

Abbreviations.

D.	Danish.
Eng.	English.
Fr.	French.
G.	Gaelic.
Ger.	German.
Gr.	Greek.
Ic.	Icelandic.
I.	Modern Irish.
E.Ir.	Early Irish.
M.Ir.	Middle Irish.
O.Ir.	Old Irish.
O.N.	Old Norse.
W.	Welsh.
N.	Norse.
Sc.	Scotch.
Skr.	Sanskrit.
U.D.	(N) Uist Dialect.



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EXTENT AND BOUNDARIES.

The Island of North Uist is about thirty miles in length and, owing to the indented nature of its coast-line, its breadth varies from eight to fourteen miles. It is bounded on the north-east by a sound about a mile broad, which separates it from the Island of Bernera, in the Sound of Harris. On the east and south-east it is separated from Skye and the mainland of Scotland by the Minch.

On the South and South-west it is separated from the Island of Benbecula by a strand of considerable breadth, which is overflowed at high tide, but, at low water, it is passable on foot. On the west and north-west its shores are washed by the Atlantic Ocean.

There are numerous rocks and islands of various sizes lying round the coast, and it is possible that several generations ago they were connected with the mainland.

The people, who inhabit the Island, speak a dialect of Scottish Gaelic which is of much interest to the student of Gaelic dialects. It has its own distinctive characteristics in sound, diction, and idiom, and I shall endeavour to set these down on paper in the succeeding pages of this Thesis.

THE POPULATION.

From official records in New Register House, Edinburgh, I have ascertained the total population of the Civil Parish of North Uist, the number speaking Gaelic only, and also the number of bilingual speakers<sup>1</sup> in it in 1921, and also in 1931.

The figures are as follows:-

	1921	1931
Total Population	3,223	2,827
Speaking Gaelic only	575	402
Speaking Gaelic and English	2,379	2,201

From a comparison of the above figures we find that, in the course of ten years, from 1921-1931, the population has decreased by 396. Of these 173 spoke Gaelic only and 178 spoke Gaelic and English, while 45 of them were non-Gaelic speakers.

Gaelic is spoken in nearly all the homes on the Island, and taught in all the Schools by competent teachers. On Sundays it is preached in all churches throughout the Island, and I am glad to relate, that it shows little sign of decay.

<sup>1</sup> There was a census of the population taken in the years mentioned above.

THE NORTH UIST DIALECT.

In dealing with the North Uist Dialect I should like to show, as far as possible, how it has been influenced by the different races which from prehistoric times have been in possession of the Outer Hebrides. I realise that I must proceed with caution, as some of the best historians have blundered badly in this field, because they have failed to interpret aright the data which they obtained.

According to Sir John Rhys, the non-Celtic aborigines were in possession of the North of Scotland, whither they retreated before the Goidels, who were in possession of the central region of Scotland, which was called Caledonia. The Britons who came at a later date were to be found in Strathclyde to the South of the Roman wall.

Professor W. J. Watson shows in a convincing manner that all the inhabitants of these islands were at one time known as "Britons"<sup>2</sup>. In Latin they were regularly styled Brittani, but in Greek Prettanoi or Pretanoi, which is the more correct form.

These B and P forms were at one time regarded as different words, but Sir J. Morris-Jones has pointed out that the latter is really an adaptation of the Greek and that it is older, and

<sup>1</sup> See Rhys: Early Britain.

<sup>2</sup> Transactions of the Gaelic Society of Inverness Vol. xxx.

more correct.

Pretan is represented by Gaelic Crúthen, plural Cruithne. During the early centuries, the term Brittanus became shortened to Britto, plural Brittones. The new formation became popular and from it we get the Gaelic word Breatain, Welsh Brython, both representing Brittones, meaning the Britons of Strathclyde, Wales and Cornwall. The Brythons came under the rule of the Romans and borrowed several words from them, but they retained their own speech and culture. On the other hand, the people of the North were styled Picts, Cruithne. The Picts were very likely connected with Pictones, the name of a people on the Bay of Biscay<sup>1</sup> who provided Julius Caesar with ships to aid him against their rivals the Veneti of Brittany.

There are some who maintain that the Cruithne of Ireland were also Picts. Cruithne, as has already been pointed out, is the pre-Roman name of the Britons which was in Greek Pretanoi. Professor Watson states that the Cruithne of Ireland were no more Picts than they were Caledonians<sup>2</sup>.

Sir John Rhys has pointed out in his Rhind Lecture that the Old Welsh form is decisive, Peith-wyr, which means Pict-men.

Again Professor A. H. Keane,<sup>3</sup> an ethnographical expert of distinction traces the neolithic inhabitants of the northern

<sup>1</sup> Caesar's Gallic War, III, 11.

<sup>2</sup> Watson: Hist. of the Celtic Place-Names of Scot. p. 67.

<sup>3</sup> v. Man: Past and Present.

shores of the Mediterranean to North Africa. These were dark, short "dolicho" type, which is still to be found in South Europe, and in North Africa. Some writers call them the "Mediterranean Race" and they believe that they ranged as far as Brittany and the British Isles.

There are some who argue that the Picts were non-Aryans and descendants of the Aborigines and that the Celts found them in this country on their arrival.

Windisch regards them as late comers into North Britain, when Scotland was already occupied by British tribes. All that can be said for certain is that their name is not of pre-Aryan origin.

"For me", says T. Rice Holmes<sup>1</sup>, "the Picts were a mixed people comprising descendants of the neolithic aborigines of the Round Barrow Race and of the Celtic Invaders - a mixed people who (or at least whose aristocracy) spoke a Celtic Dialect".

The same writer<sup>2</sup> is of the opinion that some of the Round Barrow Race appeared in this island before the end of the Neolithic Age, and that successive hordes of them came over during the Bronze Age.

In his opinion their centre of dispersal was the Alpine region and some of them may have started from Gaul and thus could have traced their origin to some Rhenish tribe. He goes on to

<sup>1</sup> Ancient Britain p. 417.

<sup>2</sup> Ancient Britain p. 443.

state that those who belonged to the Round Barrow Race crossed over from Denmark or the outlying islands. I think it can be proved with almost absolute certainty that they settled first in the Orkney Isles and then crossed over the sea into Caithness and Sutherland.

The oldest account we have of the Picts is given by Gildas who died about 570 A.D. He describes them as being very hairy, savage, unkempt, scantily clad and coming from the North.

Bede mentioning the tribes that inhabited the island, said the Britons came first, then the Picts and last of all the Scots under their leader Reuda, Cairbre Riada who came across about 180 A.D.

Nennius, who lived about 800, states that the Picts came from the Orcades, meaning the Orkney Islands, and landed in the North of Britain. This statement bears out what Gildas says, that they came over the sea in curachs.

In 84 A.D. Agricola with his fleet sailed round the North of Scotland and subdued the Orcades, which were never before reached by the Romans, although they must have heard about them in the account given by Pythias, who explored these regions in the fourth century B.C.

The Picts of the North very likely had bases in the Inner and Outer Hebrides, from which they plundered the Isles of the West, and ravaged as far as the coast of Ireland.

In an Irish poem which was edited and translated by Kuno Meyer from Ms. Rawlinson B.502 we read of a famous Irishman,

who razed to the ground eight Pictish towers in Tír Iath i.e. Tiree. "He razed towers in Tír Iath, he ravaged the lands of Idrig: He destroyed eight towers of the men of Skye", and what is true of Tiree and Skye is also true inferentially of North Uist for it has a number of those towers and brochs which the Picts built and occupied. I shall deal with them more fully, later on, when I come to treat of the archaeological evidence which exists of their occupation of the Island.

In 364 A.D. Theodosius set out on an expedition against the robbers and pirates who made their home in the Northern Isles, and a great slaughter of the Picts followed. We have many instances of this state of affairs along the West Coast of Scotland between 550 and 620 A.D. It is known that about 565 Pictish robbers raided a monastery in Tiree of which St. Comgall was the founder, but the Saint persuaded them to depart and to leave their booty behind them<sup>1</sup>.

Bede in his Ecclesiastical History tells us that the Picts were ruled over by a very powerful king, Brude Mac Maelchon, who was in the ninth year of his reign, when Saint Columba came over from Ireland in 563 A.D. Adamnan who succeeded Saint Columba, and who was his biographer tells us that the Saint, on finding the regulus of the Orkneys, whose hostages were in Brude's hands, asked the latter to commend to the protection of his vassal some monks who were voyaging in the direction of these islands.

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<sup>1</sup> Watson: The Picts p.13.

It appears that the authority of King Brude, who had his seat near the town of Inverness, extended to the Northern Isles.

In early Irish literature the Shetlands are styled Innse Catt, the Isles of Cats, where Catt is a tribal name. Before the Norse invasion took place, this tribe had occupied part of the mainland, for the Norsemen called the North-east extremity of the island "Katness" i.e. "Cat-cape", now Caithness.

The Cats held more than Caithness, they extended into Sutherland. The Gaelic name for Sutherland to-day is Cataibh. The Duke of Sutherland is known as Diùc Chat. The Norsemen must have regarded the mainland "Cats" as Picts, for they called the sea north of their territory Pettalandsfiördr<sup>1</sup>, now Pentland Firth.

Up to the present, I have given literary and phil<sup>o</sup>logical evidence regarding the Picts, and I have mentioned the probability of their having bases in the Hebrides, from which they operated and plundered the isles that lie to the west of Scotland. But the archaeological evidence with which I am now going to deal throws much light on the life and activities of the Picts of North Uist.

Brochs. The distribution of the Picts in Scotland coincides with the distribution of the brochs, and from the evidence it is clear that the Island Picts were Pirates as well as traders. Those on the mainland of Scotland were engaged in agriculture.

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<sup>1</sup> v. Landnámabok, Index Locorum, p.480.

Those who deny that the Picts built the brochs are left to solve the problem of an unnamed people who occupied the Pictish area as late as the Roman period.

There are at least five brochs on the Island of N. Uist, and they have features which are common to most of the brochs that are to be found in the North of Scotland and in the other isles of the West.

I have intimate knowledge of Dùn Torcuill, one of the brochs in North Uist which, as a boy, I used to visit frequently.

I used to wonder at the galleries at various elevations in the thickness of its walls. I have vivid recollections of walking over the causeway or "clachan" by which it is connected with the shore. In the causeway there are, at certain places, large flat stones called "clachan fuaimneach", "clattering stones", which were balanced in such a way that when one stood on them they gave out a hollow sound which carried clearly across the water, and which could easily be heard in the broch. It was done on set purpose, so that any one coming over the causeway would give due notice of his approach and, if he happened to be an enemy, he could soon be disposed of. There were also structural gaps in the causeway, and no stranger could cross it safely at night. These forts or brochs are usually found on islands or on arms of the sea. Some of them are accessible over the strand at ebbside, but insulated at high water.

Chambered Cairns.

There are several chambered cairns to be seen on the Island. Some of them are long cairns while the others are circular in shape. Their chambers contain the ashes of some of the well known men among them. Perhaps they are the last resting places of their kings and chiefs. The circular cairn may symbolise eternity or the sun, the great ruler in Nature. The form of a circle or ring may also be a talisman against evil.

In some of the cairns were found numerous bones belonging to domestic animals, which were very likely killed for funeral feasts. From these bones we can tell that they possessed the same domestic animals that we have at the present time, that the red deer roamed the moors and that they hunted it for food.

Perhaps I ought to mention in passing, that several of the chambered cairns in North Uist are called "Barpanan" (sg. Barpa)<sup>1</sup>. This is a term, which is found, as far as I know, only in North and South Uist and in Skye. It is the name which the vikings gave to the cairns which were built many centuries before their coming.

In many cases these barps are to be found in places where stones are scarce, and the builders must have carried them long distances. Some of them are so huge that it is difficult to know how they were carried to the site. The mere fact that they were brought there proves, that the men who lived in those early days, were men of great strength and skilful builders.

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<sup>1</sup> barpa, barrow, cairn, N. Hvarf.

Were the brochs built by people who came from the Mediterranean coast?

All that can be said, at the moment, is that the brochs resemble the Nuraghi of Sardinia, which have staircases and galleries in the thickness of their walls. They differed from the broch in being covered in, but Mr. A. O. Curle, of the Edinburgh Museum, has shown that a broch in Glenelg, when in use, had a tent-like covering. This, if correct, would lead us to believe that they were built by people from the Mediterranean coast.

The Nuraghi, as Professor Watson has pointed out, were occupied by pirates, as were similar buildings called Taloyots in the Balearic Isles. The only difficulty in connecting the brochs with the Nuraghi is one of time. The former were occupied at the beginning of the Christian era, while the latter were ancient in the first century B.C. All that we are entitled to say is that they bear a striking resemblance to one another.

Among the pillar-stones of North Uist there is one which must be mentioned because it is known as Clach Mhór a Chè. I have it on very good authority that there is a stone bearing the same name at Fairmilehead, in Edinburgh. Cè may be the name of some hero, or it may refer to Cè one of the seven sons of Cruithne, who is said to be the ancestor of the Picts in Scotland. The other sons were Cait, Cèrig, Fib, Fidach, Fotla<sup>1</sup>

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<sup>1</sup> Fotla, one of the names of Ireland: From this name we get Athole (Ath + Fotla, New Ireland. v. Watson: Hist. of the Celtic Place-Names pp. 107-108.

and Fortrenn<sup>1</sup>, Of these Cait and Fib are supposed to have given their names to Caithness and Fife.

The language of the Picts.

Sir John Rhys states that Columba shortly after coming over to Dalriada in 563, paid a visit to Brude, King of the Picts, who had his seat on the River Ness, and that he spoke to King Brude without an interpreter.

Then he goes on to tell that a little later he was back in the same district and he required an interpreter to preach to the peasants<sup>2</sup>.

Further he goes on to relate that Columba was on a visit to the Island of Skye, when a boat arrived from the mainland, with two young men who brought their aged father to him to be baptized. Again he preached through an interpreter, although the convert bore the Celtic name of Artbranan, and was said to be the chief of the Geonians. This tribe is styled Cerones by Ptolemy.

The question now arises as to the language of the people whom Columba could only address by interpreter. There were in Britain two groups of Celtic Dialects, the Goidelic and the Brythonic, but there is no reason to suppose that the peasants near King Brude's palace were Brythons, and still less probable

<sup>1</sup> Fortriu gen. Fortrenn, Strathearn & Menteith.

<sup>2</sup> Rhys: Early Britain pp. 271-273.

is it that those who visited Columba in Skye were of that race. It has usually been supposed that they merely differed from the missionary Scot in speaking a Goidelic dialect which was not his, but such a view does scant justice to the devotion of the Saints of Ireland to their work, and there is no reason whatever to suppose that they could not speedily master dialectical differences, which were at most of not very important nature in that early age.

So far from this being the case, the usual silence as to interpreters suggests that it was not a rare thing for Goidels to master the language of the Brythons, and the latter that of the former, so far as to be able to make their way in one another's country, though it must have given them infinitely more trouble than any dialect closely akin to their own. It remains then that the language of the people who could not understand Columba was not Celtic, in all probability that of the ancient inhabitants!

When Columba came over to Dalriada in 563 he came over to his own kith and kin, who were becoming increasingly strong, until in the end they gave their name to the whole of Scotland. At first the Caledonians were the most powerful people north of the wall, but after Mons Graupius in 84 A.D. the hegemony passed to a northern people called the Picts, who are first mentioned in 297 A.D.<sup>1</sup> Finally the hegemony passed to the Scots, and Gaelic became the language of superior culture. There was no

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<sup>1</sup> Watson: Celtic Place-Names of Scot. p.59.

difference between Gaelic as written in Scotland and in Ireland. One of the treasured manuscripts which we have in Scotland is called the Book of Deer<sup>1</sup>, because it was written in the Monastery of that name, and Gaelic, as written in it, is very like Irish Gaelic.

Linguistic evidence goes to show that the Picts spoke a Celtic language which belonged to the Cymric branch, which is now represented by Welsh and Breton and until recent times by Cornish.

One great difference between the Brittanic and the Goidelic branches of Celtic is their treatment of the primitive 'qu' sound. In Gaelic and in Irish this primitive 'qu' sound becomes 'c' hard, in Welsh, Breton and Cornish it is represented by 'p'. Thus a primitive maquo-s, "son", becomes in Gaelic, mac, in Old Welsh it is map. This primitive p - sound never appears in Gaelic. At the beginning of words and between vowels it has been dropped entirely e.g. Latin, pater, Gaelic, athair, father. Latin, piscis, Gaelic, iasg, fish. There are many place names in the north and east of Scotland which contain an initial p as Pit<sup>2</sup> is to be compared with Welsh Peth, a part. In Gaelic it is very often translated, baile, "stead". In Old Irish it is

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<sup>1</sup> The Book of Deer belonged to the Monastery of Deer. The Gaelic in it was written between 1085 and 1150 A.D.

<sup>2</sup> Watson: Celtic-Place Names of Scot. pp. 407-408.

"cuit", in English it is "piece".

The Gaulish word for a four wheeler is petor-ritum<sup>1</sup>, Welsh, pedwar, four, Cornish, pedar, Gaulish, pempe-dula, five leaved plant, corresponds to Welsh, pump, five; Cornish pymp. Here the (p' represents an older 'qu' sound preserved in quatuor. Gaelic, ceithir, Welsh pedwar, Latin, quinque gives Gaelic cóic and Welsh, pump.

I have now shown that the Picts of the North and also of the Isles spoke an Early British language P.-type<sup>2</sup> and St. Columba spoke Gaelic, that is the reason why he required an interpreter to preach to the peasants at King Brude's seat, and also to the men who came to see him in Skye, and who belonged to a people called the Cairnoi from the mainland.

Ptolemy, who lived about 120 A.D., mentions four tribes that lived on the northern mainland, corresponding to modern Caithness and Sutherland, and one of them was the Cairnoi, which we have already mentioned. This name is from the early Celtic form of caora, a sheep, Old Irish, cáera, with the suffix - enus.

<sup>1</sup> Watson: Transactions Gael. Soc. Inv. article on Picts.

