Brigantes and pushed into the eastern fringe of the Scottish Highlands, present day Perthshire. Here the Romans constructed a huge fortified camp of some fifty acres, called Pinnata Castra, to serve as winter quarters for the troops. The Romans never penetrated any deeper into the Highlands, an area grim enough to daunt even the battle hardened veterans of Rome's wars of expansion, but they did march eastward and up the coast as far as what is now Aberdeen. As they marched east, they met a vast array of Caledonians (one of the two main Pictish tribes), and a tremendous battle ensued, in an area called Mons Graupius by Tacitus; no one knows the exact location of the battle. The Romans won, inflicting heavy losses on the savage Picts; again according to Tacitus. In spite of the Roman victory, the Caledonians continued guerilla warfare and by 100 A.D. had isolated or destroyed Pinnata Castra and other Tay area forts. The Romans sent the entire Ninth Legion to relieve the isolated garrisons; the Ninth silently disappeared from the pages of history in what must have been a massacre resulting in total annihilation. The Romans withdrew from Scotland soon after, and abandoned the

idea of Roman control over the inhospitable country where death lurked behind every tree.

The Emperor Hadrian himself went to England in 117 A.D. to put down a rebellion in northern Britain, and the decision was made to abandon the area completely. However, the southern provinces needed protection against the marauding Picts, and the famous Wall of Hadrian was built across northern England from coast to coast - some seventy miles of stone wall and forts, most of it built by the legionnaires themselves with some native help. Some twenty years later a second wall, basically a ditch and earthenwork structure, was built across the narrow neck of Scotland in the Glasgow-Edinburgh area, at the command of Emperor Antonius Pius. For forty years or more, battles raged around the Antonine Wall as its forts were lost to the Picts, retaken and lost again. The exhausted and battered legions finally abandoned the Wall and withdrew behind Hadrian's Wall near the end of the second century A.D. In 208 A.D., the Emperor Severus decided to show the Picts who was boss, and landed a punitive army at the Firth of Forth (Edinburgh) to carry out a campaign of blood and fire that reached the Valley of the Tay. Though he defeated several tribes, executing their leaders, he could not pacify the land and the Romans again pulled back to the haven of Hadrian's Wall.

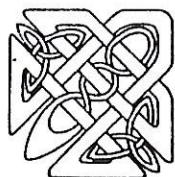
In the fourth century A.D. the Roman Empire was writhing in its death throes, and the Roman legions went home to fight over the huge corpse. By 409 A.D., the Britons were on their own, left to struggle against the combined onslaughts of the Scots, Picts, Franks, Saxons and Jutes. Eventually, the Britons, under the inspired leadership of the warlord Arthur, defeated the Saxons in the Battle of Badon in 518 A.D., and peace broke out for a period estimated as long as 30 years; however, after Arthur's death at the Battle of Camlan, along with his foe Mordred, Saxon pressure forced the Britons southward into Wales, taking their Arthurian legends with them. Other Britons fled from southern England across the Channel to a section of the French coast called Armorica, where they settled, apparently peacefully, imposed their language on the area, and renamed it Brittany.

Let us now look westward, as General Agricola is said to have done from a high point on the southwestern coast of Scotland, optimistically calculating that he could take Ireland with a single Roman legion and a moderate force of Roman-trained native auxiliaries. There is strong evidence that he seriously intended to carry out his plan, as he retained close at hand a renegade Irish chieftain; Agricola planned to make use of his knowledge in the invasion he contemplated. However, destiny decided otherwise and Rome never invaded

Ireland, although Irish raiders constantly assaulted the western shores of Britain.

Thus Ireland remained an unviolated stronghold of the Celtic peoples; the La Tene culture, which was stamped out in Europe by the leather sandals of the Romans, flourished in Ireland until Christianity entered the picture. Some historians have referred to this undiluted continuation of Celtic culture into historic, and literate, times as a "fly in the amber", much as ancient insects are perfectly preserved in the fossilized resin of extinct pine trees that we call "amber". In Ireland, we find the purest form of the original Celts and probably the oldest surviving Celtic language. With the coming of St. Patrick to Ireland in the fifth century A.D., writing entered the scene and the Irish clergy began to record much of the ancient oral traditions.

It is remarkable that the Irish embraced Christianity almost without resistance, making the transition from paganism to monotheism effortlessly. Many writers believe that part of the process was reducing the old gods to miniature size and clinging firmly to the tradition of the hidden world of the "little people" - leprechauns, elves and fairies.



