

An Naidheachd Againne

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

Geamhradh 2011, Leabhar XXVII, Àireamh 4
Winter 2011, Volume XXVII, No. 4

Choinnich feadhainn dhuibh ri Somhairle MacDhòmhnaill aig deireadh seachdain tumaidh ACGA ann an Ohio, 2005 no aig Beinn Seanair, 2006. Sna làithean seo tha e na thidsear ann an Inbhir Nis ach dè eile anns a bheil e an sàs?

Some of you met Sorley MacDonald at ACGA's immersion weekend in Ohio, 2005 or Grandfather Mountain in 2006. These days, he is a teacher in Inverness but what else is he up to?

Chan eil gèam coltach ris air thalamh

le Somhairle MacDhòmhnaill

Thathar ag ràdh gun tainig iomain, no camanachd, a dh'Alba bho chionn còrr is mìle gu leth bliadhna à Èirinn. A bharrachd air an gèam, thug na daoine a ghluais a dh'Alba aig an àm ud cuideachd leotha, cànan, òrain agus cultur nan Gàidheal. Mar sin, tha e follaiseach gu bheil dlùth cheangail eadar eachdraidh nan Gàidheal ann an Alba (agus mar sin, eachdraidh na h-Alba) agus iomain.

Airson ceudan de bhliadhnaichean, cha do dh'atharraich cus ann an saoghal na camanachd. Bha an gèam air a chluich airson laoiach a chumail fallain agus geur, agus dh'fhaodadh geamanan mairtinn fad uairean mòra le na ficheadan air gach sgioba. Bha riaghailtean eadar-dhealaichte anns gach ceàrnaidh den dùthaich.



Sorley in Ohio with Donald Campbell and Duncan MacKillop

There's no sport quite like it

by Sorley MacDonald

It is said that shinty, or camanachd as it is also known, first came to Scotland over fifteen hundred years ago with the first Gaelic settlers from Ireland. As well as their sport, these pioneers brought with them their language, songs and culture. For that reason alone, it is clear that the history of this sport is inextricably linked with the history of the Gaels of Scotland (and therefore of Scotland itself).

For hundreds of years not too much change happened in the world of shinty. The game was played in order to keep fighting men fit and battle-ready. Games could last for hour upon hour with an unlimited number of men on each team. Each district would also have its own particular variation of the rules.

In This Issue

Sgonaichean Malpais le Sùbhan Gorma	4
Litir a' Chinn-Suidhe.....	5
An Gaisgeach Mac Aoidh	6
Mo Bheatha Fhalaichte Mar Fheachdaire Mongolach	8
Dè Do Naidheachd?	10
Liam Crouse: Òran na Comhachaig	13
Mòd Reports	15
New Media and Reviews	18

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

Chan ann gu deireadh na naoidheamh linn deug a chaidh aontachadh air riaghailtean nàiseanta, agus ann an 1893, aig coinneamh ann an Ceann a' Ghiùthsaidh, chaidh Comann na Camanachd a stèidheachadh. Bhon choinneamh sin, nochd an gèam foirmeil a tha againn anns an là an-diugh.

Ach dè th' ann co-dhiù? Tha mi cinnteach gu bheil gu leòr ann an Ameireaga a Tuath nach cuala facal riamh oirre. A dh'aindeoin sin, tha buaidh mhòr air a bhith aice air spòrs air a' mhòr-thìr ud. Tha mòran den bheachd gun do thòisich geam ho-caidh-deighe nuair a thàinig na Gàidheil gu Canada an toiseach. Tha e coltach, leis gun robh a' mhòr-chuid den dùthaich fo chraobhan, gun ro aig na Gàidheil ri iomain a chluich air na lochan reòite sa gheamhradh leis a ghainnead de phàircean fhosgailte.

Tha sin a' toirt sealladh dhuibh air an t-seòrsa de spòrs a th' ann. Tha e air a chluich le caman agus ball leathair agus anns an là an-diugh le dusan cluicheadair air gach sgioba. Tha a' phàirce mòr, eadar 140 agus 170 slat de dh'fhaid agus suas ri 80 slat leathann le tadhail aig gach ceann. Faodar am bàlla a bhualadh air an talamh no às an adhar le gach taobh den chaman agus faodar cuideachd stad a chur air caman neach eile leis a' chaman agad fhèin. Faodar cuideachd dùbhlach a phutadh le do ghualainn. Chan fhaodar am bàlla a làimhseachadh no a bhreabadh ach faodar stad a chur air le dà chas còmhla. Tha cead aig an neach-glèidhidh stad a chur air le bois fhosgailte.

Nam bheachd fhèin, chan eil gèam coltach ris air thalamh. Tha e air leth luath, sgileil agus cruaidh. Cha bhì duine ga chluich airson airgead agus is ann ainneamh a bhios cluicheadairean a' cluich airson sgioba seach an sgioba a tha a' riochdachadh an sgìre aca fhèin. Chan eil urram nas àirde do chluicheadair iomain na an cothrom fhaighinn cluich dhan choimhearsnachd aige fhèin.

Bidh na sàr-chluicheadairean tric a' tighinn à teaghlachan a tha air a bhith ainmeil airson iomain thar

It was not until the late 19th century that a national set of rules was agreed upon, and in 1893, at a meeting in the Badenoch village of Kingussie, the Camanachd Association was formed. From that meeting evolved the formalized, structured game that we have today.



Sorley MacDonald

But what is shinty anyway? I'm sure that most in North America will have utterly no idea. Despite this, it is a sport that has had a profound effect on sport on that continent. It is widely believed that shinty is responsible for the development of the particularly Canadian pastime of ice-hockey. It is said that in the absence of suitable tree-less fields, many of the first Gaelic immigrants had no option but to play their sport on the frozen lakes in winter.

That gives you an indication of the type of game that shinty is. It is played with a curved stick, known as a caman, and a leather ball. Today the number of players on the field is limited to twelve per team, and the size of the field, whilst still large, is much re-

duced from the glen verses glen contests of long ago, being now set at a maximum size of 170 by 80 yards. The ball may be struck on the ground or in the air with either side of the stick. The swing of an opponent's stick may be blocked by your own, and an opponent may be pushed with the shoulder in an echo of the game's fighting past. The ball may not be kicked or handled, although it may be stopped with both feet together and the goal-keeper may stop it with a flat palm.

In my own opinion, there is no sport quite like it for sheer speed, skill and physicality. Players never play for money and it is rare to find someone playing for a team other than their home town club. All players see it as a real honour to be chosen to represent their communities on the field, and that is reward enough.

It is striking how often the top players come from famous shinty playing families. Also noteworthy is

The Shinty/Hurling International takes place once a year between Scotland and Ireland. Hurling (*iomáint*), the national game of Ireland, is similar to *camanachd* although the ball is played more in the air in the Irish game, and the shape of the Irish *camán* is slightly different from the Scottish version. The rules for the International combine elements from both sports so that neither side has an advantage.

Although “our side” played valiantly in this year’s match, with one game played in Co. Kildare and one in Inverness, the Irish prevailed to take home the Marine Harvest Quaich for 2011.

To read a summary of each game, see

<http://www.shinty.com/news/ireland-win-first-test-against-scots-in-county-kildare/> and

<http://www.shinty.com/news/ireland-win-the-marine-harvest-shintyhurling-international/>

ghinealaichean, agus aon rud a tha annasach mun ghèam, ‘se cho soirbheachail ‘sa tha sgiobaidhean a tha a’ tighinn à bailtean gu math beag air a bhith thar nam bliadhnaichean. Tha iomain anns an fhuil agus tha sin nas cudthromaiche na meud na sgìre às a bheil iad air an tarraing. Chan fheum thu ach sùil ghrad a thoirt air na sgiobaidhean a tha air Cuach na Camanachd a ghlèidheadh thairis air a cheud bliadhna mu dheireadh airson faicinn cho fìor sa tha seo. Chì thu ainmean mar Ceann a’ Ghiùthsaidh, Bail’ Ùr an t-Slèibh, Inbhir Aora agus Caolas Bhòid a’ nochdadh a-rithist agus a-rithist – sgiobaidhean a tha uile a’ tighinn bho bhailtean gu math beag.

Tha mi fhèin air a bhith air mo bheò-ghlacadh leis an spòrs seo bho aois òg. Thug m’ athair caman dhomh nuair nach robh mi ach bliadhna a dh’aois agus tha mi air a bhith a’ cluich bhon uairsin. Is ann anns an Eilean Sgitheanach a chaidh m’ àrach agus tha mi air a bhith a’ cluich do sgioba an Eilein bho bha mi còig bliadhna deug a dh’aois ged a dh’fhàg mi airson tìr-mòr a shireadh ceum oilthigh agus dreuchd aig aois ochd bliadhna deug. Chuir mi seachad na h-uairean mòra air busaichean agus trèanaichean agus gu cinnteach cha d’ fhuair mi gu leòr de na h-oidhcheannan fiadhaich aig an oilthigh, ach dhomhsa, ‘se an còmhnaidh an iomain a’ chiad rud. Amaideas a chanadh cuid ris!

Thairis air na bliadhnaichean sin tha iomain air mòran a thoirt dhomh. A’ mhòr-chuid de na caraidean as fheàrr a th’ agam, eòlas mionaideach air gach oisean beag den dùthaich agam agus tha e air mo chumail fallain. Tha mi air cluich ann an sgiobaidhean a bha a’ farpais airson nan duaisean mòra, agus ann an sgiobaidhean anns an robh an spiorad gu math ìosal. Fhuair mi urram mòr am bliadhna cuideachd nuair a chaidh mo thaghadh airson sgioba na h-Alba airson cluich an aghaidh Èirinn.

the huge success enjoyed by teams from very small villages or districts. Shinty ‘blood’ is often a more important factor than a large player pool. A quick glance through the winners of the sport’s most prestigious competition, the Camanachd Cup, shows the same names appearing over and over. Teams like Kingussie, Newtonmore, Kyles Athletic and Inveraray have enjoyed massive success over the years despite having only small numbers of players to pick from.

As for myself, I have been obsessed with shinty from a very young age. My father gave me my first caman on my first birthday and I’ve been playing since then. I was brought up on the Isle of Skye and have been proud to represent the island’s senior team from the age of fifteen onwards. This is despite leaving the island at the age of eighteen for a university degree and for work. I have spent many long hours on buses and trains and certainly missed many a wild university night because of shinty, but for me, and many others, shinty took priority. Some would call it lunacy!