<sup>2</sup> I have read "The Inscriptions of Pictland" by Francis C. Diack in which he claims that Old Gaelic was the language spoken by the Picts. Having considered all the available evidence on this point, I prefer to follow Professor Watson who maintains that they spoke Early British P-type and that they were the builders of the brochs that are to be found only in Pictland.

Caerenoi means, sheep folk, and, as Professor Watson stated, it very likely describes an occupation.

The Cornavioi in the north-east, now Caithness and Sutherland, mean "horn-men". The Lugoi were in the South-east part of Sutherland, and lugos is thought to be a Gaulish word for raven, and when applied to a people it meant, dark-skinned or swarthy.

The Smertae<sup>1</sup>, smeared folk, derived their name from smer, to smear. The name is perpetuated in Carn Smeart on the north side of Lochcarron. Although Ptolemy does not mention the people of Orkney by name, still it can be inferred, with almost complete certainty, from the name Orcades. Orc is the Irish word for a boar. Arcaibh is the modern Gaelic for Orkney which represents an older in Orcaibh, among the boar-folk. In the same way Cataibh means, among the Cats. Caithness means, the ness of the Cats.

Ebudae was the name by which the Isles of the West were known in Ptolemy's time. The name Hebrides arose from a misreading of Pliny's Haebudes, which he says were thirty in number. Ptolemy gives the number as five. The word must be Pictish or pre-Pictish but its meaning is quite obscure.

Sir John Rhys thinks that it may have some connection with Epidii, horsemen, but I think it is very unlikely.

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<sup>1</sup> "Smertae" evidence discovered by Professor Watson:  
v. Celtic Place-Names p.17.

NORSE INFLUENCE.

During the 470 years that the Norsemen were in possession of North Uist, they have left their mark indelibly upon the race language and place-names of the Island. The name Uist is very likely from Norse *úvist* meaning, a place of abode.

The Norsemen, at first, used to come over every Summer in quest of plunder, but finally they settled in the Hebrides about 796.

From the year 852 they were ruled over by Ketil Flatnef, who came from Sogn, near Bergen, in Norway, and he died somewhere in the Hebrides about 884 A.D.

Harald Hårfagr, King of Norway, visited the Hebrides in 884, and thence forward these islands were ruled over by Norsemen, until Alexander III, King of Scotland, defeated the Norwegians at the battle of Largs in 1263. Three years later, by the Treaty of Perth, they were ceded to the King of Scotland.

During the Norwegian occupation, the isles of the west were ruled over by Jarls,<sup>1</sup> and later on they were governed by great chiefs, who assumed the title 'King of the Sudreys',<sup>2</sup> South Islands. It is evident from incidents recorded in the Sagas that the people

<sup>1</sup> Jarl, a chief, an Earl.

<sup>2</sup> Sudreyar (Sudreys), "the South-isles"; the Norse name for the Hebrides to distinguish them from the Nordreyar, North-isles, the Orkneys and Shetlands. (Bremner: The Norsemen in Alban p.21.)

of the isles were not friendly disposed to the invaders, because they were always out for plunder and destruction. They often put men to the sword and set fire to their homes. Very likely it was from such conduct that the Gaelic proverb arose, *Is fuar gaioth nan coimheach*; cold is the wind of the strangers.

In his Irish Grammar Windisch gives the following verse which tells how the fierce Norsemen preferred to go on their sea journeys in calm weather. Stormy nights and raging seas did not suit them. Very likely it refers to their plundering expeditions to the Western Isles.

"Is ácher in gaíth innocht,  
Fufuasna fairggae findfolt,  
Ni ágor réimm mora minn,  
Dond laechraid lainn ua Lochlind".

"Keen is the wind tonight;  
the white crested ocean rages.  
I fear not the path of a smooth sea,  
for the fierce warriors from Lochlann".

Windisch: A Concise Irish Grammar p.133.

The isles of the west were not felt to belong to Scotland at all, for they were called *Innse Gall*, the Isles of the Strangers, and the Norse language prevailed.

Magnus (Barelegs<sup>1</sup>) sent over from Norway in 1097 a man

<sup>1</sup> Mackenzie W.C.: History of the Outer Hebrides, p.23.

named Ingemund to govern the people of the Hebrides. His choice proved to be an unfortunate one, for Ingemund and his followers, abused their high position and delighted in robbery, revelry and violence. They behaved more like pirates than law-givers.

When the men of Lewis saw their behaviour, they rose up in fury and they decided to get rid of them as soon as possible. The house, in which Ingemund and his followers lived, was set on fire and those of them who tried to escape were put to the sword.

When news of the massacre reached Magnus Barelegs<sup>1</sup>, he decided to have his revenge on the Islesmen. In 1098 he sailed with a great expedition, which consisted of 60 ships, well built, and manned by trained warriors. He came to the Orkney Isles first, and then he sailed for Lewis, where he took a gruesome revenge for the slaughter of Ingemund and his followers. The whole of the Long Island was harried with fire and sword. The homes were given to the flames and the occupants were put to the sword. When the sombre work was done, a death-like silence brooded over the land. The massacre of 1098 changed the face

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<sup>1</sup> It is now recognised that Magnus made not one but three expeditions to the Hebrides in 1093, 1098 and 1103 respectively. The events of the first and second have been confounded by the saga men and it is not easy to state with certainty the events belonging to each. Magnus adopted the native dress (the breacan the féile and the léine) and was ever afterwards called Magnus Berfaettr (i.e. Barefoot or Barelegs) v. Bremner: The Norsemen in Alban pp. 163-165.

of the Long Island, as no event before or after it had done.  
Magnus' 'scald' or poet praised his feats and wrote thus of his  
visit -

'In Lewis Isle with fearful blaze<sup>1</sup>,  
The house destroying fire plays.  
To hills and rocks the people fly,  
Fearing all shelter but the sky.  
In Uist the King deep crimson made,  
The lightning of his gleaming blade.  
The peasant lost his land and life,  
Who dared to bide the Norseman's strife.  
The hungry battle birds were filled  
In Skye, with blood of foeman killed;  
And wolves on Tyrie's lonely shore,  
Dyed red their fangs in gore.  
The men of Mull were tired of flight,  
The Scottish foeman would not fight.  
And many an island girl's wail  
Was heard, as through the isles we sail.'

There is a tradition among the old folk in Uist that the  
Island was well wooded, at one time and that the Norsemen<sup>2</sup>

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<sup>1</sup> Henderson: Norse Influence on Celtic Scotland, p.86.

<sup>2</sup> The same tradition is found in Lewis. v. Mackenzie; History  
of the Outer Hebrides, p.23.

set fire to the woods and burned them down. Whether that is true or not I cannot tell, but I do know from the large and numerous tree roots which I have often seen in the peat-mosses there, that the Island must have been well wooded at one time. Some of the place-names prove that this is true, for we have Beinn na Coille, wood-hill, on the Island. But to-day the Island is practically treeless.

I have recently come across a very reliable man from Lewis, who is familiar with the tradition both current in Lewis and in Uist, that the Norsemen burned down the woods. He assures me that the same tradition is also to be found on the mainland. Last year he spent a fishing holiday at Little Loch Broom, where one can see still tree roots in the peat-mosses. On asking one of the natives for the reason, he was told that the woods were burnt down by the Norsemen.

One of the best known brochs on the Island is called Dùn Torcuill and it must have been inhabited by the Norsemen, who gave it its present name.

Torcull is a name which might belong to a chieftain of the clan MacLeod, which was founded by Ljótr or Leòd, a son of Claf, the Black, who lived in the 12th century.

It appears that the MacLeods of Dunvegan and Harris claimed North Uist from the MacDonalds between 1542 and 1618. It may well be that the broch on Loch an Dùin received its present name, Dùn Torcuill, during that period, but I cannot say for certain. The name given it by the Picts has not come down to us. It is

very likely that all the brochs on the Island were inhabited by Norsemen, for like the Picts they were skilful and daring mariners.

Many of the place-names on the Island are of Norse origin. Take a few of the islands round the coast —

GÆLIC	PHONETICS	ENGLISH	NORSE	MEANING
Boiraidh	<i>bɔi Reɪ</i>	Boreray	borgur-ey	fort-island.
Lingaidh	<i>lɪŋ'geɪ</i>	Lingay	lyng-ey	heather island.
Orsaisdh	<i>ɔRɪsɛɪ</i>	Orinsay	Orfiris-ey	tidal island.
Rònaidh	<i>Rɔ:neɪ</i>	Ronay	hraun-ey	rough island.
Stocaidh	<i>stɔxkeɪ</i>	Stocay	Stokk-ey.	Stock island.
Stròmaidh	<i>strɔ:meɪ</i>	Stromay	Straum-ey	Stream island.
Let us now consider some of the names of townships hills and lochs on the island.				
Àird a'Bhorain	<i>a:Rɪt ə vɔRɛN'</i>	Arda Vorain	àird+boran point àird+muran "	of deer grass or " bent grass.
Càirinish	<i>kɑ:Rɪnɪs</i>	Cairinish	Kàri-nes	Karl + point.
Foshigearraidh	<i>fɔʃɪkɛRɪ</i>	Foshigarry	<i>fjɔsa-garrɪ</i>	byre-yard.
Golair	<i>gɔLɛɪ'</i>	Goular	<i>gulr-á</i>	yellow burn.
Gréinatobht	<i>gr'e:nətɔht</i>	Grenitote	Graena-topt	green croft.
Griminish	<i>grɪ:mɪnɪs</i>	Griminish	Grim-nes	Grim's point.
Hàstainn	<i>hɑ:stɪn'</i>	Hasten	há-steinn	high stone.

Circabost	<i>k'it'çkəpəst</i>	Kirkibost	<i>kirjir</i> <i>6ólstaðr</i>	Church stead.
Langais	<i>Langes</i>	Langass	<i>lang+ass</i>	long ridge.
Paibil	<i>pepiel'</i>	Paible	<i>Papa+bol</i>	Priest's stead.
Rumisgearraidh	<i>Rumiskeri</i>	Rumisgarry	<i>Hryms + gendi</i>	Hryms garth.
Siginish	<i>si:kin'is</i>	Siginish	<i>sik + nes</i>	Channel point.
Sponaish	<i>spo:nis</i>	Sponish	<i>spoi--nes</i>	curlew point.
(Beinn	<i>bein'</i>	ben	<i>Olaf's</i>	Olaf's shieling.
(Aulasaairidh	<i>aũkisar'i</i>	Aulasary	<i>erg</i>	
(Beinn	<i>bein'</i>	ben	<i>skoptar + fjall</i>	Shaft hill.
(Sgabar	<i>skai:pər</i>	Skaper		
(Beinn	<i>bein'</i>	ben	<i>magnus</i>	Magnus'
(Mhanasaairidh	<i>vānisa'r'i</i>	Vanisary	<i>erg</i>	Shieling.
Blashabbhal	<i>bla:javaL</i>	Blashaval	<i>blasa + fjall</i>	bare hill
Biurrabbhal	<i>biuravaL</i>	Burrival	<i>bjotr + fjall</i>	flat topped hill.
Cliaadrabbhal	<i>cliahtravaL</i>	Clettraval	<i>klettr + fjall</i>	craggy hill.
Crògaire	<i>krɔ:kiɔ</i>	Crogary	<i>krókr + gendi</i>	crooked garth
Laibhal	<i>lɛ:val</i>	Laival	<i>lōgr + fjall</i>	low hill.
Lídh	<i>li:</i>	Lee	<i>hlid</i>	slope.
Màiri	<i>ma:r'i</i>	Maari	<i>marg+erg</i>	gull shieling.

LOCHS.

Gaelic	Phonetics	English	Norse	Meaning
Loch an Obhastrom	Lɔx ə Nohəstrəm	Loch an Aastrom	á-straumr.	tide river.
Loch Aulasairidh	Lɔx aũlasa'ri	Loch Aulasary	Olaf's erg	Olaf's shieling.
Loch Càrabhat	Lɔx kɑ:ɾəvəht	Loch Caravat	kjarr-vatn	copse loch.
Loch Crògabhat	Lɔx kʀo:kəvəht	Loch Crogavat	k'rókr-vatn	crooked loch.
Loch Eisdír	Lɔx esitər	Loch Eashadar	aes-setr	edge shieling.
Loch E'phort	Lɔx e:foʀst	Loch Eport	ey + fjoʀðr	island firth.
Loch Eig	Lɔx ek'	Loch Eik	eik	an oak.
Loch Hacleit	Lɔx ha:k'leht'	Loch Hacklett	há-kletter	high rock.
Loch Hòrnairidh	Lɔx hoʀna'ri	Loch Hornary	horn-erg	corner shieling.
Loch Hòstadh	Lɔx ho:stəy	Loch Hosta	högnri-staðr	Hogni's stead.
Loch Leodasaidh	Lɔx l'eo:təsei'	Loch Leodasay	Ljóts-ey	(Loch) of Ljót's Island.
Loch Obasairidh	Lɔx ə:pisa'ri	Loch Obisary	hóps-erg	shieling of the harbour.
Loch Mhéirgibhat	Lɔx ve:ri'kəvəht	Loch Veiragavat	merki-vatn	boundary loch.

During the period that the Norsemen were in possession of the Island there must have been frequent intermarriage between the two races and many of the family names that we have in Uist to-day prove that they are of Norse origin.

The name MacLeod is derived from Ljót-ulf, which means "fierce wolf", indicating that they were savage in attacking their foes. Torquil and Norman are two names which belong to this clan, they were the sons of Leòd, who lived about the time of the cession of the Isles to Alexander III in 1266.

Torquil, the elder, got the Island of Lewis, and from him came the chiefs of the MacLeods of Assynt, Cadboll, and Raasay.

Torcull comes from Norse, Thor ketill, kettle of Thor. The other brother was named Tormod, Norman and comes from Norse, Thormundr, meaning Thor's protection.

The name MacAulay, which is in Gaelic MacAmhlaidh, comes from Norse Anlaf, which means Anses' relic.

The Gaelic name Goraidh, Godfrey, is from Norse *godtröðr* "God's peace".

Lögman, "Lawman" gives Gaelic MacLamhuinn, Lamont. The lagman was the first commoner, and he had to say from memory, to the assembled people, what the law of the land was. The people, on such occasions, assembled on the Law-hill - Lög-bergi.

Reginald is from N. Rögnvaldr, "ruler from the Gods".

Raonull is from the same root as Raonuid, Raonuilt, Roghnuilt, in English Rachel from the Norse, Rögn hildir.

Manus is a personal name which is commonly found among the MacLeans. It comes from the Norse Magnuss, from Latin Magnus, great. From Manus we get MacMhanuis, son of Manus.

Somerled comes from Sumar-liði, Summer-sailor. In Gaelic it is Somhairle.

There was a famous bard in North Uist, in the 18th century, called John MacCodrum, and some of his connections, bearing the family name, are to be found to-day in Ontario and Cape Breton. The bard died in 1796, aged 86 years. Some of his connections are still to be found in North Uist, although the family name is no longer found on the Island. The name is derived from Godormr, good or god-serpent.<sup>1</sup>

MacCorquodale, Middle Gaelic Corgitill, from N. Thorketill, Thor's kettle.

Mac Askill comes from Norse Asketill, the kettle of the Anses, or Gods.

Uisdean is a proper name, which is very common in Uist and comes from Norse, Eysteinn: the English equivalent is Hugh.

Lachlan is from Loch-lann, meaning fjord-land.

<sup>1</sup> Since the above was written, I have read, "Strange Tales of the Western Isles" by H. J. Boyd. He tells a story about a Uist-man called Ewen, a descendant of MacCodrum, the bard, who was married to a seal wife.  
v. "Ewen and His Seal Wife," p.89.

BELIEFS AND LEGENDS REGARDING SEALS.

In North Uist it is an ill-omen to come on a seal whether dead or alive on the shore. I know of some families who traced the beginning of their misfortunes to the finding of a seal on the shore. It is always regarded as a sure sign that a dear one is about to die.

In Hougharry, I remember an old man telling me a story about some women who were, at times, changed into seals, and who would then go away to roam the seas, leaving their homes and families behind them. On their return they would throw off their seal-skins, and they would be changed back to women. Then they would take up the ordinary duties of the home. Tradition tells that they were the daughters of a King of Lochlan under a spell.

On one occasion in the Autumn time, the men folk found the seal-skins and they took them and hid them in a stack of corn in the yard. The women remained at home until the corn was used up in the Spring-time, but as soon as they got their skins they were off to sea again for a period.

Legend tells that the MacCodrums from whom the famous Uist bard was descended were metamorphosed into seals. They were seals by day but human creatures by night. It was said that no MacCodrum would fire a shot at a seal, or harm it in any way.

Maclure, the Skye bard, in the following verse referred to John MacCodrum's connection with the seals. —

"Iain 'Ic Fhearchair 'Ic Codruim nan ròn  
 A thòisich air an droch ceàird,  
 Àrd éisg nan droch fhilidh  
 Is mithich dhomhs' do thilleadh tràth".

Translation —

"Ian, son of Farquhar, son of Guthrom of the seals,  
 Who has taken up with the wicked art,  
 Chief satirist of wicked poets, it  
 is high time for me to repel you early."

Rev. Archibald MacDonald, Kiltarlity in his "Uist Bards"  
 tells the following story, which shows a connection between  
 MacCodrum and the seals.

'It was stated that a woman of the same surname and  
 probably of the same lineage as the bard used to be seized by  
 violent pains, at the time of the annual seal hunt out of  
 sympathy, it was supposed, with her suffering relatives'.<sup>1</sup>

#### The People of Uist.

Skulls are harder than consonants and races live on when  
 the language which they have once spoken has passed away.  
 We can see that very plainly in N. Uist and in all the other  
 islands of the Hebrides. There are types of past races to be  
 found among us still.

Dr. John Beddoe states, 'the Outer Hebrides have a population

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<sup>1</sup> MacDonald: Uist Bards p. vii.

doubtless differing much in its several divisions, which have been much studied by Captain Thomas and Dr. Mitchell.....  
 ..... Two or three strongly contrasted types are to be met with in Lewis. There is the large fair comely Norse race said to exist almost pure in the district of Ness, at the North end of the Island: the short thick-set snub-nosed, dark-haired, often even dark-eyed race probably aboriginal and possibly Finnish, whose centre seems to be in Barvas.<sup>1</sup>

I may say that the two types mentioned by Dr. Beddoe are also to be found in North Uist. We have the descendants of the Mediterranean people, who are small with dark hair and dark eyes: the Norsemen are represented by tall fair-haired brawny men while the descendants of the Celts are fair-haired and slim.