DE THA BEURLA AIR ____?

le George Halliday



(Note: The following appeared in the March, 1988 issue of TINNE.)

This month we will look at mostly some examples of animal and plant names from Gaelic. Although it is generally known that there are quite a few words describing topographical features derived from Gaelic, there are also less generally known Gaelic loan words for living things and many of these show some of the interesting changes that words may undergo.

Capercaillie, Capercaillie [Gaelic "capull-coille"]. This is a large member of the grouse family, Tetrao urogallus, which is common throughout much of Eurasia. It became extinct in Scotland in the 18th century but was reintroduced from the Continent and is found north of the Clyde-Forth line. Capull in Gaelic usually means "mare" in the south where it replaces the "lair" of northern dialects, and is a borrowing from the Latin "caballus" - horse. In some areas it retains (retained?) the meaning "horse" or "colt" and is related to words such as "cavalry", "chivalry" etc. The second element "coille" is the

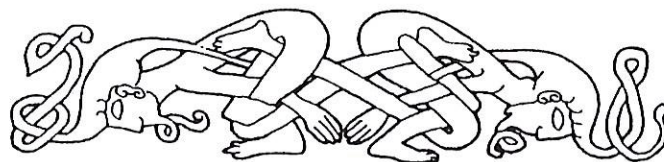
Gaelic word for "wood". The form with a "z" once the commonest, stems from the old Scots letter " " which indicated a "y" sound as in "canyon". This later gave rise to a spelling pronunciation with "z" also behind similar pronunciations with "z" in MacKenzie [Gael. MacCoinnich], Menzies [Gael. Meinnearach], Dalzell [Gael. Dail-gheal].

Donkey [Gaelic - Dhonnchaidh] Many dictionaries give no origin for this word and it is of relatively late appearance. Others, such as Weekley's Etymological Dictionary and The Revised Concise Oxford Dictionary of English Etymology of 1986, correctly link the word with "dun" and "Duncan" but appear not to be aware of the original Gaelic form of "Duncan" which is far closer in sound to "donkey". "Dhonnchaidh" is the vocative form of "Donnchadh", itself derived from the ancestors of the Gaelic words "dunn" - brown + "cath" - battle, and so meaning "brown-haired warrior." The use of a proper name for this animal is also found in the Scots word "cuddy" a pet form of "Cuthbert" and the English term "dicky".

Ptarmigan [Gaelic - tarmachan] A mountain grouse, Lagopus mutus, found in Alpine areas of Europe but confined to the Highlands in Britain. The initial "p" in English is a pseudo-learned addition. There are other forms in Gaelic, "tarmagan" perhaps the immediate source of the English and "tarman". The first vowel may also be "o" and this vowel occurs in the word on which it is based, "torman" - sound, murmur, rumbling; perhaps a reference to one of its calls. As such it is related to "torunn" - thunder, and the commoner "tairneanach" with the same meaning.

Bunny [Gaelic - bun] Another word usually marked as of unknown origin in English dictionaries. It entered English last century and is a Scots diminutive of "bun" - buttocks, tail of a rabbit or hare. The first meaning is the earlier one according to The Concise Scots Dictionary and dates from the 16th century. The Gaelic word "bun" means root, stock or bottom and goes back to Early Irish. The English word "bum", of unknown origin in the 14th century, may also have this source. Related Gaelic words include "bunaid" - foundation and, according to MacBain's Gaelic Etymological Dictionary, "buin" - belong.

(to be continued in the next issue)