Over the course of those years though, shinty has given me far more than I’ve put in. Many of my very best friends have come through the sport, I have a far better knowledge of my country’s varied towns and villages than I would otherwise have had, and it has also kept me fit and healthy. I have played in teams challenging for the very top prizes in the sport and in teams struggling for survival and all those experiences have had a positive impact on me as a person. I was also extremely honoured this year to be selected to represent Scotland in the annual challenge match against Ireland.

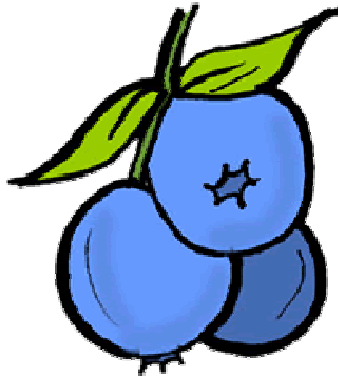
A-nis aig aois trithead bliadhna ‘s a h-aon feumaidh mi aideachadh gu bheil barrachd bhliadhnaichean de chluiche aig àrd-ìre air mo chùlaibh na tha air thoiseach orm. Ach, mar a tha air a bhith a’ tachairt leis an spòrs seo bho thùs, tha an ath ghinealach air faire. Tha mac agam fhèin a-nis agus is ann aigesan a tha an caman a thàinig bho m’ athair. Bha an spòrs àraidh a tha seo air a chluich na ceudan de bhliadhnaichean mus robh sinne beò, agus bidh e ann fhathast na ceudan de bhliadhnaichean às ar dèidh.

Now at the age of thirty one, it is finally time to admit that (maybe) I have more years behind me than in front playing at the top level. But, as has been happening for centuries, the next generation of players is on the horizon. I am now a father myself, and the caman given to me by my dad now belongs to my own son. This special sport of ours was here long before we were, and as we pass through, it will continue long after we are gone.

The following recipe is reprinted with permission from *Às an Abhainn Mhòir: English-Gaelic Recipes from Pictou County, Pictou, Nova Scotia*

Sgonaichean Malpais le Sùbhan Gorma

¼ chupa siùcair ghile
3 cupannan flùir
1 spàin-tì soda-fuine
¼ chupa sùgh-malpais fìor-ghlan
¾ cupa blàthaich
½ chupa blonaig
1 ugh air a bhualadh
½ spàin-tì salainn
1 chupa shùbhan gorma



Blueberry Maple Scones

1/4 cup white sugar
3 cups flour
1 tsp baking soda
¼ cup pure maple syrup
¾ cup buttermilk
½ cup shortening
1 egg beaten
½ tsp salt
1 cup blueberries

Criathriach na grìtheidean tioram ann a’ bobhla mòr. Geàrr a’ bhlonag ann gus an tèid e ‘na chrìomagan. Cuir na sùbhan-gorm’ ann. Cuir an t-ugh air a bhualadh, an sùgh-mhalpais agus am blàthach ann a’ bobhla eile. Dòirt na grìtheidean fliuch anns na grìtheidean tioram, agus measgaich iad uile le chèile. Tionndaidh a-mach an taois agus taoisnich sin 10-12 turas. Roilig an taois a-mach gus am bi i ½ òirleach de thiughad. Geàrr seo ann a’ ceàrnagan agus geàrr a-h-uile ceàrnag ann a’ dà thriantan. Bruich iad ann an àmhuinn aig 400° F fad 20 mionaidean gus am bi iad òrdhonn.

Sift together dry ingredients in a large bowl. Cut in shortening until crumbs form. Add blueberries. In another bowl, beat the egg, then add the maple syrup and buttermilk. Pour the wet ingredients into the dry ingredients and combine all ingredients together. Turn dough out and knead 10-12 times. Roll out the dough until ½ inch thick. Cut into squares then cut squares into two triangles. Bake at 400° F oven for 20 minutes until golden brown.



Do you have a favourite recipe that you’d like to share with other ACGA members? Submit it in a bi-lingual format to one of our editors and we’ll publish it in future issues of An Naidheachd Againne. Na gabhaibh dragh—we’ll pass the Gaelic by a native speaker to be sure your recipe is delicious in both languages!

Litir a' Chinn-Suidhe

le Scott MacIlleMhoire

Fàilte oirbh! Is mise Scott MacIlleMhoire agus tha mi a-nis nam cheann-suidhe ùr air ACGA agus 's e seo a' chiad litir bhuam. Na gabhaibh dragh! Bidh i goirid gu leòr ach tha mi airson rud beag innse dhuibh mun dheidhinn fhèin agus na tha dùil agam a dhèanamh leis a' cheann-suidheachd agam. An toiseach: mi-fhìn.

Thòisich mi air Gàidhlig ionnsachadh san Lùnastal anns a' bhliadhna 2003 le Neacail Freer. Cha robh mi aig an àm ud ach airson a' Ghàidhlig a thoirt do mo chuid chloinne, agus bidh mi an-còmhnaidh ri sin ma dh'fhaodte fad mo bheatha. Ach, thachair rudeigin nach robh dùil agam ris. Chaidh mo làmh a chur ri iomadh gnàth Ghàidhlig is mise ag ionnsachadh, agus tha e mar sin fhathast! Air sàillibh sin, a-nis: tha torr òrain Ghàidhlig agam, bidh mi a' teagasg tro an Atlantic Gaelic Academy air loidhne, tha mi ag obair mar eadar-theangair sa Ghàidhlig leis a' ghnòthach ris an canar Language Line, agus tha mi air a bhith an sàs air gnothaichean ACGA agus tha mi air a bhith nam bhall de bhòrd-stiùiridh ACGA agus mar iar cheann-suidhe, agus a-nis mar an ceann-suidhe fhèin. Ach, tha sin gu leòr mun dheidhinn-sa. Seo na tha mi an dòchas gun cuir mi air chois is mise anns a' chathair am-bliadhna.

An toiseach, tha mi airson cumail oirnn leis a h-uile ghnòthach agus gnìomh a bha Rudy Ramsey (is e na cheann-suidhe romham) air a bhith a' dèanamh. Rinn Rudy mòran leasachaidhean air a' bhuidheann againn a bha (agus a tha) uamhasach math. Leis an fhìrinn innse, cus airson iomradh a thoirt air san litir seo. Ach tha gu leòr ann a tha fhathast ri dhèanamh! Air sgàth sin, bidh mi fhìn is an t-iar-cheann-suidhe, Randy Waugh à Canada, ag obair an ìre mhath dlùth ri chèile a' roinneachadh an dreuchd eadarainn airson obair a dhèanamh nas fhasa agus airson tuilleadh neartachaidh. Nam measg, tha sinn làn dùil gum faigh sinn dòigh air a' bhallrachd againn a mheudachadh (agus an lùib sin dòigh air buill ùra a tharraing a-steach), gun tèid an deireadh-seachdainn tumaidh againn a chur air chois a-rithist am-bliadhna (agus tha mi a' bruidhinn ri daoine ann an Arizona a thaobh sin. Thig tuilleadh fios a-mach air a' chuspair seo anns an ath iris againn!) Bidh an dithis againn cuideachd a' gairm airson tuilleadh dhaoine a bhith an sàs sa bhuidheann againn.....a' tòiseachadh an-dràsta fhèin!

Tha sinn air a bhith agus bidh sinn a' lorg taic. An e thusa a th' ann? Seadh, 's e! Thig a-steach agus bi nad bhall de

President's Letter

by Scott Morrison

Greetings to you all! I am Scott Morrison, the new President of ACGA, and this is my first letter. Don't worry, it will be short enough but I would like to tell you a little about myself and what I am hoping to achieve out of my presidency. First, myself.

I started learning Gaelic in August of 2003 with Nick Freer. I intended only to teach the language to my children and I will always be doing that, perhaps my entire life. However, something happened that I did not expect. I ended up getting involved in many Gaelic activities while I was learning, and it hasn't stopped to this day! Now, I know many Gaelic songs, I teach through the Atlantic Gaelic Academy on line, I work as an interpreter in Gaelic with the company Language Line, and I have been involved in ACGA activities as a board member, as the Vice President, and now the President. That's enough about me. Here is what I am hoping to set afoot while I am in the President's seat this year.

First, I would like to continue with every business and activity that Rudy Ramsey (the outgoing-president) has been doing. Rudy has made many improvements to our organization that were (and are) terrific. Truth be told, too many to mention in this letter. However, there is still plenty to do! Because of that, the Vice President, Randy Waugh from Canada, and I will be working very closely together to divide the duties between us, thus making the work easier to do and allowing us to accomplish more. Some of what we hope to do will be to find a way to increase our membership (and along with that, to attract new members and to be sure that our weekend immersion will be held again this year. I am speaking to some people in Arizona about that. More about that in the next issue). Also, the two of us will be calling for more people to get involved in our organization.....beginning right now!

We have been, and always will be looking for bodies. Is it you? Sure it is! Come on in and be

chomataidh neo thoir làmh thaiceil dhuinn. Tha tòrr ri dhèanamh agus mar a tha an seanfhacal ag ràdh, “Mar as motha an cuideachd, ‘s ann as fheàrr an sùgradh.” Agus cuiridh mise ri sin, “Mar as motha an cuideachd, ‘s ann as lugha is as aotruime an obair!”

Tapadh leibh uile agus bidh sinn a’ bruidhinn ri chèile a-rithist ann an ùine nach bi fada, gu dearbha fhèin!

Beannachdan

a committee member or give us a helping hand. There is lots to do and as the old proverb says, “The more there are in the band, the greater the fun!” And I can add to that, “The more there are in the band, the lighter the work!”

Thank you all and we shall be speaking again in a just a little while.

Blessings

‘S e sreath ùr de dh’aistean a tha sinn a’ tòiseachadh leis an tè seo, sgrìobhte le fear a tha gu math eòlach air a chuspair. Chì sibh anns na sgrìobh Liam carson a tha an tiotal freagarrach an dà chuid don t-sreath agus don a’ chiad ghaisgeach againn, Micheal Mac Aoidh.

In this issue we start a new series of articles with one written by someone who is well-acquainted with his subject. You’ll see in Liam’s article why the title is appropriate both to the series and to our first “ACGA hero,” Mike Mackay.

An Gaisgeach Mac Aoidh

le Liam Ò Caiside

Innsibh dhomh, ma ‘s e ur toil e, cò no dè fon ghrèin a th’ ann an “gaisgeach”?