#### Conclusion.

We are indebted to the Norsemen for their influence for good upon the people of the Island.

We know that the Celts as a race were given to exaggeration. They were idealistic in their outlook upon life: they dreamed dreams and saw visions, but the Norsemen, on the other hand, were realists very practical and prudent. They feared self-deception and they had a restraining influence on the thought of the people, which has been of lasting benefit to them.

The Norsemen on their part have gained much through contact with the people of the Isles. They have gained something of the

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<sup>1</sup> Beddoe; The Races of Britain. p.240.



Gaelic forms, pronunciation and meaning of place-names mentioned in the introduction.

- The Atlantic Ocean, An Cuan Siar, ə ɲ̥ˠuən siar "the West Sea".
- Benbecula, Beinn na Faodhlach, beɪn' ə vœ:lə "the hill of the ford. N. vadill, "fordable water".
- Bernera, Bearnaraidh, beaRNaɾei  
N. ey, "island".  
N. Bjorn, a personal name,  
Bjorn's Isle.
- Caledonia, At one time it was thought to be from coille, wood. It is very likely from, kal, hard. O.Ir. calath.
- Caithness, In Gaelic it is Gallaibh for i n Gallaibh "among foreigners".  
N. Katanes i.e. Cat-cape, now Caithness.
- Dalriada, The Gaelic Kingdom of Dal Riata was founded in Argyll A.D. 500, Riata is the prince known in Irish records as Cairbre Riata.  
dail, dal, "portion, tribe" Gr. δαίσιος "division, share"  
Dál Riata, "Riata's share".
- Hebrides, this name is a mis-reading of Hebudes.  
In the time of the Norsemen the Western Isles became known as Innse Gall ɪ:ɲ̥ə ɡauL  
"The Isles of the Foreigners".
- Hougharry, hoghagearraidh N. haugr, "mound" and gerdi, "enclosure".
- Ireland, Éire, gen. Éireann, dat. Éirinn.
- Idrig, not known.
- Lewis, Leódhus Léo-əs  
a lloo (Gael M.S.) Leodus, Sagas, Lyodhus. It is said to be from Ic. hljóth hús O.E. hludhús, "resounding house".
- The Minch, An Cuan Sgì ə ɲ̥ˠuən ski:h "The Sea of Sgì".

Mull. In Gaelic it is Muille, Ptolemy calls it Malaios. The common suffix aios becomes in Gaelic - e, compare Gaulish Bed-aios corresponding to Bede in the Book of Deer, and for the change in the first syllable compare Lat. badius, Gaelic buidhe, yellow.

The next stage is reached when Adamnan speaks of Malea insula, which means the "malean isle", or as we say to-day "an t-Eilean Muileach."

Malea is an adj. fem. from Maile, the form which would be assumed in Adamnan's time by E. Celt. Malaios.

The first part mal- may be compared with Gaelic mol-adh: Welsh mawl, praise, Gaelic mulleach, dear. If these are connected with Ch. Slav. iz - moleti "eminere" to stand out prominently the Early Celtic malaios might mean "Lofty Isle" foreshadowing, our "Mulle nam mor-bheann" "Mull of the great peaks."

V. Watson: His. of the Celtic Place-Names of Scot. p. 38.

North Uist, Uibhist a chinn tuath  $ui-ist' a \frac{c}{2} in' a tuath$   
N. i - vist, a habitation.

Norway, Lochlann,  $Loxlann$  "Fjord-land".

Orkney, In Gaelic it is Arcaibh for the older in - Orcaibh  
"Among the Orcs" i.e. among the boar-folk, cf.  
Lat. in Sequanis, "among the Sequani".

Skye. An t - Eilean Sgiathenach (or Sgitheanach)  $a Nd'ce l'EN'$

The Isle of Sgi.

*skihanax* Sgitheanach is the true form, it seems to be from the same root as sgian, knife; Lat. scindo, Gr.  $\sigma\kappa\iota\varsigma\omega$  I cut: Ger. scheiden, divide, and the meaning would be "Divided Isle".

Sgitheanach is formed from Sgi, the i is shortened before the following vowel and the "th" inserted to divide the syllables

Sound of Harris, Caol na h-Earra  $ka:l na haeray$   
N. har, high, comparative haerri, higher, the higher ground, compared to low lying Lewis.

Strathclyde, Srath Chluaidh  $strah xluaj$ .  
Cluaidh comes from Old British Clōta, which is Clūt in Welsh, and in Gaelic Cluath or Cluad, in modern Gaelic it is Cluaidh. Caer Clūt means the "city on the Clyde".  
O. Ir. Erchluad, the prefix er often written ir, is the O. Ir. ar, E. Celt are, meaning on or near.  
v. Watson: Celtic Place-Names of Scot. p. 41.

Sutherland, The "South land" of the Norsemen of Caithness.  
In Gaelic it is Cataibh, "among the Cats" cf. Lat. in Sequanis, "among the Sequani".

Tiree, with the people of Tiree it is Tireadh, outside the Island it is Tir - idhe or Tir - ithe  $t'ejir'icha$   
In Irish literature it is known as Tir-ath, Rawl B. 502, 115 a 5.  
v. Celtic Place-Names of Scot. p. 85. No one can say for certain what the second half of the name means.

tir,  $t'ejir'$  "land".

Initial h in Norse words.

Many Norse words begin with "h", which is not recognised as a letter of the Gaelic alphabet. In Gaelic it cannot stand alone, it requires some other consonant to support it.

This initial "h" in Norse frequently develops "t" in Gaelic.

In the North Uist Dialect we have tabh, "handnet" from Norse, hafr, with the same meaning.

We have also a township called Hoghagearraidh, which comes from Norse hogr, "a cairn, altar or place of worship" and gerdi, meaning "enclosure" e.g. an Hoghagearraidh, "in Hougharry" is phonetically ə Nd<sup>o</sup>-ə kERi.

Again we have N. hólmr which becomes in Gaelic tolm, gen. tuilm meaning "island" or "inch".

NORSE WORDS IN THE N. UIST DIALECT.

brög ,	"a shoe"	N. brókr,	"a shoe".
clobha,	"tongs"	N. klofi,	"tongs " .
cnapach,	"a youngster"	N. knapi,	"boy." .
cròcan ,	"a crook"	N. krókr,	"a crook" .
driog ,	"a drop"	N. dregg,	"lees, dregs".
marag,	"pudding"	N. mörr,	"pudding" (suet pudding)
sgol,	"rinse"	N. skola,	"wash".
stòp,	"a stoup"	N. staup,	"a stoup".

Tools used by a carpenter.

glamaras,	"a vice"	N. klömbr,	"a small vice".
locair,	"a plane"	N. lokkarr,	"a plane".
spàl,	"Weaver's shuttle"	N. spóla,	"a shuttle".
spàrr,	"a spar"	N. sparrí,	"a spar".
spéic,	"a spike "	N. spik,	"a spike".

Irish.

geadas,	"pike"	N. gedda,	"pike".
cf. Loch a gheadais in N. Uist.			
saidhean	"a year old cuddy"	N. seidr,	"saith".
sgait,	"a skate"	N. skata,	"a skate".
trosq,	"a codfish"	N. porskr D. torsk	"codfish".
tabh,	"A hand pock-net"	N. háfr,	"a pock-net".

Birds.

burrabhuachail,	"the northern diver"	N. buna,	"a stream".
sgarbh,	"cormorant"	N. skarfr,	"a scarf".
sùlaire,	"solan goose"	N. súla,	"gannet".

Describing Men.

Iarla,	"Earl"	N. Jarl,	"Earl".
armunn,	"a hero"	N. armadr,	"a steward".
traill	"a slave"	N. proell,	" slave " .
nàbuidh,	"a neighbour",	N. nabúi,	"neighbour."

Sea and Ships.

acair,	"an anchor",	N. akkeri, Lat ancora	
acarsaid,	"an anchorage"	N. akkeris saeti	
bàta,	"a boat"	N. batr,	
birlinn,	"a galley"	N. byrdingr,	"a ship of burden".
bodha,	"a reef"	N. bodi,	"a breaker".
faodhail,	"a sea channel"	N. vadill,	"a place where fords can be crossed".

geòla,	"a small boat"	N. jula,	
laimrig,	"a harbour"	N. klad hamarr-vik,	"pier bay".
reang,	"a boat-rib"	N. róng,	"boat-rib".
sgoth,	"a skiff"	N. skuta,	"cutter".
stiùir,	"to steer"	N. styra,	"to steer".
tobhta,	"a bench"	N. popta,	"row bench".
geodha,	"a creek"	N. gja,	"a chasm".
siolag,	"a sand eel"	N. silungr,	"young salmon".

## Other Words.

barpa,	"cairn" chambered	cairn" N. Hvarf.	
gàradh,	"a garden"	N. gardr,	"a yard".
geàrraidh,	"out land for grazing"	N. gerdi,	"garth".
dail,	"dale"	N. dalr,	"same meaning".
drùb,	"a mouthful"	N. drjupa,	"to drip".
gluip,	"a chasm"	N. gljúfr,	"a chasm".
sgeir,	"a rock in the sea"	N. sker,	"a skerry".
sgìoba,	"a ship's crew"	N. skip,	"a ship".
sgùm,	"scum"	N. skúm,	"foam".
spàirn,	"a struggle"	N. sporna,	"kick".
spealg,	"a splint"	N. spjalk,	"splint".
spiris,	"a hen-roost"	N. sperra,	"a spar".
spitheag,	"a chip"	N. sprig,	"spike".
spor,	"a claw"	N. spori,	"a spur".
spraic,	"lively"	N. spraeki,	"lively".
spreod,	"a projecting beam,	N. sproti,	"rod".
stac,	"pile," piece, precipice"	N. stakkr,	"a stack".
stalla,	"an overhanging rock"	N. stallr,	"block".
staoig"	"steak"	N. steik,	"steak".
steòrn,	"to point out, to guide"	N. stjórn,	"steering".
stól,	"a stool",	N. stóll,	"stool, chair".
stri,	"strife"	N. strid,	"strife".
talla,	"hall,"	N. höll, gen. hallar,	"hall".
teadhair,	"tether",	N. tjoðr,	"tether".
top,	"tuft"	N. toppr,	"tuft".
ùtraid,	"a township road"	O.N. utarr, "outer"	
		& straeti,	"street".

## Gaelic words from Icelandic roots.

cleit,	"a rock",	Ic. klettr,	"a rock".
ciomball,	"a clumsy woman"	Ic. kimbill,	"bundle."
còs,	"a nest"	Ic. kvos,	"a little hollow".
dorgh,	"hand-line"	Ic. dorga,	"a line."
grund,	"ground, bottom of the sea"	Ic. grunnr.	
sgillinn,	"a penny"	Ic. skillingr,	"a shilling".
taibhs,	"a spectre"	Ic. tafsi.	
turn,	"a turn"	Ic. turna,	"to turn".

SYSTEM OF SYMBOLS.

## I. Vowels.

One dot under the sign means a vowel which is higher than that indicated by the sign without a dot.

˘ = nasality. : (after the sign = long vowel. • (after the sign) = half-long vowel.

Signs: Front vowels:  $i, i:, \overset{1}{i}, \overset{1}{i}:$ ;  $e, e:, \varepsilon, \varepsilon:, \tilde{e}, \tilde{e}:$ ;  $\text{æ}, \text{æ}:$ .

Back Vowels:  $u, u:, \tilde{u}, \tilde{u}:$ ;  $o, o:, \text{ɔ}, \text{ɔ}:$ ;  $\overset{1}{\text{ɔ}}, \overset{1}{\text{ɔ}}:$ ;  $\text{ɔ}, \text{ɔ}:$ ;

Mixed or back-mixed vowels:  $\lambda, \lambda: \tilde{\lambda}:$ ;  $\text{æ}, \text{æ}:$ ;  $a, a:, \tilde{a}, \tilde{a}:$ ;  $\text{ɔ}$ .

<sup>1</sup> Sign = symbol.

## II. Consonants.

Diacritic: <sup>o</sup> (over or under the sign) = voiceless consonant.

(after the sign) = palatal consonant.

<sup>c</sup> (after the sign) = aspirated stop.

## The Stops.

p, t, k. = fortes (aspirated <sup>c</sup>p etc.)

b, d, g. = lenes (voiceless <sub>o</sub>b etc.)

ʃ, ʒ (after the signs mean palatal glides.

Signs (1) Stops <sup>c</sup>p, p, <sup>c</sup>b, b, <sup>c</sup>t, t, <sup>c</sup>d, d, d.

<sup>c</sup>tʃ, t', <sup>c</sup>dʒ, d'<sup>z</sup>, k, k, <sup>c</sup>g, g, g; <sup>c</sup>k, k, <sup>c</sup>g, g.

(2) Spirants: ʃ, v, x, y, ç, j.

(3) Sibilants: s, ʒ, ʃ, ʃ<sup>r</sup>

(4) Nasals: m, n, ŋ, m', n', ŋ'

(5) Liquids: l, l', l'

(6) r-Sounds R, r, r'

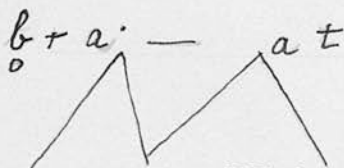
' (over vowel) - full stress.

\ (over vowel) - secondary stress.

## Vowel + vowel.

In the written language one often finds two syllables separated by "th", "mh" and "bh," but in pronunciation these aspirated consonants are not sounded and a hiatus occurs between two simple vowels or between a diphthong and a vowel. The hiatus is caused by a sudden closing followed by a sudden opening of the vocal chords. There is a catch in one's breath which is known as a "glottal catch". Sometimes the "glottal catch" is not heard, there is only a break in tension.

The first vowel ends with weak tension and the next vowel begins with increasing tension.



bràghad "of a neck".

It will be noted that the vowel occurring before a hiatus is slightly longer than an ordinary short vowel. I mark this half long vowel by means of a dot and a hyphen and after diphthongs I mark it simply by a hyphen.

After the diphthongs ou, ui, ai the hiatus is not so noticeable. The second element of the diphthong belongs to the first syllable.

When O.Ir. aspirated b, m, or d are dropped between vowels a hiatus occurs.

tomhadh, t<sup>c</sup>ɔ̄·-əy O.Ir. tomad, "presenting".

A hiatus also occurs in unaccented syllables when they are

used in connection with svarabhakti.

falbhaidh fa-la-i "will go".

A hiatus also occurs in the compounded prepositions -

rithe t'i-ə "to her" O.Ir. frie

leatha l'ɛə-ə "with them" O.Ir. leo.

### Vowel + consonant.

When a single consonant is found after a long vowel or diphthong it belongs to the following syllable.

strúpan stru:pan "a cockle".

When two consonants follow a long vowel, the first consonant belongs to the first syllable and the second consonant to the next syllable.

Mílsead mi:l'sæt "sweetness".

A single consonant occurring after a short vowel belongs to the preceding syllable.

bogach bok-əx "a boggy place".

talamh t'al-u "earth".

When two or more consonants come after a short vowel they belong to different syllables.

pailteas, pa'l't'əs "plenty".

The rule that a single consonant occurring after a short vowel belongs to the preceding syllable does not always hold.

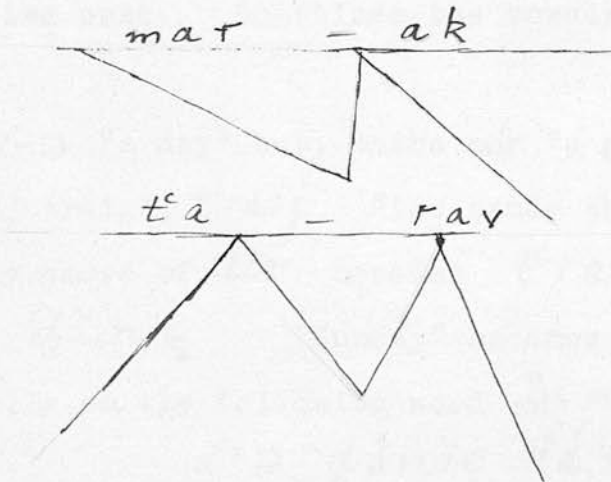
Sometimes a consonant following a short vowel may belong to the following syllable. This syllabic division applies to words

which have developed a svarabhakti vowel. It is usually found in words with consonants that are either liquids or nasals - m, n, l, r.

After short vowels we have thus two types of syllables one with broken tension and the other with unbroken tension.

As an example of the first I give marag mar-ak  
"a white pudding".

As an example of the second type I give tarbh  
"a bull".



Words of the type  $t^c a$ -rav sound shorter than those of the type mar-ak, because a syllable ending in a short vowel is shorter than one ending in a consonant.

## Accentuation.

The accent or stress, as it is sometimes called, falls in Gaelic usually on the first syllable of a word, and its tone is higher than the stress on the other syllables. It may be said that every second syllable, from the stressed syllable, gets a secondary stress. Take, for instance the word *cadalach*,  
*kʌtələx* "sleepy".

Secondary stress is due to various causes; it falls sometimes on the adjective following a noun, or on a noun in the genitive case. Sometimes the vowels of the noun are shortened.

*latha*, *lʌ:-ə* "a day" but, *latha mór* "a great day", becomes  
*lʌ mo:t*; *tràigh*, *tʳa:ij* "the sandy shore" but *tràigh stìr*  
 "the sandy shore of *stìr* becomes *tʳa st:i:r'*

*dʰə dʰɔ:niç* "Sunday" becomes shortened when the stress falls on the following word *Di-dòmhaich Càsg*,  
*dʰə dʰɔ:niç kʌ:sk* "Easter Sunday".

The article and the negative particle *cha*, *xə*, the conjunction, which as a rule, comes before the verb has no stress.

