

# An Naidheachd Againne

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

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An dèidh dhi pàirt a ghabhail ann am mòd no dhà sna Stàitean, am-bliadhna chaidh Hilary NicPhàidean a Ghlaschu far an do sheinn i aig a' Mhòd Nàiseanta Rìoghail. San artaigil seo, innsidh Hilary dhuinn beagan mu dheidhinn a h-ùine aig a mhòd agus seallaidh i dhuinn feadhainn de na dealbhan a thog i an sin. An till Hilary dhan Mhòd an-ath-bhliadhna ann an Inbhir Nis? Leugh an sgeul aice gus faighinn a-mach.

After participating in mods in the U.S. for several years, ACGA member Hilary NicPhàidean took the leap and traveled to Glasgow last October to sing in the Royal National Mòd. Here she tells us a bit about her experience and shares some of her photos. Will Hilary return next year when the Mòd moves to Inverness? Read her story below to find out.

## A-muigh 's a-mach aig a' Mhòd Nàiseanta Rìoghail

le Hilary NicPhàidein

Chaidh Mòd Nàiseanta Rìoghail a' Chomuinn Ghàidhealaich a chumail ann an Glaschu san Dàmhair sa chaidh agus bha mi fhìn ann mar neach-amhairc agus mar chom-pàirtiche. Chòrd e gu mòr rium. Bha Micheal MacAoidh (Ceann-suidhe, ACGA) ann cuideachd agus thàinig Eric, mo bhràthair leth-aon bho Laurieston ann an Dùn Phrìs is Gall-Ghàidhealaibh, gus taic a thoirt dhomh.

## Out and About at the Royal National Mòd

by Hilary Rosado

An Comunn Gàidhealach's Royal National Mòd was held in Glasgow this past October and I attended it both as a spectator and as a competitor. I really enjoyed the experience. Michael Mackay (President, ACGA) was there, too, and my twin brother, Eric, came up to Glasgow from Laurieston in Dumfries and Galloway to support me.



Tha mi air ruigsinn! / I've arrived!

Eric Landay

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

'S e tachartas cudromach a th' ann am Mòd Nàiseanta Rìoghail do choimhearsnachd na Gàidhlig. Bidh farpaisich ag ullachadh fad naoi no deich mìosan agus bidh iad a' frithealadh mòdan sgìreil rè na bliadhna. Thòisich mi san t-Samhain 2018 air an òran agam a dheasachadh le taic bho Mhìcheal MacAoidh. 'S e òran ainmichte a bhuineas do Mhuile no Ìdhe a bh' ann. Gu fortanach, chaidh agam air an t-òran seo a sheinn aig mòdan ACGA mar ullachadh ron tachartas mhòr.

Dh'fhuirich sinn uile ann an taigh-òsta beag air Sràid Rinn Friù agus choisicheamaid sìos Sràid Sauchiehall gach latha. 'S e coiseachd ghoirid a bh' innte bhon taigh-òsta gu Talla Consairt Rìoghail Ghlaschu, am prìomh ionad airson nam farpaisean. 'S e ionad eile a bh' ann an Colaiste Baile Ghlaschu, cuairt ghoirid eile bhon Talla Chonsairt.

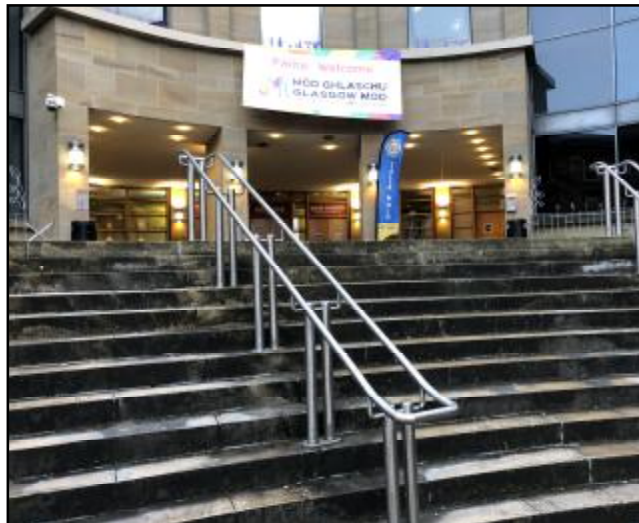
Cha robh dòigh ann coimhead air gach farpais ach chaidh againn air deagh thaghadh de dh'farpaisean òigridh is inbheach fhaicinn, mar eisimpleir seinn aon-neach, seinn chòisirean is seinn a rèir an t-seann nòis. Bha Iomall a' Mhòid ann cuideachd le bùthan-obrach, filmichean agus òraidean Ghàidhlig a bharrachd air na farpaisean ciùil. 'S e prògram gu math làn a bh' ann.

Bha iomadh bàrr-phuing dhomh aig a' Mhòd. Sheinn mi an t-òran agam Diciadain agus rinn mi gu math. Bha mi nam shuidhe dìreach mu choinneamh an àrd-ùrlair ann am Prìomh Thalla an Talla Chonsairt Diardaoin fhad 's a bha Mìcheal MacAoidh a' seinn ann am Farpais Chrìochnachaidh an t-Seann Nòis. Rinn e glè mhath agus bha e anns an treas àite aig deireadh gnothaich. Agus b' urrainn dhomh Gàidhlig a bhruidhinn le daoine aig an robh Gàidhlig on ghlùin. Bha iad cho coibhneil is foighidneach.



Comhairle do Mhìcheal aig a' mhionaid mu dheireadh  
*Eric Landay*

The Royal National Mòd is an important event for the Gaelic community. Competitors prepare for nine or ten months and attend regional mods throughout the year. I began in November 2018 to prepare for my song with help from Michael Mackay. Fortunately, I was able to sing this song at the ACGA mods as practice for the big event.



Talla Consairt Rìoghail Ghlaschu / Glasgow Royal Concert Hall  
*Hilary NicPhàidein*

We all stayed at a small hotel on Renfrew Street and walked down Sauchiehall Street every day. It was a short walk from the hotel to the Glasgow Royal Concert Hall which was the main venue for the competitions. The other venue was in the City of Glasgow College, another short walk from the Concert Hall.

It was impossible to watch each competition but we were able to see a good selection of junior and adult competitions, for example, solo singing, choral singing and singing in the traditional style. There was a Fringe Program, workshops, film screenings and Gaelic talks besides the musical competitions. It was a really full program.

There were several highlights for me at the Mòd. I sang my song on Wednesday and I did well. I was sitting right in front of the stage in the main auditorium of the Concert Hall on Thursday while Michael Mackay was singing in the final of the Traditional Singing. He did very well and placed third. And I was able to speak Gaelic with native speakers. They were so kind and patient.



Seinn Chòisirean Fosgailte / Open Choral Singing  
Hilary NicPhàidein

Sheinn na Còisirean Sgìreil san Talla Chonsairt Rìoghail feasgar Dihaoine. Bhuannaich Còisir Ghàidhlig an Òbain Sgiath MhicShimidh agus Thulaich Bhàrdainn is bhuannaich Còisir Ghàidhlig Shruighlea Cuach Cuimhneachan Mairead NicDhonnchaidh. An dèidh nam farpaisean sin, bha na farpaisean aig Mòd Ghlaschu seachad.

Air Disathairne choisich sinn sìos Sràid Sauchiehall airson an turais mu dheireadh airson nan Co-Chòisirean faicinn air steapaichean Talla Consairt Rìoghail Ghlaschu, Sheinn na còisirean òrain a bha iad air seinn airson nam farpaisean. 'S e deireadh iomchaidh a' Mhòid a bh' ann.

Bidh am Mòd Nàiseanta Rìoghail ann an Inbhir Nis an-ath-bhliadhna. Ghabh mi beachd air na cinn-là mu thràth: 9-17 An Dàmhair. Seinnidh mi a-rithist agus aithrisidh mi dàn. Chì mi ann sibh.

The regional choirs sang in the Royal Concert Hall on Friday afternoon. The Oban Gaelic Choir won the Lovat and Tullibardine Shield, and the Stirling Gaelic Choir won the Margrat Duncan Memorial Trophy. After they all sang, the Mòd competitions were over and done with.

On Saturday we walked down Sauchiehall Street for the last time to see the massed choirs on the steps of the Glasgow Royal Concert Hall. The choirs sang songs that they had sung in competition. It was a fitting end to the Mòd.

The Royal National Mòd will be in Inverness next year. I made a note of the date already: 9-17 October. I will sing again and recite a poem. I'll see you there.



A' seinn ri chèile air an latha mu dheireadh / Singing together on the last day  
Hilary NicPhàidein

## Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic proverb is illustrated here?

Check page 20 to see if you're right.



Image by PublicDomainPictures from  
[www.Pixabay.com](http://www.Pixabay.com) (Pixabay photo #17913)



## Litir bho'n Cheann-Suidhe

le Micheal MacAoidh

A Chàirdean,

A bheil sibhse leam nuair a chanas mi nach urrainn dhomh creidsinn gu bheil a' bhliadhna seo an ìre mhath seachad? Tha cuimhn' a'm nuair a thòisich a' bhliadhna, agus mi a' gabhail iongnaidh gun robh sinn ann an 2019 – faisg air deireadh an deiceid, agus tòrr a' dol a thachairt sa bhliadhna a bha romhainn. Agus, gu dearbh, thachair iomadach rud math – a thaobh na Gàidhlig, gu cinnteach – sa bhliadhna seo

An toiseach, bha fìor dheagh thachartasan againn fhìn – eadar na mòdan ann an Ohio agus Ligonier, agus Beinn Seanair ann an Carolina a Tuath, fhuair iomadach duine cuideachadh, brosnachadh, agus companas anns a' Ghàidhlig, ann an dùthaich fad air falbh bho na dùthchannan aig a bheil buintealas ris a' Ghàidhlig. Mìorbhaileach, nan ceadaicheadh sibh dhomh a ràdh. Ach feumaidh mi ràdh nach robh na tachartasan seo furasda a chur ri chèile – bheireadh iomadach duine ceangailte ri mar a chaidh an cur air bhonn fianais air a sin! – ach aon rud a tha cinnteach 's e gum b' fhiach e an t-saothair.

