

# An Naidheachd Againne

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

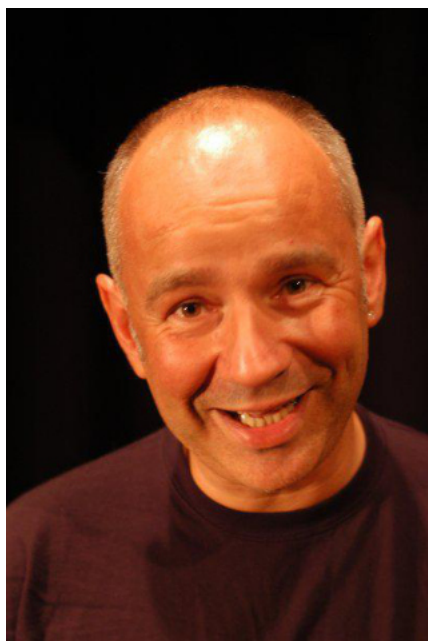
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'S e cluicheadair, seinneadair, ùghdar, eadar-theangadair agus coidse cànan a th' ann am Micheal Klevenhaus. Fhuair e MA ann an Gàidhlig agus Cultar Dùthchasach aig Sabhal Mòr Ostaig agus PhD Ceòl-eòlas aig Oilthigh Koblenz, sa Ghearmailt. Sgrìobh e an tràchdas aige air tùsan Gàidhlig nan òran Albannach le Ludwig van Beethoven. Airson barrachd fiosrachaidh mun rannsachadh seo, faic: <http://www.caledonia.tv/%C3%B2rain-gh%C3%A0idhlig-beethoven-beethovens-gaelic-songs/>.

## Falbhaidhe eadar dà shaoghal Micheal Klevenhaus agus a' Ghàidhlig anns a' Ghearmailt

*le Micheal Klevenhaus*

Chan eil e furasta idir sgrìobhadh ma dheidhinn fhèin agus a chuid obrach. Tha cunnart nach e ach fèin-sanasachd neo fèin-mholadh a bhios ann ach innsidh mi dhuibh aig toiseach-toiseachaidh a' phios seo gu bheil leithid de rud sin fada bhuam. Ach on a chaidh iarraidh orm sin a dhèanamh, seo sinne.



Dr. Michael Klevenhaus

Dr. Michael Klevenhaus is an actor, singer, author, translator, and language coach. Michael received an MA in Gaelic & Material Culture at Sabhal Mòr Ostaig and a PhD at the University of Koblenz, Germany, in musicology, where his doctoral dissertation was: Ludwig Mòr nan Òran - The Gaelic Origins of the Scottish Songs by Ludwig van Beethoven. For more information about this research, watch the trailer here: <http://www.caledonia.tv/%C3%B2rain-gh%C3%A0idhlig-beethoven-beethovens-gaelic-songs/>.

## A traveler between two worlds Michael Klevenhaus and Gaelic in Germany

*by Michael Klevenhaus*

It is not easy to write about oneself and one's work. There is a risk that it will be just self-promotion or self-praise but I will tell you at the beginning of this piece that such a thing is far from me. But since I was asked to do that, here we are.

### In This Issue

Litir bhon Cheann-suidhe .....	5
Elementary Crossword: Beathaichean (Animals) .....	6
GFM Gaelic Week 2025 Announcement .....	7
ACGA Finance Committee .....	8
Gaelic Confluence 2025 .....	8
Oidhche nam Bàrd 2025.....	9
Meeting the Makar .....	10
Bàrdachd airson ar linn .....	14
Cearbhall & Fearbhlaith Introductionn .....	15
Suirghe Fhearbhlaidh.....	17
Book Review: Tàcharan Mhealbhaigh .....	19
Facal à Aonghas / A Word From Angus.....	20
An t-àite agam fhìn .....	21
Bilingual Recipe.....	22
A Website to Watch .....	24
Dè Tha Dol? .....	26

Go to [www.acgamerica.org](http://www.acgamerica.org) for more on upcoming ACGA events and other Gaelic related activities.

Nist, toisichidh mi an 1996 nuair a bha mi ann an Alba airson a' chiad chùrsa ghoirid aig an t-Sabhal Mhòr Ostaig. Thug an ceòl an sin mi, bha mi airson na h-òrain Ghàidhlig a thuigsinn agus thàinig mi a dh'fhaighinn a-mach mun chànan anns an robhar gan seinn. Agus cha diochuimhnich mi an latha rim bheò nuair a chuala mi a' Ghàidhlig anns a' chlas airson a' chiad uair riamh. Bha mi air mo bheò-ghlacadh 'sa bhad agus 's ann mar sin a tha mi gu ruige an latha an-diugh. Chùm mi orm le mo chuid ionnsachaidh - cha robh sin furasta anns na làithean a bh' ann. Tha cuimhe agam air a' chiad chùrsa air astar - le leabhran agus tèip a thàinig tron phost thugam a h-uile seachdain agus clasaichean fòn!

Goirid as dèidh sin chaidh faighneachd dhìom aig Oilthigh Bhonn am bithinn deònach beagan Gàidhlig a theagasg còmhla ri fear à Uibhist a Deas, Crisdean Dillon nach maireann, agus bhon uair sin bha e soilleir gum b' fheudar dhomh fàs fada na b' fheàrr is na bu sìubhlaiche ann an ùine gu math goirid. A bharrachd air an sin bha am BBC gam iarraidh airson aithris às a' Ghearmailt. Aig a' cheann thall bha cothrom air leth agam nuair a bha mi nam oileanach aig Sabhal Mòr Ostaig anns a' chiad cheum MA aca ann an Cultar Dùthchasach agus is mise a chiad oileanach às a' Ghearmailt a sgrìobh tràchdas MA anns a' Ghàidhlig riamh an sin. (Ceart ma-tha, beagan fèin-sanasachd an seo).

Agus dè thachair anns a' Ghearmailt aig an àm sin? Uill, 'S e *Outlander* agus *Runrig* a thachair! Agus gu h-òbann bha an luchd-leantainn aca airson Gàidhlig ionnsachadh. Ach càite? Cha deach iad dhan oilthigh ach chaidh gu studio beag a dh'fhosgail mi ann an seann togalach am Bonn far an robh am màl iosal agus far an do thòisich Ionad na Gàidhlig anns a' Ghearmailt le clas Gàidhlig agus clas seinn ann an 2002. Agus 's ann an sin a bha mi a' teagasg le *Speaking our Language*, sinnsear de *SpeakGaelic* anns na 90dan. Ach b' ann sa Bheurla a bha an stuth seo agus b' fheudar dhomh fhìn stuth-teagaisg a chruthachadh. Bha mi a' coimhead air far an robh na h-oileanaich a' strì, far an robh na duilgheadasan, dh'innis iadsan dhomh mu na feumalachdan-ionnsachaidh aca, agus sgrìobh mi leasan às dèidh leasan dhaibh agus bhon phroiseas sin dh'fhàs cùrsa Gàidhlig agus Gràmar na Gàidhlig tro mheadhan na Gearmailtis. (Faic gu h-ìosal - fèin-sanasachd eile, tha fhios ach gu ìre sgrìobh na h-oileanaich an leabhar seo, tha mi toilichte ri ràdh).

Le bhith teagasg na Gàidhlig chaidh m' ùidh a nochdadh air am biodh ceangalaichean cultarach eadar Saoghal na Gàidhlig agus a' Ghearmailt rin lorg ann an dòigh air choireigin. Ach an toiseach cha robh ach tachartasan poileatagach - cogaidhean a' chuid a bu mhotha dhiubh, far am biodh Gàidheil neo Albannaich eile anns a' Ghearmailt. Rèiseamaid Albannach ann an cogadh nan 30 bliadhna an toiseachadh, feachdan anns a' chiad is an dàrna cogadh gu dearbh fhèin.

Now, I will begin in 1996 when I was in Scotland for the first short course at Sabhal Mòr Ostaig. The music took me there, I wanted to understand the Gaelic songs and I came to find out about the language in which they were sung. And I will never forget the day in my life when I heard Gaelic in class for the first time. I was immediately captivated and that is how I am to this day. I continued with my studies - that was not easy in those days. I remember the first distance learning course - with a booklet and tape sent to me by post every week and telephone classes!

Shortly afterwards I was asked at the University of Bonn if I would be willing to teach some Gaelic with a South Uist man, the late Christopher Dillon, and from then on it was clear that I would have to become much better and more mobile in a very short space of time. On top of that the BBC wanted me to report from Germany. Eventually I had a great opportunity when I was a student at Sabhal Mòr Ostaig in their first MA degree in Folk Culture and I am the first German student to ever write an MA thesis in Gaelic there. (Okay, a bit of self-promotion here).

And what was happening in Germany at that time? Well, *Outlander* and *Runrig* happened! And frankly their fans wanted to learn Gaelic. But where? They didn't go to university but to a small studio that I opened in an old building in Bonn where the rent was low and where the Gaelic Centre in Germany started with a Gaelic class and a singing class in 2002. And that's where I was teaching with *Speaking our Language*, a predecessor of *SpeakGaelic* in the 90s. But this material was in English and I had to create teaching materials myself. I looked at where the students were struggling, where the problems were, they told me about their learning needs, and I wrote lesson after lesson for them and from that process grew the Gaelic and Gaelic Grammar course through the medium of German. (See below - another self-promotion, I know but to some extent the students wrote this book, I'm happy to say).

Teaching Gaelic sparked my interest in whether there were any cultural links between the Gaelic World and Germany. But at first there were only political events - wars mostly, where there were Gaels or other Scots in Germany. A Scottish regiment in the Thirty Years' War, armies in the First and Second World Wars, of course.

Bha mi a' cladhadh na bu doimhne agus dè fhuair mi ach litir Uilleam Uallas gu muinntir an Hanse ann an Lübeck anns a' bhliadhna 1297 ag ràdh gun robh Alba deònach ri malairt a-rithist. Chaidh mi seachad air an fheallsanaiche Iohannes Duns Scotus a rugadh ann an Alba, a dh'ionnsaich anns an Fhraing agus a bha a' teagasg ann an Cologne gus an do chaochail e an sin ann an 1308. Ann an Cologne - fichead mìle air falbh bho Bhonn! Dh'fhaotainn liosta fada a chur seachad an seo ach leumaidh sin chun na bliadhna 1764 nuair a chaidh *Oisean Mhic a' Phearsain* eadar-theangachadh gu Gearmailtis. Agus nach b' e stòirm litreachais a bhris a-staigh don Ghearmailt leis an leabhar sin! Thug Goethe iomradh air ann an *The Sorrows of Young Werther* agus bha Beethoven airson opara a sgrìobhadh mu dheidhinn. Uill, gu fortanach cha do sgrìobh e sin - abair e nam

b' e fios air a bhith aige nach e ach breugan a bh' anns a' mhòrchuid dheth agus esan cho radaigeach ris an fhìrinn anns a' cheòl. Ach a' bruidhinn mu Beethoven - cò aig a tha fios gun robh esan ag obair air 147 fonn Albannach a fhuair e bho fhear George Thomson ann an Dùn Èideann? Rud nach do dh'innis Thomson do Bheethoven, 's e gun robh ceangalaichean ris a' Ghàidhlig aig cuid dhiubh. Ann an 2020 bha an saoghal air fad a' comharradh 250 bliadhna on a rugadh Ludwig van Beethoven. Agus b' ann am Bonn a rugadh e agus thug sin orm mo chuid rannsachaidh mu Bheethoven agus na fuinn Ghàidhealach aige a thòiseachadh ann an tràchdas dotaireachd. Agus bha mi uabhasach toilichte faighinn a-mach gun robh cuid dhiubh stèidhichte air òrain is fuinn Ghàidhlig. Stèidhichte air rinn am BBC am fiolm-aithriseach *Òrain Ghàidhlig Beethoven* a chaidh a shealltainn air an 17mh den Dùbhlachd 2020, latha-breith a' chumadair-chiùil ainmeil sin. Gu mì-fhortanach cha do thachair sreath de chonsairtean as dèidh sin, oir bha beachdan eile aig bhìoras air choireigin.