It should be noted that in originally non-Gaelic words the stress may not fall on the first syllable, *buntàta mən dʰa:htə*

A hiatus occurs when a spirant is dropped between vowels. It may be *bh*, *mh*, *d*, *th*, *g* and sometimes *ng* — *tomhadh tʰə-əx*  
 "pointing at". O. Ir. *tomad*, threatening.

This type of hiatus occurs also in connection with svarabhakti e.g. *falbhaidh*, *fə-lə-i* "will go."

In certain cases a faint "h" is heard in place of hiatus,  
athair *aher'* "father".

### Nasality.

It is usually found when a vowel is in contact with  
nasal consonants. It is also found when m(h), and n are  
dropped after a vowel and also when ng is dropped between vowels.

Di-dòmhnach *d'ə d'ɔ̃:niç.*

sònraichte *sɔ̃:riçt'ə.*

ceangal *k'ɛ̃ - ə l.*

## a-sounds.

The short vowel "a" in Gaelic stands for an original "a" or "o". The latter is the case when we are dealing with feminine nouns whose stems ended originally in "a" and this "a" influenced the root vowel o.

The word *cas*, *k<sup>c</sup>as* "a foot" stands for an old Celtic *coxa*, the "a" of which has gone back into the previous syllable. The genitive having no "a" sound retains the original vowel "o", Ir. *cos*, E. Ir. *coss*.

In the following words "a" represents an "o" in O. Irish.

*calg*, *k<sup>c</sup>a-lak*, O. Ir. *colgg*.

*fad*, *fat*, O. Ir. *fot*.

*falt*, *falt*, O. Ir. *fol*.

This short "a" is to be found before non-palatal consonants and between non-palatal consonants

*anam*, *anəm* "soul" O. Ir. *anim*.

*ballan*, *balan* "a tub", O. Ir. *ballán*

*dalta*, *daltə* "fosterson or step-son". O. Ir. *dalte*.

*gath*, *gah*, "sting", E. Ir. *gai*

*math*, *mah*, "good" O. Ir. *maith*.

Short "a" comes from O. Ir. *e* after palatal consonants,

*dealg*, *d<sup>h</sup>alāk* "a wooden pin" O. Ir. *delg*.

Before palatal consonants after *k<sup>c</sup>* and L and N.

*cailleag* *k<sup>c</sup>al'ak* "a lassie"; Ir. *cailin*.

cailleach  $k^{\circ}a\ b^{\circ} \partial \chi$  "old woman" O.Ir. caillech.  
 caismeachd  $k^{\circ}a\ s\ m^{\circ}a\ \chi\ k$  "war-song" E.Ir.  
 cosmert  
 glaise  $g^{\circ}l^{\circ}a\ s\ \partial$  "greyness" E.Ir. glass.  
 Chan fhada,  $\chi a\ Na\ t\ \partial$  "it wont be long".

### ε .

The vowel ε when short is sounded like "e" in the English word "bled"

When long it is sounded like "e" in "where" but longer and is written ε:

It rarely stands alone as the vowel of a syllable. On the other hand it is the only vowel that may be followed by any of the others and preceded by none.

bean,  $b^{\circ}e\ n$  "wife", O.Ir. ben.  
 beatha  $b^{\circ}e\ h^{\circ} \partial$  "life", O.Ir. bethu.  
 deathach  $d^{\circ}e\ h^{\circ} \partial \chi$  "smoke" O.Ir. dethach.  
 fear  $f^{\circ}e\ r$  "a man" O.Ir. fer.  
 teanga  $t^{\circ}e\ \eta\ \partial$  "tongue" O.Ir. tenge.

before x.

deachaidh  $d^{\circ}e\ \chi\ i$  "went" O.Ir. dechaid.  
 deachdadh  $d^{\circ}e\ \chi\ k^{\circ}a\ y$  "inditing", E.Ir. dechtad.  
 each  $e\ \chi$  "horse", O.Ir. ech.  
 reachd  $r^{\circ}e\ \chi\ k$  "law", O.Ir. recht.  
 seachd  $s^{\circ}e\ \chi\ k$  "seven", O.Ir. secht.  
 teachd  $t^{\circ}e\ \chi\ k$  "coming", O.Ir. techt.

## Symbols.

Nasal  $\check{E}$ daimh  $d\check{E}v$  "oxen". O.Ir. daim.gnè  $g\check{r}\check{E}$  "nature". O.Ir. gne.roimpe  $r\check{E}hp\alpha$  "before her".troimpe  $r\check{E}hp\alpha$  "through her".roimhe  $r\check{E}h\alpha$  "before him". $E:$ cearr  $k^c E: R$  "wrong" O.Ir. cerr.fearr  $f E: R$  "better" O.Ir. ferr.e  $E:$  "he"meilich  $m E: l^c c_2$  "bleating of sheep", Ir. meigiellan.hiatusbraighe,  $b_r E:-\alpha$  "neck" O.Ir. bráge.Gaidheal  $g E:-aL$  Gael, M.Ir. goédel.saighead  $s E:-\alpha t$  arrow, O.Ir. saiget.tighe  $t^c E:-\alpha$  "of a house", O.Ir. tige.Nasal  $\check{E}:$ cnaimh  $k^c r \check{E}:\check{v}$  "bone", O.Ir. cnaim.treubh  $t^c r \check{E}:\check{v}$  "tribe", E.Ir. treb.

e

This vowel has the same sound as the vowel e in the English word, "whey". It corresponds to O.Ir. e.

beag  $b e k$  "little", O.Ir. becc.

cead	k <sup>c</sup> et	"leave",	O.Ir. cet.
ceil	k <sup>ic</sup> e l'	"conceal",	O.Ir. celim.
deas	d <sup>ic</sup> es	"ready",	E.Ir. dess.
deifir	d <sup>ic</sup> efar	"haste"	E.Ir. deithbhir.
eagal	ekəL	"fear"	O.Ir. ecal.
eas	es	"waterfall"	O.Ir. es.
feadh	fey	"throughout"	E.Ir. ed.
fleadh	f <sup>ic</sup> ey	"feast"	O.Ir. fled.
fleasg	f <sup>ic</sup> esk	"wand"	O.Ir. flesc.
leth	L <sup>ic</sup> eh	"a half"	O.Ir. leth.
leithid	L <sup>ic</sup> ehit'	"the like"	M.Ir. lethet.
seasg	sesk	"dry"	O.Ir. sesc.
seagh	s <sup>ic</sup> ey	"sense"	M.Ir. seg.
sgeir	sker'	"rock in sea"	O.N. sker.
teas	t <sup>ic</sup> es	"heat"	O.Ir. tess.
teth	t <sup>ic</sup> eh	"hot"	M.Ir. teith.

Examples of long e are very numerous.

beud	b <sup>ic</sup> e:t	"harm",	E.Ir. b <sup>ic</sup> et.
beum	b <sup>ic</sup> e:m	"blow"	O.Ir. beimm.
céin	k <sup>ic</sup> e:N'	"distant"	O.Ir. c <sup>ic</sup> en.
céir,	k <sup>ic</sup> e:r'	"wax",	Lat. cera, Ir. céir.
ceum	k <sup>ic</sup> e:m	"a step",	O.Ir. c <sup>ic</sup> eim.
ceusadh	k <sup>ic</sup> e:səy	"crucifixion"	M.Ir.
céssad.			

deud	dʒe:t	"looth", "set of teeth"	O.Ir. dēt. <sup>1</sup>
(an) dé	ə Ndʒe:	"yesterday".	
eug	e:k	"death"	M.Ir. éc.
geur	ge:r'	"sharp",	O.Ir. gér.
geug	g'e:k	"branch"	E.Ir. gé'c.
glé	gl'e:	"very"	Ir. glé.
leug	l'e:k	"precious stone"	Ir. leug. O.Ir. lia.
seud	se:t	"jewel"	O.Ir. sét.
teud	tʃe:t	"harp string"	O.Ir. tét.

I do not find any examples of e followed by a hiatus, nor do I find any examples of nasality with e or e:

#### Ī - Sounds.

This vowel when short is sounded like L in the English word "fit". When long it is sounded like ee in "feel". It corresponds usually to "Ī" in Old Irish.

bile	bil'ə	"blade edge"	E.Ir. bil.
big	bik'	"little ones"	O.Ir. becc (nom. sing.)
fir	fir'	"men" pl of	O.Ir. fir (n. pl).
fiodh	fiy	"wood"	O.Ir. fid.
thig	hik'	"come"	O.Ir. ticc.
mil	mil'	"honey"	O.Ir. mil.
sileadh	sil'əy	"raining"	M.Ir. silim.

Nasal Ī̃

Nasal Ī̃ is found after mh. at the beginning of a word.

'ga mheasgadh ga vi's kəy "mixing it".

from E.Ir. mescaim.

air a' mheasan	$e' \partial v\check{s}an$	"on the lap-dog".
'na mheasg, na	$v\check{r}sk$	"among it".
bigh	$b_i:$	"a post" E.Ir. $b\acute{i}$ threshold.
cìr	$k^c i: r'$	"a comb" O.Ir. $c\acute{i}r$ .
cìs	$k^c i: s$	"tax" O.Ir. $c\acute{i}s$ .
dìg	$d^o i: k'$	"a drain", Ir. $d\acute{i}g$ .
fill	$f_i: l'$	"fold up" E.Ir. fillim.
ìm	$i: m$	"butter" O.Ir. imb.
mìll	$m_i: l'$	"spoil" O.Ir. millim.
mìr	$m_i: r'$	"a piece of bread", O.Ir. $m\acute{i}r$ .
tìll	$t^c s_i: l'$	"return", Ir. tillim.
tìr	$t^c s_i: r'$	"land" O.Ir. $t\bar{i}r$ .

Nasal  $\check{i}$

innse	$\check{i}: s\partial$	"to tell" M.Ir. innisin.
dinnsear	$d^o \check{i}: s\epsilon r$	"ginger", Eng. ginger.

i followed by hiatus.

nighe	$N^i - \partial$	"washing" E.Ir. nigim.
nighean	$N^i - \partial n$	"a girl" O.Ir. ingen.

Short  $\partial$  is articulated well back, and is sounded when long like "o" in the English word "lord", when short it is sounded like "o" in the English word "got".

It appears before  $l, x, r, h\check{t}$  and other consonants.

(a) dol	$d\partial l$	"going" O.Ir. dul.
möl	$m\partial l$	"shingle" O.N. möl.

moladh	mɔLəy	"praise"	O.Ir. molad.
molt	mɔLt	"wedder"	E.Ir. molt.
olc	ɔLxk	"evil"	O.Ir. olc.
sgoil	skəl'	"school"	M.Ir. scol.
solus	sɔLəs	"light"	O.Ir. solus.
x			
bochd	bɔxk	"poor"	O.Ir. bocht.
droch	dɔɔx	"bad"	O.Ir. drocht.
loch	Lɔx	"a loch"	M.Ir. loch.
nochd	Nɔxk	"to night"	O.Ir. innocht.
sloc	sLɔxk	"a pit"	O.Ir. sloc.
broc	bɔɔxk	"a badger"	O.Ir. brocc.
soc	sɔxk	"a snout"	O.Ir. socc.
r			
dorch	dɔɔx	"dark",	O.Ir. dorche.
dorra	dɔRɔ	"more difficult"	M.Ir. dorr.
dorus	dɔɔɔs	"door"	O.Ir. dorus.
dorsair	dɔɔɔɔt'	"doorkeeper"	from O.Ir. dorus.
gorm	gɔ-rɔm	"green"	M.Ir. gorm.
lorg	Lɔ-rak	"a footmark"	O.Ir. lorg.
port	pɔRst	"a harbour"	O.Ir. port.
orm	ɔ-rɔm	"on me"	O.Ir. form.
t			
botul	bɔhtəl	"a bottle"	
crotul	kɔhtəl	"lichen"	Ir crottal.

Before other consonants.

dos,	d <sub>o</sub> as	"tassel"	O.Ir. dos.
los,	Las	"purpose"	E.Ir. los.
sop,	səhp	"a wisp of straw"	M.Ir. sopp.
gu maduinn	g <sub>o</sub> matIN'	"till morn".	

Nasal ʒ

cnoc,	k <sup>c</sup> τ <sup>z</sup> xk	"a knoll",	O.Ir. cnoc.
comharra,	k <sup>c</sup> ʒhARə	"a mark"	M.Ir. camartha.

ʒ: corresponds as a rule to O.Ir. ó'

dòrn	d <sub>o</sub> :RN	"a fist",	O.Ir. dorn.
glòir	g <sub>l</sub> :r'	"speech"	O.Ir. glór.
pòg	p <sup>c</sup> :k	"a kiss"	O.Ir. póc.
òb	ɔ:β	"a bay"	O.N. hóp.
ròn	Rɔ:n	"a seal"	M.Ir. rón.
tòir	t <sup>c</sup> :r'	"pursuit"	E.Ir. tóir.

Nasal ʒ̃:

domhnach,	d <sub>o</sub> ʒ̃:nax	"Sunday"	E.Ir. domnach.
òinnseach	ʒ̃:ʃax	"foolish woman".	
ònrachd	ʒ̃:τaxk	"alone"	O.Ir. oin.
tomhadh	t <sup>c</sup> ʒ̃-əγ	"presenting"	O.Ir. tomad.

hiatus

comhailteachd	k <sup>c</sup> ʒ̃-iltexk	"convoy"	O.Ir. accomol.
reodhadh	t <sup>c</sup> ʒ̃-əγ	"frost"	Dineen reodh.



The short o sound in Gaelic is easily distinguished and it is more rounded than that of *o*. It is sounded like "o" in the English word "coke"

bog	<i>bok</i>	"soft"	O.Ir. boc.
crodh	<i>kroy</i>	"cattle"	O.Ir. crod.
lombar	<i>lombar</i>	"bare plain"	O.Ir. lommar.
lomnochd	<i>Lomnarck</i>	"bare"	O.Ir. lomnochd.
losgadh	<i>Loskay</i>	"burning"	E.Ir., loscud.
tog	<i>tok</i>	"lift"	M.Ir. tócbail, <i>tócbaim</i> (s)

Long O: is sounded like "O" in the English word "moan" and is much more open than that of short "O".

bó	<i>bo:</i>	"a cow"	O.Ir. bó.
Co,	<i>ko:</i>	"who"	O.Ir. cote.
coig	<i>ko:k'</i>	"five"	O.Ir. cóic.
dobhran	<i>do:ran</i>	"an otter"	from E.Ir. dobhur, "water".
foghnaidh	<i>fo:ni</i>	"will serve"	O.Ir. fo-gníú.
mor	<i>mo:r</i>	"big"	O.Ir. mor.

O: is followed by a hiatus in the following words.

bodhar	<i>bo-ər</i>	"deaf",	O.Ir. bodar.
gobhal	<i>go-əl</i>	"fork",	O.Ir. gabul.
gobhar	<i>go-ər</i>	"goat",	O.Ir. gabar.
todhar	<i>to-ər</i>	"manure",	Ir. tuar; O.N. <i>tað</i>

## U-sounds.

This vowel when short is sounded like u in the English word "put". It usually corresponds to Old Irish u.

bus,	b <sub>o</sub> us	"lip" "mouth"	E.Ir. buss.
cus,	k <sup>c</sup> us	"too much"	
cruth,	k <sup>c</sup> ruh	"shape"	O.Ir. cruth.
dubh,	du <sub>o</sub> h	"black"	O.Ir. dub.
gul,	g <sup>o</sup> ul	"crying"	O.Ir. gol.
luchd,	lu <sup>o</sup> xk	"people"	O.Ir. lucht.
lus,	lus	"herb"	E.Ir. luss.
muc	mu <sup>o</sup> xk	"a pig"	O.Ir. mucc.
mulchag	mu-l <sup>o</sup> xak	"a cheese",	M.Ir. mulchan.
rut	Rut	"thing"	O.Ir. ret.
ubh	uh, uy	"egg"	O.Ir. og. gen. uge.
uile	u <sup>l</sup> ak	"all"	O.Ir. uile.
ullamh	ulu	"ready"	M.Ir. erlam.

Long u: is a high back vowel, and is pronounced like "oo" in the English word "woo" but longer. It corresponds to O.Ir. u.

brùchd	b <sub>o</sub> ru:xk	"sally"	O.Ir. brúchtain
cù	k <sup>c</sup> u:	"dog"	M.Ir. cú.
cùl	k <sup>c</sup> u:l	"back"	O.Ir. cúl.
cùmadh	k <sup>c</sup> u:məy	"shape"	E.Ir. cumma.
glùn	g <sup>o</sup> lu:n'	"knee"	O.Ir. glún.
lùp	lu:p	"bend"	E.Ir. lúpaim.
mùn	mu:n	"urine"	M.Ir. mún.

ùr	u: r	"new"	O.Ir. ur.
ùth	u: h	"udder"	O.Ir. uth.

Nasal ù

ùrlar	ù: l a r	"floor" (air + làr)	O.Ir. làr.
ùmhlachd	ù: l a x k	"obedience",	O. Ir. humaldóit.

u followed by hiatus.

bùthach	b u- ə x	"muzzle for calf"
dubhan	d u- a n	"fishing hook"
muthus	m u- ə s	"too much"
rùthan	R u- a n	"a little heap of peats".

O.N. hruga.

ao = λ

This is a sound which is peculiar to Gaelic and examples of λ short are not very numerous.

It is short before L' as in tuilleadh.

t'λləy more, O.Ir. tuilled.

Sometimes long "ao" (λ:) is shortened in unstressed position.

aona mile deug λnə mil'ə d'z'ɪək

"eleven miles"

but λ:n and mi:l'ə are shortened in unstressed position.

aon in the N.Uist Dialect is very often λnan "one".

aona mias deug, λnə mɛs d'z'ɪək "eleven months".

faochag bheag, fλxak vək "a little wilk".

faochag mhór *fɫxak* *vó:τ* "a big wilk".  
 but *fɫ:ɫak* when standing alone.

faolag mhór *fɫl'ak* *vó:τ* "a big gull".  
 daorach mhór *dɫɫax* *vó:τ* "a big booze".  
 but *dɫ:ɫax* when standing alone.