Look Forward to Going Back!
By A Cattanach



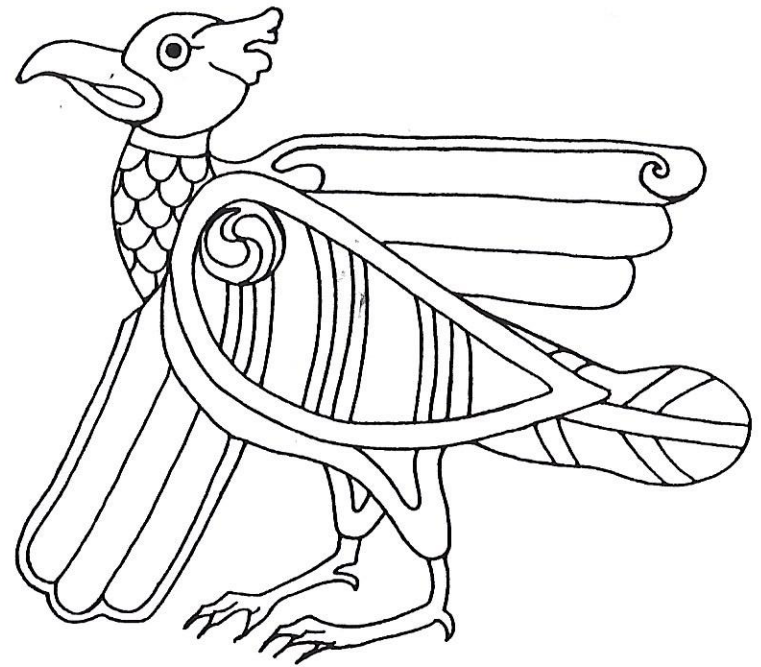
Last August was the first time I'd been in Badenoch since the previous October. Driving west from Kingussie on the road to Newtonmore I passed many sights that reminded me of why I make this annual pilgrimage. But just before coming to Newtonmore's eastern outskirts I saw a sight that was anything but familiar. It

didn't even look Highland. Whoever saw a corrugated iron building standing where stone is the standard? But there it stood -- off in a field to the left of the road. It was certainly an odd-looking affair with its roof painted red and walls of creamy hue, accentuated by the red ballens that covered the joints where the corrugated iron sheets abutted. What in the world could it be? Why would anyone place such a monstrosity there of all places?

If I had paid more attention to another edifice closer to the roadside, I might have discovered the answers to my questions sooner. It looked like a bucolic loo but putting one in that spot didn't make much sense. As I was on my way to a meeting at the Town Hall, it soon slipped my mind. But later that evening, the mystery was solved when I was introduced to the concept for the Highland Folk Park through a handsome full-colour brochure published by the Highland Regional Council.

The brochure is an invitation to build the past and is addressed to people and organizations who are interested in investing in the development and operation of the Folk Park through franchises. Alexander J. Russell, Convenor of the Council, introduces the idea through a letter. He states that the Highland Region is fortunate in the wealth of its heritage -- its brochs, castles and other ancient monuments testify to the presence of the people who have lived there for thousands of years as do the Pictish, Gaelic and Norse languages they used as preserved in the place names. There are now many museums that hold the artifacts of their life and work but there is much that goes unseen in this still largely unspoiled region. While we can imagine how our ancestors lived, how they built their homes, how they tilled the soil and how they dressed, most of us have difficulty in giving these images substance.

Mod Virginia
'90



Forms

MOD '90

ENTRY FORM
(Oral Delivery)

NAME: _____
(Last) (First) (Middle Initial)

ADDRESS: _____

TELEPHONE NUMBER: (Include Area Code or Other Necessary Codes)

Home: _____

Business: _____

PROFICIENCY IN GAELIC

Learner _____
Native Speaker _____

Enclosed is a check for \$ 5.00 (U.S.), payable to ACGA-Mod Virginia, to cover the cost of entering this competition and proof of membership in An Comunn Gaidhealach America, Inc., An Comunn Gaidhealach (Scotland) or Comhairle Gaidhlig Albannach (Australia) (copy of application and check or copy of membership card).

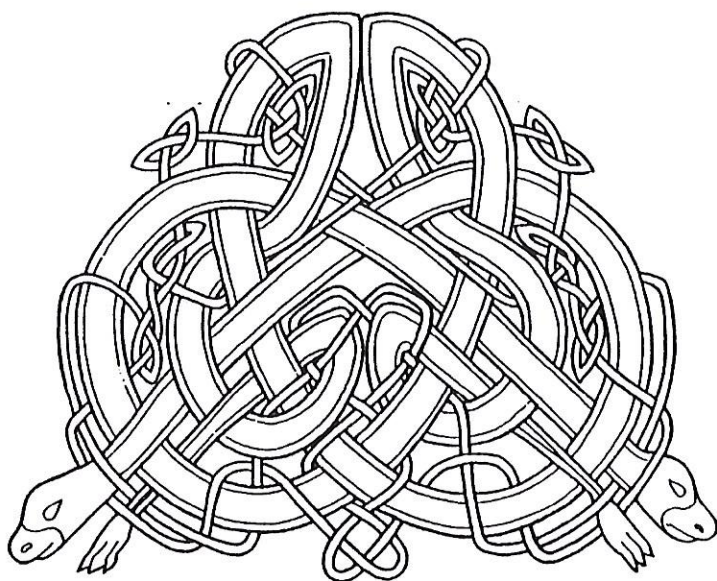
Mail Entry Form and Copies of Competitor's Chosen Materials to:

Mrs. Joan Weiss, 4710 Essex Ave., Chevy Chase, MD 20815

Requirements: Poetry selection and prose reading of competitors choice,
plus a prose reading at sight selected by the adjudicator.