Tha fhios agam dè tha Dwelly a’ ràdh: “champion, hero, warrior” — neach calma a sheasadh còmhla ruibh nuair a thig latha an fheum agus càs cruadail. Cùchulainn agus Osgar, le cinnt! Ach cò air a bheir sinn “gaisgeach” an-diugh?

Na mo bharrail-sa, ma bhios cuideigin a’ toirt cuideachaidh de sheòrsa sam bith do dhaoine, gun sireadh, gun iarraidh, ‘s e gaisgeach a th’ innte no a th’ ann. Ann an dòigh tha gaisgich air gach taobh dhinn dhen a h-uile seòrsa. Faodaidh sibh ur gaisgeach fhèin a roghnachadh. Luchd-leighis, tidsearan, luchd-smàlaidh, iad a nì casaid airson ceartais agus iad a tha gar dìon anns na feachdan armaichte.

Ach tha gaisgeach àraidh agam air taobh na Gàidhlig, duine a chaidh iomadh bliadhna ga h-ionnsachadh agus ag obair air a son agus airson luchd-ionnsachaidh air feadh an t-saoghail. Agus ‘s e sin Micheal Mac Aoidh.

Micheal Mac Aoidh? Seadh. ‘S dòcha gu bheil sibh eòlach air, nan robh sibh a’ sàs ann an ACGA agus cùisean Gàidhlig ann an Ameireagaidh a Tuath anns an fhichead bliadhna mu dheireadh. ‘S dòcha gun do choinnich sibh ris aig a’ Mhòd againn ann an Ligonier, no Mòd nan Lochan Mòra ann an Ohio, no Mòd Chanada, no aig seachdain na Gàidhlig ann am Beinn

An Gaisgeach Mac Aoidh

by Liam Cassidy

Tell me, please, who or what under the sun is a “hero”?

I know what Dwelly says: “champion, hero, warrior” — a steadfast person who would stand with you when the time of need or hardship comes. Cùchulainn and Osgar, certainly! But who should we call a “hero” today?

In my opinion, if someone gives help of any sort to people, without their “asking or seeking,” he or she is a hero. In a way there are heroes on every side of us of all sorts. You may choose your own hero. Healers, teachers, fire fighters, those who protest for justice and those who defend us in the armed forces.

But I have a special hero on behalf of Gàidhlig, a man who has spent many years learning Gaelic and working for the language and Gaelic learners around the world. And that’s Mike Mackay.

Mike Mackay? Yep. Perhaps you know him, if you’ve been involved in ACGA and the Gaelic scene in North America in the last twenty years. Perhaps you met him at our Mòd in Ligonier, or the Great Lakes Mòd in Ohio, or Mòd Canada, or at the Gaelic Week at Grandfather Mountain, or the ACGA immersion weekend, or teaching

Seanair, no deireadh seachdain tumaidh ACGA, no a' teagasg ann an Virginia, no air an eadar-lìon ... tha an duine seo anns a h-uile h-àite.

'S dòcha gun cuala sibh Micheal a' bruidhinn air BBC Radio nan Gàidheal, air Aithris na Maidne no prògram Choinnich. Dh'fhaodte gun cuala sibh Micheal ag aithris naidheachdan, ag innse sgeulachdan no a' seanachas rium air Gaelcast.

Thachair mise ri Micheal, ma 's math mo chuimhne, aig aon de na ciad deireadh seachdainean tumaidh aig ACGA ann an Annapolis. Cha b' ann an-dè a bha sin! Bu tric a dh'obraich sinn gualainn ri gualainn thar nam bliadhnaichean, airson a' Mhòd aig ACGA, a' teagasg na Gàidhlig ri chèile ann an Richmond, Virginia, agus nuair a thòisich sinn Gaelcast còmhla ri Ed Bradshaw.

Nan robh sibh aig a' Mhòd ann an Steòrnabhagh am-bliadhna, bha cothrom agaibh Micheal fhaicinn agus a chluinntinn air an àrd-ùrlar, ann am farpais an t-seann nòis. Fhuair e an dàrna àite — euchd a bha glè ghaisgeil nam bheachd. Chan ann a-mhàin air sgàth 's gun robh misneachd mhòr aige dhol ann agus gun robh e cho math gu seinn, ach air sgàth 's gun do sheas e, na mo shùilean-sa, airson a h-uile neach ionnsachaidh dhen Ghàidhlig, gu h-àraidh sinne a-bhos ann an Canada agus na Stàitean Aonaichte, agus sheall e dha na Gàidheil ann an Alba dè 's urrainn dhuinn dèanamh.

Mar a thuirt aon de na daoine aig a' BhBC as deaghaidh na farpais a chluinntinn, bha feadhainn dhiubh "gobsmacked!" Sheall e dhaibh cuideachd gu bheil Saoghal na Gàidhlig nas farsainge na Alba fhèin — rud a tha feadhainn a' dìochuimhneachadh bho uair gu uair. Agus bu chòir dhuinn uile brosnachadh fhaighinn bhuaithe agus bhon deagh-eisimpleir a thug e dhuinn.

'S iomadh rud a rinn Micheal, ach cha b' iad sin fhèin as cudthromaiche, ge b' e cho fada 's a bhiodh an liosta. Roghnaich mi Micheal mar ghaisgeach seach 's gu bheil e cho fialaidh ris a' chuideachadh a tha e 'toirt a-mach air gach taobh do luchd-ionnsachaidh a bhiodh ga iarraidh. Cho fialaidh ri flath anns na sgeulachdan anns a bheil ùidh cho mòr aige. Sin agad gaisgeach.

in Virginia, or on the Internet ... This guy is everywhere.

Perhaps you heard Mike speaking on BBC Radio nan Gàidheal, on the morning news show or Coinneach MacIomhair's program. Maybe you've heard Mike reporting news, telling stories or chatting with me on Gaelcast.

I met Mike, if my memory is good, at one of the first weekend immersion programs organized by ACGA in Annapolis. That wasn't yesterday! We've often worked shoulder to shoulder over the years, for the ACGA Mòd, teaching Gaelic together in Richmond, Virginia and when we set up Gaelcast along with Ed Bradshaw.



Mike Mackay

If you were at the Mòd in Stornoway this year, you had a chance to see and hear Mike on the stage, in the Seann Nòs competition. He got second place — a very heroic deed in my opinion. Not just because he had the great courage to go

there and because he sang so well, but because he stood, in my eyes, for all the learners of Gaelic, especially those of us over in Canada and the United States, and he showed the Gaels in Scotland what we're capable of doing.

As one of the folks at the BBC said after the competition, some of them were "gobsmacked"! He showed them as well that the World of Gaelic is wider than Scotland itself — something a few forget from time to time. And we should all be encouraged by him and the fine example he gave us.

Mike has done many things, but that itself isn't what's most important, however long the list may be. I chose Mike as a hero because he is so generous with the help he gives out on all sides to learners who want it. As generous as a hero in the sgeulachdan or old Gaelic tales he has such a great interest in. Now that's a hero.

Mo Bheatha Fhalaichte Mar Fheachdaire Mongolach

le Neacal Freer

Is mise Neacal Freer, agus tha mòran dhìbh eòlach orm a cheana mar oileanach 's thidsear na Gàidhlig, ach tha mi cuideachd an sàs ann an còmhlan eile. 'S e sin Comann Às-Aimsireachd Chruthachail. Tha ùidh mhòr aig na daoine sa chòmhlan seo anns na Linntean Meadhanach, gu h-àraidh 600 gu 1600 AD, san Roinn Eòrpa. Bidh daoine ag ionnsachadh eachdraidh, cultur, aodaich, biadh, innealan-cogaidh, ealain de gach dùthaich, agus ath-chruthaichidh iad na rudan a bha math agus inntinneach. Na Linntean Meadhanach mar bu chòir dhaibh a bhith. Mar a bha anns na laithean ud, tha an saoghal roinnte eadar rìoghachdan, baranachdan, agus a leithid, ach le ainmean ùra. Anns a' Chomann, tha naoi rìoghachdan deug anns na Stàitean. Tha mise, anns an t-saoghal fhìor, a' fuireach ann an Bhìrghinia, ach ann an Saoghal a' Chomainn, tha Rìoghachd Atlantia a' ghabhail a-steach Bhìrghinia, Maryland, Carolina a Deas, Carolina a Tuath, Georgia, agus Washington DC. Tha an sgìre seo (Bhìrghinia a Tuath) na pàirt dhen Bharanachd Ponte Alto.

Tha baran 's bana-bharan os cionn nan daoine an seo, agus bidh iad ann fad trì bliadhna. An uair sin, taghaidh an Rìgh agus a' Bhanrìgh baran 's bana-bharan ùra. Bidh Ridirean a' sabaid gach sia mìosan gus Prionnsa 's Bana-Phrionnsa a thaghadh nam measg, agus an dèidh sia mìosan thèid an crùnadh mar Rìgh 's Bhanrìgh airson sia mìosan.

Gu tric tha tachartasan ann far am bi sabaid phearsanta eadar ridirean 's sabaidichean, a tha air an armachadh, le clogaidhean, màille, claidheamhan (air an dèanamh le rattan), sgiathan. Bidh an t-sabaid fiadhaich, ach chan fhaigh duine bàs sa bhatal. A bharrachd air sin, uaireanan bidh batal ann le mòran dhaoine, agus 's dòcha le boghadaireachd (bogha fada agus crois-bhogha), a loisgeas saighdean, le padan an àite puingean biorach. Bho àm gu àm, anns na batail mhòra,

My Secret Life as a Mongolian Warrior

by Nick Freer

I'm Nicholas Freer, and many of you already know me as a student and teacher of Gaelic, but I'm also involved in another group. That's the Society for Creative Anachronism. People in this group are very interested in the Middle Ages, especially between 600 -1600 AD in Europe. People learn about the history, culture, clothing, food, weapons and arts of each country, and recreate the things that were good and interesting. The Middle Ages as they ought to have been. As they were in those days, the world is divided between kingdoms, baronies and the like, but with new names. In the Society, there are 19 kingdoms in the US. In the real world, I live in Virginia, but in the world of the SCA, the Kingdom of Atlantia includes Virginia, Maryland, North Carolina, South Carolina, Georgia and Washington, DC. This area (Northern Virginia) is part of the Barony of Ponte Alto.



Nick Freer

A baron and baroness rule the people here for a 3 year period. Then the king and queen pick a new baron and baroness. Knights fight every 6 months in order to pick a new prince and princess among them, and after 6 months they are crowned king and queen for 6 months.