*ɫ:*

Long *ɫ:* is more frequently met with, it is a high narrow sound which is produced further back than *ɫ*.

The tip of the tongue is placed against the edge of the lower teeth and the tongue itself is spread out in such a way that its edges are against the upper teeth. The breath is passed along the centre of the tongue in producing the above sound.

It usually corresponds to the O.Ir. diphthongs *oi* and *ai* before non-palatal and palatal consonants.

aodann	<i>ɫ:tan</i>	"face"	O.Ir. <i>étan</i>
aois	<i>ɫ:s</i>	"age"	O.Ir. <i>ais</i>
baoth	<i>bɫ:h</i>	"foolish"	O.Ir. <i>báith</i>
bracn	<i>bɫ:n</i>	"drop"	O.Ir. <i>bróen</i>
caol	<i>kɫ:l</i>	"slender"	O.Ir. <i>cóel</i>
craos	<i>kɫ:s</i>	"mouth"	O.Ir. <i>crois</i>
daor	<i>dɫ:r</i>	"dear"	O.Ir. <i>dóire</i>
daol	<i>dɫ:l</i>	"beetle"	E.Ir. <i>dael</i>
fraoch	<i>fɫ:x</i>	"heather"	O.Ir. <i>fraéch</i>

faochag	fλ:χak	"a wilk"	M.Ir. faechó <sup>g</sup>
laom	Lλ:m	"fall" (as corn)	O.Ir. loem
maol	mλ:L	"blunt"	O.Ir. mael.
Saor	sλ:τ	"cheap"	O.Ir. saer
taobh	t <sup>c</sup> λ:v	"side"	O.Ir. tóib
taom	t <sup>c</sup> λ:m	"dip"	E.Ir. tóem

λ:n is "one", but placed before a consonant it is nasalized.

λ̃: cεuN	"one head"
λ̃: N'ετ	"one man".

λ followed by a hiatus.

1. baoghan	b <sub>o</sub> λ'-a n	"jolly one"	
2. baoghal	b <sub>o</sub> λ'-ə L	"danger"	O.Ir. baigul
3. lugha	Lλ'-ə	"smaller"	O.Ir. lugu
4. saoghal	sλ'-ə L	"world"	O.Ir. saigul
5. saoghalta	sλ'-əltə	"worldly"	O.Ir. saégulta

The *æ* -sounds are found before non-palatal and also before palatal consonants. Before palatal consonants this sound is formed nearer the front.

Before non palatal consonants these sounds arise very often before O.Ir. d and g aspirated

agh	æy	"heifer"	M.Ir. ag
bladh	blæy	"sense"	E.Ir. blad
cladh	clæy	"cemetery"	O.Ir. clad
dragh	dræy	"trouble"	N. tregr
lagh	læy	"law"	Ir lagh
magh	mæy	"plain"	O.Ir. mag.

A non palatal r changes an e following it into an æ-sound.

greim	græim	"hold"	O.Ir. greimm
creideamh	crætu	"belief"	O.Ir. crétem
greis	træs	"a while"	O.Ir. do grés.

æ arises from O. Irish a or o before palatal consonants.

coileach	kæ'lax	"cock"	M.Ir. caileach
coire	kæ'tə	"fault"	M.Ir. cair
doirbh	dæ'tev	"difficult"	O. Ir. doirb
doire	dæ'tə	"copse"	O.Ir. dair
tairbh	tæ'tev	bulls	O.Ir. tairb.

Long æ: is not very frequently found.

It is found in the following words.

adhradh	æ:rad	"worship"	O.Ir. adrad
faob	fæ:p	"lump"	O.Ir. odb
ladhran	læ:ran	"claws"	M.Ir. ladar.

æ followed by a hiatus occurs when dh or gh is silent between vowels.

cladhach	k <sup>c</sup> læ:- əx	"digging"	O.Ir. clad
ladhar	læ:- əT	"claw"	E.Ir. ladar.
maghar	mæ:- əT	"fishing with bait"	E.Ir. magari
roghainn	Ræ:- in'	"choice"	E.Ir. rogu.

### Diphthongs

The diphthongs are very numerous and they can be divided into diphthongs in which the second element is higher than the first: ai, ei, oi, ui, æi, au.

and diphthongs in which the first element is higher than the second iə, ia, iu, iu:, eo: eo: uə, ua, uæ

Diphthongs can be followed by consonants or by hiatus and another vowel.

#### ai

ai is found before l' and N' in final position or before consonants.

cainnt	k <sup>c</sup> ai n'd <sup>h</sup>	"speech"	M.Ir. caint
chail	xai l'	"lost"	M.Ir. coillim
maile	mai l'	"delay"	M.Ir. maile
saill	sai l'	"fat"	M.Ir. saill
saillte	sai l'tə	"salted"	O.Ir. saillim
maighstir	maist'ir'	"master"	Ir. máigister
saidhbhir	sai vit'	"rich"	M.Ir. saidbir
taibhis	t'ai s	"ghost"	O.Ir. taidbsin
taibhsear	t'ai s'er'	"visionary"	Ir. same root.

Nasal ai is found when aspirated m palatal disappears before consonants.

aimhreid	<i>aĩr'et</i>	"strife"	M.Ir. aimreid
	<i>Laĩv</i>	(dat) "hand"	O.Ir. lain.

This diphthong occurs frequently before N' and sometimes before other consonants.

beinn	<i>b<sub>o</sub>eiN'</i>	"hill"	M.Ir. benn
geinn	<i>g<sub>o</sub>eiN'</i>	"wedge"	E.Ir. geind
seinn	<i>s<sub>o</sub>eiN'</i>	"singing"	O.Ir. sennim
teinn	<i>t<sup>c</sup>seiN'</i>	"straits"	O.Ir. tend
'eileadh	<i>ei'l'ay</i>	"kilt".	

This diphthong is but rarely heard in the N.Uist Dialect. It occurs when mh is dropped as in doimhne

*d<sub>o</sub>eiN'* depths. M.Ir. doimne (Dottin).

ui.

This diphthong arises from u before L, N final or before m palatal and final

muill	<i>muil'</i>	gen sing of moll, chaff	
		Ir. moll; O. Celt. muldo.	
súinn	<i>suiN'</i>	"heroes"	E.Ir. sonn.
tùill	<i>t<sup>c</sup>uil'</i>	"holes"	O.Ir. toll
druim	<i>d<sub>o</sub>ruim</i>	"back"	O.Ir. druimm

luim	<i>Luim</i>	"bilge water"	E.Ir. loimm
sùim	<i>Suim</i>	"care"	O.Ir. suim.

From u or from O.Ir. diphthongs ai, oi before aspirated palatal consonants.

cuimhne	<i>kuin'ə</i>	"remembrance"	O.Ir. cuimnech
suidh	<i>sui</i>	"scoot"	O.Ir. suide
gaoithe	<i>gaihəy</i>	"of wind"	O.Ir. gáith
laoidh	<i>Lui</i>	"hymn"	O.Ir. lóid
laoigh	<i>Lui</i>	"calves"	O.Ir. loeg
maoidh	<i>mui</i>	"threaten"	O.Ir. móidem

#### Nasal

uilnean	<i>uilen</i>	"elbows"	O.Ir. uilen
naoidhean	<i>Naijen'</i>	"baby"	O.Ir. nóidiu

*ui* followed by hiatus.

buidhe	<i>bui-ə</i>	"yellow"	O.Ir. bude
guidhe	<i>gui-ə</i>	"prayer"	O.Ir. gude
suidhe	<i>sui-ə</i>	"sitting"	O.Ir. suide
uibhean	<i>ui-ən</i>	"eggs"	O.Ir. uige.
Uibhisteach	<i>ui-istəx</i>	"a Uistman".	

iə

iə corresponds to the Old Irish diphthong ia.

ciall	k <sup>c</sup> iəL	"sense"	O.Ir. cíall
ciar	k <sup>c</sup> iəR	"dusky"	O.Ir. cíar
cliabh	k <sup>c</sup> liəv	"creel"	O.Ir. cliab
fiach	fiəx	"worth"	O.Ir. fiach
grian	griən	"sun"	O.Ir. grian
iall	iəL	"thong"	O.Ir. iall
iarr	iəR	"ask"	M.Ir. iarraim
iasg	iəsk	"fish"	O.Ir. iasc
liath	liəh	"grey"	O.Ir. liath
sgiath	skiəh	"shield"	M.Ir. sciath
sliabh	s <sup>h</sup> liəv	"hill"	O.Ir. sliab
stially	s <sup>h</sup> tiəL	"a strip"	E.Ir. stiall

O.Ir. *i* when found before non-palatal consonants gives iə

fíor	fiəR	"true"	O.Ir. fír
síos	sias	"down"	O.Ir. síis.

iə corresponds to O.Ir. *e*.

ciad	k <sup>c</sup> iət	"100"	O.Ir. cét
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an ceud fhear a ngeiat ER

"the first man" O.Ir. cét

ciatach, "becoming", E.Ir. cétach

duine ciatach, du'n'ə k<sup>c</sup>iəhtəx.

"a handsome man".

I have no examples of *íə* nasalized nor of *íə* followed by hiatus.

ia

Dr. Alexander MacBain (Etymological Gaelic Dict. 1896, pp. vi-vii) states- "There are two main Dialects of Gaelic and these again have many sub dialects - - - - -"

The crucial distinction consists of the different way in which the dialects deal with "e" derived from compensatory lengthening, in the South it is eu in the North ia ia usually corresponds to O.Ir. before non-palatal consonants.

beul	<i>b'iaL</i>	"mouth"	O.Ir. <i>bél</i>
blian	<i>b'lian</i>	"lean"	O.Ir. <i>blén</i>
breug	<i>b'riak</i>	"lie"	O.Ir. <i>bréc</i>
deur	<i>d'ziar</i>	"drop"	O.Ir. <i>der</i>
feur	<i>fiar</i>	"grass"	O.Ir. <i>fer</i>
eud	<i>iatəx</i>	"jealousy"	O.Ir. <i>ét</i>
eun	<i>ian</i>	"bird"	O.Ir. <i>én</i>
easgaidh	<i>iaski</i>	"willing"	O.Ir. <i>éscid</i>
meur	<i>miaT</i>	"branch"	O.Ir. <i>mér</i>
mèith	<i>miah</i>	"fat"	O.Ir. <i>meth</i>
neul	<i>N'iaL</i>	"cloud"	O.Ir. <i>nél</i>
sgeul	<i>skiaL</i>	"atale"	O.Ir. <i>scél</i>
sgeulachd	<i>skiaLaxk</i>		O.Ir. "
sé	<i>sia</i>	"six"	O.Ir. <i>sé</i>
seud	<i>siaT</i>	"hero"	O.Ir. <i>set</i>

smear *smiat* "blackberry" O.Ir. smér<sup>1</sup>

There are a few words in the Uist Dialect in which we find "eu" where one would expect to find *ia*

Seud *se:t* "a hero" is "siad", *siat* but in seud, "a jewel", the diphthong "ia" is not found. This is because it is seldom used in the dialect, it is simply a literary word.

The same applies to geug, *ge:k* "a branch", because the island is practically treeless. We speak of geug fhraoich, *ge:k rɪ:c* "a stalk of heather", but when we wish to speak of the branch of a tree we use miar, *miar* or meanglan. *meɪlan*

O.Ir. *i* becomes *ia* before non-palatal consonants.

crianda	<i>kriandə</i>	"wise"	O.Ir. crín <sup>1</sup>
fion	<i>fian</i>	"wine"	O.Ir. fín, Lat. vinum
gniomh	<i>griãv</i>	"deed"	O.Ir. gním
lion	<i>lian</i>	"fill"	O.Ir. linaim
mial	<i>mial</i>	"louse"	O.Ir. míl.
mias	<i>mias</i>	"a month"	O.Ir. mí Lat. mensis
sniomh	<i>snia'v</i>	"spin"	O.Ir. sním Lat. sino

In this diphthong the second element can be short or long.

cliù	<i>cl'ia</i>	"praise"	O.Ir. clú <sup>1</sup>
fliuch	<i>fl'iax</i>	"wet"	O.Ir. fliuch
iuchair	<i>iaxir'</i>	"key"	M.Ir. eochuir
iùl	<i>iu:l'</i>	"guidance"	Ir. iul
siùil	<i>siu:l'</i>	"sails"	O.Ir. siuil.

With hiatus.

fiughair	<i>fiu-əɾ</i>	expectation	O.Ir. fiugrad
piuthar	<i>βiu-əɾ</i>	"sister"	O.Ir. siur
Siubhal	<i>siu-əɫ</i>	"course"	M.Ir. siubal.

Nasal *iũ*

ionnsaigh	<i>iũ:si</i>	"attempt"	O.Ir. ionnsaighim I attack.
gam ionnsaigh	<i>gam iũ:si</i>	"towards me"	
ionnsaich	<i>iũ:siç</i>	learn, E.Ir. insaigim.	

beò	<i>b<sub>o</sub>εɔ:</i>	"alive"	O.Ir. beo`
ceò	<i>k<sup>h</sup>cεɔ:</i>	"mist"	M.Ir. ceó
deò	<i>d<sup>h</sup>εɔ:</i>	"breath"	Ir. deo´.
eòlas	<i>εɔ:ɫəs</i>	"knowledge"	E.Ir. eólas
eòrna	<i>εɔ:RNə</i>	"barley"	E.Ir. eorna
feòil	<i>fεɔ:l'</i>	"flesh"	E.Ir. feóil
geola	<i>g<sup>h</sup>εɔ:ɫə</i>	"a yawl"	N. jula
seòl	<i>sεɔ:l</i>	"sail"	M.Ir. séol

The diphthong *eo* is but rarely found

feumail	<i>fεo:mal'</i>	"useful"	Cf. E.Ir. feidm
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With hiatus

feadhainn	<i>fεo-in'</i>	"some"	E.Ir. fedain
beathach	<i>bεo-əx</i>	"a beast"	Ir. beathadhach

uə corresponds to O.Ir. úa

buaidh	b <sub>o</sub> uəɣ	"victory"	O.Ir. búaid
buan	b <sub>o</sub> uən	"lasting"	E.Ir. buan
cluas	k <sup>c</sup> l <sup>o</sup> uas	"ear"	O.Ir. cluas
cuan	k <sup>c</sup> uən	"sea"	M.Ir. cúan
cuaran	k <sup>c</sup> uəɾan	"bandage"	M.Ir. cúarán
duan	d <sub>o</sub> uən	"song"	M.Ir. dúan
fuar	f <sup>o</sup> uəɾ	"cold"	O.Ir. úar
luath	l <sup>o</sup> uəh	"fast"	O.Ir. lúath
ruadh	r <sup>o</sup> uəɣ	"red"	O.Ir. rúad
sguab	s <sup>o</sup> kuəp	"broom"	E.Ir. scúap
tuar	t <sup>o</sup> uəɾ	"appearance"	M.Ir. tuar
tuagh	t <sup>o</sup> uəɣ	"axe"	M.Ir. tuag
uair	uəɾ'	"hour"	O.Ir. uar

uə followed by hiatus --

cruadhach	k <sup>c</sup> ruə-əx	gen. of cruaidh, "steel"
suathadh	s <sup>o</sup> uə-əɣ	"rubbing"
tuathach	t <sup>o</sup> uə-əx	"a north-man"
uaghach	uə-əx	gen. of uaigh, "grave".

ua

In this diphthong the ua is usually nasal in sound and corresponds to O.Ir. ua before n.

uan	u <sup>o</sup> an	"lamb"	O.Ir. uan
uaine	uaN' <sup>o</sup>	"green"	M.Ir. uaine.

u a followed by hiatus --

fuaigheal *fua-aL* "to sew" M.Ir. fúagaim

Nasalized *uã* is found in the following words.

fuamhaire *fuã-irʔ* "giant" E.Ir. fomor

uamh *uã-ə* "cave", M.Ir. uama

uamhach *uã-əx* "abounding in caves".

u œ.

This diphthong is but rarely found *nəs Luœhə*

"sooner" with hiatus --

tuaighe *t<sup>c</sup>uœ-əɣ* gen. of tuagh, "axe" M.Ir. tuag.

Vowels in unaccented syllables.

In unstressed position "a" corresponds to O.Ir. long *ó* or *a*

feusag *fiasak* "beard", O.Ir. fésóc

fastadh *fastay* "engaging a servant" Ir. fastódh.

Suffix an - O.Ir. *án*.

aran *aran* "bread" O.Ir. arán

beagan *bekan* "little" O.Ir. beacán

bradan *bratan* "salmon" O.Ir. bratan

al' in verbal nouns - O.Ir. ail.

fagail *fa:ka l'* "leaving" M.Ir. fácbail.

ɛ occurs before nasals and it is also found after nasals.



i before N .

dh' fhalbhainn *ya-La-IN'* "I would go"  
 thiginn *hik' IN'* "I would come".

*i* in unaccented and final position corresponds to O.Ir. vowel plus aspirated palatal "d"

cuiridh *kʷi* "will put" O.Ir. cuirid.

When followed by a pronoun the final *i* changes to *ə*  
 cuiridh mi, *kʷə mi* "I shall put"  
 " tu *kʷə tu* "thou shalt put".

U in unaccented position corresponds to O.Ir. vowel —

déanamh *dʷianu* "to do" O.Ir. dénum  
 ealamh *alu* "quick" O.Ir. erlam  
 talamh *tʰalu* "earth" O.Ir. talam  
 ullamh *alu* "ready" O.Ir. urlam

ɔ This sound is found in the following prepositions -

bho *fɔ* "from" O.Ir.  
 fo *fɔ* "under" O.Ir. fo.  
 roimh *rɔ̃* "before" O.Ir. rem.  
 troimh *rɔ* "through" O.Ir. tremi-

ɔ

This vowel (ɔ) is found in unstressed syllables.

It is found in "a" of the definite article an, ə(N) nə.

It is found in possessive pronouns

mo , mə "my"

do də "thy".

Before another vowel this final ə is elided ola àraid  
"certain oil"

but ələ when standing alone.

It is found in terminations and corresponds to O.Ir. short vowels before non-palatal consonants

dòmhnach dɔ̃ː nəx "Sunday" E.Ir. domnach

earrach ɛRəx "Spring" O.Ir. errech.

