



IRISH TIMES

Newsletter of the
Irish-American Society of New Mexico
www.irishamericansociety-nm.com

October 2024

Note: Irish-American Society meetings are usually held on the second Friday of each month, **except during July and August** (and for special events), at the **Ramada Plaza** (2020 Menaul Blvd NE).

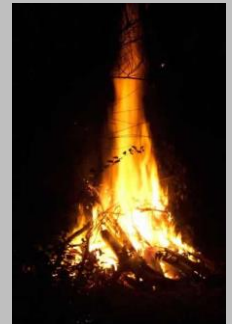
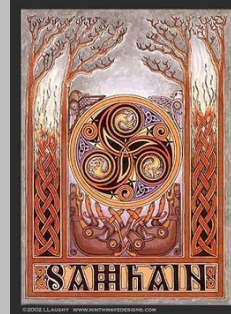
Next Meeting
October 11, 2024
7 PM

at the Ramada Plaza

Samhain Explained:

The Celtic Origins of Hallowe'en

By Maya Magee Sutton, PhD



Samhain = Summer's End in Irish

At this session, Dr. Maya Sutton will explain that the Celts of 2,000 years ago had a great celebration called Samhain (SOW-in), the Irish word for summer's end. Since the Celts started every important event on the evening before, the Hallowed Evening before Samhain became Hallowe'en. But how did all the strange customs begin that even today we associate with this event? Why do people dress up in costumes? Why do children go around asking for food, and what pranks are meant by "Trick or Treat"? You will learn how the Irish Celts celebrated the last harvest of each year with a bonfire. Samhain was dedicated to honoring the ancestors. Tradition says that at Samhain, the veil between this world and the Otherworld is the most thin, and our ancestors' spirits are free to roam our visible world. Are you beginning to see the connections?

Dr. Maya Sutton taught Celtic History and Mythology at UNM for many years. She currently teaches classes about all aspects of Celtic history at the UNM Osher Lifelong Learning Institute and at Oasis. She and some friends have enjoyed enacting the major Celtic myths at various venues. For 30 years, she has been a member of a Druid Grove that celebrates the Celtic cross-quarter days, including Samhain. Her ancestry is almost 100% Irish and Scottish. Her grandfather McCarten was born in Co. Meath and immigrated to America as a teenager. By obtaining his birth certificate, Maya began the paper trail to prove she is his blood descendant. She now has dual citizenship with the Republic of Ireland and the U.S.

This event is free and open to the public, so invite your friends!

Coffee and tea will be provided; there is a cash bar adjacent.

We ask that you bring a sweet or salty snack to share.

Costumes also encouraged!

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Would you like to place a sponsorship in the *Irish Times* newsletter?

Business-card-sized ads are a mere \$5 a month. Larger-sized ads can be negotiated with the editor, Ellen Dowling (edowling@standuptrainer.com 505-307-1700). Your sponsorship will also appear on the IAS website (www.irishamericansociety-nm.com) at no extra charge.

President’s Message

By Caren Garcia

Greetings! Glad to be entering the beautiful fall season. A great time for a picnic! (I hope you could make it to the annual joint Irish-Scottish Societies picnic.)

Our long-time member and himself a poet, Bill Nevins gave a well-received talk on Modern Irish Poetry at our last meeting. Thank you, Bill! For October we have another treat in store—a presentation on Samhain in the Celtic tradition by Dr. Maya Sutton. Feel free to wear a costume if you like—it’ll be fun. [Editor’s Note: Maya tells us she will be dressed as an Irish faerie.] Bring a spooky snack to share. We hope to see you there.



New at the IAS, we are going to have a drawing for a door prize at each meeting. You must be present win. And if you bring a friend who becomes a new member, you will be presented with a beautiful IAS Salmon of Knowledge t-shirt.

Membership Report

By Molly Martin

Cead Mile Failte: A hundred thousand welcomes to our new member, Sharon Elliot! She joined us for Bill’s talk last month and became a member.