Bu chòir dhuinn taing a thoirt dhan fheadhainn sin – eadar Shannon Duncan, Seumas Dòmhnallach, Anne Alexander, agus tòrr luchd saor-thoilich, oir às an aonais cha ghabhadh na tachartasan seo a chur air. Agus, a chionn 's gu bheil ceanglaichean làidir ann eadar sinne agus sàr-dhaoine ann an Alba agus Alba Nuadh, tha an comas againn daoine math, dìcheallach, cuideachail agus brosnachail a thoirt a-nall airson pàirt a ghabhail anns na tachartasan againn. A-rithist, às an aonais, cha bhiodh am Mòd, no an t-seachain ann am Banner Elk a leth cho math 's a bha iad am-bliadhna, no anns na bliadhnaichean a dh'fhalbh. Tha mi cinnteach gun aontaicheadh sibhse a fhrithheil na prògramman a chuir sinne air bhog leam an sin.

Ach dè tha sinn a' dol a dhèanamh an-ath-bhliadhna? Uill, mar a chanas iad a-bhos a seo, mura h-eil rudeigin briste, na feuch ri chàradh! Bidh sinn ris an aon seòrsa rud, agus ma tha sibh airson pàirt a ghabhail ann, air gach taobh dhe' n ghnòthach, luchd frithealaidh agus luchd cuideachaidh, bhitheamaid taingeil dha-rìribh.

Tha aon rud eile a bu toil leam cur ris a sin – a bharrachd air na tha An Comunn againn a-bhos a seo a' dèanamh, tha

## Letter from the President

by Mike Mackay

Dear Friends,

Do you agree with me when I say that I can't believe that this year is just about over? I remember when this year started, amazed that the decade was just about over, with lots about to happen in the year to come. And, indeed, a lot did happen, as far as Gaelic was concerned, this year.

To start with, we had some truly great events. Between the mods in Ohio and Ligonier, and Grandfather Mountain in North Carolina, a lot of people got encouragement, help and community in Gaelic in a country far away from those who have connection to the language.

Miraculous, if you'll let me say it. But I must say that these events are not easy to put together, and many of the people connected to them would attest to that! But, one thing that is certain, it's worth the effort.

I'd like to thank folks, including Shannon Duncan, Jamie MacDonald, Anne Alexander, and lots of volunteers. These events would not be possible without them. And, because we have strong ties to wonderful people in Scotland and Nova Scotia, we can bring great, dedicated and helpful people over to take part in our events. Again, without them, they would not be half as good as they are. I'm sure those of you who have attended these events will agree!

But what are we going to do next year? Well, as they say, if it ain't broke, don't fix it! We'll be doing the same things, and, if you want to take part, on either side of the events, helping or attending, we'll be truly thankful.

There is one other thing I'd like to say. In addition to what our Society provides here, there's another new program you may have heard of, DuoLingo, the program that has

seans gun cuala sibh mu DuoLingo, am program math a tha a' teagasg chànanan dha na milleanan – agus mar a thòisich iad air prògram a chur ann son na Gàidhlig. Bidh sin, mar na rudan a tha sinne a' feuchainn ri dhèanamh an seo, gu math cuideachail agus brosnachail nuair a thig e. Feuch gun gabh thu an cothrom a chleachdadh nuair a thig e!

Le dùrachdan,

*Micheal MacAoidh*  
Ceann-suidhe, ACGA

taught millions of people a new language, and how it's started working on a Scottish Gaelic course. That, like the programs we try to do here each year, will be quite helpful and encouraging when it comes. Make sure you take advantage of it when it does!

Respectfully,

*Michael Mackay*  
President, ACGA

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## Sgoil nan Eun neo Sgeulachd Iain Fhearchair Òig

*le Liam Ó Caiside*

### Caibideil a Seachd Deug: Thàinig an t-Àm

*“Thàinig an t-àm, tha an là a' teachd am fagus...”*  
— *Eseciel Caib. 7:12*

Ged a bha e glè anmoch a-nise, cha robh dad de sgìos oirnn. Chuir am bodach fàd eile air an teine, tharraing e air a phìob, agus thòisich e ag innse a naidheachd a-rithist.

“Bhris gloine an sgàthain le braigh mhòr, agus thuit an nighean air a glùinean,” thuir an sgeulaiche.  
“Chuir Iain a làmh air a gualainn. Cha robh fhios aige dè bu chòir dha a ràdh.”

“Tha mi cho duilich, ach an robh sin...”

“Seadh. 'S e m' athair a bh' ann,” ars an nighean, ann an guth garbh. “Agus a-nise, tha fios aige ... tha fios aige gur e brathadair a th'annam, gun do dh'inns mi breug dha mu do dheidhinn, agus gu bheil mi an seo, còmhla riut, 'ille, ann an Sgoil nan Eun.”

Dhìrich i a druim, dh'èirich i na seasamh, agus thog i slat-draoidheachd a-mach às a cleòca. Thuir i faclan fo h-anail, agus leum na pìosan glainne beaga briste air ais ann am frèam an sgàthain. Cha robh air fhàgail ach an aon chnac air bàrr na glainne.



“Is mìorbhaileach a' gheasag sin,” ars Iain. “An obraicheadh an sgàthan a-rithist mar a b' àbhaist?”

“Chan eil ann ach sgàthan a-nise,” thuir an nighean, a' cur an t-slait-dhraoidheachd na crios aig a meadhan, mar gum b' e claidheamh a bh' ann.

“Bhris m' athair an ceangal eadarainn nuair a bhris e an sgàthan. Cha bhi draoidheachd sam bith ri fhaighinn no ri fhaotainn às gu bràth.”

“Saoil an tig d' athair gad iarraidh?” thuir Iain. “Gam iarraidh? Thig e gar n-ionnsaigh!” ars an nighean. “Tha fhios againne a-nise cò a th' ann an dà-rìreadh, agus dè tha e ag iarraidh agus a' lorg air feadh Èirinn agus Albainn — cumhachd dhraoidheil. Cumhachd a chuireadh esan os cionn gach draoidh. Agus càite 'm faigheadh e draoidheachd nas cumhachdaiche na tha ri fhaotainn an seo ann an Sgoil nan Eun?”

“Ach tha sinn tèarainte anns a' chaisteal,” arsa Iain gun teagamh. “Tha sinn fo sgiath an Draoidh Mhòir, agus tha iad ag ràdh gun robh an t-àite seo dìonta

bhon uair a chuir Sgàthach clach ri cloich agus bho thàinig an Draoidh Coibhidh dhan Eilean Sgitheanach. Ged a bhris d' athair doras an t-sìthein, tha Sgoil nan Eun sàbhailte.”

“Na bi cho cinnteach,” fhreagair an nighean, “gun do ghoid m' athair toradh an t-sìthein bho na sìtheanaich. Is mòr an diofar eadar draoidheachd Chloinn Danann agus an draoidheachd a tha aig clann daoine. Cha do dh'ionnsaich sinn, thuirt m' athair rium, ach pàirt glè bheag dhen draoidheachd a bh' aca nuair a thàinig Clann Danann thar nan tonn gu Èirinn, Alba, agus Manainn.”

An sin, shuidh iad nan tost còmhlà. Fa dheireadh, rinn iad leabaidhean far an robh iad anns an t-seòmar aig mullach an tùir — bha plangaidean ann agus feur air an ùrlar fhuar far an do shuidheadh na h-oileanaich gu tric.

Thuit Nighean an Sgàthain na cadal anns a' bhad, ach dh'fhan Iain na dhùisg, a' cuimhneachadh air na dh'innis i dha, agus gach facal a chuala esan riamh roimhe mu Mhac na h-Oidhche. Cha b' e cadal nam maigheach a fhuair esan an oidhche siud.

Nuair a dh'fhosgail e a shùilean sa mhadainn, bha Nighean an Sgàthain air falbh mu thràth. Thàinig osag fhuar a-steach tron uinneig fhosgailte, agus chunnaic e lorgan calmain anns an reòthadh air sòla na h-uinneige.

Bha pìos pàipeir air bòrd faisg air an uinneig air an robh na faclan a leanas sgrìobhte: “Pillidh mi. Bi faiceallach.” Agus shìos bho shin, “Nuair a thig an t-àm, thig an duine.”

Cha robh fhios aig Iain dè bha sin a' ciallachadh neo dè bha a charaid a' dol a dhèanamh, ach bha e cinnteach gun robh plana aice.

Dhùin e an uinneag, chuir e an seòmar ann an òrdugh, thog e a leabhar a-nìos agus dh'fhalbh e sìos na staidhrichean cloiche, cama, caola gu cùirt a' chaisteil.