Write Mrs. Weiss for detailed rules.

Register

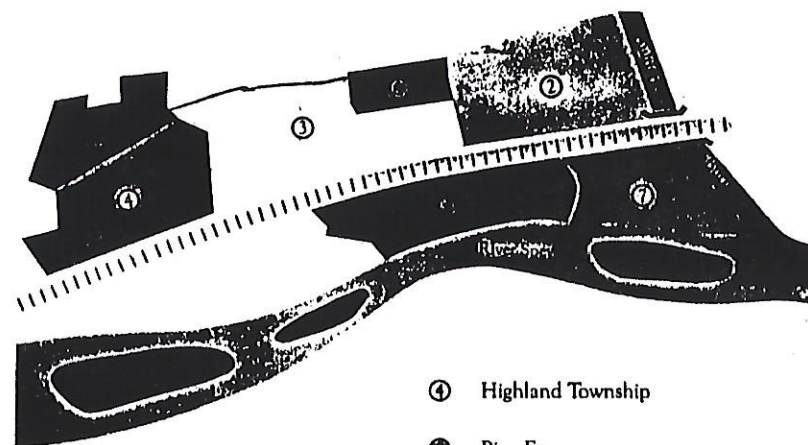


TODAY!

Russell's letter goes on to say that it is to give substance to these images that the Highland Regional Council has embarked on one of its most ambitious projects to date, a project whose development is seen now to span ten years. The objective is to allow the visitors to experience domestic life and working conditions of the Highlands of earlier times. It is the only project of its breadth currently planned in Scotland and it is expected to attract visitors from all over the world.

The project is under the direction of Ross Noble who has been the director of Am Fasgadh, the Highland Folk Museum in Kingussie since its founder, Professor Isabel F. Grant, gave up that position and also an advisor on the recent modernization of the Macpherson Museum in Newtonmore. The Council has purchased an 80-acre site and have committed substantial sums to the initial development. At its outset, the project was expecting its first visitors in 1989, but the Council knew that the speed at which it would develop depended upon the success in attracting financial support. The invitation to participate is "extended to all who value the Highland Heritage, and who wish it to see it preserved for the enjoyment and education of generations to come.

Highland Folk Park Newtonmore Inverness-shire Scotland



- ④ Highland Township
- Pine Forest
- Archaeology Park
- ⑦ Pasture Land
- ⚡ Railway
- Visitor Reception
- ② Working Croft
- ③ Open-Air Museum

The map shown above indicates the scope and constituent elements of the Park. Examination shows that it is located on the north bank of the Spey just to the west of where Aultlarie Burn joins it. The grounds are bisected by the railroad that connects Edinburgh with Inverness and points to the north. The accompanying legend denotes the intended purpose of the various divisions. Aha! Area 1 is marked 'Visitor Reception' -- It turns out that it was a loo I saw, an obvious first stop for receiving weary coach travelers. And the area where I saw the corrugated monstrosity? It's marked 'Open-Air Museum'. The brochure says that it is a mission church from Culloden but that can't be, can it? I decided to ask.

Yes that's what it is -- a prefabricated church of a type that was mass-produced and erected all over the Highlands by the Society in Scotland for the Propagation of Christian Knowledge (SSPK). When did you say all this was done? In the 1850s? You must be joking; that's pretty modern technology. Yet that is the truth.

The brochure explains that Area 3 is dedicated to the display of a number of actual historic rural buildings from all over the Highland Region. Each will have a small area surrounding it to create its own mini environment. In addition, a simple modern building is planned to house a Museum of Building Techniques displaying actual structures such as cruck frames and 16th century A-frames as well as door fittings, windows and hearth types taken from Am Fasgadh's collection. Yet another feature will be craft demonstrations given in real workplaces such as a blacksmith's or joiner's shop.

Among the buildings in the Open-Air Museum there is hoped to be a good cross-section of croft buildings to complement the working croft of Area 2. This features the house, steading and adjacent fields of Aultlarie Farm which will provide the basis for development of a working farm of the period around 1900.

