Days of My Youth in Back of the Hill
by Alec “Valtos” MacDonald

I came into the world in Portree Hospital as the last of four children in my family. It wasn’t long before I was headed for the Cairn of the Old Man and my destination, Valtos.

I was told that I was a somewhat sick baby for the first month or two of my life, but anyone who knows me today understands that the illness of my youth didn’t get the better of me.

In This Issue

Litir bhó’ n Cheann-Suidhe/Letter from the President ....... 4
Sgoilearan Beaga a’ Bhaile Mhòir Pàirt 3................................. 5
Murchadh Mac Brian and Brian Bòrr .................................... 7
27th U.S. National Mòd ........................................................ 11
Youth Page........................................................................... 12
Jamaican Bean Stew (Bilingual Recipe).............................. 14
Turas a Chanada 2015 ........................................................ 15
Film Review: Blackbird ....................................................... 16
Cha Bu Mhiste Sinn Leabhar Na Trì .................................... 17
Mealaibh Ur Naidheachd! ...................................................... 18
Dè Do Naidheachd?............................................................. 21
Dè Tha Dol?......................................................................... 22

Go to http://www.acgamerica.org for more information on upcoming ACGA events and other Gaelic-related activities.
Ged nach robh cus againn mar theaghlach, b’e dachaigh thoilichte anns an deach m’àrach.

Though we didn’t have too big a family, I was raised in a happy household.

Bha m’athair nach maireann ri croitear-chadh ach cuideachd an ceann a chuid chosnaidh le companaidh thogalach ann am Port Righ agus mo mhàthair nach maireann na bean-taighe, na màthair agus na croitear. Chan e dad úr a th’ anns an abairt “multi-tasking.” Bha mnathan na Gàidhealtachd ris a-seo o chionn fhad’ an t-saoghail, gu dearbh.

My late father was engaged in crofting, but earned the rest of his living with a building company in Portree. And my mother, also deceased, was a housewife, mother, and crofter. There’s nothing new about the idea of “multi-tasking.” Indeed, the women of the Gàidhealtachd have been doing it since the beginning of their world.

Bha bliadh’n eadar mi fhìn agus mo phhiuthar a b’ òige agus nuair a fhuaireann sinna nan cas agus blathaidh de thuigse, bha sinn ri cuideachadh ann an obair an fhearainn. Bhiodh sin ri leantainn rinn an còrr de ar beatha fhad’ s a bha sinn ann an Bhaltos.

There was a year between me and my youngest sister, and from the time we could walk and understand a little, we helped to work the land. We kept at it for the whole of our lives, so long as we were in Valtos.

Geamhrachadadh sprèidh, am breith nan uan, ’g innearihadh, cur a’ bhuntàta, buain na mòna, gearradh an theoir, càrnadh an arbhair agus ceud rud eile.

Wintering livestock, birthing lambs, spreading manure, planting potatoes, cutting peat, cutting hay, stacking corn and a hundred other things.

’S iomadh là a chaidh mi a thogail a’ bhuntàta, ann an geadhail a bha gun chrich, agus aodann orm cho fada ri clobha ’s mi ri damaineagadh fo m’ anail. Ach an diugh, chan eil a’ithreachas oirrn gun robh sinn mar cuideachadh dhaibhsan a bha cho fiur mhath dhuanne.

On many a day I went out harvesting potatoes, in an endless field, with my face as long as a poker and me cursing under my breath. But today, we have no regret that we helped those who were so very good to us.

A’ chiad chosnadh a bh’ agam, b’ anns an fhactaraidh aig Peadar Shomhairle, nach maireann. Bha Peadar innleachdach na bheatha ghoird air an talamh seo. Bha sinne, mi fhin ’s mo phhiuthar, ro thoilichte sgillinn no dhà a chosnadh gach Disathairne anns an fhactaraidh a bha ri taomadh a-mach botail lemonade, orangeade, coca-cola agus fear no dhà eile cuideachd; nan ceudan.

The first job I had was in a factory owned by the late Peter Sorley. Peter was inventive in his short life on this earth. We, my sister and I, were overjoyed to earn a penny or two every Saturday in the factory that was turning out bottles of lemonade, orangeade, Coca-Cola and one or two other things, too; by the hundreds.

’S iomadh caraid dhan do dh’innse mi an sgeul seo agus bu mhinig nach robh iad gam chreidinn; fhactaraidh lemonade ann a Bhaltos! Abair e!

I’ve told this story to many a friend, and frequently they didn’t believe me; a lemonade factory in Valtos! Imagine that!

Bidh cuimhn’ agam gu brath air làithreamh geala an t-samhradh agus mi a’ faighinn an cothrom a dhol a-mach còmhla ri iasgairean nam breac.

I will always remember the fine days of summer when I would have a chance to go out with the salmon fishermen.
Mo mhàthair air pìosan a dhèanamh ’s iad air an còmhach gu faiceallach ann am pàipear-cèireach an arain a bhithinn ri ith e aig meadhan-là.

A’ leum gu sunndach chun na tobrach ’s a’ lionadh crogan siorap a-mach a bhus gus ar ti a dhèanamh.

Daoine càir agus ceart. Bha nàbachd againn a bha air leth cuideachd. Cha robh leithid a-rud ri gnogadh air dorus no ri fònadh mus tigeadh tu air cheàlchidh. Bha dorus fosgait’ ro gach duine a thogradh tadhal agus bha iad sin ann am pailteas.

A dh’aindeoin riasladh na h-obrach, bha ùin’ aig daoine do chàch a chèile.


Fhuair sinn slaic chruaidh nuair a bha mi sìa bliadhna deug, le m’ athair a’ faighinn bàs aithghearr. A’ chid bheàrn ’s a’ chid sheidhir falamh nar dachaigh.

Rinn sinn ar dleastanas, a’ cuideachadh ar màthair anns gach dòigh a b’ urrainn dhuinn ’s a’ cumail gnothaichean na croite a’ dol cho math ’s a ghabhadh.

Saoilidh mi gur h-ann mun às seo a thòisich mi rì cùl a chuir, beag air bhеag, air làithean m’ öige.

Thàinig agus shiubhail bliadhnaichean na h-àrd sgoile agus nan cois dh’hosgail dorsan mòra an t-saoghail agus an iomadh nì a bha ri feitheamh orm; math agus dona.

My mother would make sandwiches for me and carefully wrap in waxed paper the bread that I would eat at mid-day.

Leaping happily to the well and filling syrup crocks to overflowing in order to make our tea.

Fine and kindly people. Our neighborhood was special, too. There was no such thing as knocking on a door or phoning before you come to visit. There was an open door for anyone who wanted to visit and they were many.

In spite of the demands of the work, people had time for one another.

Stafinn Elementary School kept me challenged for seven years. A little school with good teaching. Good teaching, indeed. And there was no mention of the Curriculum for Excellence!

We suffered a hard blow when I was sixteen years old, with my father dying suddenly. The first void and the first empty chair in our home.

We did our duty, helping our mother in every way we could to keep the workings of the croft going as well as possible.

I guess it was about that time that I began, little by little, to turn my back on the days of my youth.

The years of high school came and went and opened the great doors of the world and the many things that awaited me, good and bad.

Have you seen ACGA’s Facebook page?

We’ve been pretty busy lately, sharing posts of interest to Gaelic learners of all levels. A new three-times-a-week feature is called Dè Thuirt I? I won’t tell what she said; you’ll have to hop over to https://www.facebook.com/ACGAGaelic?fref=ts and listen for yourself. And, while you’re there, won’t you please “like” us? We have more than 800 likes right now, but you can help us go over the 1000 mark.
Letter from the President  
_by Mike Mackay_

Friends,

Here we are at the end of another year, and all of ACGA’s events are done. Or are they? Normally, we have an immersion event (though we could not this year), we have Grandfather Mountain, and we have our Mòd, and then we start plans to do everything again the next year.

That’s how it is now, and indeed you’ve seen messages about Grandfather Mountain in 2015. We had hoped to hold an Immersion Weekend in Toronto, in May 2015, but won’t be able to do so. But we are doing more than that this year. Instead of just spending the winter in preparations, we are giving you something new -- a series of Gaelic programs through the medium of Internet radio, where you can hear Gaelic, music, and information about ACGA and what we are doing. We call it “Guth nan Gàidheal” -- “The voice of the Gael” -- and it’s another way we will employ to help, encourage, and interest you in keeping up the banner of Gaelic.