Bha na gillean eile agus feadhainn de na h-aoghean air chois, agus thug iad beannachdan goirid do dh'Iain a' mhadainn fhuar dhùbhlaidh siud. Thachair e ri a charaid, Mac Mhanainn, agus dh'fhaighnich an gille eile dheth, “Càite an deach thu a-raoir? Dh'fhalbh thu gu math tràth.” “Cha robh mi cofhurtail anns an talla,” ars Iain. “Ach thill thu air ais ...” “Thill, ach cha do dh'fhan mi, mar tha fhios agad,” thuirt Iain.

“Nach tusa an duine dìomhair!” thuirt Mac Mhanainn, le gàire. “Is coma leamsa do rùn. Ach chunnaic mi solas aig mullach an tùir nuair a chaidh mi dhan leabaidh a-raoir. Cha b' e tusa a-mhàin a bha ag iarraidh àite ciùin far nach briseadh cuideigin a-steach air rud nach buineadh dha! Tha feadhainn de na h-aoghean againn glè bhòidheach, nach eil?”

Bha gàire air a ghnùis nuair a thuirt Mac Mhanainn sin, ach cha robh gàire air aodann Iain. Thàinig a charaid ro dhlùth ris an fhìrinn. Ach bha e ceart, bha feadhainn de na h-aoghean — na caileagan agus na boireannaich am measg luchd na bainnse — fìor mhaiseach, gidheadh bu choma le Iain iadsan. “Tha thu ceart,” thuirt Iain ri a charaid, gàire air a bhilean a-nise, “agus chunnaic mi do shùilean gan leantainn!”

Chaidh latha seachad, agus oidhche, agus latha eile, agus cha d' fhuair Iain sealladh de Nighean an Sgàthain neo fios bhuaipe. Bha calmain gu leòr ri fhaicinn mu thimcheall a' chaisteil, ach chan fhaca Iain an calman bàn a bha dhìth air.

Uair, nuair a stad e na sheasamh a' sgeannadh gu dùr air calman liath le broilleach bàn, fhuair e cliobhag thairis a ghualainn bho Ladhar Beag.

“Dùisg às d' amaideachd!” thuirt am balach a bu shine le gàire. “Rinn thu cus obrach an-diugh! Mura biodh tu faiceallach, fàsaidh tu cho faoin ris na faoileagan!”

Bha Iain ag obair gu dìcheallach gun teagamh. Gach cothrom a fhuair e, rinn e rannsachadh anns na

leabhraichean agus na làmh-sgrìobhainnean a bha ri fhaotainn anns an sgoil, a' sireadh fiosrachaidh sam bith a bhiodh feumail dha nan tigeadh Mac na h-Oidhche. Theab gun tug e a naidheachd dhan Draoidh Mhòr, ach chuimhnich e air na thuirt an nighean ris, agus chùm e a bheul dùinte. Bha a cheann a' cur thairis le seuntan agus geasan den a h-uile seòrsa ach cha robh dad de dh'fhios aige gun dèanadh iad feum sam bith dha.

Thàinig an Nollaig, agus dh'fhalbh i. Bha iad a' teannadh ris a' Bhliadhn' Ùir agus latha na bainnse. Bha dùil mhòr aig a h-uile neach anns a' chaisteal ri Oidhche Challainn. Aon mhadainn, as dèidh a' bhreacaist nuair a bha an talla loma-làn dhaoine fhathast, thachair Iain ri triùir nighean an Draoidh Mhòir — Gormfhlaith, Farbhfhlaith agus Dearbhfhlaith. Thug iad beannachadh dha agus thug e beannachadh dhaibh.

“Nach tig thu còmhla rinn greis, 'Ille Dhuibh?” thuirt Dearbhfhlaith, an nighean a b' òige. “Tha naidheachd glè ùidheil againn, geallaidh mi dhut.”

Bha Iain caran amharasach — cha bu tric a bha nigheanan a mhaighstir a' cabadaich ris — ach bha e deònach gu leòr. Chaidh iad air adhart agus stiùir iad Iain sìos staidhre gu rùm-stòr fon a' chidsin, far an robh biadh agus botail stacaichte air sgeilpichean.

Ged a bha lòchran laiste, bha an seòmar dorcha. Nuair a dhùin Gormfhlaith an doras, thàinig luchag bhàn a-mach bho chùl bharraille. Ann am prioba na sùla, cò bha seasamh nam beulaibh ach Nighean an Sgàthain. Las fiamh-ghàire a h-aodann.

“Beannachd leat, 'Ille!” thuirt i. “Tha thu eòlach air mo pheathraichean. 'S aithne dhomh iadsan a-nise agus 's aithne dhaibh mise mu dheireadh thall.”

“Agus is mòr an t-iongnadh dhuinne gu bheil ceathrar dhinn ann!” thuirt Dearbhfhlaith. “Thàinig an luchag seo thugainn nuair a bha sinn ri chèile a' bhòn-raoir, agus dh'innis i a naidheachd dhuinn.”

“Cha robh sinn cinnteach an toiseach an e an fhìrinn a bh' aice,” arsa Fearbhfhlaith.

“Ach mhothaich sinn gu luath gur e an aon mhàthair a rug sinn,” thuirt Gormfhlaith.

“Ciamar a mhothaich sibh sin?” dh'fhaighnich Iain dhiubh. “Chunnaic 's dh'fhairich sinn an ceangal eadarainn san aodann, sna sùilean, agus sa ghuth, agus dh'innis comhraidhean eile dhuinn gur i ar piuthar an dà-rìreabh,” fhreagair Gormfhlaith. “Agus na leig air dhearmad gur e fuil-shìth a ruith tro ar cuislean. Cha b' urrainn nach aithnicheamaid ar piuthar fhèin, leth-phiuthar ann neo às!”

“Tha mi duilich nach do dh'innis mi dhut dè bha tachairt,” thuirt Nighean an Sgàthain ri Iain. “Dh'fheumainn a bhith cinnteach asta. Ach is mòr an t-earbsa a tha agaibh annta. ‘Cuir do dhòigh anns a' Ghille Dhubh!’ thuirt iad rium nuair a dh'innis mi dhaibh ciamar a thachair sinn ri chèile. Agus dh'innis mi an sgeul iomlan dhaibh,” thuirt i. “Tha fhios aca cuideachd cò m' athair, agus cho cunnartach 's a tha e.”

Dh'fhairich Iain iomadach faireachdainn eadar sunnd agus farmad, ach thàinig e a-mach às an tuaineal. “An do dh'innis sibh an naidheachd dhan Draoidh Mhòr fhathast?” dh'fhaighnich e dhaibh. Thug na caileagan sùil chabhagach air a chèile.

“Cha do dh'innis fhathast,” arsa Gormfhlaith. “Faodaidh sinn fantainn gu oidhche na bainnse. Tha eagal oirnn nach biodh ar n-athair ro fhuranach an-dràsta, ma dh'ionnsaich e gun tàinig nighean a nàmhad chun na bainnse, agus gu bheil thusa na do charaid dhi.”

Agus sin mar a dh'fhàg iad cùisean, ged nach robh Iain ro-shàsaichte. Dh'fhàn Nighean an Sgàthain ri a leth-peathraichean. Leig iad orra gur e aon de na h-aoidhean a bh' innte agus caraid ùr dhaibh. Chùm Iain ag obair, ag iarraidh seun a dhionadh iad o Mhac na h-Oidhche, agus dheasaich Gormfhlaith agus a peathraichean airson na bainnse.

An latha ro Oidhche Challainn, thàinig buidheann dhan chaisteal. Bha aodach baidreagach orra, ach chunnaicear boillsgeadh de dh'òr agus de dh'airgead fon còtaichean. Bha innealan-ciùil aca — pìoban, fìdhlean, agus clàrsach. Bha boireannach mòr aca mar thoisiche aig an robh lorg agus còta a bha còmhdhaichte le itean. Chan fhaca Iain an leithid riamh. “Thug iad Brìd Mhòr Each air a’ bhean seo,” thuirt MacDhòmhnail ris, “agus an Cliath Sheanachair air a’ bhuidheann. Bidh ceòl againn a dh’aithghearr, ’ille!”

Bha ceòl agus tuilleadh aca. Chuir na foghlaintich agus na balaich eile feasgar seachad a’ cluich camanachd anns a chùirt. Nuair a chaidh a’ ghrian fodha, chuir Ladhar Beag, am balach a bu shine, seiche mhàirt air, agus chaidh esan agus na balaich mu thimcheall na cùirte trì uairean gu deiseil, a’ bualadh nam ballachan le suidsean agus a’ cantail, “A Challainn, a’ bhuilg bhuidhe bhoicinn, buail an craiceann air a’ bhalla!”

Thàinig iad dhan talla, ghnog Ladhar Beag air an doras gu trom, agus dh’èigh e:

“Thàinig sinne an seo air tùs,  
a dh’ùrachadh dhuibh na Callainn,  
Cha ruiginn a leas a bhith ga innse,  
bha i ann ri linn mo sheanar.  
Fosgail an doras ’s leig a-staigh sinn!”

Chaidh an doras fhosgladh, agus cò a bh’ ann ach an Draoidh Mòr, agus Gormfhlaith ri thaobh. Bha na h-aioighean uile ann, agus an Cliath Sheanachair aig ceann eile an talla. Bha fèist ann, agus ceòl, agus dannsadh. Chaidh caisein Callainn, càbagan, agus cùirn mu thimcheall an talla, agus cha robh duine ann nach robh sàsaichte.