It is represented by e and a in final position.

a h-uile əxu'l'ə "every" O.Ir. uile

duine duN'ə "man" O.Ir. duine

buidhe bui-ə "yellow" O.Ir. buide

clobha k'lo-ə "tongs" N. klofi

ola ələ "oil" O.Ir. ola.

It is represented by u in various particles.

agus ayəs "and" O.Ir. ocus

mur mət "if" O.Ir. ma.

CONSONANTS.

Corresponding to the two main vowel divisions back and front we have the consonants also divided into palatal and non palatal consonants.

In articulating palatal consonants the front of the tongue is raised up towards the hard palate. In articulating as in *cir*,  $k^c i: r'$  "a comb", and *g'* as in *gille*,  $g^c i l^c \Delta$  "a lad" the tongue is raised up against the hard palate, but  $k^c$  as in *cas*  $k^c a s$  "a foot" and  $g^c$ , as in *glas*,  $g^c l a s$  "a lock" are articulated against the velum.

The palatal dental stops  $t^c s$ ,  $d^c z$  followed by glides as in *tir*,  $t^c s i: r'$  "a land" and, an t-side,  $\Delta N d^c i: d^c \Delta$  "the weather". These correspond to the non palatal types  $t^c$ ,  $d^c$ ,  $d^c c$ , as in *tarbh*,  $t^c a - r a v$  "a bull".

*dorus*  $d^c \Delta r a s$  "a door", an toll,  
 $\Delta N d^c o u l$  "the hole".

## The Stops.

The stops in initial position have three varieties of articulation  $p^c, t^c, t^c s, k^c, k^c$  aspirated and voiceless fortes -

Examples -

(1) poll,	$p^c o u l$	"mud"
toll	$t^c o u l$	"a hole"
tir	$t^c s i: r'$	"land"
cas	$k^c a s$	"a foot"
cir	$k^c i: r'$	"a comb".

(2) Aspirated half voiced lenes preceded by nasal sounds.

(m)  $b^c$ , (N)  $d^c$  ( $\eta$ )  $g^c$  ( $\eta$ )  $g^c$

Examples

am pàisde	ə	m $b^c$ a:st'ə	"the child"
an toll	ə	N $d^c$ ou L	"the hole"
an t-ìm	ə	N $d^c$ i:m	"the butter"
an còs	ə	$\eta$ $g^c$ ə:s	"the cavity"
an ceann	ə	$\eta$ $g^c$ e u N	"the head"

(3) Unaspirated voiceless lenes preceded by nasal sounds, but not causing any change in articulation.  $b^c$ ,  $d^c$ ,  $g^c$ ,  $\eta$ ,  $\eta^c$ ,  $\eta^c$ .

Examples

am bad	ə	m $b^c$ at	"the spot"
an dòrn	ə	N $d^c$ ə:RN	"the fist"
an tìr	ə	N $d^c$ i:r'	"the land"
an gad	ə	$\eta$ $g^c$ at	"with"
an gille	ə	$\eta$ $g^c$ i:l'ə	"the lad".

In medial and final position the stops  $b, d, g$  are voiceless and unaspirated. Usually they are well articulated and sound more like fortis so they are written,  $p, t, k$

Examples

easbuig	es	pi $k$	"a bishop"
feadag	fet	ak	"a plover"
bogadh	bok	əy	"soaking"

gob      *gop*      "beak"  
 fead     *fet*      "a whistle"  
 lag      *Lak*      "a hollow".

After nasal consonants medial stops p, t, k, are written b, d, g.

innte     *i: Nd'ə*      "in her"  
 impe     *i: mbə*      "about her".

After long vowels I write *d'* as the glide is quite distinctly heard e.g. *diteadh* *d'i: d'əy* "condemnation".



toll	t <sup>o</sup> uL	"hole"	M. Ir. toll
truagh	t <sup>r</sup> uəɣ	"wretched"	O. Ir. truag
traigh	t <sup>r</sup> a:j	"sands"	O. Ir. traġ.

t medial and final usually represents an older tt before  
a, o, u

at	aht	"swelling"	O. Ir. att
brat	braht	"mantle"	O. Ir. bratt
bata	bahtə	"walking stick"	M. Eng. batte
cat	kaht	"cat"	M. Ir. catt
slat	slahht	"rod"	M. Ir. slatt.

Initial palatal t is followed by a voiceless glide

till	t <sup>c</sup> ʃi:l	"return"	Ir. tillim
tinneas	t <sup>c</sup> ʃi:nəs	"illness"	M. Ir. tinnes
tír	t <sup>c</sup> ʃi:r'	"land"	O. Ir. tír

d corresponds to O. Ir. d before a, o, u or preceding  
l or r followed by the same vowels.

dalta	daLta	"step-son"	O. Ir. dalte
docair	dɔxkir'	"uneasy"	O. Ir. docair
dochann	dɔxən	"hurt"	O. Ir. dochond
dòrn	dɔ:RN	"fist"	M. Ir. dorn
drochaid	dɔxət'	"bridge"	M. Ir. drochat
duine	duN'ə	"a man"	O. Ir. duine.

$d$  occurs initially as the eclipsed form of  $t$ .

an tarbh	$\partial N d^c a-rav$	"the bull"	E.Ir. tarbh
an taobh	$\partial N d^c h:v$	"the side"	O.Ir. toib
an toll	$\partial N d^c ouL$	"the hole"	M.Ir. toll.

$t$  is prefixed in the nominative case to masculine nouns which began with  $a$ ,  $o$ ,  $u$  in O.Ir. when preceded by the article but we must bear in mind that  $d^c$  is the nasalised form of  $t^c$

an t-athair	$\partial N d^c aher'$	"the father"
an t-ugh	$\partial N d^c uy$	"the egg"
an t-olc	$\partial N d^c olxk$	"the evil".

$t^c$  to  $d^c$

$t$  is prefixed to a feminine noun with initial  $s$ , followed in Old Irish by one of the vowels  $a$ ,  $o$ ,  $u$  or by  $l$  and  $r$  before the same vowels, but  $t^c$  becomes  $d^c$  when nasalised.

an t-sròn	$\partial N d^c r\grave{o}:n$	"the nose"
an t-srad	$\partial N d^c rat$	"the spark"
an t-slat	$\partial N d^c lahT$	"the rod"

is the nasalised form of

an teine	$\partial N d^c \varepsilon N' \partial$	"the fire"
an tìr	$\partial N d^c z l: r'$	"the land"
an t-eun	$\partial N d^c \varepsilon ian$	"the bird"

Palatal  $d'$  is followed by a half voiced glide  $d'^z$   
 It corresponds to Old Irish  $d$  before  $e$  and  $i$

an de	$\partial$ $Nd'^z e:$	"yesterday"	O.Ir. indhe'
an dealg	$\partial$ $Nd'^z a-lak$	"the pinning"	O.Ir. delg
an t-sealg	$\partial$ $Nd'^z a-lak$	"the shooting"	O.Ir. selg

In medial position.

After long vowels  $d'$  is  $d'^z$

fride	$fri: d'^z \partial$	"flesh worm"	M.Ir. frigde
side	$si: d'^z \partial$	"weather"	Ir. side.

Voiced after nasals corresponds to O.Ir. voiceless  $t$ .

innte	$l: N'd'^z \partial$	"in her"	O.Ir. inte
sinte	$sl: N'd'^z \partial$	"stretched"	O.Ir. sinim Lat. sino.

k.

Initial non-palatal  $k^c$  corresponds to Old Irish  $c$  before  
 back vowels preceding  $l$  and  $r$

càim	$k^c a u m$	"crooked"	O.Ir. camm
caraid	$k^c a r i t'$	"a friend"	O.Ir. cara
càraid	$k^c a: r e t'$	"a couple"	E.Ir. corait
comhairle	$k^c \partial - \partial R L \partial$	"advice"	O.Ir. comairle
cùl	$k^c u: l$	"back"	(O.Ir. cúibh)
cullach	$k^c u l \partial x$	"a boar"	(O.Ir. cullach)
cùl	$k^c u:$	"a dog"	(O.Ir. cú.)

Initial non palatal  $k^c$  corresponds to Old Irish  $c$  before  $l$ .

cladh	$k^c l \text{ } \text{œ} \text{ } \gamma$	"churchyard"	E.Ir. clad
clachan	$k^c l a x a n$	"kirk town"	Ir. clochán
clag	$k^c l a k$	"bell"	O.Ir. clocc
clàr	$k^c l a : R$	"tablet"	O.Ir. clár
clobha	$k^c l o \text{ } - \text{ } \text{ə}$	"tongs"	N. klofi
clòth	$k^c l \text{ } \text{ɔ} :$	"print"	Ir. cló.

In medial and final position  $k$  represents an older  $k k$  in Old Irish.

bacach	$b \text{ } \text{a} \text{ } x \text{ } k \text{ } \text{ə} \text{ } x$	"lame"	M.Ir. baccach
glacadh	$g \text{ } l a x k \text{ } \text{ə} \text{ } \gamma$	"catching"	M.Ir. glaccad
boc	$b \text{ } \text{ɔ} \text{ } x \text{ } k$	"he goat"	O.Ir. bocc
mac	$m a x k$	"son"	O.Ir. macc.

Medial and final  $k$  not preceded by  $h$  or  $x$  corresponds to the older voiced stops.

bagradh	$b \text{ } \text{a} \text{ } k \text{ } r \text{ } \text{ə} \text{ } \gamma$	"threat"	E.Ir. bacur.
bogach	$b \text{ } \text{ɔ} \text{ } k$	"soft place"	O.Ir. bocc
slugadh	$s l u k \text{ } \text{ə} \text{ } \gamma$	"act of swallowing"	E.Ir. slucim
togail	$t \text{ } \text{ɔ} \text{ } k a l'$	"building"	E.Ir. tócbaim
lag	$l a k$	"weak"	M.Ir. lac
òg	$\text{ɔ} : k$	"young"	O.Ir. oð.

*k'* initial and palatal is formed with the middle of the tongue against the hard palate. It represents Old Irish *c* before *e* and *i*.

cearc	<i>k'εrɣk</i>	"hen"	M.Ir. cerc
ceò	<i>k'εɔ:</i>	"mist"	E.Ir. ceó
ciste	<i>k'istʲə</i>	"chest"	M.Ir. ciste
cír	<i>k'li:r'</i>	"a comb"	E.Ir. cír
cís	<i>k'li:s</i>	"tax"	O.Ir. cís

*k* initial and palatal.

It represents Old Irish *c* before *l*

cleas	<i>k'l'es</i>	"trick"	E.Ir. cless
cleite	<i>k'l'eh'tʲə</i>	"green patch near sea"	O.N. klettr
cliabh	<i>k'l'iaɪv</i>	creel	O.Ir. cliab
cliù	<i>k'l'iu:</i>	praise	O.Ir. clú.

*k'* in medial position.

smigean	<i>smikʲən</i>	"chins"	M.Ir. smeice
sligean	<i>ʃl'ikʲən</i>	"shells"	O.Ir. slice.

In final position *k'* is represented by O.Ir. *c*.

leig	<i>l'ik'</i>	"let"	O.Ir. lécim
smig	<i>smik'</i>	"chin"	M.Ir. smeice
big	<i>b'ik'</i>	"little one's"	O.Ir. becc.

$\text{g}^{\text{c}}$  is the nasalised form of  $\text{k}^{\text{c}}$

$\text{ə } \eta \text{g}^{\text{c}} \text{L} \text{œ} \text{y}$

"the church yard" O.Ir. clad

$\text{ə } \eta \text{g}^{\text{c}} \text{a} \text{h} \text{t}$

"the cat", the cat, O.Ir. catt

r, ' or n. Initial  $\text{g}$  corresponds to O.Ir. g before a, o, u, preceding l,

gaire	$\text{g}^{\text{a}} : \text{r}' \text{ə}$	"laugh"	M.Ir. gáire
gart	$\text{g}^{\text{a}} \text{R} \text{s} \text{t}$	"field"	O.Ir. gort
gath	$\text{g}^{\text{a}} \text{h}$	"sting"	O.Ir. gai
gaoth	$\text{g}^{\text{a}} \text{l} : \text{h}$	"wind"	O.Ir. gaith
gob	$\text{g}^{\text{a}} \text{o} \text{p}$	"beak"	E.Ir. gop
galar	$\text{g}^{\text{a}} \text{L} \text{E} \text{r}'$	"disease"	O.Ir. galar

Initial  $\text{g}$  before consonants corresponds to Old Irish g before consonants.

glan	$\text{g}^{\text{L}} \text{a} \text{n}$	"clean"	O.Ir. glan
glaodh	$\text{g}^{\text{L}} \text{l} : \text{h}$	"shout"	M.Ir. gloed
gran	$\text{g}^{\text{r}} \text{a} : \text{n}$	"grain"	O.Ir. grán
grian	$\text{g}^{\text{r}} \text{i} \text{a} \text{n}$	"sun"	O.Ir. grian

$\text{g}^{\text{c}}$  is the nasalised form of  $\text{k}^{\text{c}}$

$\text{ə } \eta \text{g}^{\text{c}} \text{E} \text{u} \text{N}$

$\text{ə } \text{N} \text{d}' \text{E} \text{h} \text{ə}$

an ceann an tige,

"in the end of the house".

O.Ir. cenn, "head, end"  $\text{k}^{\text{c}} \text{E} \text{u} \text{N}$  "head".

The Church-yard round the Old Parish Church of North Uist is called Cill Mhuire, "St. Mary's Church-yard".  $\text{K}^{\text{c}} \text{i} \text{L} \text{a} \text{v} \text{o} \text{r}' \text{ə}$

$\text{ə } \eta \text{g}^{\text{c}} \text{i} \text{L} \text{a} \text{v} \text{o} \text{r}' \text{ə}$

(notice shortened i because

the accent falls on the second word which is in the genitive case.

But, an cill mhuire is  $\text{ə } \eta \text{ } \overset{\circ}{g} \text{ } \overset{\circ}{i} \text{ } \overset{\circ}{l} \text{ } \overset{\circ}{a} \text{ } \text{vor} \text{ } \overset{\circ}{a}$   
 "in St. Mary's Church-yard".

To-day with most people we find  $\overset{\circ}{g} \text{ } \overset{\circ}{c}$  taking the place of  $\overset{\circ}{k}$   
 and we get  $\overset{\circ}{g} \text{ } \overset{\circ}{i} \text{ } \overset{\circ}{l} \text{ } \overset{\circ}{a} \text{ } \text{vor} \text{ } \overset{\circ}{a}$

Initial  $\overset{\circ}{g}$  corresponds to O.Ir.  $\overset{\circ}{g}$  before front vowels.

geug	$\overset{\circ}{g} \text{ } \overset{\circ}{e} \text{ } \overset{\circ}{k}$	"branch"	E.Ir. $\overset{\circ}{g} \text{ } \overset{\circ}{e} \text{ } \overset{\circ}{c}$ .
geur	$\overset{\circ}{g} \text{ } \overset{\circ}{i} \text{ } \overset{\circ}{e} \text{ } \overset{\circ}{r}$	"sharp"	O.Ir. $\overset{\circ}{g} \text{ } \overset{\circ}{e} \text{ } \overset{\circ}{r}$
gille	$\overset{\circ}{g} \text{ } \overset{\circ}{i} \text{ } \overset{\circ}{l} \text{ } \overset{\circ}{a}$	"lad"	O.I. gilla
gineal	$\overset{\circ}{g} \text{ } \overset{\circ}{i} \text{ } \overset{\circ}{n} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{l}$	"offspring"	M.Ir. genelach
sgigein	$\overset{\circ}{s} \text{ } \overset{\circ}{k} \text{ } \overset{\circ}{i} \text{ } \overset{\circ}{k} \text{ } \overset{\circ}{e} \text{ } \overset{\circ}{n}$	"little mass"	
tilg	$\overset{\circ}{t} \text{ } \overset{\circ}{i} \text{ } \overset{\circ}{l} \text{ } \overset{\circ}{g}$	"cast"	O.Ir. teilcim.