The ACGA Board knows that you are members because you support Gaelic, and this is one more way to hear more Gaelic and all the things connected to Gaelic culture. We certainly hope that you like it!

If you wish to do more to help us with the work we are doing, why not send us an email -- to anyone listed here on the Board. We'll be grateful for anything you can manage to do! Keep an eye on our web page, our Facebook page, and the ACGA forums. Big things are coming!

Respectfully,

Mike Mackay
Continuing articles which appeared in the June and September 2014 issues of ANA, here’s the final part of the description from Màiri Parr of a tour which took her Gaelic students from Nova Scotia to Scotland.

Sgoilearan Beaga a’ Bhaile Mhòir – Alba bho Alba Nuadh!
Pàirt 3
le Màiri Parr

An Siathamh Latha

Shiubhal sinn gu cathair-bhaile na Gàidhealtachd, Inbhir Nis, far an do ghabh sinn dinnear mheadhan-latha leis a’ Phròbhaist Greumach ann an Taigh a’ Bhaile. Aig uair, dh’atharraich coltas nan sgoilearan bho bhith cho toilichte gu bhith a’ faireachdainn caran gruamach oir bha sinn aig Cùil Lodair a’ faighinn fiosrachaidh mun Bhlàr. Nam bheachd, bha e cudromach gum biodh na sgoilearan a’ faighinn cothrom a dhol an seo oir dh’haodamaid a ràdh gur e an tachartas ud a bu mhotha a dh’adhbhraich gun do rinn uiread de dhaoine (an sinnsirean fhèin) imrich à Alba. Cha b’ fhada gus an robh iad na bu shunndaiche agus le turas-coiseachd tro Bhaile Inbhir Nis, ’s na solais sràide dhathach a’ toirt togail dhuinn, thòisich a’ ghàireachdainn ’s a’ chabadaich a-rithist.

The Wee Gaelic Students’ Adventure – to Scotland from New Scotland! Part 3
by Màiri Parr

The Sixth Day

We traveled to the Highland city of Inverness where we had lunch with Provost Graham at the City Hall. At one o’clock, the mood of the students changed from being so happy to feeling somewhat gloomy because we were at Culloden learning about the battle. In my opinion it was important for the students to have the opportunity to go there since one could say that it was this event which had the biggest impact on the number of people (their ancestors) who emigrated from Scotland. It wasn’t long, however, before the atmosphere brightened, and with a walking tour through the town of Inverness with the colorful street lights cheering us, that the laughing and chattering began again.

Bridge over River Ness

Inverness

Culloden Battlefield
Janice Chan

Jeanne Pendergast
The Seventh Day

At the time, three girls were reading the series of books *Outlander*, and so it was necessary to see some standing stones. The bus was too big to go down the Clava Cairns road, and so we went to see the Boar Stone that was discovered in Knocknagael, Inverness. There are many stones like this scattered about the Highlands, beside the road or in farm fields, but those stones on which there are pictures or writing are more highly regarded. It’s little wonder because they have been decorated so nicely, though we don't know what they are about.

Very quickly we were in Stirling and up to the Castle. The tour guide here was superior to any others because he was making the students take part in history while he was telling them about it. He had them play some king or other, or a soldier - “hands on history” as it were!

The Eighth Day

I can’t believe we reached the airport with everything, every student, every bag, and every passport - without any trouble at all!

On the return trip we were in New York for an afternoon. What a difference between America and Scotland - with buildings as tall as the mountains!

One thing connected the two worlds together, and that is MaryBeth, our tour guide. She was raised in the city (New York) but her grandfather and grandmother were from Uist, and she even knew a bit of Gaelic!

Honestly, although this trip involved a lot of work, from planning, raising money, arranging paperwork and the like, I can't wait to take the next group of young Gaelic heroes there (to Scotland) - March 2015!

Thank you to everyone who helped us organize it, and many thanks to the readers and editors of the paper *An Naidheachd Againne* for your help. We are much obliged to you.

An Seachdamh Latha

Aig an àm, bha triùir chloinn-nighean a’ leughadh sreath leabhraichean *Outlander*, ’s mar sin, bha e deatamach dhuinn tursachan fhaicinn. Bha am bus ro mhòr a dhol sios rathad Chlamhaidh (Clava Cairns) ’s mar sin, chaidh sinn a dh’fhaicinn Clach an Tuirc, a chaidh a lorg ann an Cnoc nan Gàidheal, Inbhir Nis. Tha iomadh clach mar seo sgapte mu thimcheall na Gàidhealtachd, ri taobh an rathaid no ann an achaidhean tuathanais, ach ’s iad na clachan air a bheil dealbhan no sgriobhadh a bhios a’ faighinn barrachd urraim. ’S beag an t-iongnadh oir tha iad air an sgeadachadh cho snog ’s gun fhios againne cò air a bha iad a-mach!

Gu luath bha sinn ann an Sruighlea agus suas leinn chun a’ Chaisteil. Bha an neach-iùil an siud ceum air thoiseach air feadhainn sam bith eile, oir bha e a’ toirt air na sgolleanan pàirt air a ghabhail anns an eachdraidh - fhad ’s a bha e ga h-innse dhaibh. Thug e orra rìgh air choreigin no saighdear a chluich – *eachdraidh a’ tighinn beò* mar gum biodh!

An t-Ochdamh Latha

Chan urrainn dhomh creidsinn gun do ràinig sinn am port-adhair leis a h-uile càil, a h-uile sgoilear, a h-uile baga agus a h-uile cairt-siubhail - ’s gun trioblaid sam bith!

Air an t-slighe, bha sinn ann an Iorc Nuadh son feasgar. Abair diofar eadar Aimeireaga agus Alba - le togalaichean cho árd ris na beanntan!

Bha aon rud a’ ceangal an dà shaoghal ri chèile, agus b’ e sin MaryBeth, an neach-iùil againn. Chaidh a togail anns a’ bhaile, ach bha a seanair agus a seanmhair à Eilean Uibhist ’s bha fiù ’s beagan Gàidhlig aice!

Leis an fhìrinn innse, ged a bha tòrr obrach an cois an turais seo bho bhith planadh, a’ trusadh airgid, a’ rùrachadh obair pàipeir ’s a leithid, chan urrainn dhomh féitheann gus an ath bhuidheann de ghaisgich òga na Gàidhlig a thoirt ann - sa Mhàrt 2015!

Taing mhòr dhan a h-uile duine a thug cuideachadh dhuinn ga chur air dòigh, ’s taing mhòr do luchd-leughaidh seo ’s do sgioba a’ phàipeir airson ur taic. Tha sinn fada nur comain.
From History to Folklore: Murchadh Mac Brian and Brian Bòrr
How two Irish historical figures were transformed into Scottish Gaelic folk heroes
by Liam Ó Caiside

“Bha triuIr dhaoine ann an dùthaich Chinn a Choire ann an Èirinn; b’ e sin Murchadh Mac Brian, agus Donnachadh Mac Brian, agus Brian Bòrr an athair.”

So begins the tale of “Murchadh Mac Brian”, as recited in 1859 by Donald Shaw of Islay, who learned it from one Duncan MacMillan of Colonsay about fifty years earlier, and as it was published in 1860 in J.F. Campbell’s Popular Tales of the West Highlands, Volume II. The story Shaw told collector Hector MacLean in 1859 is full of colorful and magical incidents reminiscent of stories of Fionn Mac Cumhaill, as well as examples of “runs” or repetitive pieces of poetic language loved by Gaelic storytellers in Scotland and Ireland. Unlike Fionn, however, Murchadh Mac Bhriain is an historical figure who lived and died 1,000 years ago. His father, Brian Bòrr, better known as Brian Bóroimhe in Irish and in English as “Brian Boru,” is without doubt the best known high-king of Ireland. Like his son Murchadh, he died at Cath Chluain Tarbh, the battle of Clontarf, near Dublin, on Good Friday 1014. His brother Donnchadh survived to claim the kingship of Ireland, but died in exile in Rome in 1064 after being ousted by his nephew, Toirdhealbhach, Brian Boru’s grandson.