Often there are events where there will be individual combat between knights and fighters that are armed with helmets, mail, swords (made with rattan sticks), and shields. The fight is fierce, but no one dies in the battle. In addition, sometimes there are battles with many people and sometimes with archers (long-bow and cross-bow) that fire arrows with pads instead of sharp points. From time to time in the big battles there will be siege weapons like ballistas and catapults

bidh innealan cuairteachaidh ann mar bhallistas ‘s catapults a loisgeas clachan (air an dèanamh le foam rubair). Chì sibh cuideachd daoine a’ stri le claidheamhan caola, targaidean, ‘s a rèir an àite, dag le bann sùbailte.

Air mo shon, ‘s mo phearsa, ‘s e Naran Numuchi a th’ orm, Mongolach a th’ annam, ‘s tha mi nam dheagh bhoghadair. Dìreach boghadair na targaid, san stoidhle Mhongolach—cleachdaidh mi bogha traidiseanta, le fainne-òrdaig an àite nan trì meòirean a chleachd daoine san Roinn Eòrpa. Cuiridh mi orm aodach traidiseanta air a dhèanamh le sìoda gu tric, bòtannan àrda le sròn na



Nick's Ger

bròige lùbte, agus adan spaideil....

Gu tric bidh daoine a’ campachadh aig na tachartasan, agus le teantaichean eachdraidheil.

Tha “ger”

agam-fhìn (teanta Mongolach mòr cruinn le doras) agus na bhroinn, leabaidh, agus brat-ùrlar oirthireach. Tha an ger glè chofhurtail, gu h-àraidh as t-samhradh, seach gu bheil e comasach na ballaichean a thogail agus còmhdach toll a’ cheò a ghluasad gus an tig adhar fuar a -steach fo bhonn, agus thèid adhar teth a-mach a toll a’ cheò a tha air mullach a’ gher.

Gach bliadhna tachraidh Cogadh Phennsic faisg air Pittsburgh PA san Lùnastal. Cruinnichidh suas ri dusan mìle dhuine anns a’ champa airson dà sheachdain, leis na teantaichean traidiseanta, agus bidh cogadh ann eadar na rioghachdan a tha air tighinn às gach sgìre air feadh na dùthcha, agus an Roinn Eòrpa cuideachd. A’ chiad sheachdain, ‘s e seachdain na sìth a chanas iad rithe, agus an dèidh sin, thèid a h-uile duine dhan achadh gus gairm cogaidh a dhèanamh eadar na rioghachdan. Gheibh daoine puingean anns na farpaisean gach latha: còmhrag, boghadair eachd, còcaireachd, ealain, grùdaireachd, agus eile. Agus aig deireadh na seachdain, buannaichidh an rioghachd leis na puingean as àirde. Agus bidh a h-uile duine toilichte ‘s càirdeil, agus a’ dèanamh deiseil airson na h-ath-bhliadhna!

that fire stones (made with foam rubber). You’ll also see rapier fighting with shields, and depending on the place, rubber band pistols.

As to myself and my persona, my name is Naran Numuchi. I’m a Mongol and a good archer. Just target archery in the Mongol style. I use a traditional bow with a thumb-ring instead of the 3 fingers used by people in Europe. I wear traditional clothing often made with silk, high boots with with curled up pointy toes and fabulous hats.....

People frequently camp at the events with historical tents. I myself have a ger (a big round Mongolian tent with a door), and inside a bed with oriental carpets. The ger is very comfortable, particularly in summer, since it’s possible to raise the walls and move the smoke hole cover aside so that cool air comes in from below, and the hot air goes out the smoke hole on the roof of the ger.



Inside the Ger

Each year the Pennsic War happens near Pittsburgh PA in August. Up to 12000 people gather in the camp for 2 weeks with the

traditional tents, and there is a war between the kingdoms that have come from every area all over the country and also from Europe. The first week is called Peace Week, and then everyone will go to the field to declare war between the kingdoms. Folk get points in the competitions each day: fighting, archery, cooking, arts, brewing and other things. And at the end of the week the kingdom with the highest points wins. And everyone will be pleased and friendly and preparing for next year!

Dè Do Naidheachd?

by Cam MacRae, Jeanne Pendergast, and Anne Landin

Three more short, short stories written as exercises where the required words or phrases are in boldface.

Jeanne: Ag iasgach?

“S e **caidreachas** beag a th’ annainn ach chan eil sinn gun chumhachd. Mar a thathas ag ràdh gu **cuimir**, ‘**Bàthaidh toll beag long mhòr.**’ “B’ e sin am fear-stiùiridh a’ bruidhinn le **fosgarrachd**, a’ cur nar cuimhne na cuimsean againn.

“Cha leig sibh a leas long a chur fodha ach aig a’ char as lugha ùpraid a dhèanamh corra uair gus... “Aig a’ mhòmaid ud thàinig sgairt bhon taobh a-muigh doras a’ bhothain bhig fhalaichte, agus bhrùchd duine claidhte a-steach le sgeul cha mhòr do-chreidsinneach.

Bha e na aonar a’ feuchainn ri drochaid a mhilleadh le spreadhadh, ach cha deach cùisean gu math leis. Air sgàth an deagh thrèanaidh a fhuair e ge-tà, bha e cinnteach nach fhaca duine e. An dèidh sin, an ceann còig mionaidean chualas gnog air an doras. ‘S e a’ chiad cheist a bh’ aig na poilis a bha nan seasamh an sin (gu h-iongantach, le iasg air sreang) “Nach ann leatsa a tha seo? Feumaidh sinn do chur an grèim; tha e an aghaidh an lagha a bhith ag iasgach le dineamait!”

Glossary:

Mar a thathas ag ràdh – (impersonal) as it is said, as people say
gu cuimir – neatly, succinctly
Bàthaidh toll beag long mhòr. – (seanfhacl) a small hole will sink a large ship
le fosgarrachd – with openness, candidly
Cha leig sibh a leas – you needn’t
aig a’ char as lugha – at the least (handy with the superlative of other adjectives as well)
corra uair – occasionally, on several occasions (a singular noun is used after corra)
chualas – (irregular past passive) was heard

Anne: Rabhadh! Foill Àrdachadh.

Leis a’ **chuimse** air daoine bochda an amannan trioblaide, claidhte le cùram mu dhèanamh teachd-an-tir agus àite-fuireach, tha **caidreachas** de rògairean ag obair ann an Alabama an-dràsta. Dh’innis boireannach dìreach an-dè air an rèidio a sgeul cuimir le **fosgarrachd** mhòr, mar a thug na rògairean a car aiste le tairgse air an taigh aice a chàradh. Bha i cho feargach nuair a thuig i an suidheachadh agus i a’ dèanamh sgairte, “nam b’ e an-diugh, an-dè!”

Glossary:

Rabhadh! Foill Àrdachadh – used as in a newspaper headline: Warning – Fraud on the Rise (this was written just after tornadoes hit Alabama in May of 2011)
claidhte – worn out (a form of the past tense; the past participle passive is used as an adjective)
caidreachas de rògairean – company of rogues
a sgeul cuimir – her terse/succinct story (“a” is the possessive pronoun)
le fosgarrachd mhòr – with great candor
thug ... a car aiste – tricked her (literally, took a turn from her)
agus i a’ dèanamh sgairte – and she yelling or exclaiming loudly (primary verb is implied in this form of compound sentence and refers back to the first part of the sentence “she was so angry”)
“nam b’ e an-diugh, an-dè!” – (proverb or saying) if yesterday were today; if I could do it over again; if I knew then what I know now

Cam:

Theireadh mo mhàthair rium, “**Bàthaidh toll beag long mhòr,**” agus bha i ceart.

Fad bhliadhnaichean, bha mi sàsaichte a bhith nam aonar anns a’ bhothan bheag **chuimir** agam, gun **chaidreachas** sam bith. Agus carson nach bithinn? Nuair a bha an t-side dona, agus bha gu dearbh, bhiodh cat blàth na chadal air m’ uchd, leabhraichean a’ feitheamh air na sgeilpichean, agus poit bhrot a’ bruich air an stòbha. Nuair a bha na làithean math, bhiodh obair gu leòr anns a’ ghàrradh.

Ach an uair sin, thàinig Mairead agus Beathag, an nighean aice. Aidichidh mi le **fosgarrachd**, nach robh mi coibhneil riutha, agus dh’fhalbh iad an dèidh uair a thìde. An ath mhìos co-dhiù, thàinig iad air ais, agus an ath mhìos. Beag air bheag dh’fhàs mi cleachdte ris na cèilidhean aca.

A-màireach, bidh fadachd orm ris an t-sealladh dhen dithis aca a’ tighinn suas an gleann, boireannach àrd agus nighean beag. Bidh mi toilichte a bhith a’ togail buntàta còmhla ri Mairead agus ag aithris sgeulachdan do Bheag.

Nach do dh’atharraich iad mo bheatha!

[This is part of a longer story about Mòr, an older woman living alone in an isolated glen.]

Glossary:

theireadh – would say (conditional tense of irregular verb abair)
fad bhliadhnaichean – for years (fad + the genitive means literally the length of)
cat blàth na chadal – a warm cat sleeping (literally, in his sleeping)
bidh fadachd orm – I will look forward to; I will long for (literally, a longing will be on me)
suas an gleann – although “up” is a preposition in English, suas is an adverb and nouns following it stay in the nominative case.
do Bheag – I have read that Beag was used as a nickname for Beathag in Islay.

Dè Do Naidheachd Air Loidhne

In our fall issue we introduced an on-line writing workshop based on our regular feature “Dè Do Naidheachd” and invited readers to write their own flash fiction which would include the words and phrases *mu dheireadh*, *ann an cabhag*, *clann*, *latha*, *a’ ciallachadh*, and *dearg*.

The plan was that members of the workshop would critique and comment on each other’s stories through ACGA’s forum. Surprisingly to our editors, however, only one ACGA member, Mike Moffitt, took up our challenge.

We all enjoyed working with Mike on his story “Ruith, Forrest, Ruith,” which appears below. Good job, Mike, and if you, or any other readers, want to do this again, let us know.

Ready, set, go!

Mike Moffitt is 31 years old, and (recently) married to his wife Katie. They reside in Ft. Pierce, FL, with their cat Una. Mike started learning Gaelic in 2001 with TYG, but realized in 2005 that studying only one Teach Yourself course can hinder your progress. His father instilled in him that you should always finish what you start, which has served him when it came to studying Gaelic, but not at all with reading Ulysses by James Joyce (if you've made it past the first chapter he tips his hat to you). Mike notably won a scholarship from The Clan MacBean Foundation based in Lakewood, CO, and used it to attend short courses at Sabhal Mòr Ostaig in 2008.