In the following groups of consonants we have preaspirated stops, namely  $\overset{\circ}{h} \text{ } \overset{\circ}{p}$ ,  $\overset{\circ}{c} \text{ } \overset{\circ}{p}$ ,  $\overset{\circ}{h} \text{ } \overset{\circ}{t}$ ,  $\overset{\circ}{h} \text{ } \overset{\circ}{t}$ ,  $\overset{\circ}{x} \text{ } \overset{\circ}{t}$ ,  $\overset{\circ}{c} \text{ } \overset{\circ}{t}$ ,  $\overset{\circ}{x} \text{ } \overset{\circ}{k}$ ,  $\overset{\circ}{h} \text{ } \overset{\circ}{k}$ ,  $\overset{\circ}{c} \text{ } \overset{\circ}{k}$ .

abaich	$\overset{\circ}{a} \text{ } \overset{\circ}{h} \text{ } \overset{\circ}{p} \text{ } \overset{\circ}{i} \text{ } \overset{\circ}{c}$	"ripe"	E.Ir. apaig
copag	$\overset{\circ}{k} \text{ } \overset{\circ}{c} \text{ } \overset{\circ}{h} \text{ } \overset{\circ}{p} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{k}$	"doeken"	M.Ir. copóg
copar	$\overset{\circ}{k} \text{ } \overset{\circ}{c} \text{ } \overset{\circ}{h} \text{ } \overset{\circ}{p} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{r}$	"copper"	Ir. copar
cupan	$\overset{\circ}{k} \text{ } \overset{\circ}{c} \text{ } \overset{\circ}{u} \text{ } \overset{\circ}{h} \text{ } \overset{\circ}{p} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{n}$	"cup"	Ir. cúpan
lapadh	$\overset{\circ}{l} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{h} \text{ } \overset{\circ}{p} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{d}$	"benumbed"	
tapadh	$\overset{\circ}{t} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{h} \text{ } \overset{\circ}{p} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{d}$ $\overset{\circ}{l} \text{ } \overset{\circ}{e} \text{ } \overset{\circ}{h} \text{ } \overset{\circ}{t}$	thank you	E.Ir. tapad
tapag	$\overset{\circ}{t} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{h} \text{ } \overset{\circ}{p} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{k}$	slipword	
topach	$\overset{\circ}{t} \text{ } \overset{\circ}{c} \text{ } \overset{\circ}{h} \text{ } \overset{\circ}{p} \text{ } \overset{\circ}{a} \text{ } \overset{\circ}{c}$	"crested"	Eng. top

ht'

I have some examples of this group.

suitis	su <sup>i</sup> ht' <sup>i</sup>	sweets	
áite	a:ht' <sup>a</sup>	"a place"	M.Ir. áit
cait	k <sup>e</sup> ht'	nompl. "cats"	M.Ir. cait
gibht	g <sup>i</sup> ht'	"a gift"	from English
ite	iht' <sup>a</sup>	"a feather"	O.Ir. itte
lite	l <sup>i</sup> ht' <sup>a</sup>	"porridge"	E.Ir. lit <sup>i</sup> tiu
litir	l <sup>i</sup> ht' <sup>i</sup> ir	"a letter"	O.Ir. litir
poit	p <sup>o</sup> ht'	"a pot"	Ir. pota
toit	t <sup>o</sup> ht'	"smoke"	M.Ir. tutt.

xt'

xt' is found only when a termination beginning with t is added to a root ending in x

crochte k<sup>r</sup>oxt'<sup>a</sup> "hanged", from croch k<sup>r</sup>ox "hang".

xk arises from Old Irish C (C)

achd	a x k	"statute" Lat. actum.	M.Ir. acht
bochd	b o x k	"poor"	O.Ir. bocht
boc	b o x k	"he goat"	O.Ir. bocce
caic	k a x k	"excrement"	E.Ir. cacc
cearc	k <sup>e</sup> e x k	"hen"	M.Ir. cerc
cnoc	k <sup>e</sup> t <sup>o</sup> x k	"knoll"	O.Ir. cnocc
lochd	l o x k	"harm"	O.Ir. locht
mac	m a x k	"son"	O.Ir. macc

mallachd	mɔləxk	"curse"	O.Ir. maldacht
muc	muxk	"pig"	O.Ir. muc
olc	ɔləxk	"evil"	O.Ir. olcc
seachd	ʃɛxk	"seven"	O.Ir. secht
slachdan	slaxkan	"club"	E.Ir. sligim
socair	sɔxkir'	"easy"	M.Ir. soccair.

## From Old Norse

acaire	axkir'a	"anchor"	O.N. akkeri
locair	lɔxkir'	"a plane"	O.N. lokkarr.

## From English loan words.

pac	paxk	"pack"	Eng. pack.
poca	pɔxkə	"bag"	Scotch poke
sac	saxk	"load"	" sack
stoc	stɔxk	"stock"	" stock
stocainn	stɔxkin'	"stocking"	" stocking
tacaid	taxket'	"tacket"	" tacket

hk

So far as I can discover h k is found only in a few loan words

ducadh	duhkəy	"ducking"
bucadh	buhkəy	"to book"
smocadh	smɔhkəy	"smoking a pipe"
tacadh	tahkəy	"tacking" used of a boat
tha tac aige	hatahk ekə	"he is a tacksman".

c k

usually comes from O. Ir. palatal c (c)

bric	b <sub>o</sub> r <sub>i</sub> c <sub>2</sub> k'	"trout" pl. of breac.	E. Ir. brecc
lice	l <sub>i</sub> c <sub>2</sub> kə	"of a stone" Gen. sq. of leac	E. Ir. léice
mic	m <sub>i</sub> c <sub>2</sub> k'	"Sons", pl. of mac	O. Ir. maicc
muice	m <sub>u</sub> c <sub>2</sub> kə	"of a pig" gen. sq. of muc	O. Ir. mucc.
reic	r <sub>e</sub> c <sub>2</sub> k'	"to sell"	O. Ir. reicc
seice	s <sub>e</sub> c <sub>2</sub> kə	"skin"	E. Ir. seche
sluic	s <sub>l</sub> u <sub>c</sub> 2k'	"pits"	Ir. sloc.

## The Spirants.

f, v, x, γ, ç, j.

Initially f corresponds to Old Irish f

facal	faxkəL	"word"	O. Ir. focul
fallus	fəLəs	"sweat"	O. Ir. allas
feur	f <sup>i</sup> ar	"hay"	O. Ir. fer <sup>i</sup>
fir	f <sup>i</sup> r'	"men"	O. Ir. fir
fuair	f <sup>u</sup> ar	"cold"	O. Ir. uar.
fraoch	f <sup>r</sup> h:χ	"heather"	O. Ir. froich

f in medial position is but seldom found.

difir	d <sup>z</sup> efar	"difference"	M. Ir. dethfir.
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χa d<sup>z</sup>en ε d<sup>z</sup>efar "It wont make any difference".

Notice d<sup>z</sup>ian shortened to d<sup>z</sup>en

The accent falls on d<sup>z</sup>éfar.

v occurs initially when  $\text{b}^{\circ}$  is aspirated. In medial position it is found only in a few words.

bha	va:	was	O.Ir. biu
(a) bhàs	ə va:s	"his death"	O.Ir. (a) bás
as an bhaile	as ə val'ə	"in the town"	M.Ir. IS-m baile
àbhaist	a:viʃt'	"usual"	Ir. abhest
gàbhadh	gá:vəy	"danger"	E.Ir. gába
Íomhaigh	iãvi	"image"	M.Ir. imaig
ràbhart	Ra:vaRst	loud talk	root epiur
sàbhadh	Sa:vəy	"sawing"	English "sawing".

In final position.

gabh	gav	"take"	O.Ir. gabaim
damh	dãv	"ox"	O.Ir. dam
lámh	Lã:v	"hand"	O.Ir. lám
rámh	Rã:v	"oar"	O.Ir. ramae
snámh	sNa:v	"swimming"	E.Ir. snám
tábh	tã:v	"net for fishing"	O.N. háfr.

x.

x is formed by the raising of the back of the tongue against the velum, initially and corresponds to aspirated  $k^c$

cha, chan	χa, χan	"not"	O.Ir. nicon
(a) chóir	ə χo:ɾ'	"right" (his)	O.Ir. cóir

bruchag	<i>bruxak</i>	"untidy woman"	
dachaidh	<i>daxi</i>	"home"	M.Ir. diatig
drochaid	<i>droxet'</i>	"bridge"	O.Ir. drochet
lachag	<i>Luxak</i>	"a duck"	E.Ir. lacha
luachair	<i>Luaxir'</i>	"rushes"	E.Ir. luachair
gu bràth	<i>gə bra:x</i>	"for ever"	O.Ir. bràth
clach	<i>k<sup>c</sup>Lax</i>	"stone"	O.Ir. cloch
luch	<i>Lux</i>	"mouse"	O.Ir. luch
moch	<i>mox</i>	"early"	O.Ir. moch

## y

Y stands for the Gaelic gh, dh.

It is the voiced spirant corresponding to x .

Initially it is the aspirated form of *g* and *d*.

ghabh	<i>yav mi</i>	"I took"	from Ir. gabaim
dhàll mi	<i>yaub mi</i>	"I blinded"	from E.Ir. dall

In medial position it is but rarely found. It is found in some adjectives with the suffix a l'.

modhail	<i>moyal'</i>	well behaved	O.Ir. mod
laghail	<i>Löeyal'</i>	lawful	Ir. lagh
cladh	<i>k<sup>c</sup>Löey</i>	"Church-yard"	M.Ir. clad
bladh	<i>b<sup>c</sup>Löey</i>	"sense"	M.Ir. blad
ruadh	<i>Ruəy</i>	"red"	O.Ir. ruad
ugh ubh	<i>uy, uh</i>	"egg"	O.Ir. og.

$\underset{2}{c}$  is a palatal spirant sounded like ch in the German word ich. It corresponds to Old Irish palatal  $ch$ . In

initial position it corresponds to the aspirated form of  $k^{ic}$

a cheann	$\partial \underset{2}{c} \varepsilon u N$	"his head"	O.Ir. cenn
chi	$\underset{2}{c} i:$	"shall see"	O.Ir. atchi
fichead	$f i \underset{2}{c} \partial t$	"20"	O.Ir. fiche
nithean	$N i \underset{2}{c} \partial n$	things	O.Ir. ni' pl nechi
bruith	$b \underset{o}{r} i \underset{2}{c}$	"cooked"	E.Ir. bruith
deich	$d' \underset{o}{z} e \underset{2}{c}$	"ten"	O.Ir. deich
ith	$i \underset{2}{c}$	"eat"	O.Ir. ithim

j.

j in initial position is the aspirated form of  $g', d'^z$ .

dheth	$j \varepsilon h$	"of him"	
dh'eigh	$j \varepsilon: v \varepsilon$	"he cried"	
dh'ith	$j i \underset{2}{c} \varepsilon$	"he ate"	O.Ir. ithed
gheobh	$j \varepsilon: v \varepsilon$	"he will get"	

In medial and final position

guidheam	$g u i j \partial m$	"let us pray"	M.Ir. guidim
a muigh	$\partial m u i j$	"outside"	M.Ir. immaig
féidh	$f e: j$	"deer"	O.Ir. fiad pl. fiada.

s.

In producing the non palatal  $s$  the tip of the tongue rests against the lower front teeth; the breath passes along the centre of the tongue-blade and it becomes sibilant owing to the

friction it undergoes in passing between the upper and the lower front teeth.

S corresponds to Old Irish non-palatal S (S)

sàl	sa:l	"sea"	E.Ir. saí
sár	sa:r	"excellent"	O.Ir. sár
sàs	sa:s	"hold"	E.Ir. sás
sàth	sa:h	"satiety"	E.Ir. saíth
sgamhan	skāvan	"lungs"	M.Ir. scamán

In medial position

basan	basən	"hands"	O.Ir. basa
lasair	Lasit'	"blaze"	Ir. lassar
māsan	ma:sən	"buttocks"	E.Ir. máss

In final position

cas	kas	"foot"	O.Ir. coss
cas	kas	"steep"	M.Ir. cass
fàs	fa:s	"growing"	O.Ir. ás
fallus	faLəs	"perspiration"	O.Ir. allas

It is found before m and p.

smiar	smiat	"blackberry"	smér
smior	smēr	"marrow"	M.Ir. smír
speal	spEL	"scythe"	M.Ir. spel
spiorad	spirət	"spirit"	O.Ir. spirut.

Ş appears in loan words from Latin.

sagart	sakəRʂt	"priest"	Lat. sacerdos
casag	kasak	"cassock"	Lat. casula
carghus	kə-ra-əʂ	"Lent"	Lat. quadragesima

## Ş

Ş is found after r-sounds.

carrsanach	kəRʂanəx	"hoarse"	Ir. carsán
farsuinn	fəRʂiN'	"broad"	O.Ir. fairsing
starsuch	stəRʂəx	"threshold"	
tarsuinn	təRʂiN'	"across"	M.Ir. tarsnu

Original *rt* and *rd* gives *ʂt*

mort	mʊRʂt	"murder"	E.Ir. mort
ort	ʊRʂt	"on you"	O.Ir. fort
port	pʊRʂt	"port"	O.Ir. port
òrd	ʊ:Rʂt	"hammer"	O.Ir. ordd
bòrd	bʊ:Rʂt	"table"	O.Ir. bórd

## ʃ

The position of the tongue is the same for *ʃ* as for *Ş*. The tip of the tongue hangs down behind the lower front teeth and may touch them. The middle of the tongue is raised up towards the hard palate thus lengthening the narrowing that is necessary to produce *ʃ*.

*ʃ* represents O.Ir. initial *ʃ* before palatal vowels and before Old Irish *c, l, n, t*.

sean	ʃɛn	"old"	O.Ir. sen
seinn	ʃeiN'	"singing"	M.Ir. senim
siol	ʃiəL	"seed"	O.Ir. síl
siubhal	ʃiu-əL	"walking"	M.Ir. siubal

Medially and finally ʃ arises from O.Ir. SS, S, followed by e or i.

ainsir	ɛmɛʃiɾ'	"weather"	O.Ir. ansir
caiseart	kʲaʃɛɾʃt	"footwear"	Ir. casmert
iris	iɾ'is	"creel strap"	M.Ir. iris
milis	miɾ'is	"sweet"	O.Ir. milis

appears in loan words from Latin.

asal	aʃɛL	"ass"	Lat. asellus
càise	kʲa:ʃə	"cheese"	Lat. caseus.

ʃ

ʃ lies acoustically between S and ʃ and is produced by restricting the sound of ʃ to the front part of the tongue. The tip of the tongue is bent upwards against the alveoli.

It is found after or followed by a slender vowel.

sliabh	ʃl'iəv	"hillside"	O.Ir. sliab
slige	ʃl'ikə	"shell"	O.Ir. slice
slinnein	ʃl'in'en'	"shoulder blade"	M.Ir. slindén
slinn	ʃl'in'	"weaver's reed"	O.Ir. slind
sneachd	ʃ'n'ɛxkə	"snow"	O.Ir. snechta
snigh	ʃ'n'i-ə	"ooze from roof"	E.Ir. snigim.

It is frequently found before <sup>l</sup>t in rt palatal

cairt	k <sup>h</sup> aɾʲtʲ	"cart"	Ir. cairt
cuairt	k <sup>h</sup> u <sup>h</sup> əɾʲtʲ	"walk"	O.Ir. cuairt
mairt	maɾʲtʲ	"cows"	E.Ir. mart
thuirt	hu-əɾʲtʲ	"said"	M.Ir. atrubairt

m.

Initially m corresponds to Old Irish m before a, o, u,

math	ma <sup>h</sup>	"good"	O.Ir. maith
marag	marak	"pudding"	M.Ir. maroc
moladh	mə <sup>h</sup> əɣ	"praise"	O.Ir. molad
molt	mə <sup>h</sup> t	"wedder"	O.Ir. molt
mor	mo:ɾ	"great"	O.Ir. mor
muir	muɾʲ	"sea"	O.Ir. muir
mus	mu <sup>s</sup>	"before"	O.Ir. mos Lat. mox.

Medially and finally m represents O.Ir. mm before a, o, u,

càim	k <sup>h</sup> au <sup>m</sup>	"crooked"	O.Ir. camm
coma	k <sup>h</sup> omə	"indifferent"	O.Ir. cumme
iomadh	iməɣ	"many"	O.Ir. immad
lòm	lou <sup>m</sup>	"bare"	O.Ir. lomn
tom	t <sup>h</sup> ou <sup>m</sup>	"bush"	M.Ir. tomm.

m is also found after l and r

alm	a-la <sup>m</sup>	"alum"	from English
calma	k <sup>h</sup> a-la <sup>m</sup> ə	"hardy"	O.Ir. calma
dalma	da-la-mə	"bold"	

arm	a-r a m	arms	O.Ir. arm
armadh	a-r a m ə γ	"oil for wool"	
farmad	f-a-r a m ə t	"envy"	O.Ir. format

m palatal represents Old Irish m initial, medial and final with slender vowels.

meas	mi s	"fruit"	E.Ir. mess
m̄ile	mi:l'ə	"a thousand"	O.Ir. m̄ile
milis	mi l'ɹs	"sweet"	O.Ir. milis.

In medial and final position.

dimeas	d <sup>h</sup> ɹ: mi s	"contempt"	O.Ir. dimess
ime	i m ə	"of butter"	O.Ir. imbe
im̄	i: m	"butter"	O.Ir. imb
t̄im	t <sup>h</sup> si: m	"time" from	Eng. time.

The sound denoted by this symbol occurs only before g

cungadh	kʉŋgəɣ	instrument	
Frangach	frʉŋgət	Frenchman	
ionga	iŋgə	a nail	O.Ir. inga
iongar	iŋgər	pus	E.Ir. gur.
teanga	tʰʉŋgə	a tongue	O.Ir. tenge
longan	lɔŋgən	ships pl. of long	E.Ir. long.

From O.N.

langa	laŋgə	ling	O.N. langa
Langas	laŋgəs	broad ridge	O.N. lang
Hanglum	tʰaŋgʌm	place name in Uist.	

from O.N.

ŋ palatal.

beinge	bɛŋ'g'ə	"bench"	O.N. bekk
Lingay	liŋ'g'ei	"heather Is."	O.N. Lyngey

Lingay means, "heather-isle", and lies off the west coast of N. Uist.

When ŋ occurs before g in final position the g is voiceless ǰ.

fang	faŋǰ	"sheep fold"	Sc. fank
mang	maŋǰ	"a fawn"	E.Ir. mang
meang	mɛŋǰ	"whey"	E.Ir. medg
meang	mɛŋǰ	"blemish"	
long	lɔŋǰ	"ship"	E.Ir. long

seang	$\int \varepsilon \eta \overset{\circ}{g}$	"slender"	E.Ir. seng
	Palatal $\eta'$ occurs only before $\varepsilon'$ ( $\overset{\circ}{\varepsilon}$ )		
cuing	$k^c u \eta' \overset{\circ}{g}$	a yoke	E.Ir. cuing
faing	$f a \eta' \overset{\circ}{g}$	gen of fang, "sheepfold"	Sc. fank
luing	$L u \eta' \overset{\circ}{g}$	dat of lung, ship	from E.Ir. long
staing	$st a \eta' \overset{\circ}{g}$	difficulty.	
coingeis	$k^c a \eta' \overset{\circ}{g} \varepsilon \int$	"indifferent"	
Frainge	$f r a \eta' \overset{\circ}{g} \varepsilon$	"of France"	
luingeas	$L u \eta' \overset{\circ}{g} \varepsilon s$	"a fleet, ships"	E.Ir. longes.

ng = k

cumhang	k <sup>c</sup> ū-ək	"narrow"	O.Ir. cumang
fulang	f <sup>u</sup> lək	"suffering"	O.Ir. fuloing
tarrang	t <sup>a</sup> Rik	"nail"	E.Ir. tairnge.

ng = k

aisling	aʃl'ik'	"a dream"	O.Ir. aislinge
fulling	f <sup>u</sup> l'ik'	"suffer"	O.Ir. fuloing
stuthaing	stuhik'	"starch"	Eng. stiff.

ng = γ

langan	Lāyan	"lowing of deer"	Eng. lowing
seangan	ʃēyan	"Ant"	sengan'

ng disappears.

daingeann	dai-əN	"firm"	
ceangal	k <sup>c</sup> ē <sup>r</sup> -əL	"fastening"	
cunglach	k <sup>c</sup> ūLəx	"narrow place"	

ng = = N' or n.

farsaing	farsin'	"wide"	O.Ir. fairsing
sgilling	skil'in'	"a penny"	M.Ir. scilling
fulangas	f <sup>u</sup> lunəs	"suffering".	