How did these kings and leaders from early medieval Ireland wind up being celebrated centuries later in a Hebridean folktale? For one, the sea certainly was no barrier to the diffusion of shared folklore and story between Gaelic-speaking Ireland and Scotland in the Middle Ages and early modern times. Second, Brian and Murchadh made a big impression on the Gaelic-speaking peoples, one that would outlast the Middle Ages. The battle at Cluain Tarbh 1,000 years ago and the career of Brian Bóroimhe were so famed in the Gaelic and Scandinavian worlds that “Brian Bòrr” or “Brian Brugh” and “Murcha” or Murchadh Mac Bhriain were still well known in Scottish Gaelic, let alone Irish, folklore more than 800 years later, when Duncan MacMillan and Donald Shaw flourished as storytellers. That shouldn’t be surprising, as events at Cluain Tarbh affected Ireland, northern Scotland, Orkney and the Scandinavian-ruled Hebrides and the Isle of Man. Cath Chluain Tarbh began as an Irish power struggle and became an “international” contest. What’s more, the battle between the Irish and Hiberno-Norse outside Dublin took place at a time when the Danes under Svein Forkbeard and his son Cnut were fighting King Aethelred for control of England, which Cnut won, along with Aethelred’s wife, Emma of Normandy, in 1016.

The 1,000th anniversary of the battle of Cluain Tarbh and the death of Brian (and Murchadh, among many others), was commemorated this year in Ireland, particularly in the city Brian Bóroimhe ultimately failed to bring to heel -- Dublin. From museum exhibits and lectures to a recreation of the battle itself and a Viking village (in a city park), there has been plenty in Dublin one may do to remember Boru. A good place to start is the Árd-Mhúsaem na hÉireann or National Museum of Ireland for Archaeology in Kildare Street, where an exhibit called “Clontarf 1014: Brian Boru and the Battle for Dublin” is running through December.

Liam Cassidy

The bilingual exhibit attempts to put the battle in its proper historical context and correct more than 800 years of myth-making about Brian Boru and his opponents: the oft-overlooked Máelmórdha or Maol
Mórdha, King of Leinster, Sitric Silkenbeard, the Hiberno-Norse King of Dublin (his mother was Gormflaith, by 1014 Brian’s estranged wife, and Máelmórdha was his uncle), and their hired swords, Sigurd Hlodvisson, the Jarl or Earl of Orkney, whose realm probably included the northern and western islands and parts of the Scottish mainland, and Brodir, a Norse or perhaps Hebridean-Norse warrior or ruler from the Isle of Man.

“Céard a tharla go firinneach ag Cath Chluain Tarbh?” or “What really happened at the battle of Clontarf?” one display at the exhibit asks visitors. The traditional portrayal of the battle as a victory of the Christian Brian over invading Viking pagans and the last act in his life-long campaign to drive the Vikings from Ireland, in any case, is decidedly false. Although Brian defeated the Hiberno-Norse on many occasions he also used them as allies (especially when he needed ships), and married his daughter to Sitric. The Hiberno-Norse settlements in Ireland were a source of wealth, and Brian wanted to control those latter day “Vikings” and their resources, not expel them. In fact, Brian brought all the major Viking settlements except Dublin -- Limerick, Cork, Wexford and Waterford -- under his rule as King of Munster.

The true story of Brian Bóroimhe is more remarkable than the legend. Born into what had been a minor noble family in Munster, the Dál gCais, he became first king of Mumhan or Munster and then, in 1002, the first non-Uí Néill high-king of Ireland in centuries. “This was an historic event on the island,” Darren McGettigan writes in The Battle of Clontarf: Good Friday 1014 (Four Courts Press, Dublin, 2013), a fresh recounting of Brian’s career and the battle.

Being high king of Ireland didn’t mean much unless you had the power to bring the island’s many kingdoms under your rule, and that effort took Brian years. In 1005 he was famously named “Imperator Scotorum,” Emperor of the Irish (the Latin Scotia originally referred to Ireland), in a note left by his secretary Máel Suthain, in the Book of Armagh. However, he was effectively high-king of the entire island only for a few months in 1011-12, which McGettigan still calls “an astounding achievement.” No previous Irish king had enjoyed such success.

Brian may have been trying to create a more centralized form of kingship in Ireland along Continental lines, mimicking the Carolingian and Ottonian emperors, as the imperial title suggests. He was also trying to create a dynasty. He married four times, and had numerous sons and daughters. In addition to Murchadh and Donnchadh, history and folklore remember Tadhg, murdered in 1023, Domhnall, who died in 1011, and possibly Conchobhar and Flann. He had several daughters as well. One daughter, Sláine, married Sitric, king of Dublin. Another, Bé Binn, married Flaithbheartach (or Flaithbertach) Ua Néill, king of the Connel nEóghain in the north of Ireland and another adversary of Brian. Another may have married Máel Coluim son of Cinaed, or Malcolm II, who seized the kingship of Alba in what we now call Scotland in 1005 (his kingdom did not at that time include all of what we now consider “Alba” or Scotland). Evidence for this Scottish marriage is thin on the ground, though historian Alex Woolf does ask whether Brian Bóroimhe may have influenced Mael Coluim’s rise to power as he made conquests himself in Ulster (The New Edinburgh History of Scotland, Volume 2, “From Pictland to Alba 789-1070”, p. 225). Máel Coluim may have spent time in exile in Ireland, Woolf suggests, and his mother, according to one account, was from Leinster. More evidence, if needed, that the sea didn’t divide the Gaels much in those days.

Brian’s hold on Ireland began to loosen in 1012, however, when Flaithbheartach Ua Néill rebelled. When Ua Néill defeated Brian’s leading vassal, the King of Meath and former High King Máel-seachnnaill II (often Anglicized as “Malachy”), the kings of Leinster and Dublin (Brian’s former
brother-in-law and son-in-law) saw their chance and rebelled as well, recruiting warriors from Orkney, the Hebrides and Man to confront Brian in 1014.

“While Clontarf may not have been fought to expel the Viking invaders from Ireland, King Brian’s career and his seeming ambition for a unified Irish kingdom were remarkable in their own right,” says McGettigan, who compares Cath Chluain Tarbh with Hastings and Bannockburn. The fact that so many of the Irish and Hiberno-Norse leaders died in the battle, he argues, partly accounts for its fame. Murchadh Mac Bhriain fell there, as did Brian, killed by the Manx Norse leader Brodir. Brodir was executed or slain, and Sigurd of Orkney was killed as well. Máelmórdá, the Leinster king, who allegedly survived the earlier battle of Gleann Máma in 999 by climbing a yew tree, did not survive Cluain Tarbh. The battle, which may have involved 5,000 men, was renowned in its own time for its carnage, perhaps exacerbated by an unusual high tide that cut the Norsemen off from retreat to their ships. Many of Brian’s opponents were cut down trying to retreat to the walled city.

Brian’s daughter Sláine, who according to a 12th century account watched the battle from the walls of Dublin with her husband, King Sitric, is said to have remarked to him, “The foreigners are going into the sea, their natural inheritance,” at which point Sitric “gave her a blow.” Sitric did survive the battle -- Irish accounts have him waiting in reserve in Dublin while Sigurd, Máelmórdá and Brodir advanced against Brian, Murchadh and their allies.

Scandinavian accounts have him fighting in the battle and facing a Manx ally of Brian, Óspak, who drove him back to the city -- another sign that Norse and Gael may have fought on both sides that day. In either case, Sitric Silkenbeard ruled Dublin until 1036, went on a pilgrimage to Rome in 1028, built Christ Church Cathedral, and died in exile, perhaps in Wales, in 1042. The museum Dublínia, located next to Christ Church Cathedral, goes so far as to suggest Sitric was the real victor of Cluain Tarbh, and surviving, I suppose, is a kind of winning.