Uill, thachair dìreach aon ann an Glaschu aig Celtic Connections le TriovanBeethoven à Vienna, am piobaire Ailean Dòmhnallach agus mar sheinneadairean Màiri NicAoghnaidh à Alba is mi-fhìn às a' Ghearmailt. (Rabhadh fèin-sanachachd eile an seo! agus name dropping).

Nist, dh'fhaodainn innse dhuibh mu na clasaichean air astar a tha sinn a' tabhann aig Acadamaidh na Gàidhlig anns a' Ghearmailt (cuideachd ann am Beurla), gun robh mi nam sheinneadair anns a' chiad opara Gàidhlig anns a' Ghearmailt (*Hiort-Mactalla nan Eun*, 2007), gun do sgrìobh mi nobhal (*An Uinneag don Iar*, 2015), gun do dh'

I dug deeper and what did I find but a letter from William Wallace to the Hanseatic League in Lübeck in 1297 saying that Scotland was ready to trade again. I came across the Scottish-born philosopher Iohannes Duns Scotus, who had studied in France and taught in Cologne until his death there in 1308. In Cologne - twenty miles from Bonn! I could go on and on about the year 1764 when *Macpherson's Corner* was translated into German. And what a literary storm that was in Germany! Goethe mentioned it in *The Sorrows of Young Werther* and Beethoven wanted to write an opera about it. Well, fortunately he didn't write that - he would

say if he had known that most of it was just lies and he was so radical about the truth in music. But speaking of Beethoven - who knows that he was working on 147 Scottish melodies that he got from George Thomson's man in Edinburgh? What Thomson didn't tell Beethoven was that some of them had Gaelic connections. In 2020 the whole world was marking 250 years since the birth of Ludwig van Beethoven. And it was in Bonn that he was born and that made me start my research on Beethoven and his Gaelic melodies in a doctoral thesis. And I was very happy to find out that some of them were based on Gaelic songs and melodies. Based on it, the BBC made the documentary film *Òrain Gàidhlig*

*Beethoven* which was shown on December 17, 2020, the birthday of that famous composer. Unfortunately, a series of concerts did not take place after that, because the fans had other ideas.

Well, just one happened in Glasgow at Celtic Connections with TriovanBeethoven from Vienna, piper Allan MacDonald and as singers Màiri MacInnes from Scotland and myself from Germany. (Another self-promotion warning here! and name dropping).

Now, I could tell you about the distance learning classes we offer at the Gaelic Academy in Germany (also in English), that I was a singer in the first Gaelic opera in Germany (*Hiort-Mactalla nan Eun*, 2007), that I wrote a novel (*An Uinneag don Iar*, 2015), that I translated



Joseph Karl Stieler's Beethoven mit dem Manuskript der Missa solemnis

eadar-theangaich mi *Popular Tales of the West Highlands* le Iain Òg Ìle gu Gearmailtis (2024), gun cluinnear mi gu tric air Radio nan Gàidheal nuair a bhios mi ag aithris às a' Ghearmailt, gu bheil mi ag obair air eadar-theangachadh a' chùrsa Ghàidhlig agam gu Beurla, gu bheil mi a' teagasg aig na cùrsaichean goirid aig SMO gu cunbhalach. Agus gun innis mi do na h-oileanaich agam a-rithist 's a-rithist gun a bhith a' sgrìobhadh sheantansan cho fada ris an fhear seo. Agus gu dearbh fhèin gun do chòrd e cho mòr rium a bhith a' teagasg aig *Grandfather Mountain* an-uiridh!

Ach a-nist stad thusa a Mhìcheil leis an airtigil seo. Tha e fada ro fhada a-nist agus 's e peacadh a tha ann am fèin-sanasachd agus nach tu tha caitligeach?!

Uill, 's mi tha ach seo an deagh naidheachd: faodaidh mise dol dhan èisteachd agus bidh mo pheacaidhean air am maitheadh dhomh.

*Popular Tales of the West Highlands* by Iain Òg Ìle into German (2024), that I am often heard on Radio nan Gàidheal when I report from Germany, that I am working on translating my Gaelic course into English, that I teach at the short courses at SMO regularly. And that I have told my students over and over again not to write sentences as long as this one. And of course that I really enjoyed teaching at Grandfather Mountain last year!

But now you stop with this article, Michael. It's been far too long now and self-promotion is a sin and aren't you Catholic?!

Well, I am but here's the good news: I can go to confession and my sins will be forgiven.

**Barrachd fiosrachaidh**  
Dr. Michael Klevenhaus  
[postmaster@schottisch-gaelisch.de](mailto:postmaster@schottisch-gaelisch.de)  
[www.schottisch-gaelisch.de](http://www.schottisch-gaelisch.de)  
[www.michael-klevenhaus.eu](http://www.michael-klevenhaus.eu)  
[www.ludwig-mor.eu](http://www.ludwig-mor.eu)

## Photo Quiz

What is the name of this mountain ridge and its highest peak?

**You will find the answer on page 24**



- Barbara L. Rice

**Nach cuidich thu *An Naidheachd Againne?* / Won't you help *An Naidheachd Againne?***



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Interested? Email [naidheachd@acgamerica.org](mailto:naidheachd@acgamerica.org)

## Litir bhon Cheann-suidhe

*Goiridh Ceartas*

A charaidean na Gàidhlig,

Dè tha sa Ghàidhlig? Gu dearbh, 's e cànan Ceilteach a th' ann. Ach an e rudeigin eile? Dad sam bith eile?

Sgrìobh mi ann an eagraan a' Gheamhraidh de *An Naidheachd Againne* mu chuid de na duilgheadasan a tha a-nis a' cur air Gàidhlig na h-Alba. Tha fhios agam nach robh an litir agam glè thoilichte. Chuir e sgàil air a' chànan againn. Uill, bheir mi dòchas dhuibh an turas seo!

Ron Nollaig, dh'adhartach Pàrlamaid na h-Alba Bile nan Cànanan Albannach. Nas fheàrr buileach, tha am bile a-nis nas làidire na bha e aig an toiseach. Dh'aontaich a' Phàrlamaid atharrachaidhean a bheir còir don phoball a' Ghàidhlig a chleachdadh le ionadan poblach. Cha bhi fhios againn dè na toraidhean a bhios ann, dìreach a-nis. Bidh an dearbhadh sin an crochadh air mar a chuireas Riaghaltas na h-Alba an gnìomh e. Ach, tha dòchas againn a-nis.

An seo ann an Ameireaga a Tuath, tha tachartasan sgoinneil Gàidhlig a' dol air adhart. Feumaidh mi ag ràdh gun robh Oidhche nam Bàrd air-loidhne air Zoom anns an Fhaoilleach dìreach eireachdail. Bha Makar na h-Alba, Pàdraig MacAoidh, ann. Leugh esan agus daoine eile a bha ann an cuid bàrdachd. Bha am feasgar glè bhrèagha, agus bu toil leam taing a thoirt do Liam Ó Casaide airson na deagh obrach a rinn e ann a bhith ga chur air dòigh.

Tha tachartasan eile a' dol troimhe ACGA cuideachd. Tha buidhnean leughaidh agus còmhraidh a' dol gach seachdain; dh'fhaodadh sinn ag ràdh gu bheil an ACGA a' "Zoomadh" air adhart!

A' bruidhinn air "Zoomadh," feumaidh mi iomradh a thoirt air gum bi Comh-shruth, co-làbhairt air a' Ghàidhlig, air an 3mh Cèitean, air Zoom. 'S e tachartas an-asgaidh a tha seo. Bidh ceannardan Gàidhlig a' deasbad leinn mun chànan againn, agus tha mi an dòchas gum bi sibh a' "Zoomadh" ann leam.

Mar sin a-nis, tha mi air ais chun na ceist a bha agam aig an toiseach. Dè tha sa Ghàidhlig? Chan eil mi a' creidsinn gur dìreach cànan a th' anns a' Ghàidhlig. Tha mi a' creidsinn gur e poball a th' ann. 'S e coimhearsnachd a th' ann. Tha sinn a' cleachdadh na Gàidhlig. 'S e *sinn* a' Ghàidhlig. Agus tha Gàidhlig a' "Zoomadh"!

Le meas,

*Goiridh Ceartas*

Ceann-suidhe, ACGA



## Letter from the President

*Jeff W. Justice*

My Gaelic friends,

What is Gaelic? Of course, it is a language, but is it something else? Anything else?

I wrote in the Winter issue of *An Naidheachd Againne* of the difficulties that Scottish Gaelic now faces. I know that my letter was not a happy one. It cast a cloud over our language. Well, I will give you hope this time!

Before Christmas, the Scottish Parliament advanced the Scottish Languages Bill. Even better, the bill is now stronger than it was when it was introduced. Parliament agreed to several amendments that will give people the right to use Gaelic in public institutions. We cannot know now what the effects will be. It will depend on how the Scottish Government implements the bill. However, we have hope now.

Here in North America, wonderful Gaelic events are going on. I must say that our online Zoom event Oidhche nam Bàrd in January was just splendid. The Makar (National Poet) of Scotland, Pàdraig MacAoidh was there, and he, along with others, read poetry in Gaelic. It was a lovely afternoon, and I would like to express thanks to Liam Cassidy for his fine work in organising it.

We have other events going on through ACGA as well. We have reading groups and conversation groups going every week. We could say that ACGA is "Zooming" ahead!

Speaking of "Zooming," I must mention our Confluence event, a Gaelic conference, over Zoom on 3 May. This is a free event. Gaelic leaders will be discussing with us our language, and I hope that you will be "Zooming" there with me.

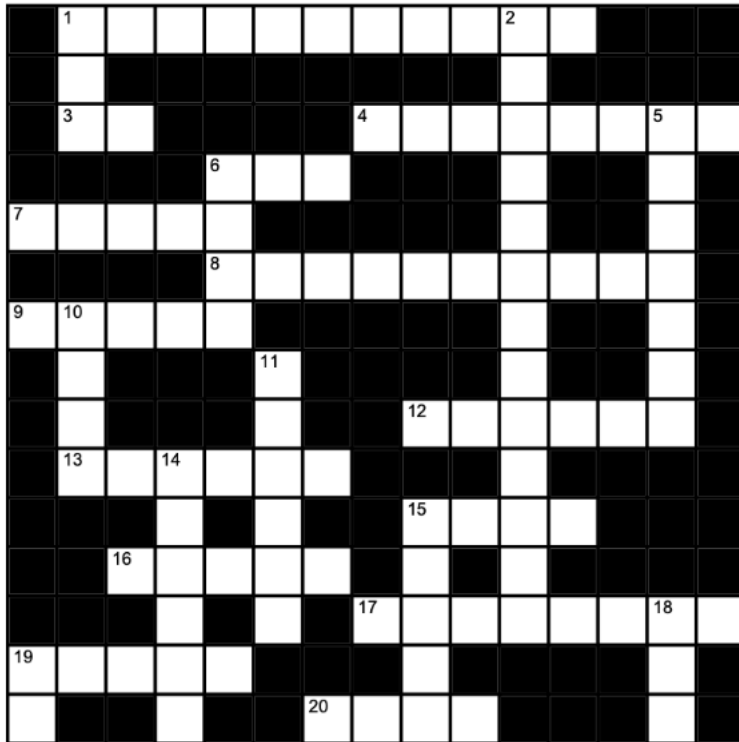
So I return to the question I asked at the beginning. What is Gaelic? I do not believe that it is just a language. I believe that it is a people. It is a community. We use Gaelic. Gaelic is *us*. It is who we are. And Gaelic is "Zooming"!

All the best,

*Jeff Justice*

President, ACGA

## Elementary Crossword: Beathaichean (Animals)



### Across

- 1 Fox (6-5)
- 3 Dog (2)
- 4 Lion (8)
- 6 Bird (3)
- 7 Sheep (5)
- 8 Rabbit (10)
- 9 Deer (5)
- 12 Eagle (6)
- 13 Goat (6)
- 15 Cats (4)
- 16 Rat (5)
- 17 Lizard (8)
- 19 Trout (5)
- 20 Mouse (4)

### Down

- 1 Pig (3)
- 2 Spider (6-7)
- 5 Snake (7)
- 6 Horse (4)
- 10 Fish (4)
- 11 Herring (6)
- 14 Salmon (6)
- 15 Chicken (5)
- 18 Seal (3)
- 19 Cow (2)

See page 25 for solution



### Seanfhacal na Ràithe – Pictured Proverb

Do you know what familiar Gaelic proverb is illustrated here?