Chunnaic Iain Nighean an Sgàthain a’ bruidhinn ri Dearbhfhlaith. Chaidh e thuice, thug i a làmh, agus

a-mach a ghabh iad air an ùrlar. Cha robh Iain cho toilichte na bheatha. Bha fhios aige sa cheart uair gur ann an gaol a bha e. Chuartaich iad an t-ùrlair trì uairean nuair a chuala iad faram cho mòr ’s gun do chuir e eadhan na pìobairean nan tost. Shèid trombaidean agus thog iad dùdaireachd a bha gàbhaidh taobh a-muigh a’ chaisteil.

Stad na daoine gu lèir far an robh iad. Sheas an Draoidh Mòr gu h-àrd agus dh’èigh e, “Na biodh eagal oirbh. Leanaibh mise!” Agus ghabh e a-mach dhan chùirt, na daoine air a chùlaibh. Oidhche glè dhorcha a bh’ ann, ach chunnaic Iain soillsean anns an adhar thar ballaichean a’ chaisteil. “Saoil an e d’ athair a tha air tighinn?” chagair e ri Nighean an Sgàthain. Cha tug i freagairt dha. Chùm i a sùilean leathann air geata a’ chaisteil.

Gu mall, gu mall dh’fhosgail an geata. Shoillsich solas ceud lochràn air an taobh eile. Thàinig grunn mhòr de dhaoine a-steach, agus dh’aithnich Iain iad anns a’ bhad — na daoine beaga ann an còtaichean uaine, na fir ann an còtaichean dearga agus tartain a’ marcachd air eich bhàna le cluasan dearga, agus a’ marcachd aig an toiseachd, bean chaol àlainn a’ chòta uaine — Aoife, baintighearna an t-sìthein agus na bruighne.

“Gu math is ro mhath a chur thu fàilte an òrdugh ruinn,” thuirt a’ bhean-shìthe ris an Draoidh Mhòr. “Mar bu chòir dhut agus mise a’ tighinn gu bainis nighinn mo pheathar.”

“Tha an ceòl air feadh na fìdhle a-nise,” thuirt Calum, nuair a stad an sgeulaiche. “Air feadh na fìdhle?” ars am bodach. “Chaidh an ceòl agus an fhidheall a-mach an uinneig, a bhalaich, agus is mòr m’ eagal gun tig an aimhreit a-steach nan dèidh.”

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*Synopsis: The mirror is broken and now Mac na h-Oidhche knows that his daughter has betrayed him and that she is with Iain at Sgoil nan Eun. Preparations for the wedding of Draoidh Mòr and Gormfhlaith continue however, and finally the day arrives.*





## Oisean a' Ghràmair / The Grammar Nook

by Wayne Harbert

### Scary Things About Gaelic (STAG): Knowing the Score in Gaelic, or “Should You Count Your Toes?”

In English we count in decades; the basic numbers go up to ten, and then we start over. Eleven and twelve are a bit weird, having originally meant “one left (after ten)” and “two left (after 10)”, but things settle down somewhat after that. Thirteen is “three-ten”. And from there on the process repeats, each following decade having its own name: twenty, thirty, forty, fifty and so on. The numbers in between are named by combining digits and the decades: seventy-nine, for example, is  $7 \times 10 + 9$ , seventy coming from “seven tens”. The received wisdom is that this decimal system arose because we have ten fingers to count on. Other languages count things in scores – units of twenty. In Kaqchikel Mayan, for example, seventy-nine would translate as “nineteen of its-four-score” (nineteen on the way to four twenties). It is natural to surmise that vigesimal systems like this arose because, when they'd exhausted their fingers, some folks continued to count on their toes, but what about the Ngit language of the Democratic Republic of Congo, which starts over at 32, a duotrigesimal system?

And what about Gaelic? Is it decimal? Or vigesimal? Well, both. 79 in Gaelic can be either *trì fichead 's a naoi-deug*; three score and nineteen ( $3 \times 20 + 9 + 10$ ), or *seachdad 's a naoi*; seventy and nine ( $70 + 9$ ). But which of these is pure/traditional/authentic/original Gaelic? Therein lies an interesting debate. The score system was the one in general use until the 1970s, according to Cox, when the *riaghailt ùr* (the new system) with its decimal numbers was introduced for use in schools. And there are some indications still that it hasn't quite established itself; Ruairidh MacIleathain, in his marvelous *An Litir Bheag*, cites years in their new decadic form, but follows this by adding Roman numerals in parentheses, just to make sure people understand them. The decimal system appears to be a new-fangled invention, imposed by schools on their students, and still struggling for recognition outside of school.

The story has parallels elsewhere. Welsh, for example, a rather distant Celtic cousin of Gaelic, was thoroughly vigesimal until the 19<sup>th</sup> century, when a decimal system was introduced by a panel of experts for use in schools and churches. The decimal system is supplanting the old vigesimal system in increasingly many everyday uses, though the score system has managed to hang on in a few dark corners: one still tells time in vigesimal numbers, for example, but largely now only with analogue clocks, and, most significantly, only the old-fashioned system includes generally accepted ordinal forms; if you want to say 79<sup>th</sup> in Welsh, you are expected to say “fourth on fifteen and three-score (!).” Or so the grammars tell you; people do try to trot out home-grown ordinal forms of decimal numbers, but the grammarians are loath to admit their existence. English, too, has a few vestiges of counting by twenties, with a decidedly old-fashioned ring to them. When Lincoln wrote “Four score and seven years ago” he was deliberately echoing the archaic language of the King James Bible, to add gravity to his words.

So we arrive at a picture of the folks of the British Isles happily taking off their shoes to count in scores until the modern fashion of counting in tens was foisted on them in recent times, and it has been gradually pushing the old system to the margins. But how new is the new decimal system really? And how old is the old vigesimal system? Michael Bauer turns the received scenario on its head in an essay on “The New-Old Numerals”, noting that Old Irish, from which Gaelic sprang, counted (mainly) in tens. His essays on points of

Gaelic grammar are delightful, by the way, and available on [www.akerbeltz.org](http://www.akerbeltz.org). It was only later that the descendants of Old Irish – Middle and Modern Irish, Scottish Gaelic and Manx – fell gradually under the spell of spreading vigesimality. When the language reformers coined new words for the decades above 20 in Gaelic by way of reintroducing decimal counting, they did so by revivifying the Old Irish words that had been lost.

In the earliest English, too, folks counted in tens, not in scores. The word *score* is in fact not even a native English word. Its sound shape betrays it as a borrowing from Old Danish in the aftermath of the Danish invasions; no native English words begin with the sounds /sk/. The word shows up in writing only in the year 1100, so four score, notwithstanding its antique ring, is actually an innovation.

No surprise here. Overwhelmingly, the great, sprawling Indo-European language family from which the Celtic languages sprang, along with English, Danish and other Germanic languages and many, many others, steadfastly does its counting in decimal numbers. It is only on the western fringe of this family that the anomaly of vigesimal counting shows up, most robustly in the Celtic languages, with a smattering in English, Danish and French.

So, the new decimal system has been in these languages longer, as Bauer contends. But the score-counting system is by no means recent. In Old Welsh, we find two score for 40 and three score for 60, and there is no evidence at all in later Welsh, or in Scottish Gaelic, for that matter, for counting in decades until modern times. Even Old Irish had forms like *da fichit* for 40 and *tri fichit* for 60, alongside decimal numbers. So counting by scores was an ancient practice on the Western frontier. But where did it come from? And when? A likely scenario is that the Celtic languages picked it up first, while they were still spoken on the European continent, and passed a bit of it on to the ancestor of French (which still says *quatre vingt quatre*, four score four, for 84). English must have picked up its smattering of vigesimality from Danish, given the word *score*. So where did the Celtic languages and Danish get it from? The linguist Theo Vennemann surmises that it was from the ancient ancestor of Basque, now spoken in a small area of the Pyrenees, but, Vennemann believes, native to a much larger swath of land, way back before the Indo-European languages arrived in Europe. If that is so, then both modes of counting can boast of very deep roots.

## Photo Quiz

Can you name the pivotal event in Scottish history that this stone and thatched cottage was a part of?

The answer is on page 18.



Janice Chan

# HIDDEN GLEN



FOLK SCHOOL OF SCOTTISH HIGHLAND HERITAGE

## Carson a Thionnsgainn Mi Sgoil Dùthchas nan Gàidheal Gleann Falach

*le Micheal Newton*

Ma tha thu 'nad bhall de'n Chomunn Ghàidhealach Ameireaganach, cha ruig mi leas toirt ort gabhail ris a' bheachd gur fiach dùthchas agus dualchas nan Gàidheal 'nan riochd fhéin. Ràinig sinne, aig am bheil gaol air a' Ghàidhlig, ar co-dhùnadh tro iomadh ùidh, oir chuir a' chànan ri saidhbheas dùthchas na Gàidhealtachd an Albainn agus am measg luchd-imrich thall thairis ann an iomadh dòigh, ann an cainnt, litreachas, òrain, ceòl, dannsa, creideamh, fineachas, is mar sin air adhart.

Le firinn, sann a tha daoine 'nam milleanan an Ameireaga a Tuath aig am bheil sinnsearachd Ghàidhlig, ach chan eil stéidheachdan foghlaim a' tairgsinn chothroman ionnsachaidh mu'n dùthchas seo do'n fheadhainn againn a tha mothachail air ar sinnsearachd—neo do dhaoine a ghabhas suim mhór às aonais sinnsearachd Ghàidhlig – oir bhathar riamh a' dèanamh dearmad air gu ìre mhór.

