Brigadier John MacFarlane, the last native speaker of the Lorn dialect of Argyll Gaelic, visited Anne Landin in March. Here’s he interviews him on his life and the importance of Gaelic to him, particularly its endangered local dialects. Anne also recorded MacFarlane speaking in his native dialect. In addition to talking about his life, he told her a bit about the background of the Harlaw Brosnachadh and then read her this famous fifteenth-century exhortation. You will find links to these sound files as well as the text of the Brosnachadh in the box on page 2.

Brigadier John MacFarlane

By Anne Landin

Brigadier John MacFarlane was born and brought up in Tobermory, Isle of Mull, where his first language was—and still is—Gaelic.

After an education in Tobermory School, Oban High School and the University of Glasgow, where he graduated in Modern Languages, he served for over thirty years in the British Army and retired as Ministry of Defence Director of Education and Training Services (Army). During his career, he was primarily a linguistic specialist and spent much of his time in language and intelligence related posts both in the United Kingdom and on active service overseas. He spent nine years with the Brigade of Gurkhas, serving with soldiers from Nepal who enlist in their own units of the British Army and are probably the best infantry in the world.

After leaving the Army in 1994, Brigadier MacFarlane held posts in the Arab world but has now returned to live in Argyll. At his home in Taynuilt, he lives with his artist wife, Valerie, with a King Charles Spaniel called Sally, and with any members of his grownup family who happen to be visiting. He enjoys a part-time third career in national Gaelic broadcasting, both TV and radio, where he finds his Argyll Gaelic and knowledge of local folklore to be an asset.

An amateur local historian with a particular interest in local placenames, he is a devoted hill-walker and occasional trout fisherman. He plays a leading role in many local organizations and sings bass in the Taynuilt Gaelic Choir and in the choir of St Johns Episcopal Cathedral Oban where he is an enthusiastic member of the congregation.

As his next project, he hopes to complete a book on the legends, placenames and folklore of Mid Lorn and to “find a publisher astute enough to print it.” He says:

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Go to http://www.acgamerica.org for more information on upcoming ACGA events and other Gaelic-related activities.
all their qualities: a bond which unites their seasonal beauty, weather and wildness with our beliefs, our language, our history, music, poetry and song.

This echo of the land resonates particularly in our language, which is nowhere heard better than in our placenames, their history and the tales that are told through them.

As a native speaker, my dialect of Argyll Gaelic is the Gaelic of Lorn. When I returned from the British Army to live in my native village, our historical and linguistic background stimulated my interest in Argyll place-names. I see them as witnesses of the years that have gone. Our Highland landscape and its names are a palimpsest which reveals the layers of history: daily activities, war and peace, land-holding, land-use, belief and superstition. The faces and voices of common people are to be seen and heard in the names they gave to the land on which they worked and the rivers and lochs in which they fished.

My family on both sides has lived in mid-Lorn since at least the 1690s. This is particularly the case with my maternal side, the MacCallums. I received my Gaelic language, folklore and love of the land as a precious gift from my parents. My mother, in particular, was an academic and a very able Gaelic scholar who was influenced by her parents and her grandparents, all of whom came from the local area and lived in our home, Tighnambarr.

They never ever threw any paper away! While going through chestfuls of family documents, you can imagine my delight when I discovered notebooks and a marked map prepared by my mother. These recorded the names, interpretation and location of the local placenames she had gathered from her parents, grandparents and from neighbours. They also contained stories, tales, proverbs and sayings from the local area. My great grandmother died in 1928 aged 100, so the range of folk memory went back to her parents in the 1780s.

I have since transferred this information to a relational database and have, through research in the National and local archives and by field research, continued to expand it and to discover and include more names and information. Names are recorded by geographical area and under headings such as early settlement, belief systems, religious settlement, burials, land-holdings, education, industry, roads and communications, droving, ferries, fords and water-names, agriculture and farming, and the supernatural.

John MacFarlane speaks six or seven languages fluently, including Gaelic, English, French, Turkish, Nepali, and several more “at least enough to make myself understood in the marketplace.” He notes that he spoke only Gaelic until he was six or seven at which time he learned English, and he believes that growing up bilingual enabled him to more easily learn the other languages he acquired during his education and career, and helped him in many other ways.

Although Gaelic was his first language, he was not able to read or write the language until he retired after 30 years spent mostly abroad, and returned
home. He strived to learn to read and write Gaelic at that time, with a special focus on Argyll Gaelic, and now reads easily, but he states that he still has difficulty writing the language.

His advice to learners: “Read, read, read,” and he tells us we should be hearing or listening to Gaelic radio or recordings all during the day, even if we can’t sit and listen actively the entire time.

I was privileged to have a visit from John in North Carolina in March, and we spoke about Gaelic in general and Argyll Gaelic in particular. I asked John about activities related to Gaelic and especially Argyll Gaelic around his home area at Taynuilt.

I am not active in formal language teaching as such but endeavour to pass on my knowledge of the language through my activities in BBC Alba and Radio nan Gàidheal, through advising Còisir Ghàithlig Thaigh an Uillt on local pronunciation of words, and by arranging private conversation lessons with several of our choir members who request it, e.g., the director who needs to understand the Gaelic words and the emotions in them or members of choir who compete individually at Mods and want to progress through the language proficiency card system. I also am in the process of developing material on YouTube which reinforces both dualchas and dòthchas as well as providing local pronunciation of my dialect and the place-names that are so much our ‘umbilical cord’ to the land and its traditions and history. I speak Gaelic every day to those who I know understand it and even exchange greetings with those who don’t, as in the shops, etc.

I googled “gual ’s gaisgich” and found a wonderful 12+ minute video of John being interviewed in Gaelic by Adhamh Ó Broin, while showing him around and commenting on many of the historic sites in the area. If you watch and listen to this video, you will find several distinct examples of John’s Lorn dialect. The video is to be followed by a sequel soon.

We have native speakers from Lewis, Harris, Barra, Skye, Mull, Tiree and Coll in my area, especially in Oban.

I am not aware of the exact current status of Argyll Gaelic but I know that I am the last person with the Lorn dialect, and Mull is rapidly being anglicised. I know two young people who, through listening to tapes from the School of Scottish Studies and the BBC archives and listening / talking to the remaining ‘linguistic fossils’ to analyse vocabulary, accent and dialectal forms, studying academic dialectological studies, etc., have been able to resurrect a close approximation of these now rare dialects. Adhamh Ó Broin is fluent in Cowal and mid-Argyll dialects and Griogair Labhruidh, who is from the Glencoe area, is very fluent in the Ballachulish dialect. They are both on Facebook where you could contact them.

I have not really studied the differences between dialects but I think you will find ample studies on the Internet by dialectologists. The main differences are in the vowel systems. Our vowels are less diphthongised and thus presumably clearer. People—especially learners—comment on how clear my Gaelic is and how easy it is to understand.

Our choir are enjoying Úlpan classes for which there is funding. There are plenty of opportunities for conversational classes and ‘chat’ clubs in the Oban area. A few make annual visits to Sabhal Mòr Ostaig in Skye for immersion courses.