Check page 18 to see if you're right.



- Tim Hill, <https://pixabay.com/>

# GFM ANNOUNCEMENT MARCH 2025

The 2025 Grandfather Mountain Gaelic Song and Language Week will be held at Lees-McRae College in Banner Elk, NC, from July 6 to July 11. Registration will open later in the spring, but we are pleased to be able to introduce our instructors for the week. Be sure to check for updates on the ACGA website:

<https://acgamerica.org/grandfather-mountain/>.

## Dr Alasdair C. Whyte

Dr Alasdair C. Whyte is a singer, performer and writer from Salen in the Isle of Mull. He has recorded his own songs and traditional songs on a number of albums, including a solo album. His debut book of original and traditional prose and poetry, *Maim-slè*, was nominated for the Donald Meek Non-Fiction prize at the 2022 Gaelic Literature awards. He was the lead writer/ actor in the related theatre production MAIM (2020). He published the book *Glasgow's Gaelic Place-names* with Birlinn in 2023. Dr. Whyte was named Gaelic Ambassador of the Year by the Scottish Government in 2019 and named on the Saltire Society's Inaugural '40 Under 40' list in 2023. He is currently a lecturer in Celtic Onomastics at the University of Glasgow. Alasdair has taught at the Grandfather Mountain Gaelic Song and Language Week previously. For more information about Alasdair see:

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



- Calum McCready



- Kris Kesiak

## Joy Dunlop

Raised in the small village of Connel on the west coast of Scotland, Joy has been steeped in the musical traditions of Argyll since childhood. While maintaining a deep connection to these roots, she has risen to great honours as a vocalist, with a string of awards including the Royal National Mòd Gold Medal and two consecutive nominations as Gaelic Singer of the Year. Her debut album *Dùsgadh / Awakening* received high acclaim on both sides of the Atlantic, including being named the Scots New Music Roots Recording of the Year and winning the Fatea Tradition Award. A passionate ambassador of Gaelic language and culture, Joy is also in demand as a television presenter, dancer, journalist and educator. Many will recognise Joy as the presenter of SpeakGaelic, the online Gaelic learning program. She has previously taught for us at our Grandfather Mountain Gaelic Week. For more about Joy see:

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

## Mary Traywick

Mary Traywick has been studying Gaelic for the better part of the last decade, beginning with self-study, and then with online classes with the Atlantic Gaelic Academy (now the Gaelic College). Over the last couple of years, she's honed her skills to begin a teaching career with her friend and mentor, Fiona Smith, whom she joined as teacher's assistant for Grandfather Mountain Gaelic Song and Language Week 2024.

Mary's interest in Gaelic started with love of the music, and she has competed and placed in several different mods: in 2020 she won the North Carolina Provincial Mòd, as well as a first in Learner's Puirt-a-Beul and a second in Learner's Song at both the 2020 and 2021 Royal National Mòds. She believes music is one of the best ways to connect with Gaelic, to learn the depth and intricacies of the language and gain an understanding of and appreciation for the culture. She also firmly believes that learning should be fun, and that people remember a class best when they've laughed a lot. She's excited to join all of you!



- Nathanael (Natty) Traywick

## COMHARRAICHIBH AN CEANN-LATHA!

Bidh **An Comh-shruth** – ciad co-labhairt Gàidhlig uile-Thuath-Aimeireaganach a-riamh – a’ tachairt fad an latha Disathairne, an treasamh latha den Chèitean, 2025, air Zoom!...agus tha cuireadh oirbh fhèin!

Bidh trì prìomh-òraidean ann le sgoilearan ainmeil na Gàidhlig, leithid Micheal Newton, agus panailean a’ taisbeanadh eòlaichean a’ bruidhinn air cuspairean leithid tùsanachd, fèin-aithne, foghlam, coimhearsnachd, agus iomairteachd ann an co-theacsa na Gàidhlig agus nan Gàidheal.

Às dèidh làimh, bidh fàilte air a h-uile freastalaiche do chèilidh na co-labhairt, far am bi òrain, sgeulachdan agus naidheachdan gu leòr!

Sin agaibh e! Bheiribh sùil air larach-lìn ACGA

<https://acgamerica.org/> airson mìon-fhiosrachadh fhaighinn, agus cuiribh brath gu Àdhamh Dàmhairach aig [atdahm01@gmail.com](mailto:atdahm01@gmail.com) ma tha ceist sam bith agaibh.

***Bithibh ann, no bithibh fann!***

## SAVE THE DATE!

**The Confluence** – the first-ever all-North-American Gaelic conference – will be taking place all day Saturday, May 3, 2025, on Zoom...and you’re invited!



There will be three keynote addresses by notable Gaelic scholars such as Micheal Newton, and panels featuring experts speaking on subjects such as indigeneity, identity, education, community, and activism in the context of Gaelic and the Gaels.

Afterwards, all attendees will be welcome to attend the conference *cèilidh*, where there will be plenty of songs, stories, and news!

There you have it! Keep an eye on the ACGA website

<https://acgamerica.org/> for details, and send word to Adam Dahmer at [atdahm01@gmail.com](mailto:atdahm01@gmail.com) if you have any questions.

***Be there, or be square!***

## Recruiting members for ACGA Finance Committee

An Comunn Gàidhealach Ameireaganach is looking for a few good members! Our Finance Committee is one of our most important committees in ACGA. Its job is to ensure that we have enough funds to finance our activities and to spend those funds wisely and sustainably. It is chaired by the ACGA treasurer, and any member is welcome to serve on the committee. We are particularly interested in those who have backgrounds in accounting or finance. If you are interested in serving or would like more information, please contact Jeff Justice, ACGA *ceann-suidhe* / president, at [president@acgamerica.org](mailto:president@acgamerica.org).

## Oidhche nam Bàrd brings Scottish Gaelic Poetry Online

The Ninth Annual *Oidhche nam Bàrd* – the Night of the Scottish Gaelic Poets – brought Gaelic learners from across North America together with Scotland’s new Makar or national poet, Pàdraig MacAoidh / Peter Mackay. The online event, held January 18, drew 26 online attendees, and included many Gaelic learners who themselves have become bards or poets in Gaelic.

This was the fifth year An Comunn Gàidhealach Ameireaganach (ACGA) sponsored an online *Oidhche nam Bàrd* in partnership with Gàidhlig Photomac, the Washington, DC-area Scottish Gaelic learning community that founded the event in 2017 in Alexandria, VA.

This was also the first time a special guest was invited to speak at the event, and Mackay helped set a new standard for future poetry nights. In a wide-ranging interview with host Liam Ó Caiside, Mackay discussed his background on Lewis, his poetry, the importance of poetry in contemporary Scotland and other topics, including the importance of poetry to Gaelic.

An edited transcript of the interview is included in this issue of *An Naidheachd Againne* on page 10, and a full transcript and video may be found on ACGA’s website as well.

*Oidhche nam Bàrd* was established to celebrate Scottish Gaelic poetry and raise the profile of Gaelic poets, both old and new. Gàidhlig Photomac chose the weekend before Burns Night, both to ride Robert Burns’ long coattails and avoid interfering with Burns suppers.

“This is a time of year when Scotland and Scottish poetry are front of mind for many people,” Ó Caiside said. “We originally designed *Oidhche nam Bàrd* as a live event held in a private room in a pub featuring a brief Gaelic lesson, music, supper and poetry readings.”

The event was held at Daniel O’Connell’s Pub in Alexandria, VA, until COVID-19 arrived in 2020. Since 2021, the event has been held online, in conjunction with ACGA. That brought a more national and international audience to *Oidhche nam Bàrd*, Ó Caiside said.

*Oidhche nam Bàrd* has also proved helpful in creating a platform for North American Scottish Gaelic poets, featuring readings from several poets, especially this year.

In addition, the event has spread beyond Alexandria, VA, and ACGA. Comunn Gàidhlig Thoronnto holds its own *Oidhche nam Bàrd*.

“It would be brilliant if this idea and the event would spread not just to other Gaelic-learning communities but around the world,” Ó Caiside said. “*Oidhche nam Bàrd* does highlight the international appeal of the Gaelic language.”

New ideas on ACGA’s horizon include more live Gaelic poetry events and an online Gaelic poetry workshop. Watch [acgamerica.org](http://acgamerica.org) for more details.

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# Meeting the Makar

## An Interview with Scotland's New National Poet, Peter Mackay

On Jan. 18, Scotland's new Makar or national poet Peter Mackay / Pàdraig MacAoidh was the special guest at ACGA's Oidhche nam Bàrd, a celebration of Scottish Gaelic poetry. Mackay is the first Scottish Gaelic speaker to be named Makar, an office that was established by the Scottish Government in 2004.

Mackay discussed a broad range of topics related to poetry, the office of the Makar, his own background, culture in Scotland and writing and composing poetry with Liam Ó Caiside and attendees at the online event (see page 9). This is an edited transcript of the interview. For the full interview with questions from attendees, see:

<https://acgamerica.org/news/2025/meeting-the-makar-scotlands-national-poet-peter-mackay/>. A video of the interview is available at: <https://www.youtube.com/watch?v=d3Gx0B9W0pI>.



**Liam Ó Caiside:** Glè mhath, Peter, welcome to *Oidhche nam Bàrd*. Could you start out perhaps by telling us a bit about your own background?

- Office of the Makar

**Peter Mackay:** Thank you so much for having me. It's a great honor. I'm originally from the Isle of Lewis. I grew up on the west side of Lewis, the Atlantic coast, and we were always told that the next stop was Canada, looking west from where I grew up. So there was always a sense of proximity at a distance. Like many people from Lewis, I had cousins in Canada and the United States, in Australia and New Zealand. One of the interesting things growing up on an island was the sense that though we were remote in British terms, we were really not remote in global terms, that there was this community, this connection.

And I now lecture in the [University of St Andrews](#) on the East Coast of Scotland. I live in Edinburgh, having had a bit of a meandering path through Dublin and Belfast and Barcelona and Glasgow and various other places to get here. And I'm lucky enough to have been named in December as Scotland's Makar, the national poet, the fifth person to have this role in the new incarnation.

The previous incarnation was [back in the 16th century](#), so there was a little bit of a gap to 2001 when it was reinstated. And I can't really quite believe it, to be honest, it's a fantastic honor. It's a fantastic responsibility as well, but it does mean I get to talk about poetry on an almost daily basis without having to apologize for it, which is at least something good for me.

**Ó Caiside:** Can you tell us a bit about the office of the Makar itself and its work?

**Mackay:** As I said, I'm the fifth Makar. The poets before me were Edwin Morgan, Liz Lochhead, Jackie Kay and Kathleen Jamie, four fantastic poets who wrote in English and Scots and invented languages. There were playwrights. If you haven't read Morgan's [Loch Ness Monster's Song](#), go and look at that. It's in the voice of the Loch Ness monster. It's fantastic.

The basic role of the Makar is to write three to four poems a year in consultation with the Scottish Government. They'll suggest topics that I write upon but with no limit about what I should write, and then beyond that, to celebrate and encourage poetry wherever I can, and literature across Scotland. And so it's quite an open remit.

Previous Makars have been very interested in climate change and in the environmental crisis, with a focus on nature poetry. Others were more interested, especially at the time of the pandemic, in bringing people together in online forums. Jackie Kay was very good at that. One of the reasons I was appointed is I am the first Gaelic-speaking Makar. It's important that the three traditional languages of Scotland and the people who speak them are reflected in the post, and it's quite an exciting time.

There is a languages bill going through the Scottish Parliament which will give greater support to both Gaelic and the Scots language. And so there will be quite a lot of events associated with that and discussion associated with that in the coming months.

**Ó Caiside:** How were you approached about the post? Was it a surprise to you?

**Mackay:** It was a surprise. I was actually on the panel choosing the previous Makar, so I knew how the internal processes worked. But I was phoned up out of the blue by the chair of the panel who said, 'You have been shortlisted. Would you be likely to accept it if it was offered to you? Could you send a brief CV and a selection of poems that will be discussed and compared?' And then, after about five weeks, I had another phone call that asked, 'If you were going to be officially offered this by the First Minister, would you accept it?' Because I think it would be quite embarrassing if the First Minister invited somebody into the office and they said no. But as the panel said, the position sits somewhere between being an honor, a responsibility, and a job. It's a mix of all of those things together.