It’s a quick leap from history to “legend” to folklore. Once traditions concerning Brian Bóroimhe and Murchadh in particular entered folklore, they may have been reinforced -- or reintroduced -- in Scotland by Hebridean contact with Ireland in the later Middle Ages and more recently by the copying of manuscripts containing early modern romances. In particular, *Cogadh Gaedhel re Gallaibh* (CGRG) a history of the wars of the Gael in Ireland against the “Foreigners” or Vikings written to glorify Brian Bóroimhe in the 12th Century, made much of Murchadh, picturing him as a second Hector, fighting at Clontarf with a sword in each hand. “He grasped his two valiant strong swords, viz., a sword in his right, and a sword in his left hand, for he was the last man in Erinn who had equal dexterity in striking with his right and with his left hand,” says the 1867 translation of CGRG by James Henthorn Todd. “The historians of the Gaedhil do not relate, that there was any man of the sons of Adam in his time who could hold a shield in mutual interchange of blows with him,” the translation says. That heroic image of Murchadh in CGRG (which may have been commissioned to bolster the authority of Brian’s great-grandson, the High King Murchcheartach Ua Briain), likely reinforced and shaped oral traditions existing in Ireland and Scotland.

Brian Bóroimhe and his sons appear in more than one Scottish Gaelic tale. They feature in a version of “Leigheas Coise Céin” or the “Healing of Cian’s Leg” collected from Calum Bàn or Malcolm Sinclair of Tiree in the 19th Century and referenced by John Gregorson Campbell in *The Gaelic Otherworld*. There Brian and his sons are named as Brian Borr mac Cimi, Murdoch mac Brian, Duncan mac Brian and Torgill mac Brian “and his sixteen foster-brothers with every one of them.” Murchadh often
Duilleag 10

takes center stage in folktales (such as “Murchadh Mac Brian” and “Giolla an Fhiugha” in Ireland) and poetry. Here is how he is described in a “popular ballad” collected by Alexander and Donald Stewart in their collection Çochruimneacha Taoghta de Shaothair nam Bard Gaëlach, published in 1804:

“Is mise Murcha sin mac Brian, ’S ioma sciath a sgoilt mi’n cath; Gus an diugh gu’n diongain ceud le’n chloidheamh geur a’s le’im ghath”

“I am that Murchadh son of Brian, Many a shield I have split in battle; Until today I’d have matched a hundred With my sharp sword and my spear.”

Interestingly, this stanza is from a poem representing a “coradh (còmhradh) tiamhaidh” or “gloomy conversation” between Murchadh, identified as “Rìgh Eirin” or king of Ireland, and the “Inghean oighre Bhailacliath” or the daughter of the heir of Dublin (Baile Átha Cliath), who doesn’t realize the wounded Murchadh has killed her brothers in “Cath chluaine” — the battle of Clontarf. Once she realizes who he is and what he has done, she tells him:

“Ach a Mhurcha nan gruaidh corcair, O’s ann leat a lotadh mo dhaoine, Gur e cobh’readh air mo dhochunn, Làn a chopains’ dhe d’fhuil chraobhaich.”

“But Murchadh of the crimson cheeks, Since you have wounded my people, A remedy for my agony will be a full cup of your streaming blood.”

According to the late Alan Bruford, the oldest version of the Murchadh Mac Brian recorded from Donald Shaw in 1859 can be traced to a written text in Scotland in 1690 or 1691, “probably not much more than a century after it was first composed.” Murchadh Mac Brian agus an dirioch (dithreabhach or hermit) was written down by Eoghan MacGhilleóin, a “prolific scribe” and at one time schoolmaster at Kilchenzie in Argyll, according to Bruford. MacGhilleóin, he said, copied the tale from an earlier manuscript, possibly from Northeast Ireland. Bruford found 12 different versions of the tale of Murchadh and the hermit taken down or recorded from different storytellers between 1859 and 1955, nine of them from Scotland and three from Ireland. (See Bruford’s “The Hermit Disturbed and Undisturbed”, from (Re) oralisierung, ed. Hildegard L.C. Tristram, Guntar Narr Verlag, Tübingen, Germany, 1996.)

Another tale about Murchadh from Ireland is Giolla an Fhiugha, or “the Lad of the Ferule,” edited and published by Irish scholar Douglas Hyde for the Irish Texts Society in 1899 from manuscripts written by Micheál Ó Mongáin and Daniel McCabe in the 19th century (Hyde also knew of a third manuscript of the tale written by one Eóghan Toibín in 1817).

Like Murchadh Mac Brian, Giolla an Fhiugha includes an episode where Murchadh engages a magical servant, Giolla an Fhiugha, not unlike the “Giola Deacair” or “difficult servant” engaged by Fionn Mac Cumhaill in the Fenian cycle. The giola or gille is an otherworld figure in disguise. The story has much in common with the tale of the hermit, but instead sends Murchadh on a series of adventures in pursuit of a magical cauldron and other treasures kept by a serpent at the bottom of a loch (Murchadh has a “glass helmet” that allows him to travel underwater). He defeats a five-headed giant (fathach mór modartha mi-sgiamhach na gcúig ceann na gcúig beann agus na gcúig muinéal) and again meets the Giolla, who is revealed as the King Under the Waves or Rígh fá Thúinn. They return to Ireland together.

And so Murchadh made his eight-century leap from history to legend to heroic fantasy.

Liam Ó Caiside is a frequent contributor to An Naidheachd Againne and author of the serialized Gaelic novel Sgoil nan Eun being published in this newsletter. Sgoil nan Eun will return in March 2015.

Donald Macdonald
July 4, 1929 - November 16, 2014
Fois gu sìorraidh dha anam.
Native Gaelic speaker, teacher, and friend to many ACGA members
27th U.S. National Mòd

September 19-21, 2014
Ligonier PA
Adjudicator: Lewis MacKinnon

Poetry Recitation
Winner of the Searraig Ghlaine award:
   Anne Alexander (OH)
Second place: John Grimaldi (NY)
Third place: Barbara Lynn Rice (NY)

Storytelling
Winner of the “Duais Dhaibhidh MhicRisnìdh” award:
   Mike Mackay (VA)
Second place: Liam Cassidy (VA)

The Argyll Education Society Award
John Grimaldi (NY)

Unison Singing
Na h-Eileanaich (John Grimaldi and Barbara Lynn Rice)

Work Song
First place: Liam Cassidy (VA)
Second place: Debby Biro (OH)

Open Competition
First place: Anne Alexander (OH)
Second place: Liam Cassidy (VA)
Third place: John Grimaldi (NY)

Women, Prescribed Song
Winner of the S.C.O.T.S shield, provided by the Scottish Club of the Twin States:
   Debby Biro (OH)
Second place: Lindy Lincicome (OH)

Women - Overall Highest Score in Singing
Winner of the Marietta MacLeod cuach:
   Debby Biro (OH)

A Website to Watch

As iGàidhlig (a.k.a., Michael Bauer) admits, “Màiri Mhòr nan Òran didn’t have a Gaelic smartphone,” but that’s not really the point. People all over the world struggling to preserve their minority languages know the importance of using them in everyday settings, and iGàidhlig is a collection of digital tools for that purpose.

Just some of the categories of resources at iGàidhlig: dictionaries, education, email, games, graphics, Internet, media, operating systems, and spellchecking.

Click on the link for iGàidhlig’s Gaelic-language page: http://www.igaidhlig.net/gd/ or here for the English translation: http://www.igaidhlig.net/en/

You can also find iGàidhlig on Facebook.
Once upon a time there was a little boy playing in the woods on a bright winter afternoon. On his way home one of his mittens fell out of his pocket. The little boy didn't notice until he got home and by then it was too dark to go look for it.

Out in the forest the mitten was lying on the white snow in the moonlight. It was a cold quiet night.

A little mouse was walking by. “Oh, I am so cold,” she said. Then she saw the mitten.

“Look at this!” she said happily, “a good warm place where I can sleep comfortably tonight. I am so fortunate.” And she went into the mitten.

The little mouse had just fallen asleep when she heard a voice. It was a rat.

“Oh I am so very cold. Won’t you let me into that beautiful warm mitten of yours, Mouse?” And because she was so comfortable and just wanted to get back to sleep she told him that he could come in. It was warmer with the two of them in there and there was plenty of room for them both.

The little mouse and the rat were feeling marvelous in the little warm mitten, when another animal came along.