I googled “gual ’s gaisgich” and found a wonderful 12+ minute video of John being interviewed in

Duilleag 3
Ceann an Tuirc is a men’s choir directed by Joy Dunlop and meets mostly in Lochgilphead. Taynuilt, as I mentioned above, has a Gaelic choir as does the Isle of Mull. The Islay Gaelic Choir has been recently revitalized and has had success under the direction of Iseabail MacTaggart. There is a Provincial Mod in Oban in June and one in Tobermory in Mull in September.

I have noticed a worrying tendency which affects the preservation of different dialects. Judges and An Commun seem to wish to standardize pronunciation on what I call a ‘Mid-Minch’ accent. I have had one blatant example of that. A judge criticized the Taynuilt Gaelic Choir on their local accent for a particular word and gave a sort of semi-outer island pronunciation as the model. I protested! Local choir = local accent! But I suspect that the whole thing is more subtle than that - you do not score good marks unless you conform to what seems to me to be the Mid-Minch, Sabhal Mòr Ostaig or ‘EDUCATED’ accent. One of the issues is that there is a preponderance of either Lewis or S. Uist teachers of Gaelic now, so the local dialects are dying even in local Gaelic medium schools. It also seems to me to be inevitable that, through use of the new dictionaries (viz Am Faclair Beag) where the phonetics and the pronunciation tapes seem to be in MID MINCH, initiatives like this, though welcome, will undoubtedly standardize the language in the future. It can, however, be argued that a standard Gaelic is better than no Gaelic!

[Editors’ note: for more on this, see the link in the box on page 3 to the article by Dr. Will Lamb.]

John reports that there are many Cròileagan or Gaelic pre-school playgroups all over the highlands and islands, where children are taught exclusively in Gaelic. Additionally there are Gaelic medium primary schools for children up to age eleven in Mull and Appin. There are new Gaelic medium high schools in Inverness, Glasgow, and Edinburgh. There are Gaelic storytelling sessions in local libraries, Gaelic radio and TV programs for children and adults. But as John says, the language will only survive if parents use it as part of everyday life and pass it on to their children.

In this issue we come to our second “ACGA hero,” Liam Cassidy, again written by someone who is well-acquainted with his subject.

An Gaisgeach Ó Caiside
le Micheal Mac Aoidh

Dè tha “gaisgeach” a’ cialladachadh duibh? Dhomh-sa, ’s e a th’ ann, duine a bheir ort oichdirp nas motha a dhèanamh, a bhith a feuchaimh a-rithist rudeigin a tha duilich, agus duine, leis na rinn e, a bheir ort smaoineachadh gun urrainn dhu at bhith sin téinbhich leis. Carson a tha Liam Ó Caiside na ghasgeach dhomh? Uill, thuirt iad rium nach robh cùir agam barrachd na leth-mhile facal a sgriobhadh mu dheighinn, agus chanaimh nach déanadh ceithir uiread dhuiubh an gnothach! Tha Liam na ghasgeach nuair a thig e gu brosnachadh, idheachadh, leasachadh agus úrachadh na Gàidhlig, agus innsidh mi dhiubh gu dè tha mi a’ cialladachadh le sin. Agus feumaidh sibh mo

An Gaisgeach Ó Caiside
by Michael Mackay

What does “hero” mean to you? To me, it’s a person that encourages you to try harder, to try something difficult again, and someone who, by accomplishing something, makes you think you can succeed because they did it. Why is Liam Cassidy a hero to me? Well, I only have limited space here to explain it, but I’d say that four times the space would not do it! Liam is a help when it comes to encouragement, learning and teaching, improvement and renewing Gàidhlig, and I’ll explain what I mean by that. And you should believe me, when I say these things, because I’d say I’m the one who has spent the most time speaking and working with Liam over the years, in
Duilleag 5

ACGA, the Mòd, and with Gaelcast.

As far as encouraging Gàidhlig, there’s no better, in my opinion, than Liam. Each time you come to him with a question, a thought, or something interesting or funny, you’ll only get a smile and enthusiasm. He gives you advice with a great attitude, a story with it, a smile, and happily. You come out of the exchange smarter, happier, and very much more encouraged!

Now—

learning Gàidhlig. I’m a curious enough person, and I’m interested in many things connected with Gàidhlig, whatever the subject. But I’d say I was pretty indifferent compared to my friend! It seems that he spends every minute of his waking day—when he’s not hard at work at his job—learning new songs, poetry, and stories. It’s pretty common for you to speak to him after not seeing him for a few weeks, and have him say, “Have you heard this one before?” How does one keep up? He certainly keeps your mind on its toes!

Liam is also one to continue to improve his Gàidhlig, and I would say that there’s no one of us more aware of mistakes made in his own language – Liam always is conscious of how well he says things, and always careful to keep the image of Gàidhlig to a high standard. No one can be apathetic about his or her own ability to speak or write when an example like this is available!

Finally, renewal and reinvention of Gàidhlig. As I wrote at the beginning of my story, I’ve worked long beside my hero for years, and between podcasts, music, video, interviews, and stories, there is a new face of Gàidhlig over here, thanks to the efforts of Liam and the others who encourage, learn, improve, and renew it, and it’s an honor to say that he is a good friend of mine.
**Geocaching in Gaelic**

by Rudy Ramsey

Although I seem to collect hobbies the way a dog collects fleas, there is one hobby that I'm especially involved in. “Geocaching” is a sort of treasure hunt—part sport, part hobby, and for many of us, part obsession. Geocachers hide containers of various types and sizes, and post information about them on the Internet, including their GPS coordinates, so that other geocachers can try to find them. We usually use a GPS receiver to get us in the vicinity of the “geocache,” though even satellite images from the Internet are often sufficient to locate them. We then try to find the caches based on the name, size, description, and perhaps a hint provided by the cache owner on the geocache's own web page (and, of course, based on our own skills and observation at the site).

There's no real treasure involved, though many of us leave trinkets (“swag”) for other geocachers—especially kids—to find. The “treasure” we seek is the right to sign and date a paper log in the geocache, and to claim the find. “Bragging rights,” if you will. We then log the find online, along with text we may choose to write about the hunt. This may sound rather plain, and perhaps even boring. It isn't.

Many geocaches are easy to find, and on easy terrain. Quite a few are wheelchair-accessible. But there are many that require significant hikes, some involving technical climbing, some requiring SCUBA diving, canoeing, and lots else. There's a geocache on the space station, and one next to a thermal vent a mile and a half below the surface of the Atlantic. Or consider “Wyrmholes,” one of the best-loved geocaches in my own state of Colorado. This is a multiday puzzle-solving adventure through a large, complex storm-sewer system beneath a major shopping center. Teams often go after this one, with...
sàibhearr fo aonad bhùthan mòr. Bidh sgiobaidhean a’ sìreadh an fhír seo, le pàirt dhiubh sna sàibhearan is pàirt sa chàr, a’ fuasgladh thoinmhseachanan le cuideachadh bhon eadar-lín, agus an dà pàirt ceangailte le réidh. Gu cinnteach, tha rudeigin ann an seo airson a h-uile neach.