***“Maintaining the connection between the hyper-modern world of media and the traditional role of poetry [in Gaelic] is a challenge, but it's fun.”***

**Ó Caiside:** It's only been two months now since you first took office. What types of things have you been asked to do?

**Mackay:** So yesterday, I was at a Gaelic-medium primary school in Edinburgh, doing the assembly. I've been asked to do more interviews than I can ever, ever imagine having done in my life. I'm really sick of the sound of my own voice! I've been asked to do Burns Suppers, many, many Burns Suppers. I've been asked to take part in festivals, the possibility of doing a documentary about my life. I've been asked to do two different poems about orchards or about fruit blossoms. And so I might have to do one about the cherry blossom season in Edinburgh and about an orchard in Stirling. And I've also been asked to write a poem that will serve as the forward to the National Islands Plan, a government document later this year. That assignment is to try and make sense of Scotland's hundreds of islands in a short eight-line poem, which is going to be an interesting task.

**Ó Caiside:** As you look forward over the next several years of being Makar, what do you hope to accomplish? What would you have as your personal goals for this role?

**Mackay:** One of the things I said I wanted to do, and it still holds, is that I want to bring many people together, speaking as many different languages as [possible] through poetry in the next couple of years in Scotland.

I'm really interested in translation between Gaelic and English and Scots, but also all of the other languages that are spoken in Scotland. So to have a Polish poet and a Gaelic poet working together, so it's not just about me, but it's trying to bring other people in, to have conversations to find commonality and difference across languages. And one of the things I've been asked to do is within St Andrews University, where I work, is an already established project, working with refugees in Scotland and sitting them down with poets and trying to help them tell their stories or to formulate them in different ways.

And next year, Scotland also hosts the Commonwealth Games in Glasgow. So there is a possibility, at the least, involving the many languages represented by the Commonwealth – politically, I do have some questions about the royal family and about the Commonwealth as an entity. But, at its very best, it could be a forum for lots of multilingual play.

**Ó Caiside:** The multilingual aspect of the role and of poetry in Scotland is really fascinating. Coming into this discussion I was thinking of all the interaction between Scottish Gaelic, Scots, and English language literature and poetry. But as you mentioned, it's much more than that. There are other languages being spoken in Scotland today, languages with international connections. Could you talk a bit more about how the international world of poetry affects Scotland and affects what you are doing today?

**Mackay:** I'm really lucky. I grew up in the Highlands and Islands of Scotland in the 1980s and 1990s which was about the height of the UK's involvement in the European Union, and especially the UK's support for lesser-used or minority languages within Europe as part of those schemes. I was sent as a young school child to Brittany a couple of times, to Normandy, to Holland, to Belgium. I had pen friends in France, and there was a sense of the value of as many different languages as possible and having these conversations.

That was something I was raised with. I don't think the same opportunities are there now because of Brexit and because of the directions that the UK has taken. I grew up bilingual, so I had Gaelic and English from my earliest memory. So I think that gave me a slight advantage with languages as well. I haven't found it as difficult as some other people to learn languages, or I haven't had the same psychological impediments. I don't mind appearing an idiot in languages, because I know that at some point I might not be an idiot.

There's also real interest in translating from one language to another, from Occitan using Catalan and French dictionaries into Gaelic, whether there's been an English poem in between [or not]. So these kinds of bridge-buildings between language communities or countries are something I was taught to do from a very young age, and it's just a great form of play, to be able to choose the connections that you can make yourself between languages.

***“What poetry does is it tests and pushes at the limits of language. It makes you do something new with language.”***

**Ó Caiside:** You hit on something really interesting, I think, in talking about bridge building between language communities, and we can talk about that within Scotland and outwith Scotland too. But also, is that in part the importance of poetry to Scotland today, or to us today in general. I had a multi-layered question in mind, why is poetry important? Why is it important to Scotland and why specifically to Gaelic?

**Mackay:** Poetry is really odd, and poetry is a very private art form. It's something that you tend to write by yourself. On the one hand, it's this deeply internal creation that you then pass on to somebody else, that they can memorize and it becomes their internalized creation. So how many people could quote [The Red Wheelbarrow](#) [William Carlos Williams], or [The Road Not Taken](#) [Robert Frost] as something that they just have within them? And it's really interesting the way poetry can then be used to form your own psyche from your own language.

So it's very much a bridge-making between a poet and a listener or a reader, and then they can do whatever they want with it.

I think within Scotland poetry has always been crucial for Gaelic because it was for centuries the literary form, up until about the 1900s everything was done in poetry, and all of that poetry could be sung. And so the line between poetry and song only was broken in about the 1910s.

This meant that [Gaelic] poetry had this really quite unusual role, in the context of the UK, as a way of giving political comment, of giving religious truth, the way of engaging with the news and events of the day. And so if you look at even the early [Gaelic] publications that were done in Australia, New Zealand, Canada, there's an excess of poetry in there. There's so much poetry in there alongside different types of publication that you wouldn't have got in the English-speaking world at the same time, so many proverbs, so many jokes, and it's a way of keeping a culture alive, but also sharing knowledge in a different way.

I think that's still there, or there's a heightened awareness of that in the Gaelic world, alongside such things as the new detective drama ([An t-Eilean](#)) that came out early last week. Maintaining the connection between the hyper-modern world of media and the traditional role of poetry is a challenge, but it's fun.

**Ó Caiside:** Do you think that poetry is important to the survival and growth of the language?

**Mackay:** In one specific, limited way, yes. What poetry does is it tests and pushes at the limits of language. It makes you do something new with language. It makes you see what the language can do, or it actually makes you think, okay, this is a subject that needs to be written about. Let's do it in a way that actually extends the language itself. And this is what poetry does. Poetry is always working at those limits. Otherwise it becomes clichéd and hackneyed. I'm not a huge fan of Hallmark Cards because of that hackneyed quality. And I think poetry is crucial for the life of any language. Otherwise, the language becomes preserved in aspic. It is a language that doesn't change. It's a language that doesn't have any future, but just is obsessed with the past, and I think that would be a disaster for Gaelic as it would be for any language.

***"It's great to see as much writing in Gaelic as possible. And there's no limits to what you can do."***

**Ó Caiside:** I was going to mention the Scottish Poetry Library website because you also are on there, of course, and some of your work is on there too. That's <https://www.scottishpoetrylibrary.org.uk/>.

A closing question, as there are several people with us today who I know also write poetry, what advice would you have for those who are writing poetry in Scottish Gaelic, or who are interested in writing poetry?

**Mackay:** Don't be scared. Write as much as you can write non-stop, but read. Every writer is a reader, first and foremost. You have to read and read and read to actually have the vocabulary, to have the ideas, to be able to place yourself in conversations with other writers as well.

And so if in doubt [you've got], if you've got nothing to say, translate, or take some short story and turn it into a poem, and write a poem after that and see what you can change between mediums. I think it's great to see as much writing in Gaelic as possible. And there's no limits to what you can do. Any kind of media that you like, any kind of story, any kind of idea, any kind of object that you know hasn't been written about in Gaelic before. Give it a go.



We love it when Gaelic learners turn into Gaelic poets! “Bàrdachd airson ar linn” is an ongoing column to encourage and promote original contemporary Scottish Gaelic poetry. Poets may range from fluent and native speakers to adult learners.

## Bàrdachd airson ar linn

Featured in this issue is a poem by the first Gaelic speaker to be named the Makar of Scotland, Peter Mackay / Pàdraig MacAoidh. It was inspired by an earlier poem by one of his great-grand-uncles, who emigrated to Niagara Falls. **Deireadh an t-Samhraidh** was previously published in An Comunn Gàidhleach’s newsletter *Cuairt-litir a’ Chomuinn*.

### Deireadh an t-Samhraidh

*As dèidh An Samhradh le Murchadh Mac Ille-Mhoire, a fhuair an dara duais aig Mod 1909.  
Chaidh Murchadh – brathair màthair mo shean-sheanair – thall thairis gu Niagara Falls*

Nì sinn pilleadh, a-rithist, mo ribhinn òg,  
do ghleannan nan geug, do ghleann an fhraoich;  
chan iadh ceò gu tur an fheasgair dlùth -  
cluinnidh sinn an t-seinn le caithream-ciùil.

Sin co-dhiù an dòchas agus an gealladh  
a nì sinn gach bliadhn’, ’s na làithean samhraidh a’ falbh.  
Creideamaid, uair eile, ann an tilleadh an t-earraich;  
leig leis an t-òran abaich ’s at san amhaich.

### The End of Summer

*After Summer by Murchadh Mac Ille Mhoire, which won second prize in the 1909 Mod.  
Murchadh – my great-grandmother’s brother – emigrated to Niagara Falls*

We will return, again, my young love,  
to the branch-filled glens, the heathery glens;  
the mist won’t cloak the afternoon entirely –  
we will hear singing again in harmony.

That, at least, is the hope and the promise  
we make each year, those summer days passing.  
Let’s believe, once, more, in the return of the spring;  
in the throat let a song swell and ripen.

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# Cearbhall & Fearbhlaidh: A Scottish Gaelic Translation

A magic-filled medieval Irish romance pairing a Scottish princess and Irish harper is translated into Scottish Gaelic for the first time.

by Liam Ó Caiside

At some point in the fifteenth or sixteenth century, an anonymous Irish poet composed a medieval romance that linked Gaelic Ireland and Scotland. The story combined themes drawn from early (Irish and Scottish) Gaelic tradition and medieval romances from continental Europe, including the romance of Tristan and Iseult or Isolde<sup>1</sup>.

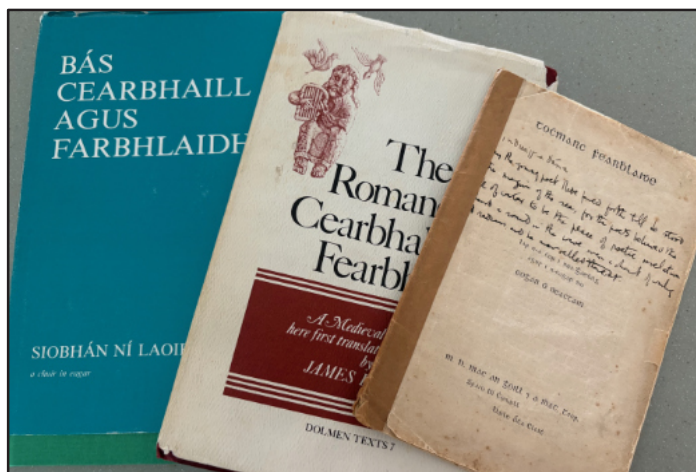
This story is most often called *Bás Chearbhaill agus Fhearbhlaidhe*, the “Death of Cearbhall and Fearbhlaidh,” or *Tochmharc Fhearbhlaidhe*, the “Courting of Fearbhlaidh,” and it survived in more than 20 manuscripts<sup>2</sup> written between the seventeenth and nineteenth centuries – a testimony to its popularity in that time.

Its two main characters are the star-crossed lovers Fearbhlaidh, daughter of the king of Scotland, and Irish *file* or poet and harper Cearbhall Ó Dálaigh. The first is purely fictitious, although the later is based on a historical, though also legendary, poet of medieval Ireland.

The tale’s action takes place across Scotland and Ireland, from Dùn Monaidh, the seat of Scottish kings, to a school for poets in Corcomroe in what’s now County Clare. There is magic, dramatic plot twists and turns, and eventually a tragedy worthy of Shakespeare (medieval romances – Gaelic or otherwise – rarely end in “they lived happily ever after.”).

I came across *Tochmharc Fhearbhlaidhe* in an English translation<sup>3</sup> by James E. Doan, Ph.D., now retired professor emeritus at Nova Southeastern University in Davie, Florida. Doan’s work – *The Romance of Cearbhall and Fearbhlaidh* – is not the first English translation of the romance. He mentions two eighteenth-century translations. But it is the only published English translation of *Tochmharc Fhearbhlaidhe* to date.