October is here and the veil is thinning. I’m excited for the meeting this month. Maya always gives a great talk, and it will be very much in tune with the season. Can’t wait to see you all there. We have a grand total of 126 members, which includes 1 student membership, 39 single memberships, and 86 family members.

Treasurer’s Report August 1 – 31, 2024*

Kathy Wimmer, Treasurer

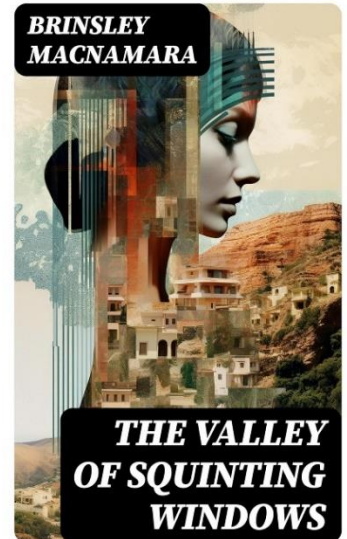
Category	Income	Category	Expenses
Square newsletter sponsorship: John Whitney	\$60.00	Square fee: ads	-\$2.04
		Ck #381: Emily Snell, Irish step dancer, towards the cost of attending National Dance Competition	-\$100.00
Total Income	\$60.00	Total Expenses	-\$102.4
		IAS Account prior month’s ENDING balance	\$5,529.00
		Plus Income (current month)	\$60.00
		Less Expenses (current month)	(-\$102.04)
	Loss/Gain		-\$42.04
		*Ending Balance as of date of report	\$5, 486.96

The Irish Book Club

If you are on Facebook, just type The Irish Book Club into the search bar (or click on <https://www.facebook.com/groups/2022642747761043/>) and you'll find us. Our book for July was *The Valley of Squinting Windows* by Brinsley MacNamara; our book for September is *The Searcher* by Tana French; and for October we're reading *The 32: An Anthology of Irish Working-Class Voices*, by Paul McVeigh.

The Valley of Squinting Windows, by Brinsley MacNamara

Amazon's description: "Brinsley MacNamara's *The Valley of Squinting Windows* is a haunting portrayal of the intimate lives of a small Irish village, where gossip, envy, and betrayal reign supreme. The novel is written in a straightforward yet evocative style, capturing the authenticity and complexity of rural Irish life in the early 20th Century. The themes of societal expectations, human frailty, and the destructive power of secrets are masterfully woven throughout the narrative, making it a compelling read for those interested in Irish literature and social commentary. MacNamara's keen observations and rich character development bring the village of Barleybridge to life, highlighting the harsh realities and hidden struggles that lie beneath the facade of rural tranquility. Brinsley MacNamara, a respected Irish author and playwright, drew inspiration from his own experiences growing up in rural Ireland to create this gripping tale of village life. As a keen observer of human nature and societal dynamics, MacNamara's writing offers a poignant reflection on the intricacies of human relationships and the impact of small-town gossip and judgment. *The Valley of Squinting Windows* is a timeless classic that continues to resonate with readers today, offering a profound exploration of the complexities of human nature and the consequences of hidden desires and jealousies. This novel is a must-read for those who appreciate insightful social commentary and richly developed characters in a vividly depicted setting."



Ellen's take: For the life of me, I don't why I thought that Brinsley MacNamara was a woman. He is actually John Weldon, from Delvin in Co. Westmeath, and he wrote this "shocking" book in 1918 and was almost immediately vilified by his fellow Irish. (If you've read the book, you can see why: These are not the lovely Irish people you have heard about; these are malignant, jealous, bitter, sick, revengeful, awful people.) The novel provoked such a furor that copies of it were burned in Delvin shortly after its publication. "They burned my book in the best medieval fashion and resorted to acts of healthy violence," the author later wrote.