"I decided to participate in the Writer's Workshop because I like nothing more than to actively engage in our Gaelic learning/speaking community. It is also the same reason that I formed a study group. We can all learn and grow together. Past events may have scattered us throughout the world, but Gaelic is a great way for us to meet each other back at the homefire, and celebrate the land and the life of our ancestors. Clanna nan Gàidheal ri guailibh a chèile!"

Ruith Forrest Ruith

Sgeul goirid le Michael Moffitt

Mas math mo chuimhne, thachair e air latha àraidh nuair a bha mi nam òganach. An t-àite, Iorc Nuadh, air Eilean Statain. Bha am feasgar ciùin 's aimsir shnog, agus bha mi fadalach! Bha e anns an 90an, agus b' e an ceòl a b' fheàrr leam le còmhlain ciùil mar Nirvana, Pearl Jam 's Megadeth. Ghabh mi leasan an giotàr bho fear dom b' ainm Steve. Uill, air ais dhan sgeul, bha Steve a' feitheamh rium.

Cha do chuimhnich mi an robh mi ro fhadalach no an robh am bus ro thràth, ach chuimhnich mi gun do dh'fhalbh am bus as m' aonais. Uill, dè bu chòir dhomh dèanamh? Thug mi mo chasan leam, nach robh a' chabhag orm? Ruith mi, 's ruith mi, 's ruith mi tuilleadh. Ruith mi suas 's sìos sràidean caola a' bhaile mhòir. Tron t-sluagh a bha a' coiseachd an siud. Chuala mi na faclan seo "Run Forrest Run!" bho bus na sgoile ri mo thaobh. Bha a' chlann a' gàireachdaich agus a' sgreuchail mar fhaoileagan. "Run Forrest Run!" An uair sin bhuaill mi bodach. Bha fearg air agus thug e a dhòrn suas anns an adhar 's thuirt e "Amadain ghoraich!" Thuirt mi ris "Duilich, tha cabhag orm," agus dh'fhalbh mi nam dheann-ruith.

Mu dheireadh thall, is m' aodann dearg is mo lèine fliuch (on a bha mi a' ruith cho luath), ràinig mi a' bhùth-ciùil, far an robh mo thidsear a' fuireach rium. A' chiad rud a thuirt Steve nuair a' ràinig mi 'n sin, "Mo chreach, a Mhìcheil, carson a tha thu cho tràth?"

"Fuirich mionaid," smaoinich mi. "Cho tràth?" fhreagair mi.

"A Mhìcheil, dè an latha a th' ann?" thuirt Steve.

"Dè seòrsa ceist a th' ann an sin? 'S e Dihaoine a th' ann...?" fhreagair mi le eagal orm.

"Chan e, a Mhìcheil, 'S e Diardaoin a th' ann."

Uill, nam biodh m' aodann dearg roimhe sin, bha e na bu dheirge às dèidh seo a' chluinntinn. "Na gabh dragh ort," thuirt Steve, "chan eil mi cho trang an-diugh. 'S urrainn dhut leasan a' dhèanamh a-nis."

'S e fear laghach a th' ann Steve dha-rìribh!

Dè tha an sgeul seo a' ciallachadh? Ceannaichibh is cleachdaibh Miosachan ACGA, agus na bithibh ro fhadalach no ro thràth, a' chàirdean.

AN NAIDHEACHD AGAINNE

An Naidheachd Againne is the quarterly newsletter of *An Comunn Gàidhealach Ameireaganach*. The newsletter is published in the Spring, Summer, Fall and Winter. It is produced by the Publications Committee of ACGA

Content Editor: Janice Chan,
ruadh@idirect.com

Layout Editor: Suzanne McDougal,
somcdougal@gmail.com

Contributing Editors:

Cam MacRae, cam.macrae70@gmail.com

Jeanne Pendergast, jeanep99@yahoo.com

Rudy Ramsey, rudy@ramsisle.com

Heather Sparling, heather_sparling@cbu.ca

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

Liam Crouse, a student at the University of Edinburgh and recipient of one of ACGA's 2011 university scholarships, discusses here the origins of this late 16th century epic poem. You can read the whole poem here <http://www.smo.uhi.ac.uk/~sm00gt00/Sealg/Oran%20na%20Comhachaig.htm> or in *Duanaire na Sracaire: Songbook of the Pillagers*, the anthology of Medieval Gaelic poetry edited by Wilson McLeod and Meg Bateman who have described Òran na Comhachaig as "an exposition of the Gaelic idea of dùthchas, a unity between land, people, and culture." (p. 393) Liam's article will be concluded in our spring issue.

Òran na Comhachaig (c.1585) le Dòmhnall mac Fhionnlaigh nan Dàn Seanchas Òran na Comhachaig (Pàirt 1)

le Liam Crouse

A' siubhal tro Cheapach anns a' Bhràigh Loch Abair an-diugh, faodaidh gun rachadh trèana seachad air an sgìre gu lèir agus an luchd-siubhail a' togail beachd gur e àite falamh aonarach a th' ann, gun sgeul gun ghuth. Agus is e, ann an dòigh – tha gainnead dhaoine ann a-nis, agus gainnead Ghàidheil cuideachd. An-diugh, faodaidh cuideigin a' coiseachd fad uairean a thìde gun sholas-taighe fhaicinn mu thimcheall air. Ach, bha linn ann nuair a bha an t-àite làidir beòthail, le fuil threun anns an t-sluagh is seanchas am pailteas air teanga nan daoine a dh'fhanadh ann. B' anns an dùthaich faisg air ceann a tuath Rainich a dh'iadhadh a' Chailleach Bheur, tè chudromach an seanchas Gàidhealach. A rèir cuid, bha bothan-seilg aig Fearghus mòr mac Eirc, Rìgh nan Gàidheal anns na seann sgeulachdan, faisg air Fearsaid, air Abhainn Trèig.¹ Bha iolairan Loch Trèig ainmeil is aosda agus bha an itean air an cleachdadh ann an saighdean nan sonn.^{2,3} Is fhada on a bha Ceapach na àite sònraichte an seanchas nan Gàidheal. B' anns an àrainneachd sin a bha Dòmhnall mac Fhionnlaigh nan Dàn, bàrd ainmeil on 16mh linn, beò nuair a rinn e Òran na Comhachaig mun bhliadhna 1585.⁴

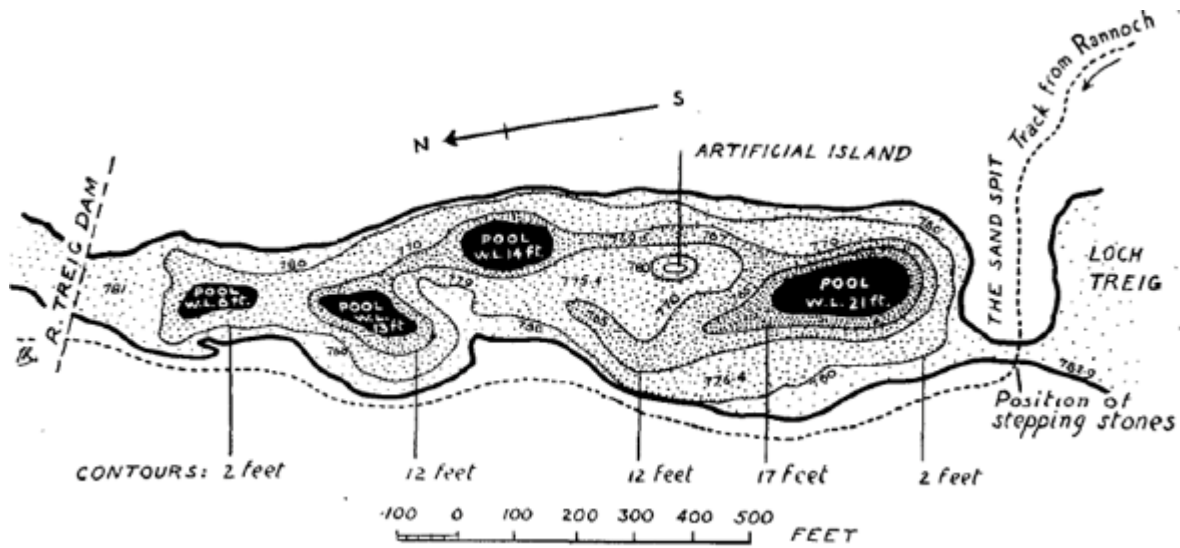
Rè Linn an Àigh, nuair bu threasa cumhachd Rìoghachd nan Eilean, thagh Alasdair Carrach mac Iain Ìle, Rìgh nan Eilean, na coilltean is creagan am Bràigh Loch Abair, seach Tròndairnis aig oir na mara, mar àite-tàimh don mhuinntir aige. Bhon uair sin, dh'fhàs Clann Dhòmhnail na Ceapaich seasmhach gaisgeil, is Alasdair Carrach a' sabaid anns a' Chath Ghairbheach (1411) agus a' chiad Bhlàr Inbhir Lòchaidh (1431). An Linn nan Creach, às dèidh crìoch Rìoghachd nan Eilean, b' ann aig Ragnall Òg (†c.1587), an naoidheamh ceann-

Traditions of the Song (Part 1)

by Liam Crouse

Travelling through Keppoch in the Braes of Lochaber today, a traveller on a Fort William bound train might quietly pass through the length of the country and interpret the barren landscape as bland. Certainly, today, there is a lack of people, as well as a lack of Gaels, in the area there to tell its old story. Seemingly, walking near Loch Trèig today, a hiker can walk for miles without seeing the lights of an inhabited house. But there was a time when the story of Keppoch was strong and secure, told often by a Gaelic people fond of story and tradition. It was near Loch Trèig that a' *Chailleach Bheur*, an important supernatural woman, haunted. According to some, Fergus mòr mac Eirc, the legendary king of the Dál Riada, had a hunting bothy on the River Trèig.¹ As well, the Eagle of Loch Trèig was an aged and austere character, whose feathers were used in the making of mythical arrows.^{2,3} Long has Keppoch had a particular place in Gaelic traditions. It was in this environment, filled with culture and custom, that Dòmhnall mac Fhionnlaigh nan Dàn, a famous 16th century Gaelic bàrd, was living when he composed his *Òran na Comhachaig* (The Song of the Owl) in c.1585.⁴

It was in the 15th century, when the power of the MacDonald of the Isles was at its height, that Alasdair Carrach, son of John of Islay, Lord of the Isles, chose the forests and crags of Brae Lochaber for his clan. From that time, the Keppoch MacDonalds grew powerful, with Alasdair Carrach fighting in the Battle of Harlaw (1411) and the first Battle of Inverlochy (1431). After the dispossession of the Lordship of the Isles, during *Linn nan Creach* (The Age of Forays), Ragnall Òg (†c.1587), the ninth clan chieftain of the



Mapa an Eadarlocha

cinnidh air Sliochd mhic 'ic Raghnaill, a bha an seilbh air Bràigh Loch Abar, àite a bha coillteach fiadhaich.