Area 4 is on the other side of the Open-Air Museum and is devoted to the recreation of a farm settlement of the type common throughout the Highlands prior to the agricultural reforms of the late 18th century. At its heart will be the houses, barns and other outbuildings of the joint ten-

The Working Croft



Highland Township



South of the railroad tracks on the very bank of the Spey is Area 6, the Archaeology Park. Replica buildings based on academic research will be used to recreate elements in the life of the Highlands in prehistoric and early historic times. These will include a crannog located in an artificial lake as well as a range of other buildings and groups of buildings such as a stockaded hut circle and simple hunting shelters. Universities will be invited to become involved in the development of this area and experiments in actual living conditions can be conducted.

Archaeology Park



Since the Park is a mile in length, it is intended to provide some form of transport for at least some of the visitors. This will probably be in the form of horse-drawn wagons operated as a commercial venture. The main route through the Park will be built to accommodate such vehicles and include sections of Wade and Telford road technologies to illustrate the impact of these on the Highlands in the 18th and 19th centuries. It is also expected that the Park will be linked with Am Fasgadh by some form of historic transportation, possibly a replica stage coach that plied the way between Kingussie and Fort William. In addition, a network of footpaths will be created to link the several areas.

'Look forward to going back' is the watchword theme of the Highland Folk Park. Although the loo and the mission church was all that I saw when I passed that way last year, I am certainly looking forward to going back this year in more ways than one.



**HIGHLAND
FOLK PARK**

Look forward to going back



Highland Folk Park Newtonmore PH20 1AY Inverness-shire Scotland

STORAIDH A' CHAIT

Translation

(Note: In the last issue, the Gaelic of this story was the lead article. For those of you who got a bit lost, this should clarify matters.)

Anna and Morag were staying in a nice little house in Harris. They were two sisters. They were not old at all, and they were not married. They had a nice little house, and they were habitually requesting that everything would be in its own place. They had one cat -- a female cat. And they were not letting the cat out, from day to night, from winter to spring. And I am certain that you may know that they were not for letting the cat out, they were afraid that she would have kittens, and that the kittens would mess up the nice little house.

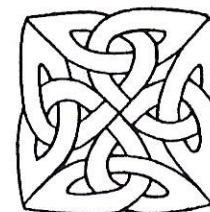
You may be certain that there were many a time when the cat was very desirous to be getting out along with the other cats, when the male cats would come around. But she would not find that out.

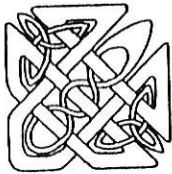
The first time, Morag wen thither to, as we would say in English, the mainland looking for earning money. And she found that. And Anna was at the house with the cat. It was not long until she met a young lad, suddenly. And she began courting. And as happens very often, the first time, they made up their minds that they would marry. And they did that. And they left on a trip as most of the young people do after they marry.

And Anna was at the house by herself, with the cat. And every day, she was staying, waiting just for the letter from Morag, but events were passing by, and no word was coming, and a big letter was put to the mailbox. Out went Anna to take it. Said she to herself, "Oh, I will get news now how Morag is getting along."

She took the letter and ripped it open. But after opening, when she looked, there was not anything from the letter, but these four words:

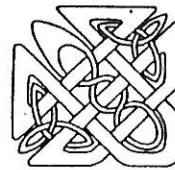
"Let out the cat!"





THE LEGEND OF SEUMAS MACRON

le Donna Parker



(conclusion)

"But the others --"

"The others are safe home." In the light of the crystal fires, he smiled. I got a sudden cold chill that was nothing to do with my dunk in the river. I had it wrong. It wasn't Seumas who needed help. Not any more.

Outside, the fog had lifted some. "Seumas?" Morgan called. "I got what you want. Where are you?" He had a lantern in one hand and a big feedsack dangling from the other.

Seumas moved quiet. Morgan didn't know he was anywhere close til Seumas was right behind him. When he saw Seumas, Morgan nearly hit the tree limb a couple of feet above him. "W-what's the idea, sneakin' around like that?"

"Have I frightened you?"

"You don't scare me. Never did."

"You have brought the skin."

Skin. My mouth went dry, hearing it said right out.

"Let's see what you got to trade."

"Look you here, Morgan." Seumas uncovered the basket. Gold gleamed in the lantern light. He picked up some kind of bracelet and tossed it to Morgan.

Morgan inspected it with a grin on his mouth and greed in his eyes. "I don't know where you got this," he said, "but it's good."

"The skin," Seumas said.