"Curious thing," he says, "how landscape, buildings, environment and physical surroundings can affect the character of people. Take, for instance, your average Dublin workingman. A rough type, a man with a young family, he goes out to the pub in the evening. He drinks a pint, two pints, three, four, five, six, perhaps 10 pints. He's a noisy fellow. He sings. He talks loudly. He argues. He may even quarrel. He staggers, singing, home to the bosom of his family, in tenement, apartment or corporation house, goes to bed quietly and, soundly, sleeps it off. But down in the soft midlands of Meath and Westmeath, where I come from, things are different. The heavy heifers graze quietly and the bullocks are all beef to the ankles. The deep rivers flow quietly. Your average workingman there is a bachelor, living most likely with his maiden aunt, and in a labourer's cottage. In the quiet, green evening he cycles six or seven miles into the village of Delvin for a drink. He drinks quietly: one pint, two, three, anything up to 10 or more. In the dusk he cycles quietly home ... and murders his maiden aunt with a hatchet. Curious thing, environment. Curious thing."

Member Spotlight: Trisha Shawn Witter & Family

By Elena Gallegos



For this month's Member Spotlight I had the pleasure of speaking with fellow member Trisha Shawn Witter, who graciously answered some email questions on behalf of herself and her children, Dilara and William. Here they are pictured with Billy Zoom, the guitarist of the band X, who they saw here in ABQ recently. How cool is that?!

How long have you been a member of the IAS and how did you become interested in the IAS?

My family membership consists of myself and my two kids, Dilara Asya Tutar (24) and William Hasan Witter (20). We were initially introduced to the Irish-American Society when my mother, Judi Nechero (nee Watson), joined and included us in her family membership. That was when the kids were very young. They often went with her to the Halloween parties and we all attended the Christmas and St. Parick's day parties together. The kids have very fond

memories of this, especially participating in Ceili dancing and getting gifts from Norita dressed as an elf. After my mother passed away, eight years ago, I continued the membership, although our participation is centered around attending the parties. There have been many meeting topics and lectures that I have wanted to attend, but I've just been too busy to get to them, outside of some online presentations during COVID.

Do you have Irish and/or Celtic ancestry? Have you done a genealogy or genetic test?

No one in my family has done a genetic test but I've got quite a few family members who have done research, and I have Celtic ancestry on both sides of my family. Witter, although not a common name in Ireland, belonged to my great, great, great-grandfather James D. Witter, who was born in Donegal and married Margaret Humes. Soon after getting married, they came to America in the 1800s and settled in Pennsylvania. He served in the Mexican-American War and later moved to Indiana. My paternal side also has Scottish ancestry related to the names Baynes and Buchanon. The first ancestor on my mother's side who came to America was born in Co. Cork. His last name was Shipley and he married Rachel McCully. We have found their ship manifest. There are also Buchanons on my maternal side as well. My children are half Turkish. They resemble the Turkish side more than the Irish/Scots side, and my daughter's last name is Tutar, which is Turkish. My son chose to change his name back to mine a few years ago.

Have you travelled to Ireland and/or other Celtic countries?

The closest I've come to Ireland is England, but I do plan to visit Ireland, Scotland, and Wales the next time I have a chance to do some international travel. My son backpacked around Europe this summer with two friends and he wanted to go to Ireland but was out voted by his companions.

Are you originally from NM or did you move here from somewhere else?

I am the only one in my family of origin that was born in NM (Las Cruces) and my kids are native New Mexicans, too. I grew up in Santa Fe and went to college at NMSU and moved to Albuquerque in 2001.

Do you want to include your career or retirement?

I'm a clinical social worker and have been working as such for 23 years, helping students with their mental health and supporting them so they can be successful in the school setting. I also do private therapy in the evenings and on weekends. My daughter is going to UNM and is working on a theater/music degree and was recently chosen to sing the national anthem for Santa Fe's Wine and Chile Festival. (She can sing a soulful "Danny Boy" if anyone needs a singer.) My son is in his third year at UNM studying political science and philosophy and is considering going to law school.

What are some Irish cultural things you like to do, such as Irish music concerts, sports, books, etc.?