“Oh my goodness it is cold!” said the hedgehog. “I’m sure there is room in that mitten for me. Be nice and let me in.” Well they let her in but it wasn’t as comfortable as it had been. But in the end they were all in and none of her bristles were poking the others.
“O tha mo spògan reòite!” thuirt madadh-ruadh. “Leigibh a-steach mi. Mas e ur toil e.” Rinn e fiamh-ghàire agus nuair a chunnaic an fheadhainn eile na fiaclan fada biorach aige, cha do rinn iad argamaid sam bith.

Nis, cha robh ann ach miotag balaich, cha b’e teanta no fiù ’s poca mòr a bh’ ann agus bha na beathaichean gu math dlùth ri chèile na broinn.

“Obh obh,” smaoinich an luchag bheag bhochd. Bha ise ann an órdag na miotaige agus cha robh i a’ faighinn cadal idir. “‘S dócha gum bi sinn ceart gu leòr mura bi duine eile ag iarraidh a-steach.” Ach cha robh i aig deireadh na smuaine nuair a thàinig mathan mòr dubh.

“Leig a-steach mi,” thuirt e, gun ghuth air ‘mas e ur toil e’ idir. Cha ghabh e creidsinn, ach fhuair e a-steach dhan mhiotaig.

Bha iad uile ann agus dh’fhàs an oidhche às a-rithist. Bha a’ ghealach a’ deàrrsadh air na craobhan is air an t-sneachda agus bha an saoghal cuiùin. Bha iad nan cadal, agus mar sin cha chuala iad guth beag às a&radh, “Am faod mise tighinn a-steach?” ’S e daolag a bh’ ann agus ged nach d’ fhuair e i freagairt thòisich i a’ sreap suas gus am faigheadh i a-steach dhan mhiotaig.

Gu h-obann, spreadh a’ mhiotag. Thuit na beathaichean a-mach air an t-sneachda. Aon as dèidh aon dh’halbh iad gu cânranach.

An ath mhadainn chaidh an gille chun na coalie a lorg na miotaige. Ràinig e an t-àite far an robh e a’ cluich an latha roimhe ach cha robh ann ach piosan beaga clòimhe an siud ’s an seo.

Seanfhacal na Ràithe
– Pictured Proverb

Do you know what familiar Gaelic proverb is illustrated here?

Check page 17 to see if you’re right.

“Oh my paws are frozen,” said the fox. “Let me in please.” He smiled and when the others saw his long sharp teeth, they didn’t argue.

Now, this was naught but a little boy’s mitten. It wasn’t a tent or even a big bag and the animals were getting a bit squished inside.

“Oh no,” thought the poor little mouse. She was now in the thumb of the mitten and she wasn’t getting any sleep. “Maybe it will be okay as long as no one else wants in.” She wasn’t even at the end of the thought when a big black bear came along.

“Let me in!” he said without even a ‘please’ at all. It’s hard to believe but he got into the mitten.

They were all in and the night grew quiet again. The moon was shining on the trees and on the snow and the world was calm. They were all asleep and so they didn’t hear a small voice saying “May I come in?” It was a little beetle and though she didn’t get an answer she started to climb up into the mitten.

Suddenly the mitten exploded. The animals fell out on to the snow. One after another they went away disgruntled.

The next morning the little boy went to the woods to look for his mitten. He got to the place where he had been playing the previous day, but there was nothing there but little bits of wool scattered around.
Stiubha Phònairean à Iamaiga

2 chrogan de phònair ean dubha
2 phiobar-tiolaidh
80 ml uisge
1 chrogan bainne còco
2 dhuilleag labhrais
1 spàin-teatha de ghràinean allspice
4 clòbhan de chreamh
3 uinneanan an earraich
1 uinnean beag
3 geugagan de thiom
½ spàin-teatha de phiobar dubh
1 spàin-teatha de shalann
2 bhuntàta
1 bhuntàta milis
3 curranan

1. Cuir am bainne còco, na duilleagan labhrais agus 1 uinnean an earraich, na gràinean allspice, 3 clòbhan creamh slàn agus na piobaran-tiolaidh ann am poit agus bruich fad 5 mionaidean.

2. Sgudaich 1 clòbh de chreamh agus an t-uinnean agus cuir iad còmhla ris an tìom, an salann is am phiobar.

3. Rùisg agus geàrr na curranan, am buntàta agus am buntàta milis agus cuir iad dhan poit. Cuir ris na pònair ean dubha cuideachd. Bruich aig teás iosal gus am bi na curranan agus am buntàta maoth.

4. Tog às uinnean an earraich, na duilleagan labhrais agus na piobaran. Sgudaich uinneanan an earraich eile agus cuir agus sgoil air uachdar iad direach mus cuir thu air a’ bhòrd e.

Jamaican Bean Stew

2 cans of black beans
2 chilli peppers
1/3 cup water
1 can coconut milk
2 bay leaves
1 teaspoon ground allspice
4 cloves of garlic
3 spring onions
1 small onion
3 sprigs of thyme
1/2 teaspoon ground black pepper
1 teaspoon salt
2 potatoes
1 sweet potato
3 carrots

1. Put the coconut milk, water, bay leaves, one of the spring onions, the allspice, 3 whole cloves of garlic and the chilli in a pot and cook for 5 minutes

2. Chop 1 clove of garlic and the onion and add them with the thyme, salt, and pepper to the pot.

3. Peel and chop the carrots, potatoes, the sweet potato and add them and the black beans to the pot. Continue cooking on a low heat until the carrots and potatoes are tender.

4. Take out the spring onion, bay leaves, and the chillis. Chop the remaining spring onions and put them on top just before serving.

Do you have a favourite recipe that you’d like to share with other ACGA members? Submit it in a bilingual 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!
ACGA has awarded a Gàidhealtachd Support grant of £2000 to Laura Howitt’s Dunoon Grammar School Gaelic class to help support their March 2015 cultural exchange with Gaelic pupils at Dr. John Hugh Gillis Regional School in Antigonish NS.

Laura is the recipient of the 2014 Duaisean na h-Alba Innovation in Education Award, and Part 3 of Mári Parr’s article about the visit to Scotland by the Dr. John Hugh Gillis Regional School Gaelic students appears in this issue (see page 5)

**Turas a Chanada 2015**
*leis na h-oileanaich aig Laura Howitt, Sgoil-ghràmair Dhùn Obhainn, Earra-Ghàidheal*

Tha sinn uile a’ tuigsinn a’ cheangail eadar Alba agus Canada, gu h-àraid a thaobh cânain, cultair agus dualchais.

Tha sinn air a bhith ag ionnsachadh mu dheidhinn a’ cheangail seò nam bliadhnaichean anns an sgoil (gu h-àraid a chionn ’s gum b’e sgoil Gàidhlig a bh’againne). Ach, a-nis, nuair a tha sinn anns a’ bhliadhna mu dheireadh againn agus gu bhith seachd-deug agus ochd-deug, tha sinn air an cothrom fhaighinn an tuigsinn seo a leasachadh.

Anns a’ Màirt, thèid sinn a Chanada airson seachd-dain gu leth lán Gàidhlig, cultair agus spòrs. Ach, ro làimh, tha tòrr obrach againn ri dhèanamh.

Tha sinn air sgeama caraid-pinn a chur air dòigh le sgoilearan anns an sgoil ’Dr John Hugh Gillis Regional School’ agus, ged a tha sinn direach air tòiseachadh, tha sinn uile a’ coimhead airadh ri caraidean ùra fhaighinn.

Cuideachd, tha againn ri airgead a thogail agus, gu fortanach, tha sinn air tabharris mòr fhaighinn bhuaibh; chan urrainn dhubh tuigsinn cho taingeil ’s a tha sinn agus cho cuideachail ’s a tha sin dhuinn. Tha plana againn gum bi oidhche chiùil ann san t-Samhain, oidhche rèis mar a chanas iad, ’bag packs’ gu leòr, agus stuth a bharrachd air sin cuideachd!

Cumaidh sinn ann an conaltradh leibh uile tro’n bhliadhna!

**Trip to Canada 2015**
*by the students of Laura Howitt, Dunoon Grammar School, Argyll, Scotland*

We all understand the link between Scotland and Canada, in particular in relation to language, culture and heritage.