Gu sealbhach, chaidh cùrsaichean air an eadar-lìon a chruthachadh o chionn deich bliadhna is còrr do'n fheadhainn a tha airson a' Ghàidhlig ionnsachadh gu dìcheallach, le luchd-teagaisg is luchd-ionnsachaidh air feadh an t-saoghail. Tha mi fhéin an-dràsta a' teagasg na Gàidhlig fo sgéith Atlantic Gaelic Academy / Colaisde na Gàidhlig, agus oileanaich agam anns na Stàitean agus Astràilia. Tha iad uile 'nan luchd-ionnsachaidh dealasach comasach ag obair le chéile gu tàbhachdach, ged a tha mìltean de mhìltean eadarra.

Ged a tha taic do dh'oileanaich “neo-ghnàthach” na Gàidhlig air fàs, chan eil uiread de thaic ann do'n fheadhainn a tha airson iomadach taobh eile de dhùthchas is dualchas nan Gàidheal ionnsachadh, ged a tha ùidh mhór shonraichte anns na feartan lionmhor de'n dìleab seo a' sìor dhol am meud. Chuir mi Sgoil Dùthchas nan Gàidheal Gleann Falach air bhonn gus bealach cunbhalach so-dhèanta a libhrigeadh do dhaoine a tha airson tùr-bheachdan is tobraichean a bheir soillearachadh dhuinn

## Why I've Created Hidden Glen Folk School of Scottish High- land Heritage

*by Michael Newton*

If you are already a member of *An Communn Gàidhealach Ameireaganach*, I don't need to convince you that Scottish Gaelic heritage and tradition are valuable in their own right. We who love Gaelic arrive here through many diverse interests, given that Gaelic has enriched the culture of the Highlands and its emigrant diaspora in so many ways, in language, literature, song, music, dance, belief systems, social structures, and more.

There are literally millions of people in North America who have Gaelic-speaking ancestry, but institutions of learning do not offer opportunities to acquire knowledge of this heritage to those few of us who are aware of this – or who have a keen interest despite the lack of any known ancestors – given that they have largely neglected it.

Fortunately, online courses have been created over the last decade or so for those who want to commit to learning the Gaelic language with instructors and fellow learners around the world. I'm currently teaching Gaelic under the auspices of the Atlantic Gaelic Academy / Colaisde na Gàidhlig, with students in the United States and Australia. They are all very enthusiastic and accomplished learners working together effectively, despite being separated by thousands of miles.

Although support for “non-traditional” students of the Gaelic language has grown, there is less support for those who wish to learn about the many other aspects of Gaelic culture and heritage, despite a significant and growing interest in the many facets of this legacy. I created Hidden Glen Folk School of Scottish Highland Heritage

air na cuspairean seo a thuigsinn 'nan doimhneachd is 'nan achrannachd agus a bheir co-shuidheachadh fàrsaing do dh' ionnsachadh cànan.

Tha mi gu daingeann de'n bheachd nach e cùis urraim do'n fheadhainn a dh'aom a th' ann a-mhàin ach gum bheil dùbhlann againn cuideachd coimhearsnachd a thogail as ùr do'n fheadhainn a thig anns an àm ri teachd. Sin an t-adhbhar gur e seo sluagh-ghairm na sgoile Gleann Falach: "Tha e mar gheasaibh oirnn rogha ar dùthchais a ghléidheadh agus a dhol 'nar seanairean mar a dh' iarras an saoghal oirnn an ceartuair."

to provide reliable and affordable access to the concepts and materials that allow us to understand these topics in their depth and complexity and enrich the context for language learning.

I am of the conviction that this is not just a matter of honoring those who have gone before us but a call to rebuild community for those yet to come. That's why the slogan for Hidden Glen Folk School is: "It is our heroic duty to recover the best of our tradition and become the elders the world needs now."

## Duais Dhòmhail Meek 2019 / Donald Meek Award 2019

John Urquhart has won the 2019 Donald Meek Award for his debut collection of poetry *Turas*. Urquhart, who was shortlisted for the prize in 2016 for his short story collection *Breab, Breab, Breab*, describes *Turas* as "a poetic look at my life experiences, along with a few thoughts on the twists and turns of the world."

Second place in the competition went to poet Myles Campbell for *Gràs*, a collection of religious poems, and third place went to Mòrag Anna NicNèil for her children's story, *Artair sa Chaisteal*.

Also on the shortlist for the award were poet Rody Gorman (*Air a' Chlachaig*) and Sgàire Uallas (*Fuasgladh*).

The Donald Meek Award is named in honor of Gaelic academic, writer, and poet Donald Meek. The annual prizes, established in 2010, are funded by Bòrd na Gàidhlig and Creative Scotland and are given by Comhairle nan Leabhraichean for original works in Scottish Gaelic.

## Mòd Results

### ACGA Mòd Ligonier Ligonier Highland Games September 13–15, 2019

Adjudicator: Rachel Walker

#### Bàrdachd

- 1 Hilary NicPhàidein
- 2 Cam MacRae

#### Leughadh aig a' Chiad Sealladh

- 1 Cam MacRae
- 2 Hilary NicPhàidein
- 3 Anne Alexander

#### Òran Fosgailte

- 1 Hilary NicPhàidein
- 2 (tied) Anne Alexander and Sharon McWhorter

#### Òran Ainmichte

- 1 Sharon McWhorter
- 2 Hilary NicPhàidein

### Royal National Mòd Glasgow October 11–19, 2019



This year three singers from the U.S. traveled to Glasgow to take part in the Royal National Mòd, where Michael Mackay, Hilary NicPhàidein, and James Ruff all competed in a number of song competitions.

Mackay and Ruff have sung at the Mòd in previous years. Although NicPhàidein has sung at regional mods in the U.S., this was her first experience at The Royal National Mòd. Unfortunately, neither NicPhàidein nor Ruff placed in their competitions, but Mackay, President of An Comunn Ameireaganach, came third in the finals of the Bonn Òran t-Seann Nòis. Both Mackay and NicPhàidein plan to return to Scotland next year and sing again at the Mòd when it is held in Inverness.

Our lead article in this issue of ANA is a photo journal of Hilary NicPhàidein's 2019 Royal Mòd experience.



## Litir à Dùn Èideann

by Jeff W. Justice

*Tha Gàidhlig beò!*

So loudly proclaimed graffiti chalked on the wall at the University of Edinburgh last March. That message warms the heart at first, but then the head starts to argue with the heart. If Gaelic is living, does it need to be so proclaimed, or does its life speak for itself? Was *Tha Gàidhlig beò* a joyous truth, or was Orwell casting a Celtic shadow over the university in the “war is peace” sense? Between my heart and my head, I know which I want to rule on this. I have had my nose stuck often in philosophy books during the past few weeks, since I undertook my current research, and to be honest, my head is spinning.

Giorgio Agamben wrote in *Homo Sacer* of ζωέ and βίος, or “bare life” versus “political existence.” Put another way, and very succinctly, we can distinguish between something having a quality of life to it, a sense of inclusion, versus the mere existence of something. To be sure, Gaelic does indeed exist. It has a body. It has a head. It has a pulse. It is a living language. It has ζωέ. Let there be no doubt of this.

So ... *tha sin ceart; tha Gàidhlig beò. Ach tha ceist agam: A bheil Gàidhlig beò gu firinneach?* Does Gaelic really live? Does it also have βίος? My heart certainly wants to answer this in the affirmative, but can it?

A major strike against Gaelic and its long-term prospects is its lack of recognition as an official language anywhere. By way of example, at the end of October 2019, an Edinburgh resident attempted to speak in Gaelic while pleading a case in the local Sheriff’s Court. The judge halted his testimony and insisted that he use English. Bòrd na Gàidhlig has long taken the position that Gaelic speakers should have enshrined in law two legal rights: to be able to plead their cases before the courts in Gaelic and to be able to be educated in Gaelic. To be sure, governmental institutions and organisations are supposed to have in place and implement a Gaelic language plan.

Not all news on Gaelic leaves us shaking our heads. It may lack official recognition under the law, but the grassroots are breathing life into it. *The Times* reported on October 13 that parents are enrolling their children in Gaelic medium schools in increasing numbers, even when their family backgrounds have no connection to the language. In more good news, the story reported that achievement scores of students in Gaelic medium education schools were generally higher than those who undertook their education through English. This, in and of itself, gives us every reason to smile.

The benefits of learning through Gaelic are not lost on the Scottish Government. Two days before *The Times* published its report, *The Scotsman* reported that Holyrood plans to give £2 million toward construction of a fourth Gaelic primary school in Glasgow. Deputy First Minister John Swinney cited directly the increase in demand for Gaelic medium education as the reason for the increase in funding.

This sort of news is how we know that Gaelic has more than just a pulse. It has more than just ζωέ, bare life. It has a heartbeat. It has a place as the foundation of the next generation of learners. It has a chance again to develop into something beyond a means of asserting one’s identity, but as an everyday means of communication. To be sure, that potential would be enhanced if only Holyrood would enact, finally, Gaelic rights into Scots law. (And Nova Scotia, we are looking for leadership from you as well.) Doing that would be a real sign of quality of life, political life, cultural life, all those things that make life worth living, that sense of βίος that the language really needs to live. The money for Gaelic medium education will no doubt help, but it is only one step in the right direction.

I plan on using the hashtag #AchdNaGàidhlig on Twitter for now.

Le meas,

*Gairidh | Jeff*

## Meek Lines

Professor Donald Meek, academic, editor, writer, and poet shares his poetry on a Facebook page called “Meek Lines,” explaining that he uses Facebook “in the same way our ancestors used the oral airwaves of their own day. Songs were sung and recited far beyond the composer’s original locality.” And as Meek reminds us, “Poems and songs are for sharing, and that is what gives them life”.