‘S ann de mhòran mheudan a tha geocaches Traidiseanta. Tha “nanocaches” ann – botail beaga alùmanumach coltach ris a’ mheud de shuathain peansail, le clàr beag magnaiteach airson an cur an sàs ri rudan iarainn Tha canaichean film ann, crogain im cnòtha-talmhainn, bocsaichean uidheim-hunnaireachd, bucaidean còig-galan, is mòran eile. Bidh iad gu tric fò fhialach-fuinn airson a bhith coltach ri rudan a tha nàdarra ann an ărainneachd aca, gum am bì iad doirbh a lorg. Tha Earthcaches ann cuideachd, a tha a’ teagasg cruinn-eòlas no paleontology. Tha Puzzle caches ann, is iadsan bho rùnach no Sudoku furasta gu toimhseachan mòra coltach ri The DaVinci Code no a leithid. Agus tha seòrseachan eile de geocache ann.

'S e “Rubha Robhanais” an t-a'aimm a th‘ air an cache as fheàrr leam Chun a-seo. Tha e air Eilean Leòdhais, faisg air bile na creige aig an rubha as fhaide gu tuath sna h-Eileanan Siar, far a bheil Taigh-Solaí David Stephenson. Bha mi ann air latha gaothach, flìuch air an rohb e furasta a bhith a' faireachdmean an àileachd agus cunnart na gaoithe’s na mara. Dh'fhéach an GPS receiver mo mharbhadh, le bhith gam stiùireadh a-mach air bile na creige, ach bhuanach spioradan nas sàmhachd, is lorg min cache air an taobh shàbhailte den loidhne air nach rachainn thairis nam inntinn. Is toigh leam geocaching oir bidh e gam thoirt a leithid de dh'àiteachan. Bu chòir dhan bheatha a bhith na shreath de dh’eachtradhan, agus 's urrainn dhan geocacher meud nan eachtradhan a thaghadh a tha fòirfì air a shon.

Dh’fhuirich feadhainn de bhuill ACGA aig an aon taigh-òsta Ghàidhlig (am Manor Park) ann an Glaschu an-uiridh air an t-slighe gu agus air ais bho Eilean Leòdhais airson Mòd Nàiseanta Riogail na h-Alba. Feuchaidh mise beagan geocaching a dhèanamh ann an gach àite far am bi mi, agus bha úidh aig Cam MacRae ann an geocaching fhuechainn. Mar sin, thug mi i còmhla num ann an sealg airson geocache ann an Glaschu. Bha sinn an some of the members in the sewers and others on the surface solving puzzles with the help of the Internet, and with the two groups connected by radio. There's definitely something here for everyone.

Traditional geocaches, which are physical objects containing at least a log to sign, vary greatly in size. There are “nanocaches”—little aluminum jars the size of a large pencil eraser, containing a tiny magnet to adhere to iron-based objects. There are film cans, peanut-butter jars, ammunition boxes, five-gallon buckets, and lots else. These are often camouflaged to look like naturally occurring objects in their settings, so they'll be a challenge to find. There are also Earthcaches, which teach geology or paleontology. There are Puzzle caches that may be anything from simple ciphers or sudoku puzzles to multi-puzzle challenges similar to, and perhaps even based on, The DaVinci Code or such stories. And there are several other cache types.

My own favorite cache find so far is called “Rubha Robhanais,” on the Isle of Lewis. It's very near the cliff edge at the northernmost point in the Outer Isles, by the Lighthouse David Stevenson. I was there on a windy, wet day on which it was easy to feel all the beauty and the danger of the wind and the sea. My GPS receiver tried to kill me by encouraging me to step off the cliff edge, but calmer spirits prevailed, and I found the cache clearly on the safe side of the mental I-won't-go-past-here line I had drawn. I love geocaching because it takes me to places like this. Life should be a series of adventures, and the geocacher gets to fine-tune the size of his adventures so they fit his own needs perfectly.

Several ACGA members who attended last year's Scottish Royal National Mòd stayed at the same Gaelic-speaking hotel in Glasgow (the Manor Park) on the way to and from the Isle of Lewis. I try to do a little geocaching everywhere I go, and Cam MacRae was interested in trying it out, so I took her along to hunt for a geocache in Glasgow. We were looking for a
geocache called “Nabs Ye,” which I’m using as an illustrative example in this article, with the permission of its owner.

The sequence of photos associated with this article shows Cam searching for, and finding, the nanocache. We used my GPS receiver to navigate to the area by car, and then to walk to a spot near the cache. GPS coordinates will usually get you within 10–20 feet of the geocache, but that can leave a very difficult search, depending on the complexity of the environment and the intended difficulty of the hide. (Both search difficulty and terrain difficulty are numerically rated, so you can choose the level of geocaches you prefer. This one is rated easy on both dimensions.) In this particular search, the GPS coordinates are near a fence, and the cache might be on the fence or on either side. We started our search with the fence itself, and were soon rewarded. The final photo shows the nanocache and log. We both had a great time looking for this cache, though it's obviously a fairly easy one. And yes, some Gaelic was abused in the process.

There are probably lots of geocaches all around you. There are about 1.6 million active geocaches worldwide, and about 5 million geocachers hunting for them. There are, just for example, 68 geocaches within 2 miles of my suburban Denver house (counting the one in my front yard 😊). Some geocaches are urban, some rural. They're almost everywhere. Think you can find one? Don't try it unless you're willing to get hooked. Many folks instantly find that geocaching is far more interesting to them than they would ever have imagined from the description. Don’t say you weren’t warned!

To Learn More About Geocaching…

Check out the following websites or drop me a line at rudy@ramsisle.com with questions.

- The main geocaching site: www.geocaching.com
- Wyrmholes: http://coord.info/GC1ZAD1
- Nabs Ye: http://coord.info/GC2KNR2

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Rudy Ramsey

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Rudy Ramsey
I was pleased to learn recently about a restoration project undertaken by the Raasay Historical Trust because it so clearly illustrates one of my favorite history quotes: “History helps us understand change and how the society we live in came to be.”* In 2001 the Trust bought the ruined remnant of an old meal mill beside the Inverarish Burn at Raasay House and began restoring it. The result is much more than an old piece of industrial equipment brought back to life; it presents one of those wonderful opportunities where “local” history gives us clearer understanding of a broader national history.

For centuries, life on Raasay, a small island between Skye and the Scottish mainland, was marked mainly by changes in the seasons. And then around the middle of the 18th century, a series of technological innovations we’ve come to call the Industrial Revolution reached Raasay, with repercussions that are still being played out today.

Around 1760, MacLeod of Raasay House built a mill for grinding meal, and after that MacLeod's tenants were required to break up their querns and pay to have their oats ground at the Raasay mill. Raasay House was plagued by ill fortune, however. Beginning around 1800, a string of years of bad weather and bad harvests culminated in a potato blight in 1840. At the same time, the MacLeods had been spending beyond their means, and they were forced to sell the estate and emigrate to Australia.

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An aon àm, air sgàth fuadaich no bochdainn, ach bha MacLeòid agus an sealbhadair ùr coma, leis gum biodh caoraich na bu prothaidiche dhaibh na màladairean.

Ann an 1851 cha robh air fhàgail ann an Ratharsair ach dà fhìchead teaghlach 's a h-ochd. Leis gu dhi'halbh muintir na Gàidhlig, chaileadh iomadh a'ainmean-àite Gàidhlige a fost, nan àite thàinig a-steach a'ainmean-àite ùra, co-cheangailte ri cleachdadh-fearaíinn ùr. Mu 1851 cuideachd bha am muileann-mine ga dhèanamh na mhuileann-sàbhaídh. Thairis air na 75 bliadhnaichean thogadh cùid de chlachan a bh' ann am ballachan a' mhuilinn airson obair-togail eile, agus 's ann mar bhàthaich a bha e air a cleachdadh anns na 1960s.