Doan’s translation inspired me to find an Irish-language edition, Eoghan Ó Neachtain’s *Tochmarc Fhearbhlaidhe*, published in Dublin in 1916 as a pamphlet by Pádraig Ó Briain. Ó Neachtain translated an Early Modern Gaelic manuscript version of the romance into modern Irish, first publishing it in the journal *Éiriú* in 1910, according to Doan.



Other modern translations have been published by Paul Walsh in *Irisleabhar Muighe Nuadhat* in 1941 and Siobhán Ní Laoire in 1986 in her *Bás Cearbhaill agus Farbhlaidhe*.

At no point in its five-century history has the *Tochmharc* been translated into Scottish Gaelic, and I know of no folk versions of the story in Scottish Gaelic oral tradition. I’ve long thought that should be rectified, and here I attempt to do so.

My goal is an accessible, readable and enjoyable Scottish Gaelic translation that is faithful to the original work. No English translation is provided, largely because Doan's translation is available (search <https://www.abebooks.com>).

I've decided to use *suirghe* in the title in place of the archaic *tochmharc* (act of wooing, a courtship) for clarity.

I've based my Scottish Gaelic translation on three texts, relying principally on Ó Neachtain's 1916 edition, which was printed in pre-*Caighdeán* (modern standard Irish orthography) Irish using a Gaelic type. Alongside that text, I'm using Ní Laoire's 1986 version of the romance, also in Irish but based on a different manuscript version, and Doan's English translation as reference.

Comparing these three texts allows me to "triangulate" and decipher difficult phrases, of which there are many. The language is often archaic. I'm also using *Dwelly's Gaelic-English Dictionary*, *Am Faclair Beag*, (<https://www.faclair.com/>), *Teanglann.ie* (<https://www.teanglann.ie/ga/>), *eDIL* (<https://dil.ie/>) and Patrick S. Dinneen's *Irish-English Dictionary*. Ó Neachtain and Ní Laoire include useful sections on the vocabulary and language of the romance in their works.

Previous transcripts or translations have been broken into small sections defined by lines or chapters. For ease in publishing the story as a serialized feature in *An Naidheachd Againne* (ANA), I've compressed several of these small chapters into larger chapters (the first chapter here includes "chapters" 1-7 of Ó Neachtain's version, for example).

I'll write short notes about aspects of the story, and provide a synopsis of the action in English, as we publish each chapter. I hope you enjoy the story.

Thanks to the editors of ANA for encouraging and publishing this project.

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<sup>1</sup>See *Tristan and Early Modern Irish Romances: James Carney's Ur-Tristan Revisited*, Marie-Louise Theuerkauf, Irish Texts Society, Nov. 10, 2017.

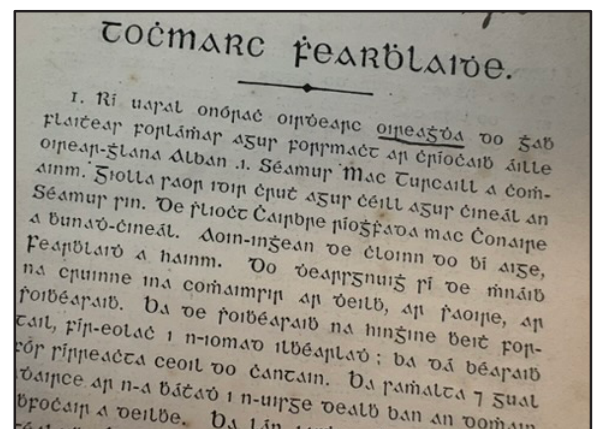
<sup>2</sup>*Bás Cearbhaill agus Fearbhlaide*, Síobhán Ní Laoire, Cló Úi Mhathúna, Baile Átha Cliath, 1986.

<sup>3</sup>*The Romance of Cearbhall and Fearbhlaidh*, James E. Doan, Dolmen Press, Portlaoise, Ireland, 1985.

## Synopsis: Caibideil 1

In this chapter, we meet Fearbhlaidh, the daughter of King Seumas Mac Torcaill of Scotland, the most beautiful woman in the world. Her virtues are described in detail. It is said that compared to her, all other women appear as "coal from a horn submerged in water." Her suitors are plentiful, but she rejects them all – and this causes trouble for the king. He asks her who she loves most, promising to allow her to marry whomever she pleases, no matter how lowly he may be.

Fearbhlaidh tells him she loves a man but does not know who he is – he appeared to her in a dream wearing a purple cloak and carrying a jewel-encrusted harp. Her father begs her to ignore this apparition and laments her descent from the old Irish heroine Etáin or Eadaoin, who was lured away by a fairy lover, and other women who figure tragically in early Irish or Gaelic legend. She promises to find news of who the man she loves is within a year and then to do as he asks.



# Suirghe Fhearbhlaidh

Uirsgeul Chearbhaill agus Fhearbhlaidh air a eadar-theangachadh  
o Ghàidhlig Èireannach gu Gàidhlig le Liam Ó Caiside

## 1

**Bha rìgh uasal**, onarach, òirdheirc, urramach ann uair a ghabh flaitheas agus àrd-cheannas air crìochan àlainn, geal, òir-ghlan Albainn; b' e Seumas Mac Thurcaill ainm.

Sàr-dhuine eadar cruth agus crìonachd agus cinneadh an Seumas sin. De shliochd Chairbre Rìghfhada mac Chonaire dom buineadh e. Bha aon nighean aige, agus Fearbhlaidh a h-ainm. Thug i bàrr air mnathan na cruinne anns an àm aice air mhaiseachd, air chinealtas, agus air bheusan. Am measg nam buadhan aice, bha i fìor-eolach agus fileanta ann an iomadh cànan. B' urrainn dhi cian-òrain a ghabhail.

Bu chosalachd gual adhairce a chaidh a bhàthadh an uisge dealbh mnathan an domhain an coimeas ri a deilbh fhèin. Bha iarthar Eòrpa làn leis a h-uirsgeul. Do-àireamh na de dh'fhir a dhiùlt i ri suirghe. Bha gaol aig sluagh cho mòr oirre gum b' ionnann àrd-rìgh neo ceann-cinnidh a bhiodh ga h-iarraidh. Bu dìomhain dhaibhsan uile an gnothach sin. Lìon gaol na nighinn an t-àrd-rìgh cho mòr 's nach tug e suirgheachd aindeònach oirre.

An nighean, a bhàrr air seo, cha laigh a sùil air duine de dh'fhearaibh an domhain. Lìon fuath agus fìor-mhiosgairne don rìgh gach duine an uair sin, mar dar leotha gur e an rìgh fhèin a chumadh iad bho shuirghe na nighinn.

**Bu mhòr an càs a bha** ris an Àrd Rìgh onarach an uireas de dh'eascaraidean agus meud nan nàimhdean a rinn a nighean dha. Thadhail e air Fearbhlaidh latha ann an uaigneas.

“Ma-thà, m' anam a nighinn,” ars e, “chan eil clann na sliochd agamsa ach thusa, ach b' fheàrr leam nach do rugadh tu riamh dhomhsa, mar is mòr

a thraogh thu mo neart agus a loit thu mo fhlaithreamhnas; mar a thàinig na h-uile thar cìas mo chrìochan ceann tacain ag iarraidh dìoghaltas a dhèanamh orm agus aithbhear agus iomaidhbhear a thoirt dhomh air sgàth an tàir agus am masladh a thug thu air na h-uaislean a tha ann an Eòrpa an Iar; agus chan amhlaidh a bu docha leinn nuair a dh'fhoghlaim sinn agus nuair a dh'àraich sinn thu nad leanabh, ach iomadh caraaid agus cobhair a fhaighinn asadsa, a nighinn. Agus tusa a-nise,” ars an t-Àrd-Rìgh, “na bi nas fhaide gar buaireadh, mar a gheall mi air na dùiltean fhaicsinneach agus do-fhaicsinneach ge b' e fear de dh'fhearaibh an domhain is miann leat, tiùbhraidh mi am fear sin dhut gun toirmeasg. Bheir mise mo mhionnan dhut,” ars an t-Àrd-Rìgh, “gum b' fheàrr leam do thoirt do mhac mogha neo dhan fhuil as uirisle ann an Albainn na bhith mar a tha mi mu dheidhinn do shuirghe-sa. Innis dhomh a-nise, a nighinn,” ars esan, “agus innis an fhìrinn dhomh.”

“A athair,” ars an nighean, “dè 's àill leat mise a ràdh ribh?” “Is àill leam,” ars a h-athair, “gun innseadh tu dhomh gun ghò, gun cheilg cò am fear as docha leat air an talamh.”

**Thàinig iolar dathan dhi-se** an uair sin; bu deirge an toiseach i na carthan-curaidh dearg; bu duibhe na gual an dara h-uair; bu ghile na blàth bàn an treas uair agus is suail nach tàinig neòil a' bhàis oirre. Bha an rìgh a' coimhead oirre agus na caochlaidhean sin a' tighinn oirre. Bhruidhinn an nighean an sin ann an guth diùid, nàireach.

“A athair,” arsa ise, “bheir mise mo mhionnan dhuibh nach b' urrainn dhomh a ràdh cò am fear de dh'fhearaibh an domhain dhan tug mi mo mhiann, ach tha gràdh orm aig duineigin ged nach eil fhios agam cò e.” “Cìamar a tha sin, a nighinn, a anaim?”

ars a h-athar. “Tràth ’s a bha mi na mo ghrianan nam aonar,” ars an nighean, “thuit brat cadail orm. Cha b’ fhada dhomh gus am faca, dar leam, macaomh òg ri taobh mo leabaidh. Cleòca corcar ceithir-oiseannach uime, falt dubh cas-urlach air, agus coltas solta sùil-thaitneach. Bha cruith liomharra sliogaithe air a chòmhdach le clachan-gorma agus càrr-mhogalan eadar a dhà làimh, agus esan a’ seinn na cruite cho suaimhneach gun do ghoid a ghlan-ghuth còmhla ris na caoin-teudan m’ anam àsam; agus athair ionmhainn,” ars ise, “cha tèid m’ inntinn neo m’ aigne a riarachadh le fear de dh’fhearaibh an domhain bho shin a-mach agus chan urrainn gus am faic mi esan a-rithist.”

**“A Fhearbhlaidh,” ars an t-Àrd-Rìgh,** “Leig seachad e agus na toir fa-near an taibhse-shithe neo abhaistear-oidhche sin.” “Och! A athair,” ars i, “is rud sin nach eil comas na cumhachd agam a dhèanamh, ach cha bu chòir dhomh a bhith caoineadh neo gearran mu dheidhinn.”

“Obh! Obh!” ars a h-athar, “Is truagh leam an oighreachd sin a dh’fhàg do sheanmhair agad, Eadaoin nighean Eochraidhe, Bean Eochaidh Aireamh, Àrd-Rìgh na h-Èireann, agus an Eadaoin eile a bha na nighean dhi, agus fhathast Meas Bhuachalla, nighean Eochaidh, màthair Chonaire mhic Eidirsgeoil, às a sliochd a tha thu. Is truagh leam cuideachd gu bheil dualchas Bhailghile, nighean Mhogha Làmh, a’ tighinn tromhad, do bhana-chinnidh mhillteach mhi-rùnach bhon a thàinig aimhleas Èirinn.”

Fearbhlaidh, a-nise, rinn ì brìgh bheag de na faclan sin. Bha an rìgh na sheòrsa a bhiodh brònach agus a’ dèanamh acain.

“Èirigh às, athair,” ars ise, “gheibhinn dhut fios an fhir ud ann an ceann bliadhna agus nì mi do thoil-sa mar fhaigheadh.” Dh’fhàg iad slàn aig a chèile an sin.

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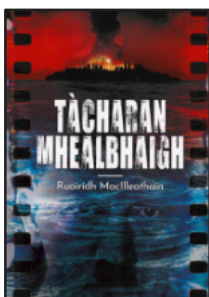


- Tim Hill, <https://pixabay.com/>

## Answer to Seanfhacal na Ràithe, p. 6

**Cha mhair grian na maidne fad an latha.**

The morning sun won't last all day.  
(All good things must come to an end.)