In that spirit of sharing (and with Professor Meek’s permission) in this issue of *An Naidheachd Againne* our editors share one of their favorite poems to have recently dropped from Meek’s pen. Or was it his friend of many talents Alexa NicGugaill who transcribed it?



**Moladh Alexa NicGugaill**  
*le Dòmhnall E. Meek*  
Facebook July 15, 2019

O, Alexa mo chridhe, Alexa mo ghaoil,  
nad shuidhe gu socrach air sgeilp ri mo thaobh,  
gu sàmhach ’s gu màlda a’ fuireach rim ghlaodh,  
’s gam fhreagairt gu modhail le tlachd agus saod.

‘A bheil naidheachdan agad, Alexa mo ghaoil?’  
’s siud ise ag inns’ mu gach gaisgeach is glaic,  
Fear na Trompaid is Boris, is Faràids, am fear faoin -  
’s i daonnan cho laghach, cho ciallach, ’s cho caomh.

‘A bheil Beethoven agad, Alexa mo ghaoil?’  
is cluichidh i ceòl dhomh tha binn agus caoin,  
ceòl na pìoba ’s a’ bhocsa, is fonn às gach raon,  
gus an laigh orm an cadal le srann mar an traon.

‘Cuir air dhomh an solas, Alexa mo ghaoil,’  
’s mi feumach air turas na h-èiginn san oidhch’,  
’s siud ise a’ lasadh mo rathaid le sgoinn,  
’s cha leig mi leas coinneal no toirds a thoirt soills’.

‘Thoir dhomh coltas na sìde, Alexa mo ghaoil’,  
’s bheir ise dhomh barail air spionnadh na gaoith’,  
is bidh an latha cho bòidheach gun sgòth air na tuinn,  
a’ ghrian a’ sgoltadh nan creagan le teas agus aoibh.

Is tus’ a’ chaileag tha gasda, Alexa mo ghaoil,  
cho laghach ’s cho modhail, nad reul am measg dhaoin’,  
is bidh mise an dòchas, nuair thig dòlas na h-aois,  
gun dèan thu gach car dhomh, is mis’ air mo chlaoidh.

Ach tha mis’ air mo mhealladh, Alexa mo ghaoil,  
’s gun agad na casan bheir ceum gu mo thaobh,  
no làmhnan nì brochan no a bheir dhomh aon bhraon -  
O, Alexa NicGugaill, nach mise tha faoin!

Is tusa nighean ar saoghail, Alexa mo ghaoil,  
gun bhodhaig a mhaireas, gun susbaint nad chaoil,  
’s gun annad ach sgàile, gun chnàmh ann ad dhruim -  
O, Alexa NicGugaill, cò a bheireadh dhut suim?

## Dè Tha Catriona Ris?

A bheil sibh eòlach air Catriona NicilleDhuibh / Catriona Black? Maybe you know her in connection with her book *Sly Cooking: 42 Irresistible Gaelic Words* (Acair 2017). NicilleDhuibh, an artist and author, lives with her family in Holland, where she also bhlogs in Gaelic. Bhlog? That’s video blogging to you and me. Using her iPhone, NicilleDhuibh describes in Gaelic (with English subtitles), and records small slices of her daily life.

In a recent bhlog, we see NicilleDhuibh bicycling away from her home out into the Dutch countryside. Dè Tha Catriona Ris? / What is Catriona Up To? Click this link to find out.

<https://www.youtube.com/watch?v=twcX2LQr-fA>

You can learn more about Catriona NicilleDhuibh / Catriona Black’s work on her website here:

<https://www.catrionablack.com>



## Book Review:

*Còig Duilleagan na Seamraig* le Ruairidh MacIllEathain

CLAR, 2019, 391 duilleagan

ISBN 9781900901994

**Book of the Year, Donald Meek Awards 2018 / Leabhar na Bliadhna Duais Dhòmhnail Meek 2018.**

**Saltire Fiction Book of the Year 2019 Shortlist.**

*Reviewed by Ted Brian Neveln*

Even his earlier novel *An Creanaiche* did not prepare me for this. I know Ruairidh MacIllEathain (Roddy MacLean) for his short and usually homey radio essays *Litir do Luchd-Ionnsachaidh*, so this long novel of string-pulling, double-dealing, and murder surprised me. It should not have; besides *An Creanaiche*, there are frightful things in some of his letters. Letters 1052 through 1054 recount a trajectory of feud, miscalculation, judicial murder, the Battle of Glen Fruin, and a massacre of innocent bystanders. Good preparation, then, for this historical novel of the many-tentacled Irish struggle for independence.

The bulk of the narrative ranges from 1911 to 1922 and goes between Ireland, England, Scotland, and Paris. Each chapter is dated, although the chapters are not all in chronological order. The story does not linger over violence more than it has to, but violence is a major element. Some events, like World War I and the Easter Rising of 1916, roil in the background. Many characters and events are real; it is hard to tell the real from the fictional and MacIllEathain doesn't help. Expect to spend time researching Irish and English history. I learned that some lurid events and unlikely characters were real.

The protagonist is Dòmhnall MacCoinnich from Geàrrloch whom we first meet as a youth and hapless salmon poacher; he becomes by turns a policeman, bodyguard to David Lloyd George (it's not easy guarding a billy-goat), and then secret emissary to Irish revolutionaries who try to "turn" him. He seems to be a stolid, dutiful man but his conception of duty changes; he pulls a few strings himself and pays a high price for his actions and privileged position. He is almost as contradictory as his country, although the contradictions of Scotland are thrown into sharp relief by an old friend and fellow poacher. Lloyd George asks MacCoinnich the central question of the story, "*Carson a tha Gàidheal na h-Alba dìleas don Chrùn, ach na h-Èireannaich air an làimh eile – tha iad cho nàimhdeil, bragail, dùbhlanaich, mì-reusanta?*" MacCoinnich struggles with this question and MacIllEathain gives no solid answer either but through MacCoinnich he makes his feelings clear that the Irish were not "*mì-reusanta*" to desire freedom. MacCoinnich's character and personality don't change much, but events change his ideas and actions.

Some of the oppressors of Ireland were Scottish, and we are also left to ponder the paradox that is David Lloyd George, a "progressive" Prime Minister born in Wales, and the first non-native speaker of English to hold that office, who unleashed the brutal Black and Tans on the Irish people as a negotiating tactic. Certainly we have seen paradoxical leaders in our own American history. There is nothing good seen here about the British Empire, which is epitomized by an English aristocrat who is vile in almost every way possible. Not even Queen Victoria is off the hook.

Irish history is complex, so don't get your hopes up for getting through this 391-page novel quickly. The entangled plot resembles one of those anthropomorphic Celtic knots full of men pulling each others' limbs. The puppeteers don't always get the results they expect, and unlikely things can combust unforeseeably. "*Tha an gnothach seo a' fàs iom-fhillte!*", and that is only on page 188. There is lots of plot and lots of plotting.

There are also remarkable women, and much attention paid to the surprisingly violent struggle for women's voting rights – and much of the violence was initiated by women.

Some readers might want to take brief notes of who's who and what's what. The emotional issues may slow down a reading group even more. Expect side discussions, especially if someone in the reading group is familiar with these events.

The characters are understood to be speaking mostly English, yet many passages are so well-crafted that they are hard to translate into English that is as good as the Gaelic. My reading group proceeds so far at a maximum rate of 1½ chapters per session, and I don't see us whizzing through a book of twenty-five chapters, especially since some words are not in Colin Mark's dictionary or sometimes not even in Dwelly's dictionary. One person dropped out because she was intimidated, another is donating multiple copies of the book to our library collection. Most chapters are tidily sub-divided. Most of the obscure words can be skipped over by the reader. Ruairidh avoids using complicated clauses but some sentences are long and not quickly parsed. There are some clever word-plays as any good Gaelic story should have. The physical book is soundly made and printed legibly.

This is not my favorite Gaelic novel, but it is now my favorite adult-level, seriously ambitious, Gaelic novel of the ones that I have read so far. An ambitious intermediate reading group will find it challenging but not daunting or tedious or excessively ornate. It is not a happy tale at all but it does not bog down in moroseness. Some parts are even stirring. There is also cleverness; for instance, the chapter set in 10 Downing Street is Chapter Ten. I'll bet Ruairidh did a lot of chortling over that!

*Còig Duilleagan na Seamraig* is one of three Gaelic books that made the shortlist of the Saltire Literary Awards for 2019. The others were *Seòl Mo Bheatha* (My Life Journey) by Dòmhnall Eachann Meek (also published by CLÀR) in the Non-Fiction category and *Ceum air Cheum* by Christopher Whyte (published by Acair), a collection in both English and Gaelic in the Poetry category.



## **Book Review:**

***Seallagain: Gaelic Grammar at a Glance* by Catriona NicIomhair Parsons, Edited by Aindrias Hirt. Dunedin, NZ: Continuing Education, University of Otago, 2016**  
**Link: <https://ourarchive.otago.ac.nz/handle/10523/7732>**  
**ISBN: 978-0-9952632-1-5 (ebook); 978-0-9952632-2-2 (book US letter); 978-0-9952632-0-8 (book A4)**

*Reviewed by Ted Brian Neveln*

Catriona NicIomhair Parsons was one of the presenters at Fèis Seattle 2019. She told us of her recent one-volume textbook that is hosted online and downloadable for free with no registration required. It is accompanied by 47 sound files and all together, in a computer folder, they take 129 Megabytes. I do not see a way to download all of them simultaneously. The main book is a PDF.