"When I get the basket."

"Ah. So you believe now in the legends of the seal-folk?"

"Not me."

"Well, then, what harm in letting me inspect the skin as I have let you inspect the arm ring? Do you think on my crippled leg I could be running away with it? Or do you fear my becoming a seal just here?"

Morgan laughed -- an ugly laugh -- and threw the sack to Seumas. His one-track mind didn't take in Seumas's strange, triumphant smile. "Well," Morgan asked, "does it suit you?"

Seumas unfolded the skin. It was brown and silver -- exactly like his hair. "It does," he said. "It does, indeed."

"Then give me the gold."

"The gold must be returned to an Rìgh nan Ròn."

"What does that mean? You got your moth-eaten skin. I get the gold. We had a deal."

Seumas looked up. "A deall. You dare speak to me of deals? My people were no more than a deal to your murdering father. He sold their skins, Morgan. The people of this Holler were no more than a deal -- a source of easy money. And I was a deal. My imprisonment fed your father's craving for power. And yours. There have been deals enough and you will be making no more of them."

If I'd been Morgan, I'd already've been running. Seumas sounded like I figure the last judgment'll sound -- not loud, but very clear, absolutely final.

Morgan didn't care. "You makin' a threat? You won't touch me. Everybody'd know it was you. They're waitin' back there."

"This is a thing between the two of us Morgan. None of the folk will remember their fear of me -- nor your lies. Not even Mabel will remember. The men have returned to their homes."

Morgan smirked. "Not likely. All have to do is yell for 'em. They'll do what I say just like you. Put the basket in the sack."

"There is no power left you, Morgan. The power is returned to me." Seumas's arm slashed into the air and an explosion of lightning blasted a tree not fifty yards away.

The noise nearly split my eardrums. I was tingling all over. The cold chill I had in the cave became a permanent shiver as I remembered another seal legend.

Morgan stood there bug-eyed.

"Shall I bring it closer?" Seumas asked in his nicest voice.

Morgan swallowed so hard I could hear him even over the ringing in my ears. "You? You didn't do that," he said.

Seumas shot a glance at me. "Tell him, Andy."

"Seal-people can c-call up storms to p-punish folks who hurt them."

"Emil's bullet bought your escape from one such storm. Get you gone, Morgan, while there's time."

The second strike was closer and louder. I know my hair was standing right up . . . from the electricity in the air, I hoped.

Morgan backed off a couple of steps. "Shootin' seals was Dad's idea, not mine."

You were young then, but no man, when he is older, is forced to follow his father's ways. In that lies your guilt. You've continued nurturing his evil in yourself. You have spread much misery with your deals. It will end this night, Morgan Ferrel."

Morgan yelled for the men -- and yelled again. Only rumbling thunder answered. He took another step back. "Wh-what you gonna do?"

"I'll not be touching you. Storm, river, caverns -- so many ways death could come to you here. Your one chance is to go. Now."

"Look, can't we make a . . ."

"You have made your last deal. There is no making deals with death, Morgan." Seumas raised both arms to the sky. It lit up all over with fire and noise and icy, drowning rain.

Morgan Ferrel screamed. And ran. I watched the worst of the storm follow him.

"Come into the cabin, lad!" Seumas's voice was gentle. "You'll be ill from the wet and the cold."

He wrapped a blanket around me and fed the fire. My teeth kept chattering. "Will he d-die?"

Seumas shrugged. "It is not for me to be saying."

"But you --" I started, then a fit of shivers, changed what I was going to say. "S-Seumas, what's ròn m-mean?"

"It means seal."

"And the other w-words -- what you told Morgan? Somethin' ròn."

"An Rìgh nan Ròn. King of the Seals."

"Seumas . . . Macròn. H-he said you were a king's son."

"So his father told him. They laughed over it."

"Are you?"

"You've evidence enough to be making your own decision. Were I you, however,, I'd not try convincing the others."

Nobody would believe me."

"Gift a child with our story, Andy, if you must tell it at all. Always there will be children wanting stories, and may great blessing be on them for it. A child will find the bare root of truth under any flowering tale."

"Hush, a ghràidh." I snapped my head around. I thought at first she was just a girl, small and slim and pale haired. But her eyes were as dark and large and as old as Seumas's. She had seen pain, now the pain was gone. She was the joy in the Singing. "Already the lad is burning with fever," she said.

Seumas frowned and touched my head. "So he is."

"W-who --"

"Forgive me, Andy. This is my wife and my salvation."