## Book Review:

*Tàcharan Mhealbhaigh*

le Ruairidh MacIlleathain

CLÀR 2023, 343 pages, paperback

ISBN: 9781838233730

*Review by Ted Neveln*

Ruairidh MacIlleathain loves to spin conspiracy theories against the backdrop of history. I don't care for conspiracy theories but I live in a time when many conspiracy theories are turning out to be true. When one thinks about it, the old campaign to denigrate and marginalize Gaelic culture and language is a conspiracy too. As our reading group read through this spy novel we discovered that there really are mysterious islands with "Keep Out" signs posted by the British government and there really are or were little Nazi colonies in South America and there are authentic stories about the cozy relationships of rich and royal people with the Nazis.

The hero is a young Gaelic-speaking WWI veteran named Johnny (his English name) of the fictitious island of Mealbhaigh who is recruited and trained by *An Oifis* to keep an eye on a wealthy English industrialist who has purchased the island and is building a mysterious factory. He and his family are also intimate with British and European Fascists. The decades pass while Johnny stands at his post and watches the British government murder various people, beginning with dastardly Nazis and ending with innocent civilians. His relationship with his handlers deteriorates and he struggles to serve his country while keeping it from harming innocent people. He has to do that while silently serving two masters, neither of whom have interest in his culture or his moral qualms. He can express his true feelings only in Gaelic. In the end he finds that it is really the people of Mealbhaigh (past, present, and future) that he is serving.

It is not really a suspense novel although it has tense moments such as when Johnny and another agent realize just in time that they are on the same side. Johnny is in serious peril at times, as well as having to hide things, seek things, trying to keep things remembered that are supposed to be forgotten, worrying about the safety of his family, keeping his conscience intact and guarding the reputation of Mealbhaigh. Other characters come to bad ends, such as the courageous spy pretending to be a collaborator, and the traitors who move easily in the highest circles of respectable society.

What else? Well, the Adolf Hitler sex scene is not quickly forgotten. We tend to see Hitler through the lens of the 1940s but MacIlleathain shows us a 1930s Hitler, a peacock who evokes rock-star adoration from his followers. We also see the mind-set of the powerful people of England as they make excuses for Hitler and Mussolini as just patriots with rough edges who have tiresomely shrill critics, and Germany does have legitimate grievances, and Britain is declining, and democracy is corrupt, and the Bolsheviks are worse, and wouldn't it make sense to swap Europe to Germany in exchange for keeping the Empire? Johnny has no reason to care about the Empire at the end – his loyalty is to Mealbhaigh, its natural environment and his Gaelic culture. And who is the *tàcharan* of the title? I thought I knew but now I'm not sure. A *tàcharan* by the way, is a changeling, begotten by demons or fairies.

The novel made my wife reminisce about her childhood in Washington, DC, in a neighborhood filled with civil servants (some in the military and CIA) and of a culture that was cozy and purposeful and yet uptight and paranoid (thanks to McCarthy), and of how a culture like that can spark rebellious attitudes. Fear is now returning to the civil services and MacIlleathain's historical imagination is way too topical now.

MacIlleathain writes fast-moving Gaelic peppered with lots of words to look up. My copy of the book is full of annotations and notes. Our group enjoyed this book but it is challenging. The paperback is physically well-constructed, which is good because my copy is battered and full of scribble-scratch. The editing is excellent.

The Gaelic Books Council / Comhairle Nan Leabhraichean has put this book on their list of 15 Brilliant Gaelic books. Here is the list of the others: <https://www.scottishbooktrust.com/book-lists/stories-in-gaelic>

## Facal à Aonghas / A Word From Angus

Have you ever wondered how to say a particular word or phrase in good idiomatic Gaelic? Want to expand your vocabulary? Then you might find these examples helpful.

Angus MacLeod, Gaelic teacher and author from Cape Breton, often answers these kinds of questions in his classes, sometimes with a Cape Breton *blas*. His graphic novels<sup>1</sup> also provide many useful phrases in idiomatic Gaelic.

In his story “Oidhche na Stoirme” from his graphic novel *Às a’ Chamhanaich*, Angus wrote, “Dhùin i an doras an aghaidh na gaoithe ’s i sìor-chumail sùil air”<sup>2</sup> (lit. She closed the door against the wind and she continually keeping an eye on him). \*

*Sìor* is an adverb meaning ever or always that when combined with a (lenited) noun or verbal noun conveys the meaning of continual(ly), perpetual(ly) or incessant(ly).

*sìor-uaine* – evergreen

*sìor-uisge* – never-ending rain

*sìor-reòthadh* – permafrost

*tinneas sìor-bhuan* – chronic illness

*Bha sìor-uisge ann air na saor-làithean againne.*

– There was never-ending rain on our holidays. / It rained all the time on our holidays.

*Tha e a’ sìor-dhol am meud.*

– It’s continually becoming larger. / It’s getting bigger and bigger.

*Tha mi a’ sìor-fhàs math air a’ Ghàidhlig.*

– I am continually getting better at Gaelic. / I’m getting better and better at Gaelic.

*Tha i a’ sìor-chleachadh.*

– She is incessantly exercising. / She exercises all the time.

*Le sìor-iarraidh thig furtachd latha-eigin.*

– With continually seeking will come relief (help) some day.

– If at first you don’t succeed, try try try again. (fig.)

<sup>1</sup> *Às a’ Chamhanaich*, written and illustrated by Aonghas MacLeòid, Bradan Press, 2022.

*Dorsan*, written and illustrated by Aonghas MacLeòid, Bradan Press, 2021

<sup>2</sup> MacLeòid, Aonghas. “Oidhche na Stoirme”, *Às a’ Chamhanaich*, Bradan Press, p. 138, 2021

\* Translated by Angus MacLeod in the English version “Night of the Storm” in *Out of the Twilight* (MacLeod, Angus, Bradan Press, p.138, 2022) as “She slammed the door against the storm, not taking her eyes off him.”



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## An t-àite agam fhìn

“An t-àite agam fhìn” is where you will find short pieces by ACGA members and friends about their families, their homes, and their world.

And if you would like to try your hand at a short anecdotal piece in Gaelic about the place where you live or the people in it, we'd love to publish it in “An t-àite agam fhìn”. Don't worry about making your Gaelic perfect. We'll help you with the editing process.

### “Chan urrainn dhut a dhol dhachaigh a-rithist.”

*le Barbara Lynn Rice*

Thuir an sgrìobhadair Thomas Wolfe gu firinneach, nuair a sgrìobh e an abairt, “Chan urrainn dhut a dhol dhachaigh a-rithist.”

B' fheudar dhomh tilleadh a Ohio, airson tìodhlacadh mo mhàthar. Cha b' urrainn dhomh a dhol ann airson deich bliadhna, oir cha robh airgead gu leòr agam. Cha robh e furasta a dhol ann aig àm seo a chionn 's gun robh ciorram orm. B' e an latha a b' fhuair dhen bhliadhna a bh' ann - Dimàirt, 21mh Faoilteach 2025, agus bha seirbheis tìodhlacaidh aig an taigh-tòraidh, turas air chois gu cnoc millteach fuar, air latha le sneachda, is gaoth làidir. Bha an triùir charaidean agam, mic mo bhràthar, agus mo bhràthair is a bhana-charaid ann. Bha mo mhàthair 90 bliadhna a dh'aois nuair a chaochail i. Cha b' e bàs obann a bh' ann, ach bha e goirt air a shon sin.

Bha aon sòlas ann, bha cead agam bruidhinn airson ùine ghoirid aig an t-seirbheis, agus chuir mi crìoch air leis an abairt seo airson mo mhàthar, “Gum bi a cuid de Phàrras dhi” (“May she have her share of paradise”).



- Jacqueline Nix / [www.istockphoto.com](http://www.istockphoto.com)

**Nach cuidich thu *An Naidheachd Againne?* / Won't you help *An Naidheachd Againne?***

... by telling us what's happening in your Gaelic community by writing short articles about local events, in English or Gaelic.

Interested? Email [naidheachd@acgamerica.org](mailto:naidheachd@acgamerica.org)



# Bilingual Recipe

## Hodge Podge Alba Nuaidh

Fhuair mi an rèiseid seo as t-fhoghar sa chaidh nuair a bha mi ag iarraidh rudeigin eile – mar a thachras dhomh gu tric! Cha chuala mi riamh mu dheidhinn ach 's e stiubha glasraich a th' ann a tha gu math fallain agus blasta – an dearbh rud a bhithinn ag iarraidh air oidhche fhuar.

Tha iad ag ràdh gun d' rinn na h-Acadianaich ann an Alba Nuadh an stiubha seo an toiseach, leis na glasraich ùra a bhuain iad anns na gàrraidhean aca. Tha an rèiseid ri fhaotainn ann an iomadh àite agus tha e sìmplidh gu leòr, agus faodaidh tu do thionndadh fhèin a chur air.

Bhiodh e na b' fheàrr le glasraich ùra, ach faodaidh tu glasraich canaichte a chur nan àite mura biodh glasraich ùra ga fhaighinn. Tha pònairean buidhe (no "cèire") ùra glè dhoirbh am faighinn far am bi mise a' fuireach, tha eagal orm! Faodaidh tu do rogha glasraich eile a chur ann cuideachd.

Cuiridh mi fhìn pìosan beucain ann uaireannan, agus eadhan caoban de thruisg a bha mi air a dheasachadh ann am pana eile. Nì sin stiubha glasraich le brot èisg.

Ach dè fon ghrèin a th' ann an *hodge podge* co-dhiù?

Gheibhear *hotch-potch* neo *hotch-pot* anns a' Bheurla cho fad air ais ris an treasamh linn deug, agus 's ann bhon t-seann fhacal Fhraingis, *hocher* – crath neo crathadh – a thàinig an t-ainm bho thùs.

Chuir na Sasannaich anns na meadhan-aoisean *hotch-potch* no *hodge-podge* air brot le iomadh grìtheid. Agus sin mar a fhuair *hodge podge* an ciall a tha cumanta an-diugh: seòrsa de mheasgachadh air a dhèanamh le rudan eadar-dhealaichte sam bith.



Hodge Podge

- Liam Cassidy

## Nova Scotia Hodge Podge

I found this recipe last fall while looking for something else – as often happens to me! I had never heard of it before but it's a vegetable stew that is very healthy and tasty – just the thing I'd want on a cold night.

They say it was the Acadians in Nova Scotia who first made the stew, with fresh vegetables harvested from their gardens in summer. The recipe is available in many places and is simple enough, and you may put your own twist on it.

It would be best with fresh vegetables, but you may use canned vegetables if fresh ones aren't available. Fresh yellow or wax beans aren't easy to find where I live, I'm afraid! You can put your choice of other vegetables in as well.

I've put in pieces of bacon occasionally and even cod cooked in a different pan. That makes a vegetable stew with a fish(y) broth.

But what in the world is a hodge podge anyway?

Where did the name come from? One finds hotch-potch or hotch-pot in English as far back as the thirteenth century, and the name originally derives from the Old French *hocher* – to shake.

The English in the Middle Ages used hotch-potch or hodge-podge for a soup with many ingredients. Hence we have hodge podge in its common sense today: a sort of mixture made with many different ingredients.

Do you have a favorite 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 a future issue 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!

## Grìtheidean

1 chupa phònairean uaine, air an gleusadh agus air an gearradh  
1 chupa phònairean buidhe (cèire) air an gleusadh agus air an gearradh  
1 chupa churannan, air an gearradh ann am pìosan beaga  
1 chupa snèipan, air an gearradh ann am pìosan beaga  
1 chupa pheasairean uaine  
2 chupa bhuntàta beaga, air an gearradh ann an dà neo ceithir pìosan  
4 cupannan uisge, neo an cuid a tha feumail gus na glasraich a chòmhdachadh  
½ chupa uachdar trom (ma 's toil leat) neo bainne  
6 spàinean-bùird ime  
1 spàin-bùird min-fhlùir uile-amasach  
½ chupa uisge

## Stiùiridhean

Deasaich na glasraich agus cuir na pònairean, curannan, peasairean agus snèipan ann am poit stuic leis na ceithir cupannan uisge gus am bi an t-uisge gan còmhdachadh (cuir tuilleadh uisge ann ma bhios feum air). Cuir am measgachadh mun cuairt le spàin fhiodha. Teasaich a' phoit gus am bi an t-uisge air goil. Lùghdaich an teas agus teasaich na glasraich leth-uair a thide.