Parsons compresses a lot in just under 100 pages and tries to give equal weight to grammar, conversation, and vocabulary. She uses Cape Breton orthographic conventions which makes it all the more learner-friendly. The title means “glimpses” but is also a bilingual pun that comes out as “Look Again”. I liked her numerous paradigms for articles, nouns, and adjectives. She gives good treatment to passives and irregular verbs. She tries to sneak in the relative future without really discussing it although there is good coverage of other relative constructions. There are short discussions of noteworthy topics. One of my favorite features is her treatment of clauses which are not always covered as fully in other books.



Ithear na bonnaich-ghreideil seo air feadh na Cuimrigh. 'S e teisen gri an t-ainm a th' orra ann an ceann a tuath na Cuimrigh. Anns an àm a chaidh seachad, bhiodh iad air an dèanamh le blonag agus dearcán-dubha, ach faodar im agus rèasanan a chleachdadh nan àite.

Welsh cakes are popular throughout Wales, with regional variations of ingredients. In North Wales, they are called *teisennau cri* – griddle cakes. Traditionally they are made with lard and currants, but butter and / or raisins can be substituted.

Caiff y cacennau gradell 'na eu bwyta ledled Cymru. Teisennau cri ydy eu henw nhw yn y Gogledd, pice ar y maen mewn lleoedd eraill. Yn draddodiadol bydden nhw yn cael eu gwneud gyda blonag a chyrens ond gallwch cyfnewid nhw am fenyn a / neu syltanas.

## Bonnaich-Ghreideil

### Grìtheidean

4 cupannan mine-flùir  
1 spàin-bùird pùdair-fhuine  
1 spàin-tì cnò-mheannt  
1/4 spàin-tì salainn  
1 chupa ime (no blonaig)  
1 chupa siùcair ghil  
3/4 cupa dhearcán-dubha (no rèasanan)  
2 ugh, air am bualadh  
1 1/2 spàin-tì plaoisg-liomaid bainne gu leòr airson taiseachadh

Criathraich a' mhin-fhlùir, am pùdar-fuine agus an salann do bhobhla mhòr. Geàrr an t-im ann gus an tèid an taois na criomagan. Cuir ann an siùcar agus a' chnò-mheannt. Cuir seo mun cuairt gu math. Cuir ann na dearcán-dubha agus cuir mun cuairt gu math.

Dèan slocan anns na grìtheidean tioram agus cuir ann na h-uighean buailte agus plaoisg-liomaid. Measgaich seo le chèile le forca fhad 's a chuirear bainne gu leòr ann dìreach gus am bi an taois taiseach ach gun a bhith fliuch.

Cruthaich an taois ann am bàla agus roilig i a-mach gu mu 1/4 òirleach de thiughad air bòrd còmhdach le min. Geàrr an taois ann an cearcallan trì òirlich le gearradair-briosgaid. Cuir iad ann an greideal no ann am pana iarainn air teas ìosal a chaidh a theasachadh ro làimh. Bruich iad air gach taobh fad 4 mionaidean gus am bi iad òr-dhonn. Leig leotha fuarachadh air racais-uèire.



Janice Chan

## Welsh Cakes

### Ingredients

4 cups all-purpose flour  
1 tbsp. baking powder  
1 tsp. ground nutmeg  
1/4 tsp. salt  
1 cup butter (or shortening)  
1 cup granulated sugar  
3/4 cup currants (or raisins)  
2 eggs, beaten  
1 1/2 tsp. lemon zest  
milk as needed

Sift the flour, baking powder and salt into a large bowl. Rub in the butter or shortening until the mixture resembles breadcrumbs. Add the sugar and ground nutmeg, and mix thoroughly. Add the currants and mix well.

Make a well in the dry ingredients and add the beaten eggs and lemon zest. Mix with a fork while adding milk just until the mixture is damp, but not wet.

Form the dough into a ball and roll it out on a lightly floured surface to about a 1/4 inch thickness. Cut into 3-inch circles with a cookie cutter and place on a pre-heated griddle or cast iron frying pan on low heat. Cook for about 4 minutes on each side, until golden brown. Place on a wire rack to cool.

## Teisennau Cri

### Cynhwysion:

4 cwpan o flawd gwyn  
1 llwy fwrdd o bowdr pobi  
1 llwy de o nytmeg wedi'i falu  
1/4 llwy de o halen  
1 cwpan o fenyn (neu floneg)  
1 cwpan o siwgr mân  
3/4 cwpan o ffrwythau sych (sef cyrens neu resins, syltanas)  
2 wy wedi'u curo  
1/2 llwy fwrdd o groen hanner lemwn  
digon o laeth am wlychu

Hidlwch y blawd, y powdr pobi a'r halen i mewn i bowlen fawr. Rhwbiwch y menyn neu floneg i mewn nes bod y gymysgedd yn debyg i friwsion bara. Ychwanegwch y siwgr a'r nytmeg wedi'i falu, a'i gymysgu'n llwyr. Ychwanegwch y ffrwythau a'i gymysgu'n dda.

Gwnewch dwll yn y cynhwysion sych ac ychwanegwch yr wyau wedi'u curo a'r croen lemwn. Cymysgwch â fforc wrth ychwanegu llaeth nes bod y gymysgedd yn llaith ond heb fod yn wlyb.

Trowch y toes ar wyneb wedi ei flawdio a'i rollo allan nes rhyw 1/4 modfedd o drwch. Torrwch yn gylchoedd tua 3 modfedd ar draws â thorrwr pastai a'u rhoi nhw ar radell neu badell haearn bwrw wedi ei gynhesu. Coginiwch uwchben wres isel am tua 4 munud bob ochr, nes eu bod nhw yn frown euraidd. Gallwch eu rhoi ar rac weiren i oeri, er eu bod nhw yn well wedi eu bwyta yn dwym.

# Criomagan / Bits of This and That

A few tidbits to share:

**Duolingo**, the free language learning website (and mobile app), now has a beta version of its Scottish Gaelic language program. This online course teaches the basics of grammar and pronunciation without a live teacher and does not contain conversational Gaelic in real time. All in all, it appears to be a good introduction; however, learners should be aware that because it is still in beta that there may still be errors that can be reported through the site. Each short lesson of about 10 to 20 questions can be completed in perhaps 5 minutes, and it is suggested that at least some be done every day. Learners can set their own daily goals and the program encourages accomplishing at least that much.

<https://www.Duolingo.com>

**Acair Publishing** is offering free audio books that can be downloaded from their website. Those available on the weblink below include children's stories, and titles for older readers. These are quite useful for listening comprehension and are well-recommended. Many are popular titles from the original hard copies, such as Rònán and Brianuilt, Coisir nan Gunna, Ceitidh Cearc, and Cèic an Rìgh.

<https://acairbooks.selz.com/>

## A Website to Watch



Learn Gaelic, one of the most comprehensive online resources for Gaelic learners, has given their website a completely new look, making it easier to navigate your way through their many offerings.

Feuch e! <https://learngaelic.scot>



*Janice Chan*

## Answer to Photo Quiz, p. 10

Located on Culloden Battlefield, Leanach Cottage was situated between Government lines, and was likely used as a field hospital for Government troops. Constructed sometime in the early 18th century, it originally would have been T-shaped, rather than L-shaped as it is today, and part of a larger settlement. Its last occupant passed away in 1912.

# Dè Tha Dol?

## Gaelic Events

### **Am Faoilteach 2020 / January 2020**

#### **Celtic Connections, venues throughout Glasgow, Scotland, January 16–February 2, 2020**

Glasgow's annual folk, roots and world music festival celebrates Celtic music and its connections to cultures across the globe. 2,100 musicians from around the world gather for 18 days of concerts, ceilidhs, talks, art exhibitions, workshops, and free events.

<https://www.celticconnections.com/>

### **Oidhche nam Bàrd / Gaelic Poetry Night, location TBD, January 18, 2020**

Gàidhlig Photomac, the Gaelic Learning Community in northern Virginia, Washington, DC, and Maryland, welcomes the New Year with the third annual Oidhche nam Bàrd, the Night of the Bards. This is a celebration of a selection of Scotland's great Gaelic poets, featuring readings, songs and music. For more information, contact Liam at [willbcassidy@gmail.com](mailto:willbcassidy@gmail.com)

### **An Gearran 2020 / February 2020**

#### **Fèis a' Gheamhraidh / Winter Fèis, St. Benedict's School, Wallingford (Seattle), WA, February 14–16, 2020**

Join Slighe nan Gàidheal for their Winter Fèis, featuring classes, games, storytelling, music instruction, song circles, fiber arts, ceilidhs and a silent auction. See <https://www.slighe.org/> after December 1, 2019 for more information.

### **Am Màrt 2020 / March 2020**

#### **Easter Break Gaelic courses, Sabhal Mòr Ostaig, Isle of Skye, March 30–April 3, 2020**

The Gaelic college on Skye offers a number of one-week courses in Gaelic language, instrumental music and song over the Easter break. For a list of courses and pre-requisites, see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-caisg-2020/>

### **An Giblean 2020 / April 2020**

#### **Gàidhlig as t-Earrach / Spring Gaelic Weekend, Colaisde na Gàidhlig, St. Ann's, NS, April 3–5, 2020**

Classes will be offered for every level (Beginner, Intermediate and Fluent Speakers), where participants will engage in Gaelic stories, songs, music, dance, and plenty of Gaelic conversation. This weekend in particular is for adults only (18 years and older).