Le bhith ag ath-urachadh iarmad mhuilinn Ratharsair, (tha na planaichean a' gabhail a-steach togalach fiodh air an làrach mar chumhniechan dhen mhuileann-sàbhaídh a bh' ann) tha Urras Dualchas Ratharsaidh a dèanamh barrachd na muileann-mine an ochdamh linn deug ath-thogail. Tha iad cuideachd a' soilleireachadh ceanglaichean eadar atharraichean ann an cleachdadh fearainn, urchamhachas teicneolach, ás-imrich, agus eolais snìomhanach. Gu ire bha na h-aon mhùthaidhean a' tachairt air fheadh Alba rè na h-ùine sin, ach le bhith ag amas air a' phròiseas ann an aon àite beag ionadail, fàsadh e airson fhàcinn “ciamar a chaidh sinn bo a bho gu seo,” mar a bhos neach-teagaisg eachdraidh a' mineadhach fàth sgrùdadh eachdraidh.

Tha na dealbhann seò agus eachdraidh mhuileann Ratharsair bho The Raasay Mills: Muilnean Ratharsair by Rebecca S. Mackay, ri phaotainn bhon Urras. Anns an leabhar tha mion-fhiosrachadh air muileann MacLeòid, air mar a chaidh a chruith-atharrachadh tro na bliadhnaichean, agus air na daoine na chois.

By 1851 there were only 48 families left on Raasay. With the departure of the Gaelic-speaking population, many Gaelic place names were lost and new place names, relating to the new land usage, were introduced. Also around 1851, the meal mill was turned into a saw mill. Through the next 75 years the estate changed hands a few more times. In 1912 the saw mill was converted to steam power but ceased operating around 1915. Through the years some of the stones in the mill's walls were taken for other construction, and by the 1960s the building was being used as a byre.

By restoring the remnant of the Raasay mill, (plans also include building a wooden structure on the rest of the site to reflect its use as a saw mill) the Raasay Historical Trust has done is doing more than rebuild an 18th century meal mill. They are also illustrating the connections between changes in land use, technological innovation, emigration, and language loss. These same changes were taking place to some degree all over Scotland during that period, but by concentrating on the process in one small local area it becomes easier to see “how we got from there to here,” as history teachers often explain the purpose of studying history.

These photographs and the history of the Raasay mill come from The Raasay Mills: Muilnean Ratharsair by Rebecca S. Mackay, available from the author through the Trust. Ms. Mackay's book is a detail-rich account of MacLeod's mill, its transformation through the years, and the people associated with it.

For more about the work of the Raasay Historical Trust, see: www.angelfire.com/il2/raasayheritagetrust/
My Journey through Gàidhlig
by Rachel Redshaw

The number of Gàidhlig speakers is continually growing and more are becoming interested year by year. When people ask me why I learned Gàidhlig I have many answers for them. I went to Saint Francis Xavier University in Antigonish, Nova Scotia, because there was a Celtic Studies Department, and they were offering courses in Irish and Gàidhlig. There is Irish in my own family, but I heard that there were people who were native Gàidhlig speakers in Cape Breton and so I chose Gàidhlig. I began learning the language and it was a lot of fun. Eventually, I became fascinated with it! I kept learning Gàidhlig and in my third year I went to Sabhal Mòr Ostaig and completed Cùrsa Comais. I will not deny that it was a bit difficult but my Gàidhlig is much better than it was before I went!

I came back to Canada and I worked at the Highland Village Museum http://tinyurl.com/823wo72 in Iona, Cape Breton, for the summer. I was fortunate because I was working through the Gaelic language. Working at the museum I learned milling songs, stories and dialects in Cape Breton. The heritage is so rich and I learned quite a lot from websites like Sruth nan Gàidheal and Cainnt Mo Mhàthar. Since I had to transcribe and translate videos and audio recordings, I began noticing the dialects and the stories that came from each region, and that gave me a new perspective on Gàidhlig. I met speakers in the community and I had the opportunity to listen to

Mo Shiubhal tron Ghàidhlig
le Raonaid Redshaw

Tha aìreannm luchd-ionsachaidh na Gàidhlig a’ sior fhàs is tha barrachd a’ gabhail suin bliadhna an dèidh bliadhna. Nuair a thà daoine a’ faighneachd dhomh carson a dh’ionsaich mi fhìn Gàidhlig tha iomadach beachd ri ràdh. Chaidh mi gu Oilthigh Naoimh Fransaidh Xavier ann am Bàile Mòr, Albainn Nuadh, air säilleibh ’s gu robh Roinn na Ceiltis ann is bha iad a’ taigsinn chùrsaichean ann an Gaeilge is Gàidhlig. Bha Gaeilge anns an teaghlach agam fhìn ach chuala mi gu robh mulltair aig a bheil Gàidhlig bhò thús ann an Ceap Breatainn is mar sin thagh mi Gàidhlig. Thòisich mi oirre is bha e glè spòrsail, is dh’fhàs mi air mo bheò-ghlacadh leatha! Chùm mi oirre is san treasamh bliadhna, chaidh mi gu Sabhal Mòr Ostaig is rinn mi Cùrsa Comais. Cha ghabh e cur às aìeachdadh gu robh e caran doirbh ach tha mo chuid Gàidhlig fada nas heàrrr na bha i mus deach mi ann.

Thàinig mi air ais gu Canada is dh’obraich mi aig a’ Chlachan Ghàidhealach http://tinyurl.com/823wo72 ann an Sanndaigh, Ceap Breatainn, as t-samhradh. Bha mi fortanach air sgàth ’s gu robh mi ag obair tro mheadhan na Gàidhlig. ’S e sin an t-àite far an do dh’ionsaich mi òrain-luaidh is seachas is dual-chainnteann ann an Ceap Breatainn. Tha an dualchas cho pàilt is thug mi poidhle bho Sruth nan Gàidheal http://gaelstream.stfx.ca/ is Cainnt Mo Mhàthar http://www.cainntmomhathar.com/ air an làrach-lin. B’ fheudar dhomh tar-sgriobhadh a dhèanamh agus bhèidean. Chaidh mi a bhàidh an t-seachas a bho na tha mi agus no deach mi ann.

Rachel Redshaw from North Dumfries, Ontario, and the recipient of one of ACGA’s 2011 university scholarships, discusses how she came to learn Gaelic and where her studies might take her next.

Rachel Redshaw is North Dumfries, Ontario, a bhuanach sgºillearachd oilthigh bhò ACGA ann an 2011, ag inmne dhuinn dé an t-slighe a bh’ aice gu Gàidhlig agus cáit an tèid i a-nis.