An uair sin, cuir am buntàta beag anns a' phoit agus teasaich an *hodge podge* seo leth-uair a thide eile. Às dèidh sin, tog a-mach ¾ dhen uisge, agus cuir an t-uachdar agus an t-ìm ann. B' urrainn dhut bainne a chleachdadh an àite uachdar nam b' fheàrr leat. Ma dh'fhàgas tu cus uisge ann, nì thu brot an àite stiubha, ach bhiodh sin blasta cuideachd!

Sgiotaich am flùr agus ½ chupa uisge ann am bobhla eile agus cuir sin anns a' phoit cuideachd, agus cuir am measgachadh mun cuairt gun an tèid a thiughachadh. Faodaidh tu beucon a chur ann mas miann leat.

B' urrainn dhut an rèiseid atharrachadh a rèir do bhlas fhèin. Cuir piobair air, neo cuir iasg ann, mar a rinn mise. Meal is caith e! Bhiodh an *hodge podge* math dha-rìreabh le aran donn no aran-coirce.

## Ingredients

1 cup of green beans, trimmed and snapped  
1 cup of yellow beans (wax beans), trimmed and snapped  
1 cup of carrots, diced  
1 cup of turnips, diced  
1 cup of green peas  
2 cups of little potatoes, cut into two or four pieces  
4 cups of water, or enough to cover the vegetables  
½ cup of heavy cream (if you like) or milk  
6 tablespoons of butter  
1 tablespoon of all-purpose flour  
½ cup of water

## Method

Prepare the vegetables and put the beans, carrots, peas and turnip in a stockpot with the 4 cups of water until the water covers them (add more water in if needed). Stir the mixture with a wooden spoon. Heat the pot until the water is boiling.

Reduce the heat and simmer the vegetables for half an hour. Then put the little potatoes in the pot and simmer this hodge podge another half hour.

After that, take out ¾ of the water and put in the cream and butter. You may use milk in place of cream, if you prefer. If you leave more water in, you'll make a soup rather than a stew, but that would be tasty as well!

Whisk the flour and ½ a cup of water in another bowl and put that into the pot too, and stir the mixture until it thickens. You can add bacon if you like.

The recipe can be adjusted to your own taste – add pepper, other vegetables, or fish, as I did. Enjoy it! This hodge podge would be very good with brown bread or oatcakes.

Do you have a favorite 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 a future issue 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!

## A Website to Watch



The Scottish Poetry Library, located close to the Scottish Parliament in Edinburgh, Scotland, has a wonderful website. Scottish contemporary and classic poetry can be read/seen in British Sign Language, English, Scottish Gaelic, and Scots, (along with translations), as well as poetry from outside Scotland. The reader may choose poems by mood, occasion, place, and curriculum level. There are podcasts and interviews available online, along with poetry books for sale. The website also features news on live events at the Scottish Poetry Library, as well as a blog and newsletter.

Founded by Tessa Ransford, the Library lends books within the UK and is a resource for poets and those researching poetry.

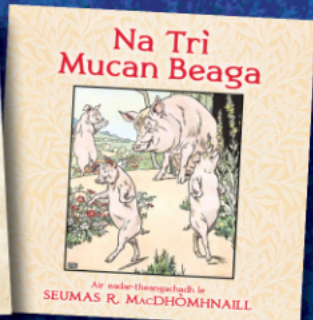
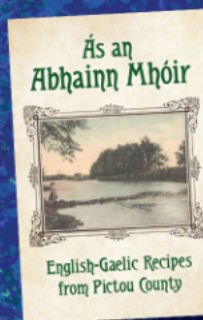
To visit the website, click on <https://www.scottishpoetrylibrary.org.uk/>.



- Barbara L. Rice

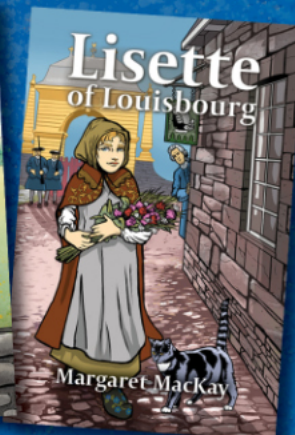
### Answer to Photo Quiz, p. 4

*Sgùrr Alasdair* is the highest peak of *Na Beanntan Dubha* / the Black Cuillin on Skye, and the highest peak in all the Scottish islands (992 m / 3,255 ft.). It is named after Alasdair MacNeacail / Alexander Nicholson (1827–1893), who made the first recorded ascent in 1873 of what was previously known as *Sgùrr Biorach* / Pointed Peak. MacNeacail was a lawyer, a pioneer mountain climber in Scotland, and a Gaelic scholar, who compiled and edited *A Collection of Gaelic Proverbs and Familiar Phrases*, first published in 1881.



**L:** 50+ recipes from Pictou County, Gaelic proverbs, and folklore in a new edition of this popular English-Gaelic cookbook.

**R:** The Three Little Pigs in Gaelic translation, completing the trilogy translated by Dr. Jamie MacDonald.



**Top L:** New Gaelic fiction for intermediate learners & up. Pangur Dubh's family leaves Switzerland for Eilean Leòdhais, making him a "foreign cat." Can he find home by running away? Winner of the 2022 Gaelic Lit Award for Best Unpublished Manuscript. **Top R:** New historical fiction about a 12-year-old orphan in 1749, from the *Iain of New Scotland* author.



**R:** A graphic novel tale of betrayal, action & revenge set in 18th c. Ireland & London, *Wild Rose* is now available in both Gaelic & Irish. Ages 15+.



**Above:** A is for ancestor, B is for blackhouse...a picture book of NS Gaelic culture in available in English, Gaelic & French editions.

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## Solutions to Crossword Puzzle

### Elementary Crossword (p. 6)



# Dè Tha Dol?

## Gaelic Events

### Am Màrt 2025 / March 2025

#### Comunn Gàidhlig Thorontò Ceilidh / Toronto Gaelic Society Ceilidh, The Caledonian, March 22, 2025

The March ceilidh will be held in person at The Caledonian restaurant, 856 College Street, Toronto (<https://thecaledonian.ca/>) on Saturday, March 22 between 4 pm and 7 pm. There will be company and conversation as well as food and/or drinks available to order.

Registration in advance is required in order to give the venue numbers. See <https://www.gaelicsocietytoronto.com/> for details.

#### Slighe nan Gàidheal / Seirm Gaelic Choir, Waulking of the Tweed, Saturday, Bellingham, WA, March 22, 2025

The Seirm Gaelic Choir will perform a waulking of the tweed demonstration at 2 pm (PT) at NW Yarns & Mercantile, 206 West Magnolia St., Bellingham, WA 98225.

Participation in the choir isn't necessary for waulking or song circle events, but contact [seirm.director@slighe.org](mailto:seirm.director@slighe.org) if you'd like to come or would like more information.

### An Giblean 2025 / April 2025

#### Third Annual NYC Tartan Week Mòd, New York, NY, Thursday, April 3, 2025

For the first time the 2025 Mòd will feature a range of competitions, including solo singing, poetry recitation and vocal harmony groups. The popular Gaelic language & song workshops will again be offered in the morning, with competitions taking place in the afternoon.

All are welcome to stay for an informal ceilidh once competitions are finished. Adjudicators for the event are Liam Cassidy, Cathy Muriel Carey and Joy Dunlop. A Gaelic choir from Lewis will also be in attendance.

More information on the competitions and registration will be available here <https://nyctartanweek.org/>.

The venue for workshops, competitions and ceilidh is Tailor Public House, 505 8th Avenue, New York, NY 10018.

#### 27th Annual New York City Tartan Day Parade, New York, NY, Saturday, April 5, 2025

The Parade will start at 2:00 pm at West 45th Street and will march up 6th Avenue to 55th Street.

If your organization wishes to march in the parade, registrations must be received by March 17, 2025. For more information, complete rules and registration, see: <https://nyctartanweek.org/participate/>.

### An Cèitean 2025 / May 2025

#### An Comh-shruth / The Confluence, North American Gaelic conference (Zoom), Saturday, May 3, 2025

Keynote addresses by notable Gaelic scholars and panels featuring experts speaking on subjects such as indigeneity, identity, education, community, and activism in the context of Gaelic and the Gaels.

After the conference, all attendees will be welcome to attend the conference ceilidh, where there will be songs, stories, and news. See <https://acgamerica.org/> for more information as it becomes available.

#### Gàidhlig aig a' Mhuileann Mhin / Gaelic at the Gristmill: Scottish Gaelic Immersion Weekend at historic Manor Mill in Monkton, Md., May 23-25, 2025

This event will feature language courses for everyone from new beginners to advanced students, lodging and meals, and a Saturday evening concert by Seán Heely. Lodging will be at the 130-acre Oldfields School near Manor Mill, a newly restored historic grist mill and miller's house built in 1742. Full cost, including tuition, meals, and transportation between the mill and lodging is \$350. Daytrippers (no lodging or meals) may pay \$275.

Registration deadline is May 14. Registration information is available on the Sgoil Gàidhlig Bhaile an Taigh Mhòir website: <https://sgoilgaidhlig.org/deireadh-seachdain-cursa-bogaidh-gaidhlig-gaidhlig-immersion-weekend/>.

# Dè Tha Dol?

## Gaelic Events

### An t-Ògmhios 2025 / June 2025

#### Coinneamh Choitcheann Bhliadhnail / ACGA Annual General Meeting, online through Zoom, Sunday, June 1, 2025

Learn about ACGA's plans for the society in the coming year. Bring your questions for the board of directors.

#### Teanal Teagasg na Teanga Scottish Gaelic retreat, ETSU, Johnson City, TN, June 8-12, 2025

Teanal Teagasg na Teanga, the annual Scottish Gaelic retreat will take place from June 8-12, 2025 at East Tennessee State University (ETSU) in Johnson City.

The retreat features three full days of Scottish Gaelic language and culture classes taught by Gaelic author Jason Bond and Scottish Gaelic singer, songwriter and musician Ealasaid NicPheadair. The week will culminate in the 3rd annual Tennessee Mòd (a Scottish Gaelic song and storytelling competition).

Accommodation and meal plans and tuition only options are available. For more information and / or to register, see: [https://epay.goldlink.etsu.edu/C20071\\_ustores/web/store\\_main.jsp?STOREID=166&SINGLESTORE=true](https://epay.goldlink.etsu.edu/C20071_ustores/web/store_main.jsp?STOREID=166&SINGLESTORE=true).

Questions? Please email Adam Dahmer [atdahm01@gmail.com](mailto:atdahm01@gmail.com).

### An t-Iuchair 2025 / July 2025

#### ACGA Grandfather Mountain Gaelic Song and Language Week, Banner Elk, NC, Sunday, July 6-Friday, July 11, 2025

The Grandfather Mountain Gaelic Song and Language Week will once again take place at Lees-McRae College, Banner Elk, NC, from July 6-July 11.

Instructors for the week:

Dr Alasdair C. Whyte is a singer, performer and writer from Salen in the Isle of Mull.

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

Joy Dunlop is a singer and presenter of Speak Gaelic, the online Gaelic learning program.

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

Mary Traywick's interest in Gaelic started with love of the music, and she has competed and placed in several different Mòds, including the Royal National Mòd.

For more information and registration as it becomes available see:

<https://acgamerica.org/grandfather-mountain/>.

#### Sgoil Shamhraidh Cheòlais / Ceòlas Summer School, South Uist, Sunday, July 6-Friday, July 11, 2025

For more information and registration see: <https://www.ceolas.co.uk/home/summer-school/>.

### An Lùnasdal 2025/ August 2025

#### Mòd Chesapeake / Third Annual Chesapeake Mòd, Laurel, MD, Saturday, August 2, 2025

The Chesapeake Mòd will be held at St. Vincent Pallotti High School, 113 St. Mary's Place, Laurel, MD from 10 am to 5 pm (doors open at 9:00 am), For more information see:

<https://sgoiligaidhlig.org/mod-chesapeake/>.