I enjoy Irish movies, the last one being *Kneecap*, and I have watched the series *Derry Girls* multiple times because I find it so amusing. [Editor's Note: See Bill Nevins' review of *Kneecap* below.] I'm a huge fan of Irish music, both traditional and modern. I started listening to Thistle and Shamrock on KRWG when I was attending NMSU. Some of the modern musicians I enjoy are U2, The Cranberries, Sinéad O'Connor, The Pogues, The Boomtown Rats, Van Morrison, Stiff Little Fingers, My Bloody Valentine, and many more. Seeing The Dropkick Murphys last year in ABQ was a real treat! We enjoy celebrating St. Patrick's Day and it isn't complete until we've heard bagpipes and drums, seen Irish dancers, and had Guinness.

Do you have any hobbies or things you like to do in your free time?

My son and I love going to concerts and often will travel out of state to attend them. Dilara likes to sing karaoke. I also enjoy dancing and biographies.

Do you have pets, such as a Celtic dog, or other?

We have three cats and a Saint Bernard/Pyrenees mix. I had an Irish Wolfhound when I was in college. We have fostered many dogs over the years.

Irish Movie Review: *Kneecap*

By Bill Nevins



I caught the new movie *Kneecap* at the Guild Cinema in Albuquerque recently. The film, directed by Rich Peppiatt, is screening in theaters nationwide in the USA. It's a slightly fictionalized biographical story of the West Belfast Ireland rap/hip-hop trio who are bringing their native language, Irish Gaelic, to audiences worldwide in a fierce wild live show and on their just-released album, *Fine Art*. Don't worry, you will understand what is being said because large clear subtitles on the screen translate their Irish lyrics and dialogue to English.

But you may be somewhat surprised when you see how those lyrics are as explosive as any rap songs—sex, drugs, rock n' roll and then some. Also, there is in them a canny analysis and satire of Irish politics and social issues, post-Troubles. The matter of generational PTSD is front and center and seems to be the root cause of the raucous self-medicating (drugs and alcohol) and defiance and grim humor that the band engages in. Yet the humor, albeit gallows, is ever present to leaven the grim reality of impoverished and socially torn life in the still-colonial situation of the six counties of British ruled "Northern Ireland."

This movie is violent and bloody, with scenes that will make you wince. And with a name like *Kneecap*, that should hardly be surprising—that was the crippling punishment meted out by paramilitaries in wartime Ireland. And this movie, like the group, aims to shock. It's not for the faint-hearted. But the shock is a most valuable one, a painful lesson to be learned.

Actor Michael Fassbinder weaves his portrayal of a tough elder rebel combatant father-figure (jokingly self-referred to as "Bobby Sandals") convincingly with the three vulnerably defiant "hooligan" lads of the group, Mo Chara, Moglai Bap, and DJ Provai. The balaclavas are there for a reason. And the "Dissies," or Dissident Paramilitaries, get a well-deserved, lethal satirical ribbing. Even Gerry Adams gets a guest spot. If Spike Lee had grown up in West Belfast, he would have made this movie—it is truly an Irish *Do The Right Thing*. It is a great movie, Oscar-worthy and one of the best films about a pop group to date.

Sláinte! A Fine Cuppa Tay

By Edythe Preet, Columnist for [Irish America](#) magazine

When I was a child, I suspected my Da's sister Violet was a gypsy. Not that she was a real descendant of the wandering tribes of Egypt, but she looked like one. Her jet-black hair was always tied back in a tight bun, and she always wore blowsy flowered dresses, scandalous crimson lipstick and dangly earrings. Then while we were visiting one cold and blustery winter Sunday when I was twelve years old, my suspicions were confirmed.

After serving us buttered toast and big cups of hot, sweet, milky tea, Aunt Violet swirled the dregs around in my china cup, dumped the last drops of liquid in the saucer, and read my tea leaves. The clumps of wet leaves just looked like soggy blobs to me, but for the next ten minutes or so Auntie Vi read them as if they were an open book of the future that would be my life.