BREAKING NEWS from Heather Sparling of the University Scholarship Committee: Rachel Redshaw is this year’s recipient of ACGA’s $2,000 university scholarship! Rachel was also a recipient of a runner-up award in last year’s competition. She has just completed her degree in Anthropology and Celtic Studies at St. Francis Xavier University in Antigonish, Nova Scotia, through which she also spent a year on exchange to Sabhal Mòr Ostaig. She wrote her honours thesis, 'Chan eil sin ann tuilleadh': An Nòs -Ur aig Gàidheil Cheap Breatainn, entirely in Gaelic. She spent last summer working as a research assistant at the Highland Village in Iona, Nova Scotia, working on her Gaelic there with Jim Watson. She has taken advantage of a variety of Nova Scotia Gaelic activities, including “Gàidhlig aig Baile” sessions with Lewis MacKinnon of the provincial Office of Gaelic Affairs, a conversation group, guest lectures hosted by the Celtic Studies department at St. Francis Xavier University, and the universi ty’s “Latha Gàidhlig.” Rachel plans to start her MA in Celtic Studies at St. Francis Xavier University in January.

Duilleag 11
Duilleag 12

If you don’t know the Gaelic for “Bookkeeper”

You can still be the new bookkeeper for ACGA!

As Bookkeeper, you will categorize deposits and checks so that we understand where our money comes from and where it goes, reconcile our various bank accounts, prepare annual budget documents and quarterly financial reports, and participate in our quarterly Board meetings. *Note that the Treasurer (currently Jeanne Pendergast) actually handles the money (manages the money accounts, makes payments, etc.).*

Heather Sparling has set up an excellent system using QuickBooks, by Intuit, and will train you. ACGA will provide this software if you don’t already have it.

For more details, contact Heather at [heather_sparling@cbu.ca](mailto:heather_sparling@cbu.ca).

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When Professor Kenneth Nilsen died on April 13th of this year, Trueman Matheson described him as a “respected scholar and warrior for the Gaelic language.” Catriona Parsons, another such scholar and warrior for Gaelic, and Ken’s colleague for many years on the faculty of St. Francis Xavier University in Antigonish, Nova Scotia, has kindly sent us this remembrance.

Mar Chuimneachan: An t-Àrd-Ollamh Coinneach Nilsen
le Catriona Parsons

A’ chiad turas a thachair mi air Coinneach Nilsen, bha mi a’ teagasg aig sgoil-shamhraidh Colaisde na Gàidhlig ann a’ Ceap Breatainn, agus bha esan beagan úine às déidh gabhail ri cathair úir na Gàidhlig aig Oilthigh NFX ann an Antaiginis, Alba Nuadh. Ach cha b’ ann gus an rohb sinn ‘nar co-oirbheachan anns a’ Roinn Cheiltich aig NFX a thòisich mi air gnè an duine fhéin a thuigsinn.

Cha chreid mi gun do choinnich mi duin’ a-riamh a bha cho foghlaime ’s aig an aon âm cho stúama leis. Mas d’ thàinig e idir a dh’ Antaiginis, is e an às ann an obair airson a’ chéim as àirde aig Harvard, rinn e rannsachadh am measg Gàidheil Cheap Breatainn a bha a’ fuireadh mu’n cuairt air Boston. Agus ré faisg air an fhichead bliadhna ’s a deich a bha e aig NFX, bha e ’na dheagh charaid dhan t-seann Ghàidheil air am biodh e a’ tadh hal ’s air an d’ rinn e clàradh. B’ e doigh air leth coibhneil a bh’ aige leotha oir bha meas mór aig’ orra—agus ac’ airesan.

Mar threòraiche na Roimm’ Cheiltich, bha e os cionn Làithean Gàidhlig a chur air dòigh dhan tigeadh daoine às gach ceàrnraidh; Ceum Maighstireadh ann an Eòlas Ceiltreachd a stèidheachadh; agus Sgoillearachd na Gàidhlig, a leigead do sgoilearan rannsachadh a dhèanamh an Albainn as t-samhradh, a chur air chois. Bha e ’na flhear-rannsachaidh domhainn, breithneachail air na cânainean Ceiltreachd gu léir.

Chaochail Coinneach Nilsen air an 13mh là dhen Ghiblean am bliadhna. Mar a sgriobh Lodaidh MacFionnagair ann an dàn a rinn e dhà: “Le do làmathm coaimhneil fhéin/ Thug thu air flùr beag brisg ar muinntir fàs/ Is a’ bhuaidh a th’ agad/ Connadh anam’ airson gheanlaichean”.

In Memoriam: Dr. Kenneth Nilsen
by Catriona Parsons

I first met Ken Nilsen when I was teaching at the Gaelic College Summer School in Cape Breton shortly after he himself had been appointed to the new Sister St. Veronica Chair of Gaelic Studies at St. Francis Xavier University, Antigonish, Nova Scotia. But it wasn’t until we became colleagues in the Celtic Department there that I came to value the nature of the man himself.

I don’t believe I ever met anyone so learned and yet so modest at the same time. Before he came to Antigonish, and had received his Ph.D. from Harvard, he had already researched and recorded Cape Breton Gaels living in the Boston area. And during the almost 30 years he spent at St. FX, he was an exemplary friend to the Gaelic elders he visited and recorded. He had such a kind way with them for he held them in great esteem—and they him.

As the guide and leader of the Celtic Department, amongst other accomplishments, he pioneered the Gaelic Days to which people came from afar; he established a Masters in Celtic Studies program; and he instituted a Gaelic Scholarship which allowed students to pursue summer study in Scotland. His research on the Celtic languages was always thorough-going and thought-provoking.

Ken Nilsen passed away on April 13 this year. Lewis MacKinnon’s words in a poem he wrote for Ken are fitting: “By your own kind hands/ You made the little brittle flower of our people grow/ And your impact/ The soul fuel for generations…”
President’s Letter

by Scott Morrison

Hello my friends! How are y’all doing? I hope that you’re all in good trim. I am happy to say that I have been extraordinarily busy with the Gàidhlig, and in many other ways. The summer is approaching, and that means that Grandfather Mountain will soon be here! I am certain that you will ALL put in your names to attend, right? There will be lots of fun and sport and a whole lot of Gàidhlig to top it off! More information can be found at our website here:

http://tinyurl.com/6tov7rz

We’ll see you in North Carolina!

I am also happy to report that the Arizona Immersion Weekend was successful. We worked on Gàidhlig in Flagstaff all day on Friday and Saturday and we had a nice ceilidh on Saturday night, too. The Arizona people were so happy with the event that they started a Facebook page dedicated to the event itself! The page is called “The Arizona Gaelic Weekend” and all you need to do is type that title into the search-bar and FB will take you there. You can find many pictures, videos, and opinions on what happened. And we ought to welcome them since they are now members of ACGA. So…Welcome!

And let’s not forget about the Mòd! We are going to have a very special mod this year. For, what do we have but the 25th anniversary of our National Mòd! Many plans are afoot already. More can be seen at our website here:

www.usmod.wordpress.com/

Well, as you can see, it’s busy times that we’ll be having throughout the year. I hope that I will get to see you at one of the events (or even two or three of them!) and that you will all keep up with your Gàidhlig. Blessings of the Summer with you and we’ll be speaking again soon!