Mòd Chesapeake is sponsored by Sgoil Gàidhlig Bhaile an Taigh Mhòir (<https://sgoiligaidhlig.org/>), Gàidhlig Photomac (<https://www.meetup.com/gaidhlig-photomac/>), and An Comunn Gàidhealach Ameireaganach (<https://acgamerica.org/>).

# Dè Tha Dol?

## Gaelic Events

### Cùrsaichean Air Astar / Distance Learning

#### Comunn Gàidhlig Toronto / Toronto Gaelic Society

Comunn Gàidhlig Toronto offers classes in the winter, spring and summer terms at three levels of Gaelic language instruction – A1 for total beginners, A2 for advanced beginners, and B1 for those who have gained some ability to read and speak the language. A1 and A2 classes are held on Saturday mornings and B1 classes on Saturday afternoon. The instructor for A1 and A2 is Dr. Jamie MacDonald, vice-president of ACGA. The B1 classes are led by Archie Campbell. Each session is for five weeks. For session dates and further informations see:

<https://www.gaelicsocietytoronto.com/gaelic-language-classes.html>.

#### Sabhal Mòr Ostaig, Isle of Skye

The distance learning courses offered by Sabhal Mòr Ostaig are designed to enable students to become fluent in Scottish Gaelic and to progress to further study through the medium of Gaelic if desired. They range from *An Cùrsa Inntrigidh* for those with little or no Gaelic to BA(HONS) in Gaelic language and Culture.

For a description of all distance learning courses offered through Sabhal Mòr Ostaig, see

<https://www.smo.uhi.ac.uk/distance-learning/?lang=en>.

#### Explore Gaelic with Angus MacLeod and Fiona Smith

The Explore Gaelic classes are 10-week sessions held throughout the year, designed to help learners of all levels to move toward fluency in Scottish Gaelic. Angus and Fiona believe that learning works best when it's fun. They are always trying out new ways to teach and learn. They drill tricky subjects and plunge into deeper explorations of the nooks and crannies of Gaelic. For more information about upcoming sessions, contact Nickie Polson at [nickiepolson@shaw.ca](mailto:nickiepolson@shaw.ca).

#### Ceòlas Clasaichean Gàidhlig

Online classes focus on speaking and conversation and also include taught grammar, listening, reading and writing skills. The classes run in two terms from October to December and January to March with a break for Christmas. Students sign up for both terms (20 classes in total). There is one 1.5 hour live class per week on Google Classroom. Everyone attending online classes is also able to join an additional drop-in *Strùbag* conversation Classes are strictly limited to 12 participants. Price for 20 weeks: £305. For more information see: <https://www.ceolas.co.uk/our-work/gaelic/gaelic-classes/>.

**Nach cuidich thu *An Naidheachd Againne*? / Won't you help *An Naidheachd Againne*?**



... What is it that you love about learning Gaelic?  
Do you have anything that you'd like everyone to know about ACGA?  
Why not let us (and the world) know by sending a photo or a short video  
of 60 seconds or less of Gaelic "in the wild" – signs, place names,  
Gaelic graffiti, Gaelic books spotted in a shop or wee free library – to  
Taylor at [taylor.ashlock@acgamerica.org](mailto:taylor.ashlock@acgamerica.org) and it will be posted to  
ACGA's Instagram account.

# Dè Tha Dol?

## Gaelic Events

### Ongoing

#### **Seinn air Loidhne / Gaelic Song Class with Brian Ó hEadhra**

Brian is a well-known musician and singer based in Inverness, Scotland. You may know him as one of the members of the Gaelic quartet Cruinn. He holds Gaelic song classes on Zoom every so often, sharing great ceilidh and traditional songs. For more information, check Brian's Facebook page at <https://www.facebook.com/brianoheadhramusic> or his *Seinn air Loidhne* Facebook group at <https://www.facebook.com/groups/seinnairloidhne>.

#### **An Clas Camelon**

*An Clas Camelon* is a thriving community of Gaelic learners based in the village of Camelon near Falkirk in Scotland. Throughout the year, the group offers Gaelic song and language workshops on Zoom. The workshops have been taught by the likes of Gillebrìde MacMillan, Maeve MacKinnon, Joy Dunlop and Robert Robertson, just to name a few. For more information or to register, email [anclascamelon@gmail.com](mailto:anclascamelon@gmail.com) or see the group's Facebook page at <https://www.facebook.com/groups/1107654493032641>.

#### **Gàidhlig Photomac**

*Gàidhlig Photomac* is a Scottish Gaelic Learning Community in the Washington, DC-area, open to all with an interest in the Celtic language of Scotland and its sister languages, Irish and Manx. Meetups are typically social events geared to help learners use Scottish Gaelic outside the classroom. A song sharing session is hosted most months. You can find more information about this informal event at the *Gàidhlig Photomac* page on Meetup at <https://www.meetup.com/Gaidhlig-Photomac>. Email Cathleen MacKay at [amum44@yahoo.com](mailto:amum44@yahoo.com) for more information.

#### **Colaisde na Gàidhlig, Leasan Bhideo / The Gaelic College, Video Lessons**

Six different disciplines are taught by six knowledgeable and experienced instructors who share tips and techniques to get you playing, dancing, singing and speaking Gaelic the Cape Breton way. Each discipline is offered at 3 levels with 10 lessons per level for a total of 30 lessons in each discipline. Each level can be purchased for \$20 CDN for a 6 month subscription. For a list of lessons and more information, see <https://gaeliccollege.edu/learn/online-learning/video-lessons/>.

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

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

Please keep in mind the following deadlines:

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

# Directory of Gaelic Classes & Study Groups

## **United States**

### **California**

#### **San Diego area**

Weekly Zoom classes - 7pm Pacific time, Monday, Tuesday, Wednesday  
Grammar, guided conversation, Gaelic story and culture, singing  
Absolute beginner, 2nd year, advanced-intermediate classes  
Michael McIntyre [profmcintyre@yahoo.com](mailto:profmcintyre@yahoo.com)  
<https://www.houseofscotland.org/gaelic-class.html>

### **Colorado**

#### **Denver**

Conversation Group  
Monthly (Saturday) 9:30am - 11:30am, location varies  
Rudy Ramsey [rudy@ramsisle.com](mailto:rudy@ramsisle.com)

### **Kentucky**

#### **Louisville (summer)**

Online and in-person private individual and group Gaelic lessons  
Gaelic classes through East Tennessee State University,  
Colaisde na Gàidhlig, Sgoil Gàidhlig Bhaile an Taigh Mhòir  
Adam Dahmer [atdahm01@gmail.com](mailto:atdahm01@gmail.com)

### **Maryland**

#### **Baltimore**

Online Classes and Conversation Group  
Sgoil Gàidhlig Bhaile an Taigh Mhòir  
<https://sgoilgaidhlig.org>  
email: [sgoilgaidhlig@gmail.com](mailto:sgoilgaidhlig@gmail.com)  
301-928-9026

### **New York**

#### **New York City**

Classes (via Zoom)  
New York Caledonian Club  
Contact Barbara L. Rice, Chair, Scottish Gaelic Studies  
[Barbara.Rice@nycaledonian.org](mailto:Barbara.Rice@nycaledonian.org)  
<https://nycaledonian.org/scottish-studies/>

### **Northern Virginia-Washington, DC-Maryland**

Gaelic Learning Community (online)  
Gàidhlig Photomac  
Song sharing workshops, immersion weekends and social & other events  
Join us on  
<https://www.meetup.com/Gaidhlig-Photomac/>  
Contact Liam [willbcassidy@gmail.com](mailto:willbcassidy@gmail.com)  
Cathleen [amum44@yahoo.com](mailto:amum44@yahoo.com)

### **Virginia**

#### **Roanoke**

Daily Gaelic  
Online lessons & classes, email courses  
<http://www.gaidhliggachlatha.com/>  
<https://www.facebook.com/DailyGaelic/>  
<https://daily-gaelic-school.thinkific.com/>  
Patreon, support and learning resources for members  
<https://www.patreon.com/DailyGaelic>

### **Washington**

#### **Seattle**

Slighe nan Gàidheal  
Online Classes & Informal Study Groups  
<https://www.slighe.org/learn-gaelic>

## **Canada**

### **Alberta**

#### **Calgary (spring, fall, winter)**

Online and in-person private individual and group Gaelic lessons  
Gaelic classes through East Tennessee State University,  
Colaisde na Gàidhlig, and Sgoil Gàidhlig Bhaile an Taigh Mhòir  
Adam Dahmer [atdahm01@gmail.com](mailto:atdahm01@gmail.com)

### **British Columbia**

#### **Vancouver**

Comunn Gàidhlig Bhancoubhair  
Classes and Ceilidhs - check Facebook for details  
[info.vancouvergaelic@gmail.com](mailto:info.vancouvergaelic@gmail.com)  
<https://www.facebook.com/GaelicVancouver/>

### **Ontario**

#### **Toronto**

Comann Luchd-Ionnsachaidh Thoronto  
Gaelic classes & private tutoring via Zoom  
<http://www.torontogaelic.ca>

Comunn Gàidhlig Thoronto

Gaelic classes via Zoom  
<https://www.gaelicsocietytoronto.com/>  
Jamie MacDonald [gaelteach@gmail.com](mailto:gaelteach@gmail.com)

### **Québec**

#### **Montréal**

Online Gaelic language and song, mouth music, Celtic choir.  
Linda Morrison [linda@lindamorrison.com](mailto:linda@lindamorrison.com)

**FOR MORE** information about these resources and for information on long-distance courses, short courses, and private instruction, see our web page at <http://www.acgamerica.org/learn/classes>  
For additions and corrections, contact Janice Chan at [naidheachd@acgamerica.org](mailto:naidheachd@acgamerica.org)

## ACGA Officers

### President

Jeff Justice

[president@acgamerica.org](mailto:president@acgamerica.org)

### Co-Vice Presidents

Jamie MacDonald

[vicepresident1@acgamerica.org](mailto:vicepresident1@acgamerica.org)

Barbara Lynn Rice

[vicepresident2@acgamerica.org](mailto:vicepresident2@acgamerica.org)

Richard Gwynallen

[vicepresident3@acgamerica.org](mailto:vicepresident3@acgamerica.org)

### Treasurer

Michael Mackay

[finance@acgamerica.org](mailto:finance@acgamerica.org)

### Recording Secretary

Joyce Campbell

[recording@acgamerica.org](mailto:recording@acgamerica.org)

### Membership Secretary

Janice Chan

[membership@acgamerica.org](mailto:membership@acgamerica.org)

### Web Administrator

Liam Ó Caiside

[webmaster@acgamerica.org](mailto:webmaster@acgamerica.org)



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

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

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

## ACGA Online Faces

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

- [www.acgamerica.org](http://www.acgamerica.org), our main website, containing a blog for announcements, tips, articles, etc.; an archive of newsletters; detailed information about our major events; information about ACGA and how to join; learning resources; and more.
- [www.facebook.com/ACGAGaelic](https://www.facebook.com/ACGAGaelic), our Facebook page.
- [www.facebook.com/groups/1463155417230179](https://www.facebook.com/groups/1463155417230179), a special Facebook page for our Gaelic Song and Language Week at Grandfather Mountain. Click the "Join Group" button in the main menu to send a request to join.
- [www.mixcloud.com/gngcom/](https://www.mixcloud.com/gngcom/), an archive for ACGA's Radio Guth nan Gàidheal channel on MixCloud, featuring 46 programs created between 2015 and 2017 for the online streaming Gaelic radio project Guth nan Gàidheal, featuring songs, stories and news.
- <https://www.instagram.com/acgamerica/> (or app), ACGA's Instagram page for announcements, photos and reels.

## An Naidheachd Againne

*An Naidheachd Againne* 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:

Barbara L. Rice

### Layout Editor:

Megan Kohtz

### Assistant Content Editor:

Janice Chan

### Associate Editors:

Liam Cassidy and Cam MacRae

### Additional Assistance Provided by:

Jamie MacDonald, Gina McClure and Rudy Ramsey

*An Naidheachd Againne* welcomes submissions. Contact the editors for more information at [naidheachd@acgamerica.org](mailto:naidheachd@acgamerica.org)