Our family hails from Northern Ireland, where there is a strong Scots influence, and in Scotland women who read tea leaves are called *spae wives*. The phrase entered the local lexicon via Viking raiders and is derived from the Old Norse word *spa*, which means “prophecy” and was used to denote people gifted with second sight, no great rarity among rural Celts even today—especially if one was born (as Auntie Vi was) on All Hallows Eve, the night when many believe that fairies walk the land. [Editor's Note: Come to our October 11 meeting to hear Maya Sutton talk about the Celtic origins of Hallowe'en.]

The Chinese have been reading tea leaves to auger the future for thousands of years, and though no one knows how tea came to be brewed as a beverage, most scholars agree the practice probably originated in ancient China. According to legend, one day the emperor Shen Nung (2700 BCE) was preparing for a purification ceremony, and a tree leaf fell into his pot of boiling water. The aroma was so enticing that the emperor yielded to temptation and tasted the hot liquid. One sip was all it took. Shen Nung blessed the gods for having bestowed such a wondrous gift on him and immediately planted tea trees throughout his kingdom.

For three thousand years, tea was only known in Asia. By the seventeenth century, European explorers and traders had braved earth's vast seas, visited most of its continents, and returned home with tales of strange new foods. In 1600, Queen Elizabeth I, who had heard many stories about tea, established the British East India Company to bring the fabled brew to England, but the Chinese considered the English barbarians and refused to trade with them.

The Portuguese and Dutch must have seemed more civilized because their trading efforts with China were successful. As tea flowed into the West, it became the subject of heated debate. A German physician, Simon Paulli, claimed tea drinking would hasten a person's death, but a Dutch medical practitioner, Nikolas Dirx, insisted the new beverage was a life-sustaining substance.

When tea reached England in 1658, it was first sold at Thomas Garway's, a drinking establishment that served another exotic imported brew—coffee. Garway extolled tea as a “most wholesome” beverage that would cure disease, reduce fevers, relieve pain, induce sweet dreams, and in general “make the Body active and lusty.”

With such recommendations, the English were won over to tea drinking in a trice, and within thirty years, the British East India Company had become the largest trading company in the world. Eventually, so much tea was being consumed that the government levied a tax on the commodity. That didn't phase the people a bit. They continued drinking tea, and solved the tax problem by buying from smugglers.

In Ireland, tea was a privileged drink of the Anglo aristocracy. Only small quantities of tea were accessible to the general population, and it was exorbitantly expensive. During the eighteenth century, most people could only afford to serve tea for special occasions. Families purchased a measure of tea leaves for the Christmas holidays and reserved half an ounce to brew another pot or two at Easter. Today's ubiquitous custom of serving tea with toasted bread, sweet butter and jam was a luxury reserved for important visitors.

While the Irish had been drinking decoctions of many herbs for centuries, some people were puzzled what to do with the new dried leaves. A story is told in Sligo, how one sailor brought a tin of tea home to his wife who proudly served plates of the dried leaves when the parish priest came to visit. Similarly, when tea first

arrived in Wexford, it was steeped in hot water, then the liquid was thrown away, and the leaves were served on slices of buttered bread!

In the days when tea was still a luxury, people who developed a fancy for it were considered wasteful, and becoming known for excessive imbibing sometimes even cost a person his or her good name. Tin pots with pouring handles made by local tinsmiths were prized family possessions, and laborers rewarded for jobs well done with a hot cup of tea knew they had received the household's highest praise. Until the mid-nineteenth century, tea was so scarce that it was only served on Sundays and church holidays as a very special treat.

By the time that sharing a pot of tea had earned its place as one more mark of good Irish hospitality, the compliment, "Sure, your mother never took the teapot from the fire," indicated someone had come from a good family. Refusing the offer of a cup of tea was unheard of and doing so could bring on the incredulous question "Is it leave with the curse of the house you'll be doing?" Eventually, the Irish were drinking so much tea that it gave rise to the saying *Marbh le tae agus marbh gan e* (Dead from tea, and dead without it).