"Wife?"

"These forty years has she searched for me. The first singing was beacon to her. My one hope. Then, in my pain and fear, hope died in me. And faith. And

the singing. Even without it she found me. Surely she would have found me sooner with gold for Morgan's last deal had I not let go the hope."

He shook his head. "So many years my unreasoning fear was wasted. . . . Never allow fear to destroy your believing, Andy. Never give up on a thing that could mean life to you." They smiled at each other. I decided then and there that unless I could find a girl who'd smile at me like that, I'd never marry.

The Lady put a glass in my hand. "Drink," she said. "It will clear your lungs and your head." Drinking it was like swallowing moonlit snow.

Seumas picked up the seal skin and all of a sudden I was sadder than I'd ever been before. I knew I'd never see him again. "Won't be the same around here without you," I said.

"Beannachd Dhé leat, Andy. Do not be forgetting us."

I don't remember getting home that night. Dud said I came in shaking with fever. Before he got Doc over, though, the fever was gone and my lungs were clear. Like the Lady promised.

And Seumas. Seumas was gone. We never saw hide nor hair of him -- nor Morgan -- again. Folks figured both of them must've drowned, though it never was proved.

I didn't even try to tell them what really happened. It was like Seumas said -- the whole thing went clean out of their heads. I thought it would've been better if they'd remembered what fools they'd been, but they didn't.

Not long after that, I left the Ozarks. In the fifty years since, I never once forgot Seumas. In fact, it was partly the thought of him that brought me back, finally, to the Holler -- to the cabin on Singin' Bluff.

Hadn't got settled good before a couple of Dud's grandkids showed up begging for a story -- just like us with Seumas.

Thanks to my old friend, I have stories in plenty to give 'em. Maybe the kids won't believe all the details, but somewhere along the way, they'll find the bare roots of truth Seumas talked about, and their lives'll be better for it. The things I learned from Seumas Macròn got me through times I never could have got through on my own.

I like to think somehow he knows his "fairy tales" are being passed on to another generation of kids. I like to think I'm making some small return on a debt I never can repay.

THE END



FROM ACROSS THE ATLANTIC

(The following was spotted on page 4 of the June 24, 1990 issue of THE GLASGOW SUNDAY POST)

Gaels Are Back In Their Second Home

When the Par Bar, Argyle Street, Glasgow, closed its doors last May, it was the end of an era for its loyal customers.

For at least the last 25 years Gaels and visitors from the Western Isles have made the bar their own.

Ceilidhs were renowned countrywide and visitors from the highlands and islands were always sure of meeting a friendly face when they first arrived in the city.

The sound of the Gaelic language, spoken on both sides of the bar, was also a feature of the pub's warm atmosphere.

But structural problems meant that the pub had to be closed for major repairs.

On the last night the bar was overflowing and many patrons shed tears at the loss of their beloved bar.

Despite the loss, the staff and customers stayed together, and transferred to the appropriately named Overflow bar nearby.

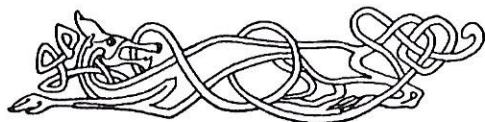
Their loss was not to be for ever -- last Friday the Park re-opened exactly a year, a month, a week and a day after its closure!

Refurbished

Although completely refurbished and redecorated, the atmosphere is still the same.

Everyone in the bar is looking forward to the old music, song and chat in their new bar.

And the message from the management? "Haste ye back!"



STUDY GROUPS

TEXAS: Jerry McIntyre is conducting a class in the San Antonio area. Contact Jerry for more details. The address is "Srathair", R.R. #1, Box 193-C, Kingsland, TX 78639. (Phone: 915/388-3608)

NO. VIRGINIA: Hank Campbell-Ickes is leading a study group in his home in Arlington, VA. Give Hank a call at 703/578-4967 for details. If no one is there leave a message with the "answering service".

D.C.: Meets at the home of Mary Swope. Led by Morgan Hoover. Meets Thursday evenings from 8 p.m. to 10 p.m. Texts are TEACH YOURSELF GAELIC (available from ACGA) and EVERYDAY GAELIC. For details and directions call Mary at 202/363-1394.