Thàinig tòrr atharraichean air Ceapach thar nam bliadhnaichean mòra. Anns na Meadhan-Aoisean, bha na coilltean iomraiteach, an dà chuid – airson nan crann a gheibhteadh asda, agus nam madaidhean-allaidh a bha nam falach annta.⁵ Bha Ceapach cuideachd na crois-shlighean – bha e air Rathad nan Eilean, o Raineach gu Malaig, agus bha slighe chudromach a' dol seachad air ceann a tuath Loch Trèig, a' tèarnadh o Chreag Fhàraidh agus a' dol tarsainn an locha aig an Dèabhadh, far an robh crannag ainmeil ann a bh' aig Mac 'ic Raghnaill, air an robh 'Taigh nam Fleadh'. A rèir coltas, chaidh a' chrannag a chleachdadh ann bhon toiseach mar thèarmainn o mhèirleach is mhadadh-allaidh mun do thòisich Mac 'ic Raghnaill a cleachdadh mar àite-cruinneachaidh.⁶ Am beul-aithris na sgìre, b' e 'Eilean na Comhairle' a bh' aca air a chionns gu robh an t-àite air a chleachdadh airson connsachaidhean a rèiteachadh.⁷ Agus, b' ann ann an sealladh na crannaig a chaidh an t-Òran a dhèanamh, nuair a dh'fheuch Dòmhnall a dhol do chuir ann.⁸ An-diugh, tha an t-Eadarloch (an lochan beag anns an robh a' chrannag), an Dèabhadh agus a' chrannag fon uisge. Chaidh an t-Eadarloch a thoirt a-steach don loch sa bhliadhna 1933, nuair a chaidh dam a thogail aig ceann a tuath an Eadarlocha. Chuir an dam am falach an t-àite aig an robh dlùth-cheangail ri Òran na Comhachaig – ga atharrachadh gu tur.⁹

Thèid an aiste seo a leantainn anns an ath-iris.

Keppoch MacDonalds, had customary custodianship of the wild, forested Brae Lochaber.

Many changes have happened to Keppoch over the many years since then. Where today one might see moor in the Middle Ages, Keppoch was densely forested, renowned for the large timbers one could obtain, and the vicious wolves that hid inside them.⁵ Keppoch was also a cross-roads in this period; being on the Road to the Isles, there was a well-used path which crossed Loch Trèig at the Dèabhadh, where there was a well-known crannog, *Taigh nam Fleadh*, which MacDonald of Keppoch frequently used to host feasts. Originally, the crannog had been used as a place of refuge from wolves and rogues before MacDonald of Keppoch began to use it as an area of gathering.⁶ In local tradition, it was known as MacDonald's Council Island, as it was used to solve arguments.⁷ And it was in sight of this crannog that *Òran na Comhachaig* was created when Dòmhnall could not make it to one of MacDonald's famous feasts.⁸ Today, the Eadarloch (or *an t-Eadarloch*, the small lochan which enclosed the crannog), the Dèabhadh, and the Crannog are below the restrained waters of Loch Trèig. The Eadarloch was brought into the loch when a dam was constructed in 1933 at the north end of the loch. The dam submerged the area which was so closely related to *Òran na Comhachaig* – completely changing it forever.⁹

This article will be continued in the next issue.

[Endnotes are on the following page.—Ed.]

¹ P A Menzies, ‘Òran na Comhachaig, a study of text and content’, (tràchdas dotarach, neo-fhoillsichte, Dùn Èideann, 2001), td. 6.

² D C Macpherson, ‘Iolaire Loch Tréig’, *An Gaidheal*, vol. 1, (1973).

³ Ortha nan Gàidheal, td 359: “Bogha dh’iubhar Easragain,/ Ite firein Locha Tréig,/ Ceir bhuidhe Bhaile nan gaillean,/ Smeoirn o’n cheard MacPheidirean.”

⁴ R A Rankin, ‘Òran na Comhachaig: Text and Tradition’, *TGSG*, vol. 5, (1958), td. 134.

⁵ Prof. J Ritchie, ‘The Lake-Dwelling or Crannog in Eadarloch, Loch Treig’, *PSAS 1941-2*, II, (1942), td. 19.

⁶ P A Menzies, ‘Òran na Comhachaig’ (Dùn Èideann, 2001), td.3.

⁷ “Duncan Robertson [the Head Keeper at Corrou] says that the island was sometimes called the Treaty Island, and that a local tradition is that when two chiefs had a dispute they came up on opposite sides of the loch and swam to the island to settle their difference, but if one or other failed to reach the island he lost his case.” (Prof. J Ritchie, ‘The Lake-Dwelling or Crannog in Eadarloch, Loch Treig’, *PSAS 1941-2*, II, td. 18.)

⁸ *Òran na Comhachaig*, ann am *Bàrdachd Ghàidhlig*: “Mise is tusa, ghadhair bhàin,/ Is tuirseach ar turus do’n eilean;/ Chaille sinn an tabhann ‘s an dan,/ Ged bhà sinn grathann ri ceanal.” (W Watson, *Bàrdachd Ghàidhlig*, (Glaschu, 1959), td. 258).

⁹ Nuair a chaidh an dam air an Eadarloch a thogail ann an 1933, bha cladhach arc-eòlasach ann nuair a bh’ aig a’ chompanaidh ris an àite a dhèabhadh gus bonn an dama thogail. Tha cuid de na rudan a chaidh a lorg air an taisbeanadh ann an Taigh-Tasgaidh na Gàidhleatachd an Iar agus tha aithisg a’ chladhaich ri fhaotainn air loidhne: (http://ads.ahds.ac.uk/catalogue/adsdata/arch-352-1/dissemination/pdf/vol_076/76_008_078.pdf).

¹ P A Menzies, ‘Òran na Comhachaig, a study of text and content’ (doctoral thesis, unpublished, Edinburgh, 2001), pg. 6.

² D C Macpherson, ‘Iolaire Loch Tréig’, *An Gaidheal*, vol. 1, (1973).

³ Carmina Gadelica, pg 359: “Bogha dh’iubhar Easragain,/ Ite firein Locha Tréig,/ Ceir bhuidhe Bhaile nan gaillean,/ Smeoirn o’n cheard MacPheidirean” [Bow of yew from Easragain,/ A feather of the Eagle of Loch Tréig,/ Yellow wax from Baile nan Gaillean [Dunkeld?]/ End of arrow (near feathers) from the a MacPheidrean smith.]

⁴ R A Rankin, ‘Òran na Comhachaig: Text and Tradition’, *TGSG*, vol. 5, (1958), pg. 134.

⁵ Prof. J Ritchie, ‘The Lake-Dwelling or Crannog in Eadarloch, Loch Treig’, *PSAS 1941-2*, II, (1942), pg. 19.

⁶ P A Menzies, ‘Òran na Comhachaig’ (Edinburgh, 2001), pg.3.

⁷ “Duncan Robertson [the Head Keeper at Corrou] says that the island was sometimes called the Treaty Island, and that a local tradition is that when two chiefs had a dispute they came up on opposite sides of the loch and swam to the island to settle their difference, but if one or other failed to reach the island he lost his case.” (Prof. J Ritchie, ‘The Lake-Dwelling or Crannog in Eadarloch, Loch Treig’, *PSAS 1941-2*, II, pg. 18.)

⁸ *Òran na Comhachaig*, in *Bàrdachd Ghàidhlig*: “Mise is tusa, ghadhair bhàin,/ Is tuirseach ar turus do’n eilean;/ Chaille sinn an tabhann ‘s an dan,/ Ged bhà sinn grathann ri ceanal.” [Me and you, fair hunting hound,/ dissappointing was our trip to the island [Taigh nam Fleadh]/ We missed the offering and the poetry,/ Although we were a while merry.]. (W Watson, *Bàrdachd Ghàidhlig*, (Glaschu, 1959), td. 258).

⁹ When the dam was built at the Eadarloch in 1933, an archaeological dig was carried out by the company which had to drain the area in order to build the bottom of the dam. Some of the things that were found are on display in the Museum of the Western Highlands and the dig’s report can be found online here: (http://ads.ahds.ac.uk/catalogue/adsdata/arch-352-1/dissemination/pdf/vol_076/76_008_078.pdf).

US Mòd Continues to Break Ground

(reproduced with permission from <http://usmod.wordpress.com>)

Contestants, friends and fans once again flocked to Ligonier in Pennsylvania for the 24th annual U.S. National Mòd, held at the Antiochian Village and the Ligonier Highland Games. This year we welcomed back Beathag Mhoireasdan as our adjudicator, as well as the Gold Medal winners from the 2010 Royal National Mòd in Scotland, Iain MacLean and Joy Dunlop. We were also pleased to host Iain’s wife Kirsteen, herself a Gold Medal winner, and we continued the fine Mòd tradition of “fun is more important than sleep” over the course of the weekend.

This was an important Mòd for at least two reasons. First, we saw increased participation in the competitions by children, which is truly a reason to be hopeful. Our poetry recitation competition featured Erin Park and Luke Morrison, who impressed our adjudicator with their command of the language. Brenna Morrison competed in storytelling, and Saturday saw children in the duet competition and own choice, and Erin Park, 16, prevailed in a very close competition to win the Gold Medal for the women. We hope to see the number of children competing in the Mòd rise as the we go forward!

Another first at this year's Mòd was the inaugural performance of Còisir Ghàidhlig nan Stàitean—the U.S. Gaelic Choir. The choir was inspired by visits to the Mòd in Scotland, with the idea that the same approaches that Scottish choirs use could be applied in the States. Then, after Ottawa's Gaelic choir Àr n-Òran competed at the U.S. Mòd last year, it seemed that there was no reason not to have a U.S. choir as well! Many people who have come to our Mòd have commented that it would be wonderful to have a choir in the U.S., and many of them are now either helping or are in the choir. We hope that this is the start of something big. Today—Ligonier. Tomorrow—Scotland!