Litir a’ Chinn-Suidhe

le Scott MacIlleMhoire

Hallo mo charaidean! Ciamar a tha sibh uile? Tha mi an dòchas gur ann an sunnd math a tha sibh. Is mi a th’ air a bhith anabarrach trang leis a’ Ghàidhlig (tha mi toilichte a ràdh) agus ann an iomadh dòigh eile. Tha an Samhradh a’ teannadh oirnn, agus tha sin a’ ciallachadh gum bi Beinn-Seanair ann a dh’aitheacharr! Is cinn teacht gun cuir sibh ur n-a’-inmean a-steach, nach cuir?? Bidh spòrs is mire mhòr ann agus tòrr Gàidhlig a bharrachd air sin.

Gheibheair tuilleadh aig an làrach-lìn againn an seo:
http://tinyurl.com/6tov7rz

Chi sinn ann an Carolina a Tuath sibh ma-tha!

Tha mi uabhasach toilichte cuideachd a ràdh gum b’ ann soirbeachail a bha an deireadh-seachdin bogaigh againn ann an Arizona. Bha sinn ag obair ann am Flagstaff fad an là air Dihaoine is Disathairne a thaobh na Gàidhlig agus bha cèitlidh shona againn air oidhche Shathairne. Chòrd an turas ris an fhèadhainn a tha fuireach ann an Arizona chu rom is gun do chuir iad làrach Facebook fhèin air bhonn ris an canar “Arizona Gaelic Weekend” far a bhaigh air mòran fiosrachaidh air na bha dol. Cha leig sibh a leas a chinn a sgriobhadh a-steach dhan t-slat-rannsachaidh air FB agus treòraichidh FB sibh dhan àite cheart. Gheibheair tòrr dhealbhan, bhideothan is beachdan air an tachartas. Agus is còir dhuiin fàilte a chur orra seach gu bheil iad nam buil dhen ACGA a-nis….mar sin, Fàilte!

Agus, na diochumhnicheadh am Mòd! ’S e Mòd air leth sònraichte a bhios againn am-bliadhna. Agus dè th’ ann, ach an 25mh turas a bhios am Mòd Nàiseanta againn! Tha mòran phlanachean an cos mar tha. Chithear tuilleadh aig an làrach-lìn againn an seo:
www.usmod.wordpress.com/

Uill, mar a chithear is e amannan dripeil a tha dol a bhith againn tron bliadhna. Tha mi an dòchas gum faic mi sibh aig aon de na tachartasan (neo fiù ’s aig a dhà neo tri dhiuabh!) agus gun cùm sibh suas le ur cuid Gàidhlig. Beannachdan an t-Samhradh leibh agus bidh sinn a’ bruidhinn!
Grandfather Mountain Gaelic Song and Language Week

Where  Lees-McRae College, Banner Elk NC
When   Sunday, July 8th, 2012
       – Friday, July 13th, 2012

Schedule
Sunday July 8th
   • Arrival, registration 3pm
Monday thru Friday
   • Classes, workshops
Friday July 13th
   • Departure 12pm

The 57th Annual Grandfather Mountain Highland Games will be held July 12–15, 2012 at MacRae Meadows on Grandfather Mountain near Linville NC. The North Carolina Mòd takes place Saturday afternoon at the games.

Instructors
Alasdair Whyte (Mull, Scotland)
Mike Mackay (Virginia)
Andrea Kluge (Scotland, Sabhal Mòr Ostaig, Skye)

Tuition

2012 ACGA members:
   $475  Private dorm room, tuition, meals
         (add $50 after June 15)
   $250  Day student: tuition only, no meals

Non-members, family members: See link below

Description
The course will consist of language and song classes at graduated levels. Other activities include special interest sessions in the afternoon, an evening cèilidh, a silent auction, hikes in the beautiful surrounding mountains and the North Carolina Gaelic Mòd, which is held the following weekend, during the Grandfather Mountain Highland Games.

25th annual U.S. National Mòd –sponsored by An Comunn Gàidhealach Ameireaganach

Where  Ligonier, PA
When   September 21–23, 2012 (song competition Saturday, September 22)

Adjudicator
Beathag Mhoireasdan (Isle of Lewis, Scotland)

Other Special Guests
Neil Campbell and Catriona Watt
(winners of last year's Gold Medal at the Scottish Mòd Nàiseanta Rìoghail)

Description
“The 25th annual Mòd will be held in Ligonier, PA on September 21–23, with Beathag Mhoireasdan as our adjudicator, and special guests from Scotland and Canada to commemorate our quarter-century mark! Come to compete, or to hear beautiful Gaelic music—or, if you can’t make it, be sure to enter our mail-in competition, and try your hand at Gaelic poetry and prose!” –Mike Mackay

See http://usmod.wordpress.com for details and a link to the registration form. Materials for the mail-in Mòd are available now on the website. The Mòd bulletin, with further details on the event, will be posted there later.

The US Mòd is held in conjunction with the Ligonier Highland Games.

Lees-McRae College
The college is located in Banner Elk NC about 2 hours from Charlotte Douglas International Airport.

See http://tinyurl.com/6tov7rz for details, and link to the registration form and PayPal payment option.
Awards were presented in these categories: Gaelic oral competitions, vocal, group, instrumental, art, and dance. We can list only the overall prize-winners here, but you'll find post-Mòd information on the Comunn Gàidhlig Ottawa website: http://www.gaidhligottawa.ca. The categories for the Mod were reduced this year to just two, Learners and Fluent, to align more properly with the Royal National Mod. Here are the winners:

Overall winners (over any 3 categories):
- Learners: Krista Grant
- Fluent: Mike Mackay

Solo singing:
- Learners: Krista Grant
- Fluent: Mike Mackay

Choral:
- Senior: Ar n-Oran Gaelic Choir
- Junior: Na Cuileagan Lasraich

Oral:
- Learner: Cathleen MacKay
- Fluent: Mike Mackay

Piping:
- Practice Chanter: Shahna Summers
- Small Pipes: Donald MacDonald

Fiddle: Krista Grant

CGO Award of Excellence: Sine McKenna

Tha Dòigh Eile Ann
by Jeanne Pendergast and Cam MacRae

Here is a variety of ways one might say that someone should, ought, or must do something:

's fheàrr dhomh - I had better (do it)
bu chòir dhomh - I ought to, should
chan fhuilear dhomh - I must (another of the wonderful expressions that appear to be negative but have positive meanings—it wouldn’t be an infliction for me to do it)
cha b’ fhuilear dhomh - I would have to do it (it wouldn’t be an infliction if I were to do it)
feumaidh mi - I have to, I will have to, I must (no past tense - future and conditional only)
B’ fheudar dhomh - I had to (also present tense)
tha agam ri - I have to, I must (can also be used with bha, bidh, and bhitinn/bhidh for the other tenses)
thig orm - I will have to (external pressure) (also past and conditional tenses)
B’ èiginn dhomh - I really had to, it was imperative that I (serious pressure) (also present tense)

Note: These expressions are all followed by the verbal noun, unlenited alone, but lenited and inverted when there's an object present. They also require a possessive when there's a pronoun object.

feumaidh mi falbh
feumaidh mi biadh a cheannach
feumaidh mi do chuideachadh

And, not quite the same, but related:

mar fhiachaibh air - obliged to, required to, incumbent upon (this one can be followed by different constructions, slightly changing how it’s translated, but the sense is similar in all)
mar fhiachaibh air - he is obliged to, it is incumbent upon him [with bi or thig]:
Tha e mar fhiachaibh air...
Thàinig e mar fhiachaibh air...
cuir mar fhiachaibh air - pretend, make him believe; force, constrain, charge (burden)
bi fo fhiachaibh do - owe
On April 19th members of ACGA and the Northern Arizona Celtic Heritage Society (NACHS) gathered for an Immersion Weekend in the city of Flagstaff AZ. Instructors Scott Morrison, Mike Mackay, and Muriel Fisher conducted Gaelic classes at two levels for 19 students. Workshops offered included how to improve your Gaelic via Gaelic song with Mike Mackay, how to play the bodhran with Scott Morrison, and how to dance Strip The Willow. Muriel Fisher told us through an illustrated talk about her life as a young girl growing up on the Isle of Skye.