We’ve learned about this link throughout our school years, particularly as it was a Gaelic Medium school that we went to. Now, as we enter our final years of secondary school and turn 17 and 18, we have the opportunity to develop our understanding.

In March, we’ll travel to Canada for a week and a half of Gaelic, culture and fun. But, before we set off, we have lots of work to do.

Already we have established a pen-pal scheme with Dr John Hugh Gillis Regional School and, although this has just started, we look forward to making new friends.

Also, we have to raise money for our trip. Fortunately, we have been so kindly gifted with a donation from your organisation; you cannot understand just how thankful we are and how much of a support you have been to us. We have a fundraising plan of our own with a music night in November, race night and plenty of bag packs at local supermarkets.

We’ll keep you updated throughout the year.
Film Review: Blackbird
reviewed by Rudy Ramsey

We who live in Denver got a special treat in October. The Jamie Chambers film, “Blackbird”, was shown here as part of the Bolder Life Festival. This is a film about a young Scottish singer who has a passion -- or perhaps obsession -- for preserving the traditional culture of Scotland, and especially the traditional songs. Many of us here are interested in doing this in our own small ways. The film was inspired by Martyn Bennett’s song, “The Blackbird” on his Grit album. And Margaret Bennett (Martyn’s mother, who has taught at some of our ACGA events) sings, beautifully though in English, in the film. Sheila Stewart sings memorably in the tradition of the travelling people. Norman MacLean has a significant part in the film, which he plays exquisitely. And just when we're sure he's never going to sing, he also sings a Gaelic song. The remaining actors in the film, including Andrew Rothney, who plays the lead, are or were relatively unknown. Indeed, most of the bit players, and even some of the major supporting actors, are local residents of the village of Whithorn, where the film was shot. The acting is, in general, excellent.

Here’s the filmmaker’s description of the story: “A young Scottish folk singer named Ruadhan struggles to survive as his village faces economic hardship, more and more people moving to the big city every day. When the village bard, and Ruadhan’s hero, disappears to a retirement home, Ruadhan must enlist the help of his friends to save the village and keep their heritage alive.”

The showing we attended was part of a U.S. tour. Part of the special treat we got as a result was that we met the producer, James Barrett, and the production designer, Anisha Fields, who were here for the showing and were delightful to meet. I really liked the film, and would recommend it for folks who are interested in the subject matter I described above. I do have certain reservations, nonetheless.

This is not an easy film to watch. Indeed, the producer said as much in his brief introduction to the film before the projector started rolling. Ruadhan, the main character, doesn’t always live up to the “pro” in “protagonist”. His obsession becomes almost psychotic, and leads him to self-destructive behavior that injures both himself and his friends. It’s painful to watch portions of this film. Yet the film remains beautiful in many ways, and should be considered by anyone with an interest in preserving traditional Scottish -- and Gaelic -- culture.

And maybe a little discomfort is appropriate to the subject matter. The music of Martyn Bennett -- for whom I shed yet another tear while writing this review -- stretches us uncomfortably across the chasm between traditional and modern cultures. Some might say that this chasm is important for the protection of our traditions. Others might say that bridging it is necessary for tradition’s preservation. Both positions contain truth, and together they create the dilemma that Ruadhan must somehow navigate, or cease to be. If you, too, care about this question, then I’m afraid this beautiful, uncomfortable little film belongs high on your to-do list.

James indicated that the film should be available for purchase around mid-December, just as this review is published. Purchase information is not available as this review is being written, however. To whet your appetite while you wait, don’t fail to view the companion short film, “When the Song Dies”, viewable online at http://tinyurl.com/ohgglfd. You'll find further information about Blackbird at http://www.filmblackbird.com, https://www.facebook.com/blackbirdthemovie, and http://www.martynbennett.com/A013.html.
As t-earrach 2013 sgrìobh mi pìos air mar a bha cion nobhailean grafaigeach Gàidhlig ann aig an àm. Ged a bha na sgeilpichean sna leabharlannan agus sna nùthain leabhraichean loma-làn de a leithid sa Bheurla, cha do lorg mi ach còig dhiubh sa Ghàidhlig, is ceithir dhiubh sin nan eadar-theangachaidhean.

Agus an-diugh? A bheil cùisean nas miosa no nas fheàrr? Tha mi toilichte a ràdh gun deach leth-dusan nobhail grafaigeach Gàidhlig ùr fhoillseachadh san eadar-ama. Deagh naidheachd, gun teagamh. Tha iad uile tarraingeach dathach agus ’s fhiach sùil a thoirt orra, ged ’s e eadar-theangachaidhean a th’ anns a h-uile gin dhiubh.

Anns an fhichead mìos mu dheireadh, thill Asterix ann an tri leabhraichean ùra, agus nochd Tintin agus an cù aige (’s e Dìleas an t-ainm a th’ air anns na tionndaidhean Gàidhlig) ann an dà leabhar, agus bu chois dhuinn fàilte a chur orra. Agus an siathann leabhar? Uill, san t-Sultain, nochd leabhar ùr le sàr-ghaisgeach na dhuilleagan a tha gu tur eadar-dhealaichte bho chàch.

Seo agaibh bho Dhiamondsteel Comics, Saltire, Albannach mòr ruadh is dath gorm air, agus mar a dh’innsear anns an leabhar fhèin, “laoch dhe leithid cha robh aig Alba roimhe.” Seo an leabhar: Saltire: Ionnsaigh, measgadhach de dh’eachdraidh, de mhiotas-eòlas agus de ghniomhan gaisgeil. Sgrìobh John Ferguson an sgeulachd agus rinne Raghnaid Sandilands an t-eadar-theangachadh. Rinn Gary Welsh agus Tone Julskjaer na dealbhain.

Mo bheannachd air Diamondsteel Comics!

In the spring of 2013 I wrote a piece about the dearth of Gaelic graphic novels at that time. Although the shelves of libraries and bookshops were overflowing with English-language graphic novels, I only found five in Gaelic and four of those were translations.

And today? Are things worse or better? I'm happy to say that since then six new Gaelic graphic novels have been published. Good news, for sure. They are all attractive and colorful and worth taking a look at, but they are all translations.

In the past twenty months, Asterix has returned in three new books, and Tintin has appeared with his dog (he’s called Dìleas in the Gaelic versions) in two books, and we ought to welcome them. And the sixth book? Well, in September, a new book appeared and in its pages a superhero, completely different from all the others.

I give you from Diamondsteel Comics, Saltire, an immense blue, redheaded Scotsman, and as we are told in the book, “a hero the likes of which Scotland has never had before.” This is the book: Saltire: Invasion, a mixture of history, mythology, and good old superhero action. John Ferguson wrote the story and Raghnaid Sandilands made the translation. The artwork is by Gary Welsh and Tone Julskjaer.

My regards to Diamondsteel Comics!

If you can't bite, don't show your teeth.

- If you can't bite, don't show your teeth.

Or “Discretion is the better part of valour.”
Reeling Roosters and Dancing Ducks: Celtic Mouth Music by Heather Sparling
If you enjoy puirt-à-beul, mouth music, you’ll be interested in a new book by Heather Sparling that examines the origins, characteristics and functions of this popular musical genre that is often overlooked by academics. *Reeling Roosters and Dancing Ducks*, published this fall by Cape Breton University Press, looks at puirt-à-beul from both its Nova Scotia and Scottish perspectives. Heather Sparling is Associate Professor of Ethnomusicology, a Tier 2 Canada Research Chair (Musical Traditions) at Cape Breton University, and a long-time member of ACGA. Meal do naidheachd, Heather!

To listen to an interview (in eight sections) Heather did with John Alick MacPherson, click on the link:
https://www.youtube.com/watch?v=mTdO0RpA6fQ

Duaisean na h-Alba Innovation in Education Award
Laura Howitt, Gaelic teacher at Dunoon Grammar School, has won this year's Innovation in Education Award. ACGA's Gàidhealtachd Support Committee recently gave Laura and Dunoon Grammar School a grant to help fund a trip Laura and her secondary school students are planning. In March the group will visit Nova Scotia and Cape Breton where they will spend ten days learning about the area's Gaelic heritage and culture. You can read a short article by Laura's students about the upcoming trip in this issue. Meal do naidheachd, Laura!