NEW YORK CITY: Sponsored by New York Caledonian Club. Conversational Gaelic is being taught by Jane Williams. Also offered are Scottish Country Dance classes. Groups meet every Friday evening at the Carnegie Library of the Second Presbyterian Church, 3 W. 95th St., NYC. Gaelic begins at 6 p.m., dancing at 7 p.m. For more information, contact 718/783-3615 for Gaelic classes and 201/748-7887 for dancing.

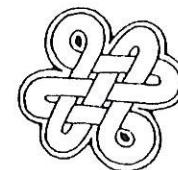
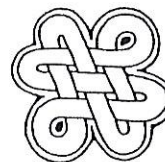
MD: The original study group, led by Ashby McCown. Call 301/469-6563 for further details.

MacTALLA: A Gaelic singing group of members and friends in the D.C. vicinity. Meetings are scheduled from month to month based on member availability. Open to beginners and advanced students. Contact Mrs. Joan Weiss at 301/656-3454.

DENVER, CO: Every Tuesday evening from 7:30-9:00 p.m. Meets at 2673 S. York, Denver. Tutor: Catriona MacKinnon (234 Colorow Rd., Golden, CO 80401). Phone inquiries: 303/698-9023, please leave message. Texts: Blacklaw's BUN-CHURSA, MacKinnon's TEACH YOURSELF GAELIC, supplemented by materials from CAN SEO, CEUM AIR CEUM, FAILTE DO'N GHAIHDLIG, and children's books.

PITTSBURGH, PA: A self-tutoring group meets bimonthly on Saturdays. Text: TEACH YOURSELF GAELIC. For details contact: Kevin McLaughlin at 412/228-3145.

Listings for summer programs have been noticed in various publications. A partial list of contact addresses follows. It is recommended that you contact the sponsors in the near future should you wish to attend.



Scottish Life & Culture
Summer Schools
Department of Continuing Education
Airthrey Castle
University of Stirling
Stirling FK9 4LA, SCOTLAND

David Wilkie
Dir. of Residential & Catering Services
Jordanhill College
76 Southbrae Drive
Glasgow G13 1PP, SCOTLAND

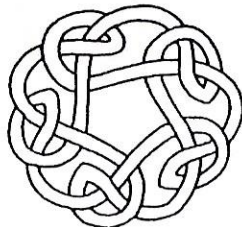
Summer short courses are being offered at Sabhal Mòr Ostaig. The brochure outlining these courses is available from Donnie Campbell, Short Courses Administrator, Sabhal Mor Ostaig, Colaisde Foghlam Ard Ire, An Teanga, Sleite, An t-Eilean Sgitheanach, ALBA IV44 8RQ. The editor also has a small supply available.

The University of Texas at Austin will be offering a summer program entitled "Scotland: Heritage and Culture" based at the University of Edinburgh. Information is available from UT/Scotland Program, Attn.: Alicia Dunn, P.O. Box 7879, Austin, TX 78713-7879.

There are also the annual programs offered by the Iona Foundation at the center on Prince Edward Island. Information is available from Dan Gillis, P.O. Box 29136, Philadelphia, PA 19127.

Edinburgh University now has information available on its summer programs. The Gaelic program is scheduled for August 20-September 7. The address is Centre for Continuing Education, 11 Buccleuch Place, Edinburgh EH8 9LW, SCOTLAND. They also note a 24 hour information phone of (031) 667 6097.

The study group listing will be a consistent feature. It needs to be current to be useful, so please send in information about any active groups. Names of individuals doing private, long distance tutoring are available from the Editor.



- 26 -

The Gaelic College of
Celtic Arts & Crafts
P.O. Box 9
Baddeck, Nova Scotia B0E 1B0
CANADA

Who May Join

Membership is open to anyone with an interest in preserving the Gaelic language and promoting Gaelic culture.

An individual membership is \$20 per year, and includes the quarterly newsletter, full voting privileges, a 25% discount on all educational materials ordered through our bookstore, assistance in finding or organizing a Gaelic study group, representation at Scottish games and festivals, and tax benefits.

For clan groups and Celtic societies, an Organizational membership is available at \$100 per year and allows members to order items from our Educational Materials at a 12.5% discount.

ACGA Membership Form

Name: _____

Address: _____

street

city

state

zip

What is your current language level with Gaelic?
beginner intermediate fluent

Do you need information on study groups in your area? _____

Are you interested in starting a study group? _____

Do you have related interests, hobbies or skills that you would like to share? If so, what?

CUM GAIDHLIG BEO!
Keep Gaelic Alive!

An Comunn Gaidhealach
Ameireaga
P.O. Box 5288
Takoma Park, MD 20912