The weather in Flagstaff was beautiful as was the town. Fun was had by all learning Gaelic and other skills. This will become an annual event and it is hoped that even more ACGA members can make it out next year.

SGEIR’s annual retreat took place May 4–6 at the James River State Park near Lynchburg, VA, with classes taught at three levels by Shel Browder, Liam Cassidy, and Mike Mackay. Saturday night's ceilidh went on until after 1:00 AM with songs, stories and instrumental music. Anna Bruce and Cathleen MacKay played the harp, David Bruce played uilean pipes and Liam played harmonica. Although a certain Genghis Khan look-alike (Nick Freer) was noticeably absent, Shel prepared the traditional Atholl Brose, which was excellent.
An Drochaid Eadarainn / The Bridge Between Us

http://androchaid.ca

As part of Gaelic Awareness Month in Nova Scotia a new website was launched in May. An Drochaid Eadarainn allows access to field recordings by native Gaelic speakers as they talk about traditions, customs, and cultural practices in the Gaelic-speaking areas of the province.

Air Bilean an t-Sluaigh: Sealladh air Leantalach Beul-Aithris Ghàidhlig Uibhist a Tuath

This 2011 winner of the Donald Meek Award is based on the author’s thesis, a study of the continuation of the oral tradition in North Uist. Prof. Meek has described the book as “an outstanding and creative piece of work in explaining the lore and tradition of North Uist through the medium of Gaelic.”

MGAlba FilmG Awards 2012

http://filmg.co.uk/en/films

There were a record 76 entries in the 5th year of MGAlba’s short Gaelic film competition. Awards were presented to the three to five-minute films in youth and adult categories at a gala ceremony in March. You can view all of the submitted films for 2012 at the link above, as well as short-listed and winning films from 2009, 2010, and 2011.

Atlantic Gaelic Academy Offers New Advanced Plus Course

http://gaelicacademy.ca/

The Advanced Plus course may be taken by students who have successfully completed the AGA Advanced course or equivalent. The course will run from September to May (with scheduled weeks off at Christmas and March Break), and consists of 30 three-hour weekly sessions. The program concentrates on reading, translation, discussion, and study of Gaelic stories and literature, as well as advanced Gaelic constructions and idioms.

Ás an Abhainn Mhóir (second edition)

Due to popular demand, a second edition of the Gaelic / English cookbook of recipes from Pictou County, Nova Scotia, is available through Sìol Cultural Enterprises (http://www.gaelicbooks.com). As well as 58 recipes, this soft cover, coil-bound book includes colour photographs, proverbs, songs and short stories in Gaelic and English. Cost is $15 (shipping and postage extra).
Ronnie was the baker in the kitchen of the Gaelic College of Arts and Crafts in 2000 where she made this delicious, slightly sweet version of oatcakes for hungry immersion students. The Gaelic translation is by Hector MacNeil, and is reproduced here by kind permission of the College (http://www.gaeliccollege.edu).

Adding to the flavour of these Cape Breton oatcakes is the fact that the recipe contains elements of the Cape Breton dialect. For example, standard Scottish Gaelic would say trì cupannan de mhin-fhluir instead of do mhin-fhluir. Dwelly thinks this might be the result of local pronunciation and suggests that it’s to be avoided, but notice that we’re happy to support dialect forms of Gaelic. Please don't let this controversy stop you from baking some of Ronnie’s oatcakes! You can find out more of what Dwelly has to say about do in place of de on page 313 of Dwelly's Illustrated Gaelic to English Dictionary.

### Ronnie’s Oatcakes

- 3 cups flour
- 3 cups oatmeal
- 3/4 cup sugar (brown or white)
- 1 teaspoon baking soda
- 1/2 teaspoon salt
- 1 cup vegetable shortening
- 1 cup butter (or margarine)
- 1/4 cup water

Mix together in a large bowl the flour, oatmeal, sugar, soda and salt. Add the shortening and the butter. Mix until the dough forms crumbs. Add the water. Roll the dough on a floured board until it is a 1/4 inch thick. Cut into squares. Bake at 350º F for 10 minutes.

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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 Againe. Na gabhaibh dragh—we’ll pass the Gaelic by a native speaker to be sure your recipe is delicious in both languages!
Gaelic in the Kitchen

If you're into oatcakes, you might like to try this recipe featured on Guthan nan Eilean / Island Voices, a website where you'll find Gaelic and English videos and more on life in the islands. The recipe itself is in English, but there's a link to audio and accompanying photos as a group of friends bake Berneray Oatcakes. Follow this link: [http://tinyurl.com/7fb7jzh](http://tinyurl.com/7fb7jzh).

Dè Do Naidheachd?

*by Cam MacRae and Jeanne Pendergast*

Two more stories, both using the same six prescribed words or phrases along with some other interesting and useful Gaelic idioms.

**Cam**

’S e latha fliuch gaothach a bh’ ann, ainsir àbhais-teach aig an àm seo dhen bhliadhna, agus mi fhin a’ fuireach gu math comhfhurtail [fo chabair](#), leabhar nam uchd, cupan teatha rim thaobh agus Runrig a’ bocadaich tro “Sràidean na Roinn-Eòrpa.” Bha mi sàsachie gun teagamh, ach dè mu dheidhinn a’ chait? Uill, bha Snorri [gu dubh diombach](#) leis nach robh mi a’ toirt aire shònraichte dha. Chagainn e oir a’ bhrat-ùrlair greis, agus an uair sin leum e air mullach a’ bhùird am measg nan soithichean. Fhad ’s a bha Runrig an sàs anns “An Toll Dubh,” ge tà, dh’fhàs Snorri sgìth a bhith a’ cluich na aonar is thòisich e ri gearan. “A mham, a mham, . . . a mhaaam” ràn e. “Carson nach bi thu a’ cluich còmhla rium [fad an t-siubhail](#)?” Bhuail earball an lèir. Mhol Runrig “Alba.” Is mhothaich mise gun robh cat fìadhaich oraídns, a chluasan air ais, [ag èaladh](#) mo chasan, agus ghèill mi dha. Dè tha nas fiearr air latha geamhradh na leabhar [agus](#) cat na d’ uchd is Runrig [a’ cur às an corp](#) air “Dh’innse na Firinn.”