Muriel Fisher wins Linguistics Society of America award
Muriel Fisher, Gaelic teacher and friend of many ACGA members, was recently awarded the Excellence in Community Linguistics award from the National Science Foundation, recognizing “her lifetime commitment to documenting, revitalizing and teaching the Scottish Gaelic language.” Besides teaching through her own Tucson Gaelic Institute, Muriel, a native of Skye, also teaches Gaelic at the University of Arizona, at Pima Community College, and at Sabhal Mòr Ostaig short courses. Since 2008 she has worked with linguists at the University of Arizona on three National Foundation grants documenting aspects of the Gaelic language. Meal do naidheachd, Muriel!

Duaisean na h-Alba - Gaelic Awards 2014
Bòrd na Gàidhlig presented the 2014 Duaisean na h-Alba November 20, 2014, to ten individuals and organisations, recognizing their contributions to the Gaelic language. Among the winners were:

- Best Contribution Award: Katie Anne (Nan) MacDonald
- Young Gaelic Ambassador of the Year Award: Coinneach Mac a’ Ghobhainn
- Community, Heritage and Tourism Award: Comunn Eachdraidh Nis
- International Award: Michael Bauer
- Innovation in Education Award: Laura Howitt

For the complete list of Duaisean na h-Alba winners, click here:
http://www.scottishgaelicawards.co.uk/finalists-gaelic.html
New National Museum in Washington
To Tell History of Scottish Americans

The most important American museum that doesn't exist ... yet.

There’s a museum being planned for Washington DC now that will tell when and how Scots came to the United States, where they settled, how they became Americans and about their contributions to this nation.

The story of Scottish Americans will be told along with every other group that became Americans in the National Museum of the American People. The Scottish, including Scots-Irish who were largely of Scottish origin who moved to Ireland before coming to America, are together the eighth largest ethnic group in the nation with 9.2 million people as of the 2000 Census.

The museum will tell the dramatic story of peoples crossing oceans and continents to begin new lives. The story begins in the prehistoric period and winds through the nation’s compelling history about the making of the American People through today.

The coalition of more than 150 ethnic, minority and nationality organizations calling for a commission to study the museum’s establishment has a resolution in Congress with 48 bipartisan cosponsors including Reps. John Duncan, R-TN, and Mike McIntyre, D-NC, co-chairs of the Congressional Friends of Scotland Caucus.

The museum has been endorsed by eight Scottish American organizations including the American-Scottish Foundation, American Scottish Gaelic Society [ACGA], Chicago Scots, Council of Scottish Clans and Associations, Mid-Atlantic Scots4Tots, Saint Andrew’s Society of the Eastern Shore, Saint Andrew’s Society of Washington DC, and the Scottish-American Military Society.

Among the scholars associated with the museum is Thomas Martin Devine, Sir William Fraser Professor of Scottish History and Paleography and Director of the Scottish Centre of Diaspora Studies at the University of Edinburgh. He is author of: Scottish Emigration & Scottish Society; Scotland's Empire 1600 - 1815; and The Scottish Nation 1700 - 2007. He, along with many other scholars, will help tell the museum’s story.

Scottish Americans started coming to the American colonies in the 17th Century, came in large numbers during the 18th Century and their immigration peaked in the 19th Century. Large numbers of Scots fought for independence in the Revolutionary War and many of the Founding Fathers, including a third of the signers of the Declaration of Independence, trace their roots to Scottish and Scots-Irish immigrants.

Twenty frequently asked questions about the museum are here: http://www.nmap2015.com/NMAP_FAQs.pdf
17th Annual Grandfather Mountain Scottish Gaelic Song & Language Week
July 5th – 10th 2015
Lees-McRae College, Banner Elk NC.

An Comunn Gàidhealach Ameireaganach / The American Scottish Gaelic Society is pleased to announce instructors for the 2015 Grandfather Mountain Scottish Gaelic Song & Language Week.

Gillebrìde MacMillan from South Uist is one of the few who have won both the Seann Nòs and Men’s Gold Medal at the Royal National Mòd. After completing a degree in Celtic Studies at the University of Glasgow and a Masters Degree from the University of the Highlands and Islands, Gillebrìde now works in the Celtic and Gaelic Department at University of Glasgow. He is a Gaelic translator, author, and has worked on the Tobar an Dualchais archiving project. He regularly sings and teaches Gaelic song at festivals and cèilidhs in Scotland, Europe and the USA. You may have seen Gillebrìde in episode 3 of the Outlander television series as “Gwyllyn the Bard”. Find out more on YouTube, on his website: http://www.gillebride.com/ and on Twitter: https://twitter.com/Gillebride

Named Gaelic Singer of the Year in 2010 and 2011 by the MG ALBA Scots Trad Music awards, Joy Dunlop has won both the Royal National Mòd Gold Medal and the Oban Times Gold Medal. A native of Argyll, Joy teaches Gaelic, performs with the Joy Dunlop Band, presents programs on BBC ALBA, and makes frequent appearances on Radio nan Gàidheal. She is also an award winning Scottish step-dancer and Traditional Inter-Celtic Dance Champion. Find out more about Joy via YouTube, on Twitter: https://twitter.com/joydunlop and from her website: http://www.joydunlop.com/. We are delighted to welcome Joy to Grandfather Mountain for the first time.

Kathleen Reddy was born in Sydney, Nova Scotia. She is a graduate of Saint Francis Xavier University and also holds a Postgraduate Certificate in Secondary Education from the University of Strathclyde in Glasgow and a Diploma of Higher Education in Gaelic and Related Studies from Sabhal Mòr Ostaig in Skye. She has worked as a teacher of Gaelic learners and fluent speakers at secondary schools in Scotland, and spent several years living in a Gaelic-speaking community on South Uist. In Nova Scotia, Kathleen has taught Gaelic immersion courses in the Halifax area and at the Gaelic College in Cape Breton. In addition, Kathleen has worked for the Nova Scotia Office of Gaelic Affairs. Currently, she teaches Gaelic at Saint Francis Xavier University and serves as a mentor for the Nova Scotian Gaelic mentorship programs, Na Gaisgich Òga and Bun is Bàrr.

For more information see:
Grandfather Mountain Song and Language Week https://www.facebook.com/groups/1463155417230179/
An Comunn Gàidhealach Ameireaganach http://www.acgamerica.org

Duilleag 20
You never know what the results will be when two different people are given the same list of words to use in a story. Real life events, or fiction? We're not telling.

Cam:

Abair sealladh! Bàta-siùil, mu dhà fhìchead troigh am fad, anns an achadh air beulaibh an taighe.

“Tha dùil agam a dhol dhan Fhraing,” arsa Colly.

“Tha cinnt agam gu bheil e às a chiall,” arsa Martha, a bhean.

Gach madainn thrusadh Colly a chuid aodaich agus chuireadh e ann am basgaid i còmhla ri pìos agus dà bhotal leann. B’ àbhaist dha fuireadh air börd a’ bhàta aige fad an latha, a’ feitheamh. Nam biodh duine airson a dhol air börd, chuireadh Colly failte chridheil air agus botal leann na làimh.

Ged a bha an t-uabhas de dhaoine sa choinhearsnachd fo iomagain mu dheidhinn Cholly agus a bhàta, cha bu dùraig do Mhartha an cuspair a thogail leis an duine aice. Bha fios aig Martha, bha fios againn uile san teaghlach, gun robh tineas air an inntinn aig Colly a thruailleadh.

Bu shuarach leinn an t-àmhghar a bha air inntinn a mhilleadh ach bha sinn dèidheil air an duine fhèin. Tha mi duilich nach robh an cothrom aig Colly a dhol dhan Fhraing. Chòrdadh Paras ris.

Sine:

Diciadain sa chaidh, thuirt mo nighean rium: “‘S e truailleadh an cuspair a bh’ againn san sgoil an-diugh. Dh’ionnsaich an clas mun stuth a tha a’ mhilleadh fiò ’s an tràigh faisg oirnn.” Cha robh iad a’ tuigsinn daoine a bhith cho suarach sin, ach chuir iad roimhpa an truileis a bha ann a thrusadh air an deireadh-sheachdain.