The Mòd committee encourages you to take part in next year's Mòd—it will be a special event, and we have big things planned for our 25th year. Expect to see the long-awaited showdown between the Canadian choir and the new US choir! We will be inviting guests from all over the Gaelic world, so watch for news about who's coming—this might be a good chance to meet people you've heard on the radio or from CDs.

Come take part in the competitions, and try your skill at the Gàidhlig you've been learning. Don't forget the mail-in portion of the Mòd as a way to get feedback on your progress. See you next September! Don't forget to visit <http://usmod.wordpress.com> for information, news, and Mòd materials!

We congratulate all of the contestants in the 2011 U.S. National Mòd for their hard work, dedication, and their resolve to go up on stage and show what they have accomplished. As Beathag told the audience many times during the weekend, it's a tough job to pick the places for first, second, and third, but it must be done.

Blas a' Mhòid / A Taste of the US Mòd

ACGA member Kathy Park and her son Julius have put together a short video of the 2011 Mòd held at Ligonier PA this past September. It focuses on the younger participants, and if this video is any indication, the future of Scottish Gaelic is in very good hands. Why not consider joining in this celebration of Scottish Gaelic language and song at the US Mòd's 25th anniversary celebration in September 2012? You can view the video here, <http://www.youtube.com/user/ACGAmerica>, on ACGA's new YouTube Channel.

2011 Mòd Nàiseanta Aimearagaidh / U.S. National Mòd

Ligonier Highland Games, Ligonier, PA

Adjudicator: Beathag Mhoireasdan

Poetry Recitation

1st Erin Park
2nd Luke Morrison

Storytelling

1st Liam Cassidy
2nd Scott Morrison
3rd Brenna Morrison

Sight Reading

1st Cheryl Mitchell
2nd Liam Cassidy
3rd Erin Park

Children's singing

1st Sadie Park
2nd Luke Morrison

Prescribed Song

1st Anne Alexander
2nd Erin Park
3rd Mary Wake

Puirt-a-Beul

1st Erin Park
2nd Scott Morrison

Unison Singing

1st Margaret Gérardin
and Mike Mackay
2nd Scott and Luke
Morrison

Solo Work Song

1st Anne Alexander
2nd Mary Wake

Choir

1st Còisir Ghàidhlig nan
Stàitean

Final Song

1st Erin Park
2nd Anne Alexander
3rd Mary Wake

Overall Winners

Women

1st Erin Park
2nd Anne Alexander
3rd Mary Wake

Men

Scott Morrison

Mail-In Results

Bàrdachd

1st Scott Morrison
2nd Randaith Waugh
3rd Michael MacIntyre

New Beginner

1st Rodes Gardner

Advanced Beginner

1st Jennifer Gardner

Advanced

1st Ted Neveln
2nd Michael MacIntyre

Mòd nan Eilean Siar 2011

Among the thousands of visitors to the Royal National Mòd in Stornoway last month were ACGA members Jeanne Pendergast, Anne Landin, Cam MacRae, Rudy Ramsey, Mike and Cathleen Mackay, and Randy Waugh.



Welcome Banner

Colorful banners informed and welcomed visitors and competitors alike to Stornoway, with a population of 9000 the largest town in the Western Isles.



An Comunn office



Lewis Sports Center



Ferry Terminal



Talla a' Bhaile

Mòd venues ranged from Talla a' Bhaile (Town Hall) and An Lanntair (Stornoway's Art Centre) to Sgoil Mhic Neacail (Nicholson Institute) and Ionad Spòrs Leòdhais (Lewis Sports



Stornoway harbor front



Cam and Jeanne

Cam, Anne, and Jeanne volunteered as stewards, and along with Mike and Cathleen and the Ottawa choir Ar n-Òran directed by Randy, also took part in the competitions.



Calanais

A week of wind and rain did little to discourage participants from Mòd events or from using free time to visit such well-known Lewis sites as the standing stones at Calanais and the blackhouse village, An Gerrarannan.



An Gerrarannan



Ar n-Òran

With the Mòd brought to a successful conclusion and the Saturday afternoon ferry to Ullapool delayed by more bad weather, passengers waiting in the ferry terminal passed their time singing under the direction of Joy Dunlop.



Singing in the Ferry Terminal

For more information on the Royal National Mòd, including photos and competition results and updates on next year's Mòd scheduled for Dunoon from October 12th through the 19th, visit An Comunn Gàidhealach's website at www.acgmod.org.

ACGA Participants

Mòd nan Eilean Siar 2011 / Royal National Mòd Stornoway

Traditional Medal Men (Seann Nòs)
Mike Mackay 2nd

Puirt-a-Beul Ladies and Men Open
Rudy Ramsey 3rd

Area Choirs Puirt-a-Beul
Ar n-Òran 3rd

Oran Luaidh (Waulking Song)
Ar n-Òran 3rd

Senior Reading Fluent (sight reading)
Jeanne Pendergast 2nd
Cam MacRae 3rd

Storytelling
Mike Mackay 2nd
Cam MacRae 3rd

Reviews

Air Fòrladh/On Leave by Gillebrìde MacMillan

Review by Heather Sparling

MacMillan, Gillebrìde. 2011. *Air Fòrladh/On Leave*. Compact disc. DEALAS01CD

Air Fòrladh (On Leave) is Gillebrìde MacMillan's stunning second album. Many in the ACGA will be familiar with Gillebrìde because he adjudicated Mòd nan Lochan Mòra in 2008, as well as instructing at the Grandfather Mountain Gaelic Song and Language Week that year.. He also teaches several of our members Gaelic by distance. He is well-known in the Gaelic world for having won both the prestigious Royal National Mòd Gold and Traditional medals.

The CD features fourteen Gaelic songs. Gillebrìde tells us that the title refers to the five years since his first recording, *Thogainn Ort Fonn*. The liner notes provide the lyrics in both Gaelic and English translation. Brief notes preceding each song identify the composer and/or the singer from whom Gillebrìde learned the song, and some feature a line or two about the song's story. These notes are also offered in both Gaelic and English but they are not exact translations, although the information is essentially the same.

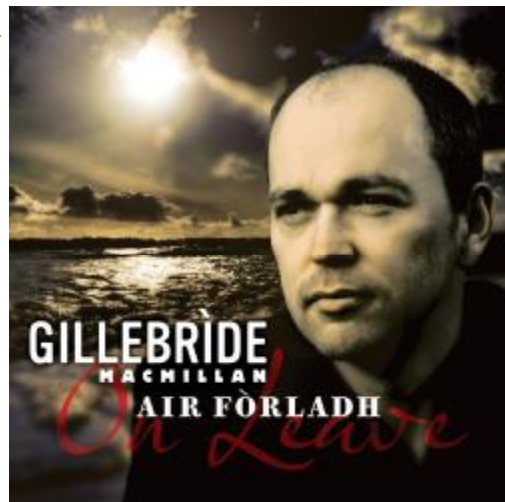
Originally from South Uist, Gillebrìde has given pride of place on his CD to songs with Uist or nearby Benbecula connections. Some are songs by Uist bards ("Dol do dh'Uibhist" by Dòmhnall Ruadh Phàislig, the Paisley Bard; "Òran nan Giomach," by Seonaidh Caimbeul; and "Òran Eile air Uibhist," by Dòmhnall Ailean Dhòmnaill na Bainich) or Benbecula bards ("Iain Mac 'ic Fhionghainn," by Seonaidh MacIlleMhaoil). Some are songs Gillebrìde learned from Uist or Benbecula singers ("An Tèid Thu Leam a Ribhinn Lurach," from the Benbecula singer Tormod Ruadh MacIlleMhaoil; "Mo Nighean Donn 's Toil Leam Thu," from the Uist singer Iain Pheadair).

Gillebrìde has a personal connection with all of the songs. For example, "Fòrladh Alasdair Bhàin" was composed by Alasdair Boidhd and Dòmhnall Ruadh Phàislig who, together with the Alasdair Bàn of the title, were in the First World War with Gillebrìde's grandfather. The jaunty song tells of Alasdair's leave, including how his piping scared the fish and seals away! Gillebrìde learned it from his grandfather, who apparently sang it at every opportunity.

Gillebride even tried his own hand at writing a little ditty called “S Mòr Mo Shunnd,” for which Fred Morrison composed the melody, and which Gillebride paired with “Shealgair nan Sealg,” a song his grandmother and mother used to sing to him when he was a small child.

As someone with a particular interest in puirt-a-beul, I was fascinated by the two “puirt” tracks on this CD. First is a set of two that were made by Neil MacLennan (Nèilidh Eairdsidh) of Lochboisdale, set to two old pipe tunes. Gillebride learned them from Neil’s daughter, Mary MacPhee (Màiri Nèilidh Eairdsidh). It is rare to know the composer of puirt-a-beul and clearly these were made not all that long ago. They also do not seem to be widely known as they had not yet made it into my database of over 300 puirt-a-beul!

The second interesting port-a-beul is “An Tàillear Mòr.” As the liner notes tell us, this song used to accompany a Uist dance known as The First of August. I happen to have been privvy to an additional and fascinating story about this song and the dance with which it is associated. A traditional Scottish dance scholar and practitioner, Mats Melin, had learned The First of August but he did not know the *port* that was meant to accompany it. While at Ceòlas, a well-respected traditional music and dance *fèis* (festival) held annually in South Uist, he performed it. He invited Gaelic singer Wilma Kennedy to accompany it with a port-a-beul reel. She picked something, but it didn’t really fit, as Mats had known it wouldn’t. But the next day, Wilma was singing elsewhere and happened to sing “An Tàillear Mòr.” Mats approached her after the event and excitedly asked her to sing it again while he danced The First of August. According to Wilma, who told me the story when I interviewed her in 2003, the hairs stood up on the back of her neck because the song fit the dance exactly. Although Wilma had learned the song from her mother, famous puirt-a-beul singer Kenna Campbell, who’s from Skye, Kenna had learned it from an uncle, who had spent some time as a stone mason in Uist. The family speculates that he had learned the song while there. Although I had heard the story, I had not heard the song. So I’m personally excited that it’s here recorded commercially for, I believe, the first time.