Today, it's easy to see why tea with a drop of milk and a bit of sugar is nearly everyone in Ireland's first choice beverage. Sitting down with a hot *cuppa tay* is a fine way to while away a few stolen moments, especially when the leaves at the bottom of the cup just might foretell a bright and happy future. Sláinte!

Celtic Happenings in October!

The Tannahill Weavers

Sponsored by Global Ties ABQ

at FUSION | 708

708 1st St. NW

Albuquerque NM 87102

October 3, 2024 7:30 pm

Time: 7:30pm Day: Thursday

Doors: 6:30pm Ages: All Ages Price: \$25

[Click here for tickets and info!](#)



Started in 2010, the **Aztec Highland Games and Celtic Music festival** is held annually in Aztec at Riverside Park.

On October 5th and 6th, enjoy two days of entertainment celebrating the Scottish and Irish traditions through live music and physical competitions such as the caber toss, hammer throw and the braemar stone. In addition, a variety of Celtic and non-Celtic wares and crafts are offered by vendors.

Activities include Scottish dancing, bagpipe bands, clan tents, children's activities, beer tent, traditional and non-traditional food and more!

www.aztechighlandgames.com

Support Your Local Irish/Scottish/Celtic Musicians/Performers

Bardic Sisters

Storytelling, narratives, readings and poetry with and through musical accompaniment. Gwen Easterday and Kathy Wimmer on Celtic harps, other folk instruments, and vocals. Contact Kathy at kmillewimm@comcast.net (505-249-7012).

Colleens and Lassies

Featuring Irish and Scottish songs and tunes with Mary Templeton and Kathy Wimmer on fiddle, Celtic harp, and other instruments. Contact Kathy at kmillewimm@comcast.net (505-249-7012).

Saoirse (“seer shih,” Irish for “freedom”)

Celtic music from Scotland, Ireland, Brittany, and Galicia, spiced with jazz and world beat. Contact: John Brinduse: jbrinduse@swcp.com

A Jug O’Punch

A trio playing Irish music galore! Contact Suzanne Taichert: suzannetaichert@gmail.com

The Duke City Ceili Band will entertain you with fast paced jigs and reels, lilting waltzes, and rousing sea shanties from the Irish traditional repertoire. Find them on Facebook or contact Jim Crowley: jabbas40@yahoo.com.

Michele Buchanan, Harper 765-1288
(tmbuchs@gmail.com)

Rye Creek

Folk, Irish, western and good old mountain music. Contact Terry Ryan Axline, 293-8924 (neomexicana@hotmail.com) or Ron Trellue, 505-362-2551 (trellue@swcp.com) or visit www.myspace.com/ryecreeknm.

Celtic Coyotes

Traditional music from Scotland, Ireland, Wales, and Brittany. Contact: Doug Cowan celticcoyotes@yahoo.com (710-0583).

Friends Forever

Michael and Donna Coy play Celtic, Folk, Cowboy and Originals. Contact: 296-2017 or 250-4429; mmcoy3@msn.com.

Sullivan & Forsyth: Irish Traditional Fiddle & Flute

Eileen Sullivan and Dain Forsyth’s classic combination of fiddle and flute is rare these days, and these two deliver from the heart. Contact: Dain at dleeforsythe@gmail.com.

Irish Setters

A Celtic folk band playing traditional Irish tunes and songs on fiddle, banjo, guitar, and bass. Contact: Erika Gerety (erika@unm.edu)



Culture All Around

Dance Classes:

Brightburn Academy of Irish Dance (formerly Celtic Steps Arizona/New Mexico), at the McDermott Athletic Center, 801 Loma Colorado, Rio Rancho. Call 505-415-4390 or visit <https://www.brightburnacademy.com> for further information.



FOR INFORMATION ON CLASSES FOR CHILDREN AGES 4 & UP, AS WELL AS ADULTS,
SEE OUR WEBSITE OR CONTACT KATE PADILLA, MSW, AT
(505) 415-4390
OR BRIGHTBURNACADEMY@GMAIL.COM

<https://www.brightburnacademy.com>

Ceili dance classes are held every Wednesday at the GAC. The **new** time is 6:30 - 8 PM, \$5.00. No experience necessary! (For info, call Steve Lavery at 505-688-4756.)