Fhad ’s a bha iad ag obair Disathairne, a’ cur an t-uabhas de nithean a long iad ann am bagaichean, fhuair Peigi botal. Dh’eòigh i ris a' chloinn eile, “Seall! Tha nòta beag ann!” Leugh i na faclan lùbach do chàch: “Tha duine gam thoirt am bruid a chum airgead fhaighinn bho mo phàrantan. Tha mi air eilean beag ann an Loch Ciseorn. Cuidich mi! Flòraidh.”

Thug iad am pàipear do na poilis, agus an ath latha, chuala iad air an rèidio mun nighean fo àmhghar. (’s na poilis ag iarraidh fiosrachadh). Uill, chuala dithis bhalaich an aon naidheachd. Cha mhòr gun dùraig dhaibh.
duilleag 22

Glossary:

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>truailleadh</td>
<td>(m) v.n. of truaill, pollute, contaminate</td>
</tr>
<tr>
<td>truileis</td>
<td>(f) waste, trash, rubbish</td>
</tr>
<tr>
<td>suarach</td>
<td>uncaring, indifferent, contemptible</td>
</tr>
<tr>
<td>fo àmhghar</td>
<td>in distress, serious trouble</td>
</tr>
<tr>
<td>dùraig</td>
<td>dare; attempt; also wish, incline; cha mhòr gun dùraig dhaibh means they hardly dared to...</td>
</tr>
<tr>
<td></td>
<td>cha b’ann ach -- it was only</td>
</tr>
</tbody>
</table>

Dè Tha Dol?

Gaelic Events

An Dùbhhlach 2014 / December 2014
The Pipes of Christmas, New York NY, Saturday December 20, 2014
Celtic Christmas Concert with special guest Gillebrìde MacMillan.
2 pm & 7 pm, Madison Avenue Presbyterian Church, 921 Madison Ave, New York, NY 10021
http://www.pipesofchristmas.com

The Pipes of Christmas, Summit NJ, Sunday December 21, 2014
Celtic Christmas concert with special guest Gillebrìde MacMillan
2 pm, Central Presbyterian Church, 70 Maple St, Summit, NJ 07901
http://www.pipesofchristmas.com

Am Faoilteach 2015 / January 2015
Celtic Connections, Glasgow, Scotland, January 15 - February 1, 2015
Glasgow’s annual folk, roots and world music festival, Celtic Connections celebrates Celtic music and its connections to cultures across the globe with 2,100 musicians from around the world, concerts, ceilidhs, talks, art exhibitions, workshops, and free events. Full programme to be announced in October of 2014.
http://www.celticconnections.com/Pages/default.aspx

An Gearran 2015 / February 2015
Zero to Gaelic, Seattle WA, Slighe nan Gàidheal - Saturday, February 7, 2015
Multiple dates: Also see March 7 and April 11.
Lake City Presbyterian Church, 3841 NE 123rd Street, Seattle WA 98125
9:30 am - 4 pm Pacific Time
Three levels of progressive instruction & Ceum Suas for ongoing advanced learners.
$50 + $2.24 Eventbrite fee for the day / $220 + $6.49 Eventbrite fee for Slighe nan Gàidheal member-only season pass for all 6 days.
http://tinyurl.com/nyw33dv
Please register at least one day before course takes place.

Duilleag 22
Am Màrt 2015 / March 2015
Zero to Gaelic, Seattle WA, Slighe nan Gàidheal - Saturday, March 7, 2015
Multiple dates: see February for details.

Sabhal Mòr Ostaig Easter Courses, Isle of Skye, Scotland, March 30 - April 3
One week long Scottish Gaelic language classes at various levels will be offered, as well as a Gaelic song class with Christine Primrose.

An Giblean 2015 / April 2015
Zero to Gaelic, Seattle WA, Slighe nan Gàidheal - Saturday, April 11, 2015
Multiple dates: see February for details.

Sabhal Mòr Ostaig Easter Courses, Isle of Skye, Scotland, April 6 - April 10
One week long Scottish Gaelic language classes at various levels will be offered, as well as a fiddle class for those at an intermediate level or higher.

An t-Iuchar 2015 / July 2015
Grandfather Mountain Gaelic Song and Language Week, Banner Elk NC, July 5 - 10, 2015.
ACGA’s 17th annual Gaelic Song and Language Week will be held at Lees-McRae College with instructors Gillebrìde MacMillan from South Uist (“Gwyllyn the Bard” in the TV series Outlander); Joy Dunlop, Gaelic Singer of the Year in 2010 & 2011; and Kathleen Reddy, Gaelic instructor at Saint Francis Xavier University, Antigonish NS.
http://www.acgamerica.org/gfm-2015/

Sabhal Mòr Ostaig Summer Courses, Isle of Skye, Scotland, July 20 - 24, 2015
One week long Scottish Gaelic language classes will be offered at levels 1, 3, and 5, as well as a Gaelic song class with Christine Primrose.

An Lùnasdal 2015 / August 2015
Sabhal Mòr Ostaig Summer Courses, Isle of Skye, Scotland, multiple dates, August 2015
One week long Scottish Gaelic language classes will be offered.
Multiple dates: see July for details.
August 3 - 7 - levels 1 & 2, song class with Christine Primrose
August 10 - 14 - levels 2, 4, 6 & 8
August 17 - 21 - levels 3, 5, 7 & 9
August 24 - 28 - levels 4, 6, 8 & 10

Duilleag 23
Directory of Gaelic Classes & Study Groups

Arizona
Flagstaff
Study Group
Richard Ferguson
fergusdubh@yahoo.com

Phoenx
Classes
Richard Smith
coindubh@yahoo.com

Tucson
Classes
Muriel Fisher
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

San Luis Valley
Phone and Online lessons
Caroline Root
http://saoghalgaidhligc.weebly.com

Connecticut
Hartford area
Classes—Thomas Leigh
tleigh.piper@gmail.com

Gaelic Song Classes
Maggie Carchrie
860-748-7549

Florida
Jensen Beach
Treasure Coast Scots-Gaelic
Study Group
sryan1812@mylincoln.edu

Illinois
Springfield
Study Group
Bill McClain
fidheall@yahoo.com

Maryland
Baltimore
Study Group
http://tinyurl.com/Maryland-Baltimore
Rick Gwynallen
Rgwynallen@yahoo.com
301-928-9026

Maryland
Baltimore
Chevy Chase
Song Group
Joan Weiss
sweiss@american.edu

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

New York
Newfield / Ithaca
Conversation groups
Wayne Harbert
weh2@cornell.edu

North Carolina
Guilford
Classes (advanced beginner)
An Phillips
fiongeal@gmail.com

North Carolina
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
bearachanseo@yahoo.com

Tulsa
Study Group
Adrian Martin
almarti6527@gmail.com

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
rachell-blessing@comcast.net

Virginia
Alexandria
Classes
Nick Freer
neacalban1@aol.com

Catlett
Local in-person and via Skype
Michael Mackay
mackay@progeny.net

Tidewater
Classes
Jason Wilson
wilsonsofoxford@gmail.com
Duilleag 25

ACGA Officers

President
Mike Mackay
mackay@progeny.net

Vice-President
Stephanie Carlyle
steaphanaidh@madadh-ruadh.com

Treasurer
Jeanne Pendergast
jeannep99@yahoo.com

Bookkeeper
Mike Moffitt
gerhardherm@yahoo.com

Recording Secretary
Joyce Campbell
jyccmpbll@aol.com

Membership Secretary
Janice Chan
ruadh@idirect.com

Webmaster
Rudy Ramsey
rudy@ramsisle.com

Naidheachd Editor
Suzanne McDougal
somcdougal@gmail.com

WASHINGTON
Seattle
Classes & Study Groups
Slighe nan Gàidheal
http://www.slighe.com

CANADA
Ontario
Ottawa
Classes
Randaidh Waugh
comunngaidhigottawa@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 http://www.acgamerica.org/learn/classes

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

AN NAIDHEACHD AGAINNE

An Naidheachd Agaimne is the quarterly newsletter of An Comunn Gàidhealach Ameireaganach (ACGA). 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, jeannep99@yahoo.com
Rudy Ramsey, rudy@ramsisle.com
Caroline Root, carolinevroot@gmail.com

An Naidheachd Agaimne welcomes submissions. Contact the editors for more information.