**Glossary:**

- **fo chabair** - inside, indoors *(cabar* means antlers, pole, and in this case, rafter)
- **mu dheidhinn a’ chait** - about the cat
- **gu dubh** - extremely *(dubh* is often used as an intensifier)
- **leis nach robh mi** - since I was not
- **oir a’ bhrat-ùrlair** - the edge of the carpet
- **fhad ’s a bha** - while, as long as, as far as
- **an sàs ann an** - involved with
- **fad an t-siubhail** - all the time
- **bhuaill earball an lâr** - his tail hit the floor (the possessive pronoun *his, a* isn't pronounced or written because the next word begins with a vowel; her tail would be a *h-earball*)
- **ag èaladh** - creeping
- **ghèill mi dha** - I gave up (literally, I yielded to him)
- **a’ cur às a chorp** - going on about
**Duilleag 21**

**Gaelic Events**

**June 2012**

**Mòd nan Lochan Mòra / Great Lakes Mòd, June 22–24, 2012, Medina, OH**

Gillebrìde MacMillan (South Uist) will adjudicate the Mòd and conduct a song workshop Sunday morning. Other events include a cèilidh at the Ohio Scottish Games and Mòd dinner & cèilidh. Limited accommodation has been reserved for participants (see information elsewhere in newsletter). For more information email frances.acar@gmail.com.

**July 2012**

**Grandfather Mountain Song and Language Week, July 8–13, 2012, Banner Elk, North Carolina**

Once again the song and language week will take place at Lees-McRae College, Banner Elk, NC. Instructors include Alasdair Whyte, a member of the group “Na Seòid”, ACGA's own Mike Mackay, an experienced teacher who took second place in Traditional Gaelic Song in last year’s Mòd in Scotland, and Andrea Kluge, a teacher at Sabhal Mòr Ostaig, the Gaelic college on the Isle of Skye. Please see [http://tinyurl.com/6tov7rz](http://tinyurl.com/6tov7rz) for complete information on how to register.

*Continued on next page*

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**Sìne**

Bha mi a’ bruidhinn air m’ athair agus a bhràthair na b’ òige. Aon latha fhuair iad airgead bhom màthair gus fiolm ùr fhaicinn. Bha bràthair màthair air a bhith ga càineadh gu dubh, is esan a’ cur às a chorp gun robh cead idir aig na balaich dhol dhan taigh-dhealbh. Bha e rithe fad an t-siubhail. ’S e duine cràbhach dionbach deimhinne a bh’ ann, cinnit aige gun robh esan ceart is a h-uile duine nach deach leis, ceàrr. Carson a bha esan?

Chaidh na balaich ann dha aindeoin. Ach cò chunnaic iad air an t-slighe a-steach ach bràthair am màthair, na shuidhe san dorchadas. *Dh’èalaidh* iad air an socair sios chun nan suidheachan air a chùilabh, agus mar chloich às an adhar dh’eigh iad à beul a chèile, "Feasgar math, Uncail Raibeirt." Ghrad leum e gu a chasan is cha mhòr nach do ruith e a-mach air an doras chùl. Chan fhacas *fo cha-bair* an taigh-dheilbh a-rithist e—no fhad ’s a bha na balaich òg co-dhiù.

**Glossary:**

- *ga càineadh* - lacks lenition (meaning a feminine antecedent), so it’s clear who is meant
- *bha e rithe* - an expression suggesting that he was “on her case”
- *duine cràbhach dionbach deimhinne* - (note the typical Gaelic lack of commas in a string of adjectives)
- *nach deach leis* - who didn’t agree with him

Carson a bha esan? [borrowed from Ceann an Rathaid by Màiri Sìne Chaimbeul; the expression has the sense of “why is he involved, anyway” or “why would someone be like that”]

- *dha aindeoin - a dh'aindeoin* + “him”
- *Dh’èalaidh* - here has a slightly different connotation: they sneaked
- *mar chloich às an adhar* - with no warning, (literally, like a stone out of the air)
- *à beul a chèile* - simultaneously, with one voice
- *ghrad leum e - he sprang, leapt*
- *chan fhacas - past passive, he wasn’t seen*
Grandfather Mountain Highland Games, July 12–15, 2012, Linville, North Carolina
http://www.gmhg.org/

North Carolina Gaelic Mòd, Saturday July 14, 2012, at the Grandfather Mountain Games
3: 00 p.m. Adjudicators are Alasdair Whyte and Michael Mackay.
For information on how to enter see http://www.gmhg.org/gaelicmod.htm

A’ Cholaisde Ghàidhlig Sgoil-Shamhraidh / Gaelic College Summer School 2012
The Gaelic College in St. Ann’s, Cape Breton, Nova Scotia will be offering courses in various disciplines of Gaelic culture for Youth (5 - 18) and Adults. Disciplines offered include fiddle, Gaelic song, Cape Breton piano, Cape Breton piping Weaving and Highland dance.

Youth only sessions: July 9–13 / July 16–20 / July 23–27
Adult only sessions: July 30–Aug 3 / Aug 6 –Aug 10

For a complete description of courses and costs please see the College’s website
http://tinyurl.com/765d28l

Bu Deònach Leam Tilleadh / I Would Willingly Return, July 17–August 14, 2012, Christmas Island, Cape Breton NS
14th Annual Gaelic Concert Series
Please see http://www.feisaneilein.ca/concertseries.html for more information as it becomes available

August 2012
22nd Annual Féis an Eilein, August 20–25, 2012, Christmas Island, Cape Breton, NS
Please see http://www.feisaneilein.ca/annual.html for more information as it becomes available.

A’ Cholaisde Ghàidhlig Sgoil-Shamhraidh / Gaelic College Summer School 2012, August 27–31, 2012 (Adult Only)
The Gaelic College in St. Ann’s, Cape Breton, Nova Scotia will offer a complete Gaelic immersion week using the Gaidhlig aig Baile methodology of teaching. Beginner, Beginner Advanced, Intermediate as well as Advanced levels of learning will be offered. Please see http://tinyurl.com/7gz7tsl for complete registration details.

September 2012
Mòd Nàiseanta Aimeireagaidh, 2012 / ACGA National Mòd, September 8, 2012, Ligonier, PA
25th ACGA National Mòd with adjudicator Beathag Mhoireasdan and 2011 Men’s and Women’s Gold Medalists from Scotland’s Royal National Mòd
Gaelic song, story and poems in competition as well as cèilidhs!
To register or for more information see http://tinyurl.com/7fd3jmf

October 2012
Fèis nan Dathan Ceilteach / 16th Celtic Colours International Festival, October 5–13, 2012, Cape Breton, Nova Scotia
46 concerts in 33 communities around Cape Breton Island
See http://tinyurl.com/7qozz7q

Am Mòd Nàiseanta Rioghal / Royal National Mòd, October 12–19, 2012, Dunoon, Scotland
2012 entry forms are now available at http://tinyurl.com/6rms5cq.
Directory of Gaelic Classes & Study Groups

Arizona
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fergusdubh@yahoo.com

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mackay@progeny.net
Washington
Seattle
Classes & Study Groups
Slighe nan Gàidheal
http://www.slighe.com

Canada
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Atlanta Gaelic Academy
www.gaelicacademy.ca

Nova Scotia
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Port Hawkesbury
Classes
Atlanta Gaelic Academy
www.gaelicacademy.ca

Sydney
Classes
Cape Breton Gaelic Society
http://tinyurl.com/85e82y8

Ontario
Ottawa
Classes
Randaidh Waugh
comunngaidhligottawa @rogers.com

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 http://tinyurl.com/7bw78mn

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An Naidheachd Againne

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