It is a delight listening to Gillebride sing these beautiful and varied songs. His voice is far forward in the mix so that the listener can easily hear every syllable. He does a wonderful job of delivering upbeat songs but I was especially moved by the slower “big” songs. The songs are not rendered unaccompanied but rather feature lovely arrangements featuring a range of acoustic instruments. The tracks feature some combination of fiddle, whistle, small pipes, reel pipes, guitar, piano, clàrsach, bouzouki, bodhran, and backup vocals. I was especially smitten by pianist Mhàiri Hall, a classically trained pianist who has recently become increasingly involved with traditional music. Her piano accompaniments are gorgeous, especially in “Teàrlach Mac Sheumais,” by Alasdair MacMhàighstir Alasdair and “An Tèid Thu Leam a Ribhinn Lurach.” Her beautiful playing is also featured in the final song, “Gaoth Tuath,” a Gaelic translation of the Scots song, “Norland Wind,” by Violet Jacobs (music by Jim Reid). Although it’s easy to tell that the melody isn’t typically Gaelic, it’s a beautiful tune rendered sensitively by Gillebride and stunningly arranged.

This is a truly beautiful and moving CD. My hope is that Gillebride won’t take another long leave before creating his next album!





An Tàillear 's an Taibhse agus An Suiridhe Sìth

Review by Cam MacRae

drawings by Aonghas MacLeòid

Siol Cultural Enterprises, 2011

www.gaelicbooks.com

\$12.95 U.S; \$12.95 Canadian

I have to admit that I hadn't read a graphic novel before I bought this book from Trueman Matheson last summer. Graphic novels are the in thing these days, however, and we have a constantly expanding collection of them at the library where I work. I've thumbed through a few but neither the stories nor the illustrations have drawn me in, and so when I saw this book listed in Trueman's catalogue, I felt it was time to find out what graphic novels are all about.

So what exactly is a graphic novel? A story told through a combination of text and illustrations. In this case not really a novel, but oh, the illustrations!

In this Siol Cultural Enterprises publication (maybe graphic fiction is a better name for the genre) we have two traditional Gaelic tales presented in the graphic novel format: multiple illustrated panels per page with accompanying text. Well, it's actually a lot more than that. Aonghas MacLeòid's imaginative black and white drawings lead the reader through the drama of the story—and we know there is always drama in this kind of Gaelic tale. MacLeòid's drawings range from detailed interior scenes, to single evocative close-ups of an eye or a hand on a door latch, to side-by-side panes that follow the action of the story.

In *An Suiridhe Sìth*, the story of a fairy lover who would not be denied, the tension of the story is sometimes reflected through the faces of the characters and other times in the arrangement of the story panels, stacked at times horizontally and at other times vertically. In *An Tàillear 's an Taibhse*, a real ghost story, the jumble of panels on the page and the close ups of the tailor's eyes and his hands keep the reader as unsure of what will happen as is the tailor himself.

The text of these two tales is not for beginning Gaelic learners, but the stories are familiar, and you may have heard them told before. It's the illustrations, however, which make this all too slim volume so special. In fact, the illustrations are unlike any I've seen in the graphic novels in the library where I work. Here they are detailed, dynamic, in turn mysterious and obvious, and worth studying just as closely as is the text.

Did I say the book was "all too slim"? Two short stories with only twenty pages of text and illustrations left me wanting more. I'm stuck on graphic novels now, at least this kind, and I hope this is only the first of a series from Aonghas MacLeòid and Siol Enterprises.

Dè Tha Dol? Gaelic Events

March 2012

March Break Fun Camp for children and youth 5–18, March 9–12, 2012

The Gaelic College in St. Ann's will be conducting its March Break Workshop beginning Friday, March 9th.. Registration is Friday evening and classes will run on Saturday, Sunday and Monday. Live in and day students accepted. For more information and registration see <http://www.gaeliccollege.edu/school/march-break-fun-camp/general-info.html>

April 2012

Sabhal Mór Òstaig, Easter Break Courses, April 2–6, 2012 and April 9–13, 2012

Classes will run at all levels from complete beginner to advanced learner. These are arranged to fit step-by-step into an overall eight-stage programme which is broadly based on Sabhal Mòr Ostaig's highly successful distance learning course, An Cùrsa Inntigidh. For more information and to register see http://www.smo.uhi.ac.uk/Foghlam/Tagh-Cursa/Cursaichean-Goirid/cursaichean_caisg_en.html

May 2012

Gàidhlig Thall Thairis / Gaelic Abroad May 1–6, 2012

Gaelic singer Fiona J Mackenzie and Gaelic tutor Rhoda Meek offer you the chance to learn Scottish Gaelic and Gaelic Song at the Hotel Bandolero (<http://www.hotelbandolero.com>) village of Juzcar in the Alto Genal, Andalucia, 20 minutes from the historic town of Ronda. Spaces are limited. For more information see <http://www.fionamackenzie.org/Events>

NAACLT conference, May 30–June 2, 2012

The Conference of the North American Association for Celtic Language Teachers will be held in Bloomington, Indiana on the campus of Indiana University. Additional information will be posted on the NAACLT website as it becomes available (www.naaclt.org) and a call for papers will be sent out.

June 2012

Féis Seattle June 13–17, 2012

at historic Fort Worden on the Olympic Peninsula near Port Townsend, Washington
Slighe nan Gàidheal presents 3 days of classes and workshops with traditional evening cèilidhs
For more information and to register see <http://www.slighe.com/feis2012committee>

ACGA Bookkeeper Needed

ACGA is in need of a new Bookkeeper. Heather Sparling has performed this function magnificently for several years, but she says it's time to move on. The good news is that she has set up an excellent system, and she promises to spend a while training her replacement and getting him or her up to speed.

ACGA has separated the offices of Treasurer and Bookkeeper, in order to provide a system of checks and balances. The Treasurer (currently Jeanne Pendergast) manages our actual money accounts, makes payments, etc.

The Bookkeeper categorizes deposits and checks so that we understand where our money comes from and where it goes, reconciles our various bank accounts, and prepares annual budget documents and quarterly financial reports. Although the Bookkeeper participates in our quarterly Board meetings, there is no requirement that he or she be a Board member. Heather has our accounts all set up using QuickBooks, by Intuit, and ACGA will provide this software if our new Bookkeeper doesn't have it.

If you're interested or would like more details, contact Heather at heather_sparling@cbu.ca.

Directory of Gaelic Classes & Study Groups

Arizona

Flagstaff

Study Group
Richard Ferguson
fergusdubh@yahoo.com

Phoenix

Classes
Richard Smith
coindubh@yahoo.com

Tucson

Classes
Muriel Fisher
[http://
www.murielofskye.com](http://www.murielofskye.com)

California

Sacramento Area

Classes
Donnie MacDonald
minchmusic@comcast.net

North Hollywood

Study Group
Eva Gordon
celt@celticartscenter.com

Colorado

Boulder

Study Group
Sue Hendrix
susan.hendrix@colorado.edu

Denver

Lessons
Glenn Wrightson
thegaelicguy@hotmail.com

Denver

Study Group
Reese McKay
reese-mckay@q.com

Florida

Jensen Beach

Treasure Coast Scots-
Gaelic Study Group
gerhardherm@yahoo.com

Illinois

Springfield

Study Group
Bill McClain
fidheall@yahoo.com

Maryland

Chevy Chase

Song Group
Joan Weiss
sweiss@american.edu

Massachusetts

Sandwich

Classes—Thomas Leigh
[www.mermaid-
productions.com](http://www.mermaid-productions.com)

Song Classes—Maggie
Carchrie
[www.mermaid-
productions.com](http://www.mermaid-productions.com)

New York

New York

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

North Carolina

Asheville

Study Group
Leigh McBride
lmcbride@unca.edu

Guilford

Classes (advanced begin-
ner)
An Phillips
fiongeal@gmail.com

Triangle / Raleigh area

Classes (beginner)
An Phillips
fiongeal@yahoo.com

Ohio

Cincinnati

Study Group
Andrew MacAoidh Jergens
macaoidh@eos.net

Kent

Classes
Frances Acar
Classes by Skype
frances.acar@gmail.com

Oklahoma

Midwest City

Study Group
Barry Acker
bearachanse@yahoo.com

Tulsa

Study Group
Adrian Martin
almarti6527@gmail.com

Pennsylvania

Pittsburgh Area

Study Group

Harry Webb

hwebb@zoominternet.net

Texas

Hurst

Classes

David Gressett

jdgressett@hotmail.com

Fort Worth

Study Group

Jonquele Jones

jonquele@flash.net

Utah

Salt Lake City

Classes by Skype

Rachell Blessing

[rachel-](mailto:rachel-blessing@comcast.net)

blessing@comcast.net

Virginia

Alexandria

Classes

Nick Freer

neacalban1@aol.com

Washington

Seattle

Classes & Study Groups

Slighe nan Gàidheal

<http://www.slighe.com>

Canada

New Brunswick

Fredericton

Classes

Atlanta Gaelic Academy

www.gaelicacademy.ca

Nova Scotia

Halifax

New Glasgow

Port Hawkesbury

Classes

Atlanta Gaelic Academy

www.gaelicacademy.ca

Sydney

Classes

Cape Breton Gaelic Society

[www.capebretongaelicsocie-](http://www.capebretongaelicsociety.bravehost.com/)

[ty.bravehost.com/](http://www.capebretongaelicsociety.bravehost.com/)

Ontario

Ottawa

Classes

Randaidh Waugh

[comunngaidhligot-](mailto:comunngaidhligot-tawa@rogers.com)

tawa@rogers.com

Toronto

Classes

CLUINN

www.torontogaelic.ca

Québec

Montréal

Study Group

Linda Morrison

linda@lindamorrison.com

FOR MORE information about these resources and for information on long-distance courses, short courses and private instruction, see our web page at www.acqamerica.org/learn-gaelic/classes-and-distance-learning

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

ACGA Officers

President

Scott Morrison

7824 Butterfield Dr.

Elkridge, MD 21075

sammallets@netzero.com

Vice-President

Randy Waugh

3M Arnold Drive

Nepean, ON

Canada

cogsci@rogers.com

Treasurer

Jeanne Pendergast

340-G Union Street,

Arcata, CA 95521

jeannep99@yahoo.com

Bookkeeper

Heather Sparling

2011 Kings Road

Howie Center, NS B1L 1C4

Canada

heather_sparling@cbu.ca

Recording Secretary

Joyce Campbell

129 Bailey Road

Kempton, PA 19529

jyccmpbl@aol.com

Membership Secretary

Janice Chan

43 Norbrook Cresc.

Toronto, ON M9V 4P7

Canada

ruadh@idirect.com

Webmaster

Rudy Ramsey (acting)

7644 E. Lakecliff Way

Parker, CO 80134-5933

rudy@ramsisle.com

Naidheachd Editor

Suzanne McDougal

5903 Mount Eagle Dr.,

Apt 212

Alexandria, VA 22303-2526

somcdougal@gmail.com