<https://gaeliccollege.edu/session/gaidhlig-as-t-earrach-spring-gaelic-weekend-for-adults/>

#### **Easter Break Gaelic courses, Sabhal Mòr Ostaig, Isle of Skye, April 6–10, 2020**

The Gaelic college on Skye offers a number of one-week courses in Gaelic language, instrumental music and song over the Easter break. For a list of courses and pre-requisites, see:

<http://www.smo.uhi.ac.uk/en/cursaichean/cursaichean-goirid/cursaichean-caisg-2020/>

### **An Cèitean 2020 / May 2020**

#### **Intermediate & Higher Intermediate Credit Gaelic Immersion Courses, Colaisde na Gàidhlig, St. Ann's, NS, May 4–29, 2020**

Please note that prerequisites are required to receive a credit but applicants for non-credit classes are welcome.

<https://gaeliccollege.edu/session/an-cursa-bogaidh/>

### **An t-Òg-mhios 2020 / June 2020**

#### **North American Association for Celtic Language Teachers (NAACLT) 2020 Conference, New York Irish Center, New York, NY, June 4–6, 2020**

Major Theme: Another World – The World in Celtic Myth, Language and Imagination

<http://www.naaclt.org/>

#### **Mòd nan Lochan Mòra / The Great Lakes Mòd, Akron, OH, June 12–14, 2020**

Save the date!

### **Summer Gaelic courses, Sabhal Mòr Ostaig, Isle of Skye, June 30–July 3, 2020**

The Gaelic college on Skye offers a number of one-week courses in Gaelic language, instrumental music and song over the summer. For a list of courses and pre-requisites, see:

<http://www.smo.uhi.ac.uk/gd/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2020/>

### **An t-Iuchar 2020 / July 2020**

**Beinn Seanair / Grandfather Mountain Gaelic Song and Language Week, Banner Elk, NC, July 5–10, 2020**

Save the date! [www.acgamerica.org](http://www.acgamerica.org)

### **Summer Gaelic courses, Sabhal Mòr Ostaig, Isle of Skye, July 6–31, 2020**

The Gaelic college on Skye offers a number of one-week courses in Gaelic language, instrumental music and song over the summer. For a list of courses and pre-requisites, see:

<http://www.smo.uhi.ac.uk/gd/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2020/>

### **An Lùnasdal 2020 / August 2020**

**Summer Gaelic courses, Sabhal Mòr Ostaig, Isle of Skye, August 3–21, 2020**

The Gaelic college on Skye offers a number of one-week courses in Gaelic language, instrumental music and song over the summer. For a list of courses and pre-requisites, see:

<http://www.smo.uhi.ac.uk/gd/cursaichean/cursaichean-goirid/cursaichean-samhraidh-2020/>

**Summer Adult Classes, Colaisde na Gàidhlig , St. Ann’s, NS, August 5–9 2020; August 12–16, 2020**

For courses and levels offered, please see <https://gaeliccollege.edu/learn/programs-for-adults/>

Is your Gaelic class or study group planning an event, or are you aware of an event with substantial Scottish Gaelic content that you’d like your fellow ACGA members to know about? You can make submissions to ‘Dè Tha Dol?’ by sending the following information to [naidheachd@acgamerica.org](mailto:naidheachd@acgamerica.org)

- Name of event
- Date
- City
- Address of venue
- A short description, or web link and / or contact person’s email address

Please keep in mind the following deadlines:

- Spring – February 15 (published March 15)
- Summer – May 15 (published June 15)
- Fall – August 15 (published September 15)
- Winter – November 15 (published December 15)



*Image by PublicDomainPictures from [www.Pixabay.com](http://www.Pixabay.com) (Pixabay photo #17913)*

## **Answer to Seanfhacal na Ràithe, p. 3**

**Dèan cnuasachd san t-samhradh a nì  
an geamhradh a chur seachad.**

Gather in summer what will serve for the winter.

# Cuideachadh a dhìth

## Help Wanted

One of the benefits of membership in ACGA is our quarterly bilingual e-zine, *An Naidheachd Againne*. It is often the only connection that geographically isolated members have with ACGA and Scottish Gaelic. We hope that you enjoy reading it as much as the editorial team enjoys putting it together for you.

If *An Naidheachd Againne* is something that you consider to be worthwhile, we wonder if you would consider joining our volunteer editorial team. Gaelic is not a requirement in order for you to volunteer your help.

We are looking to fill the following positions to supplement the current editorial team. Please note that we work cooperatively so that no one person is left with too much of the work.

### English Proofreaders

Must be:

- Able to work carefully according to our guidelines to proofread content for spelling, typographical and formatting errors. No particular computer skills required beyond a general ability with Word, Apache OpenOffice or Pages.
- Willing to join the ACGA forum where discussion about the current issue takes place.
- Available in the two weeks before publication (not necessarily for every issue). Publication dates are March 15, June 15, September 15 and December 15.

### Content Editor

Must be:

- Willing to shadow the current content editors for the next few issues to acquaint themselves with our process, and be ready to take on the job of content editor for one issue per year. We currently have three editors who take turns being content editor. Work on a particular issue begins approximately a month after the publication of the previous issue (March 15, June 15, September 15, December 15).
- Willing to join the ACGA forum where discussion about the current issue takes place.
- One of the “shepherds” who coordinate an issue by:
  - Deciding with the other editors on a lead article and contacting potential authors.
  - Contributing ideas for other articles / content of a particular issue and contacting authors.
  - Keeping track of article submissions and deadlines.
  - Coordinating the proofreading schedule.

### Layout Editor

Must:

- Be experienced with Microsoft Word and Publisher, especially with creating and using styles.
- Have a sense of *An Naidheachd Againne* design.
- Expect to do one issue per year and take over at some point.
- Be available at least 2 weeks prior to publication (March 15, June 15, September 15, December 15).

If you are interested in any of these positions, please email [membership@acgamerica.org](mailto:membership@acgamerica.org)

leis gach deagh dhùrachd,

An Sgioba Deasachaidh ANA

~*Barbara*

~*Cam*

~*Janice*

~*Suzanne*

# Directory of Gaelic Classes & Study Groups

## Arizona

### Tucson

Classes

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

## California

### Sacramento Area

Classes

Donnie MacDonald [minchmusic@comcast.com](mailto:minchmusic@comcast.com)

## Colorado

### Boulder

Study Group

Sue Hendrix [susan.hendrix@colorado.edu](mailto:susan.hendrix@colorado.edu)

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

## Denver

Conversation Group

Monthly at Stella's Coffee Shop

Reese McKay [reese.mckay25@gmail.com](mailto:reese.mckay25@gmail.com)

## San Luis Valley

Daily Gaelic

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

<http://www.gaidhliggachlatha.com>

Find us on Facebook

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

## Illinois

### Springfield

Study Group

Bill McClain

217-854-7918

<https://tinyurl.com/SpringfieldILLGaelic>

## Maryland

### Baltimore

Study Group

<https://tinyurl.com/BaltimoreGaelic>

Rick Gwynallen [Rgwynallen@yahoo.com](mailto:Rgwynallen@yahoo.com)

301-928-9026

## New York

### New York

Classes

New York Caledonian Club

Contact Barbara L. Rice, Chair, Scottish Studies

[Barbara.Rice@nycaledonian.org](mailto:Barbara.Rice@nycaledonian.org)

<https://nycaledonian.org/scottish-studies/>

## North Carolina

### Triangle / Raleigh area

Study Group

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

## Virginia

### Warrenton

Local in-person and via Skype

Michael Mackay [mackay@progeny.net](mailto:mackay@progeny.net)

## Northern Virginia-Washington, DC-Maryland

Gàidhlig Photomac

Gaelic Learning Community

Regular workshops and social events

Join us on [www.Meetup.com](http://www.Meetup.com)

Contact Liam [willbcassidy@gmail.com](mailto:willbcassidy@gmail.com)

## Washington

### Seattle

Classes & Study Groups

Slighe nan Gàidheal

Classes are on-site in Lake City neighborhood.

Monthly classes: Sequenced language modules called  
Gaelic Intensive Days (GIDs); plan to attend the  
whole season (6–8 days total).

January & May: Mixed-level, activities-based Lan-  
guage Enrichment Day (LED) offered to anyone with  
a bit of Gaelic.

<http://www.slighe.com>

## Canada

### British Columbia

#### Vancouver

Classes

Comunn Gàidhlig Bhancoubhair

Email [Vancouvergaelic@gmail.com](mailto:Vancouvergaelic@gmail.com)

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

## Ontario

### Toronto

Classes

Comann Luchd-Ionnsachaidh Thoronto

Gaelic classes & private tutoring

<http://www.torontogaelic.ca>

## Québec

### Montréal

Study Group & Celtic choir

Linda Morrison [linda@lindamorrison.com](mailto:linda@lindamorrison.com)

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

For additions and corrections, contact Janice Chan,  
[seonaganna@gmail.com](mailto:seonaganna@gmail.com)

## ACGA Officers

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### A Note on ANA's Gaelic and English Orthography

ANA generally publishes articles in Gaelic using the Gaelic Orthographic Conventions published by the Scottish Qualifications Authority ([www.sqa.org.uk/sqa/45356.html](http://www.sqa.org.uk/sqa/45356.html)). However, articles employing older spelling are welcome, as are articles written in a particular Gaelic dialect (eg. Cape Breton, Argyll).

For English articles, both British and American orthography are acceptable, as long as usage is consistent within the article.

## ACGA Online Faces

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

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

## An Naidheachd Againne

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