Celtic Music on the Radio and the Web:

♣ **The Thistle and Shamrock** program, featuring Fiona Ritchie, airs on KANW 89.1 FM, Sundays at 12:00 noon.

♣ **Celtic and Beyond**, with co-hosts Ellie Blair and Kelly Clement, 7:00 PM each Wednesday on KTAOS 101.9 FM. (Also broadcast on the Web at www.ktao.com.)

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Free Genealogy Research Days!

Interested in learning more about your family history but don't know where to start? Come to THE GENEALOGY CENTER at the ABQ Library (2nd floor), on the corner of 5th and Copper, where volunteers will help you one-on-one in your quest. Celtic Research is held from 1-3 PM on the last Tuesday of the month.

Free parking for two hours at the parking garage on the SE corner from the library, just get your ticket stamped at the library.

Questions? Contact Robert Harper at robertharper48@comcast.net

Calendar of Events

IAS Events

Date	Day	What
October 3	Thursday	IAS Board of Directors meeting , 7 PM on Zoom. All members are invited to attend. (Email Kathy Wimmer for the link.)
October 13	Friday	IAS Monthly Meeting and Program : Samhain Explained: The Celtic Origins of Hallowe'en, presented by Maya Sutton.
TBD	Thursday	IAS Board of Directors meeting , 7 PM at a place TBD. Contact President Caren Garcia for info. (careng225@msn.com)
November 8	Friday	IAS Monthly Meeting and Program : A musical performance by The Irish Setters!

Celtic Community Events

October 3, 10, 17, 24, 31	Thursdays	Albuquerque Traditional Irish Music Open Session from 7-9 PM at Hops Brewery, 7222 4 th Street. For more info, contact Harlow Pinson at hpinson@indepthl.com .
October 6 & 20	Sundays	Two Leaf Clover (Nikelle Gessner and David Garcia) play for Sunday Brunch at Two Fools Tavern every 1 st and 3 rd Sunday of the month from 11 AM – 2 PM.
October 8 & 22	Tuesdays	Irish Sessions on the first and third Tuesdays at the Taos Ale House/Burger Stand, 401 Paseo del Pueblo Norte (across from the Post Office), from 7-9 PM. For more information, call Jamie at 575-779-1018 (jaima@taosnet.com).
October 1, 8, 15, 22, 29	Tuesdays	The Irish Slow Session meets Tuesdays at 6:30 PM in the Manzano Mesa Multi-Generational center, near Central and Eubank. For info, contact Kip Malone on Facebook .
October 2, 9, 16, 23, 30	Wednesdays	Ceili Dancing Classes at the GAC , 6:30 - 8 PM, \$5.00. No experience necessary! (Call Steve Laverty at 505-688-4756 for info.)
October 2, 9, 16, 23, 30	Wednesdays	Celtic Music Session at the Singing Arrow Community Center (13200 Wenonah Ave SE) from 5:45-7:45 PM. This is a sheet-music-discouraged (but not prohibited) format and the music is the High & Dry list. For more info, contact Bob Deaver (bpdeaver@gmail.com).
October 3	Thursday	A performance by the Tannenhill Weavers . See info on p. 8.
October 15	Tuesday	Sullivan & Forsyth: Irish Traditional Fiddle & Flute perform at Trail Rider Pizza from 5:30 to 7:30 PM. Trail Rider Pizza is located at 12165 State Highway 14 N, Suite B2, Cedar Crest, NM 87008.
October 5 & 6	Friday & Saturday	Aztec Highland Games and Celtic Festival . See info on p. 8.

Irish-American Society of New Mexico

Membership Application/Renewal Form

Please Check One: Membership Application Membership Renewal

First Name: _____ Last Name: _____

If this is a renewal, has your contact information changed? Yes No

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____

Email: _____

Please choose your membership level:

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