## L.

L is non-palatal and represents Old Irish non-palatal l, ll. In producing this sound the point of the tongue is firmly pressed against the upper front teeth. The breath is divided into two streams and escapes along the edges of the tongue; the back of the tongue is at the same time very slightly raised.

## In initial position

lámh	Lǎ:v	"hand"	O.Ir. lám
lán	La:n	"full"	O.Ir. lán
lár	La:r	"floor"	O.Ir. lár
las	Las	"kindle"	E.Ir. lassaim
latha	La-ə	"day"	O.Ir. láthe

## In medial position

callan	<sup>k</sup> álan	"noisy talk"	M.Ir. callaire
cullach	<sup>k</sup> uləx	"boar"	O.Ir. cullach
mallachd	mələxk	"curse"	O.Ir. maldacht
mullach	muləx	"top"	O.Ir. mullach.

## In final position.

Gall	gaul	"a stranger"	E.Ir. gall
iall	iəL	"strong"	M.Ir. iall
thig a nall	NaUL	"hither"	O.Ir. anall
mall	maUL	"slow"	O.Ir. mall.

After an initial consonant -

blas	<i>b<sup>o</sup>las</i>	"taste"	M.Ir. blas
bladh	<i>b<sup>o</sup>l<sup>o</sup>ey</i>	"sense"	E.Ir. blad
blaigh	<i>b<sup>o</sup>laiy</i>	"portion"	E.Ir. blog
clamhan	<i>k<sup>c</sup>lav<sup>a</sup>n</i>	"hawk"	
cladh	<i>k<sup>c</sup>l<sup>o</sup>ey</i>	"churchyard"	O.Ir. clad
clogad	<i>k<sup>c</sup>l<sup>o</sup>kat</i>	"helmet"	E.Ir. clocat
cluas	<i>k<sup>c</sup>luas</i>	"ear"	O.Ir. cluas
dlùth	<i>d<sup>o</sup>lu:h</i>	"near"	O.Ir. dlùtai
glas	<i>g<sup>o</sup>las</i>	"lock"	M.Ir. glass

### L'

This symbol denotes a palatal l-sound. It is very strongly palatalised and is produced by pressing the rim of the tongue firmly against the lower front teeth, the front of the tongue is raised towards the hard palate.

L' represents Old Irish initial l before e and i.

leth	<i>l'eh</i>	"half"	O.Ir. leth
leathan	<i>l'ehin'</i>	"broad"	O.Ir. lethan
leoghann	<i>l'eo-an</i>	"lion"	E.Ir. leoman
leòn	<i>l'eo:n</i>	"wound"	E.Ir. lénaim
leum	<i>l'e:m</i>	"jump"	M.Ir. leimm
Lìte	<i>l'i:ht'a</i>	"Leith"	Welsh llaith
lite	<i>l'ih't'a</i>	"porridge"	E.Ir. littin
lìnn	<i>l'i:n'</i>	"nets"	O.Ir. lín
liodar	<i>l'itar</i>	"lazyman" (in Uist Dialect)	
lùnasdal	<i>l'iunastal</i>	"Lammastidè"	M.Ir. lúgnosad.

Medially and finally l' arises from Old Irish, ll

cailleach	k <sup>c</sup> al'əx	"old woman"	O.Ir. caillech
gille	g'il'ə	"lad"	O.Ir. gilla
milleadh	mil'əy	"destroying"	M.Ir. milluid
cill	k <sup>c</sup> i:l'	"a church"	O.Ir. cell. Lat. cella.
saill	sail'	"fat"	M.Ir. saill
till	t' <sup>c</sup> si:l'	"return"	O.Ir. fillim

### l'

l' is produced when the rim of the tongue is placed against the alveoli. The front part of the tongue is raised but not so much as for l'

Initial l' is the aspirated form of l'.

mo leth-se	mə l'ehsə	"my half"
bean leathan	b <sup>o</sup> en l'ehiN'	"a broad wife"
mo leòn	mə l'ɛə:n	"my wound"
mo lion	mə l'ian	"my net".

It occurs after consonants.

blianach	b <sup>o</sup> lianəx	"lean mutton"	E.Ir. blin
bleith	b <sup>o</sup> l'eh	"to grind"	E.Ir. bleith
cleith	k <sup>c</sup> l'eh	"conceal"	O.Ir. cleith
cliabh	k <sup>c</sup> l'iaɪv	"creel"	O.Ir. cliab
fliuch	f <sup>o</sup> l'iax	"wet"	O.Ir. fliuch

Medially and finally.

baile	<u>ba l'ə</u>	"a town"	M.Ir. Baile
caileag	<u>ka l'ak</u>	"a girl"	Ir. cailín
seileach	<u>se l'əx</u>	"willow"	M.Ir. sail
beòil	<u>bɛɔ: l'</u>	"mouths"pl.	O.Ir. béil
feòil	<u>fɛɔ: l'</u>	"meat"	M.Ir. féoil
siùil	<u>siu: l'</u>	"sails"	M.Ir. seól
buaile	<u>bu ə l'ə</u>	"fold"	O.Ir. búale

It is found with the preposition *le* l'ə with, and its pronominal forms *leam* l'iam "with me" *leat* l'eht "with you".

N.

N is produced in much the same way as L. The point of the tongue is firmly in contact with the upper front teeth. It has a very broad sound.

Words that have initial N are non-palatal and unaspirated.

naidheachd	<u>Ne'-əxk</u>	"story"	Ir. nuaidheachd
thig a nall	<u>hik ə Nau l</u>	"come hither"	O.Ir. anall
nàire	<u>Na: r'ə</u>	"shame"	M.Ir. náire
námhaid	<u>Na: vit'</u>	"foe"	O.Ir. náme
naoidhnear	<u>Nλ: nər</u>	"nine persons"	O.Ir. nónbur
ban-Uibhisteach	<u><sup>ba u</sup> Nui-ijtəx</u>	"a Uist woman"	
Nollaig	<u>Nɔ l'ik</u>	"Xmas"	M.Ir. notlaic
Nòs	<u>Nɔ: s</u>	"custom"	M.Ir. nós

Medially and finally N represents Old Irish nn, nd.

bonn	<u>bou n</u>	"sole"	O.Ir. bond
donn	<u>dou n</u>	"brown"	M.Ir. doun.

fionn	<u>fíu: N</u>	"fair"	O.Ir. find
firionn	<u>fí'ə N</u>	"male"	M.Ir. firenn
gann	<u>gáu N</u>	"scarce"	O.Ir. gann
tonn	<u>tóu N</u>	"wave"	O.Ir. tond
bannal	<u>báNaL</u>	"party"	O.Ir. ban-dál
beannachd	<u>bÉNəxk</u>	"blessing"	O.Ir. bendacht
fionna	<u>fíu Nə</u>	"hair"	O.Ir. fionnae
leannan	<u>lÉNa n</u>	"sweet-heart"	M.Ir. lennán

n.

In producing the sound of n the tip of the tongue is raised and touches the alveol very near the front teeth.

In initial position n is the aspirated form of N, SN, N', N'.  
 mo nánhaid mə nā: vit' , "my enemy" from  
 mo snàth, mə n a: (h) , "my thread" from SNa:  
 mo nighean mə n i' - ə n , "my daughter" from N'í - ə n  
 muc-sneachda m u x k ə , "snow-pig" from ʃ N' é x k ə , snow.  
 In medial and final position n corresponds to O. Ir. aspirated non-palatal n.

Old Irish negative prefix an

anabuich ana piç "not ripe" (an + M.Ir. abaid  
 anacair ana x ki r' "affliction" Ir. an + sho<sup>u</sup>áir  
 anamoch ana mə x "late" an + Ir. moch.

In medial position.

tanaich tá ni ç "thin" O. Ir. tana  
 thàinig ha: ni k' "came" O. Ir. tanic  
 ràinig ra: ni k' "reached" O. Ir. riccím

## In final position.

bán	bá:n	"fair"	O.Ir.	bán
brón	brɔ:n	"grief"	O.Ir.	brón
slán	slá:n	"whole"	O.Ir.	slán
dán	dá:n	"sing"	Ir.	dán

## N'.

N' is a palatal n corresponding in formation to L'. The tip of the tongue is placed in the same position as for L but the whole of the tongue is raised up and touches the palate.

N' is formed in initial position when the word is not aspirated.

neach	N'ɛx	"a person"	O.Ir.	nech
neul	N'ial	"a cloud"	O.Ir.	neil
ní	N'i:	"a thing"	O.Ir.	ní
Niall	N'ial	"Neill"		
nighean	N'i-ən	"a girl"	O.Ir.	ingen

Medially and finally N' arises from O. Irish nn, nd, before a palatal vowel.

binneas	bɪn'əs	"melody"	O.Ir.	bindius
buinneach	bɪn'əx	"diarrhoea"		bunnech
cinneadh	kɪn'əy	"tribe"	E.Ir.	cinud
inneal	ɪn'al	"instrument"	E.Ir.	indell
innean	ɪn'ɛn'	"anvil"	O.Ir.	indéin
tinneas	tʃɪn'əs	"sickness"	M.Ir.	tinnes

## In final position

beinn	bɛiN'	"hill"	M.Ir.	benn
binn	bɪ:N'	"melodious"	O.Ir.	bind
fírinne	fɪ:ɾiN'	"truth"	O.Ir.	fírinne

lín	L'i: N'	"nets"	O.Ir. lín
min	m i N'	"meal"	O.Ir. men
mín	m i: N'	"smooth"	O.Ir. mín
téinn	t'e: i N'	"straits" f teamn	O.Ir. tend

## R.

In producing the R sound the tip of the tongue is curved upward against the alveoli lower down than for r. It is strongly trilled.

R corresponds to Old Irish non-palatal and palatal unaspirated r.

In initial position.

rámh	Rá: v	"oar"	O.Ir. ramab
rathad	Rá: at	"road"	E.Ir. ramut
rath	Ra: h	"good fortune"	O.Ir. rath
réidh	Ré: i	"level"	O.Ir. réid
reithe	Reh a	"ram"	M.Ir. rethe
ròn	Ra: n	"seal"	O.Ir. rón

Medially it is found between vowels.

earrach	εRax	"spring"	M.Ir. errach
barran	baRan	"tops"	E.Ir. barr
corrach	kəRax	"unsteady" used of a stone with many edged from	Ir. corrach.
corran	kəRan	"sickle"	Ir. corran
orra	əRə	"on them"	O.Ir. forru
urraínn	uRiN'	"can"	
garradh	ga: Rax	"garden"	O.N garðr

In final position it is found after vowels.

bàrr	b̥a:R	"crop"	O.Ir. barr
còrr	k̥o:R	"excess"	E.Ir. corr
geàrr	g̥'a:R	"short"	E.Ir. gerr
spàrr	s̥pa:R	"a spar"	E.Ir. sparr.

r.

r is formed by the top of the tongue against the alveolus.

It stands for the aspirated form of R whether it was at first non-palatal or palatal.

bior	b̥ir	"a pin"	O.Ir. bir
car	k̥ar	"movement"	M.Ir. cor
lir	l̥ir	"litter"	E.Ir. lir
do ramh	d̥ə r̥a:v	"your oar"	O.Ir. ramae
dà reithe	d̥a: r̥ehə	"two rams"	M.Ir. rethe
reub	r̥e:p	"tore"	E.Ir. rebaim
a ridire	ə r̥it'ir̥ə	"O knight"	E.Ir. ritire

The aspirated form of str is r stracadh *straxkəy* "tearing", but the preterite is shrac *raxk*.

This is also true of the Dialect of Donegal by E.C.Quiggin, v.p.96.

It is found between vowels.

aran	a r̥a n	"bread"	O.Ir. arán
mara	m̥a r̥ə	"of the sea"	O.Ir. muir
marag	m̥a r̥a k	"pudding"	M.Ir. maróc

It is found after stops

tràigh	t̥r̥a:i j	"sands"	E.Ir. tráig
tràth	t̥r̥a:h	"early"	E.Ir. tráth
trì	t̥r̥i:	"three"	O.Ir. trí
truagh	t̥r̥uəy	"pitiful"	O.Ir. truag

## r'

In producing the sound of r' the tip of the tongue hangs down behind the upper front teeth. The front part of the tongue is pressed against the palate and the breath escapes through a canal formed in the middle of the tongue.

In initial position r' is found in the prepositions

ri rí "to" O.Ir. ri

rithe rí-ə "to her"

ris rís "to him"

riutha ríu-ə "to them"

r' represents Old Irish medial r followed by an original e or i.

aire arə "care" O.Ir. aire

firionn firən "male" E.Ir. firend

gàire gairə "laugh" M. Ir. gaire

spiris spirís "hen roost" O.Ir. spiris

In final position.

cír k'ir' "a comb" O.Ir. cír

fir fir' "men" O.Ir. fir

mír mír' "a piece" O.Ir. mír

After initial consonants.

breagha bria-a "pretty" M.Ir. breagha

briag briak "a lie" M.Ir. brec

crios crís "a belt" O.Ir. cris

dris drís "a bramble" O.Ir. driss

It is also found in the preposition air er' "on him, or it". O.Ir.

ar. This preposition aspirates in Irish and also in Gaelic idioms -

air chùl a chinn, er' xu:l ə ç'i:n' "on the back of his head".

h is like h in English. At the beginning of a word it is a voiceless breathing and in final position it is silent or faint.

h in initial position is found after the article *nə* or after the possessive pronoun *ə* "her".

na h-uile *nə hʉl'ick'* "the mischievous ones".

a h-aodach, *ə hʉ:tʌx* "her clothes".

h occurs frequently as the aspirated form of *t<sup>h</sup>*, *t<sup>h</sup>c*, *f*.

Examples. *thill* e *hi:l'ε* "he returned"  
 a *thir* *əhi:r'* "his country"  
 a *shith* *əhi:* his peace

Medially occurs after stressed vowels

*màthair* *ma:hεr'* "a mother"  
*nathair* *Na hεr'* "a serpent".

In final position — *gath*, *gah* "sting"  
*math*, *mah* "good".

Lengthening or diphthongisation of vowels which are followed by long consonants.

This applies particularly to l- and r-sounds and unaspirated nasals when they are found at the end of stressed syllables before consonants and in final position, the vowel takes on their quantity.

Before L, N, and m we find a u sound between the vowel and the liquid.

Before palatal L', N', m, we find an i-sound between the vowel and the liquid.

R. lengthens the vowels.

ball	<i>b<sup>o</sup>auL</i>	"member"	O.Ir. ball
call	<i>k<sup>a</sup>auL</i>	"loss"	E.Ir. call
dall	<i>d<sup>o</sup>auL</i>	"blind"	E.Ir. dall
Gall	<i>g<sup>i</sup>auL</i>	"Lowlander"	E.Ir. gall
poll	<i>p<sup>o</sup>ouL</i>	"meed"	M.Ir. poll
toll	<i>t<sup>o</sup>ouL</i>	"hole"	E.Ir. toll.

Before N.

bann	<i>b<sup>o</sup>auN</i>	"band"	Eng. band
boun	<i>b<sup>o</sup>ouN</i>	"foundation"	O.Ir. bond
ceann	<i>k<sup>e</sup>euN</i>	"head"	O.Ir. cenn
donn	<i>d<sup>o</sup>ouN</i>	"brown"	O.Ir. donn
fonn	<i>f<sup>o</sup>ouN</i>	"tune"	Ir. fonn
gann	<i>g<sup>i</sup>auN</i>	"scarce"	M.Ir. gann
lann	<i>l<sup>a</sup>auN</i>	"blade"	Ir. lann
sonn	<i>s<sup>o</sup>ouN</i>	"hero"	M.Ir. suinn
tonn	<i>t<sup>o</sup>ouN</i>	"wave "	O.Ir. tonn

## Before m.

àm	aum	"time"	M.Ir. am
càm	k <sup>c</sup> aum	"crooked"	O.Ir. camm
com	k <sup>c</sup> oum	"waist"	O.Ir. comm
crom	k <sup>c</sup> roum	"bent"	O.Ir. cromm
trom	t <sup>c</sup> roum	"heavy"	O.Ir. tromm
tom	t <sup>c</sup> oum	"clump"	M.Ir. tomm

## Before l.

doill	d <sup>o</sup> œil'	"blind" pl. of d <sup>o</sup> aul	
Goill	g <sup>o</sup> œil'	"Lowlanders" pl. of g <sup>o</sup> aul	

## Before N.

cruinn	k <sup>c</sup> ruin'	pl. of crann } "mast" O.Ir. crann	
beinn	b <sup>e</sup> in'	"hill" M.Ir. benn	
geinn	g <sup>e</sup> in'	"wedge" E.Ir. geind	

## Before m.

cùm	k <sup>c</sup> uim	"waists" pl. of com O.Ir. comm	
cruime	k <sup>c</sup> ruimə	"bent" gen. of crom O.Ir. cromm	
druim	d <sup>o</sup> ruim	"back" O.Ir. druimm	
sùim	sui m	"care" Lat. sumna	

## Before R.

bàrr	b <sup>o</sup> a:R	"top, crop" O.Ir. barr	
càrr	k <sup>a</sup> a:R	"roughness" carrach also Ir. carr	
còrr	k <sup>o</sup> o:R	"more" M.Ir. corr	
feàrr	f <sup>e</sup> ε:R	"better" O.Ir. ferr	
ceàrr	k <sup>c</sup> ε:R	"wrong" M.Ir. cerr	

Examples of liquids l, n, and r, supported by other liquids.

annlan	aũlən	"kitchen"	E.Ir. annland
burn	bū:RN	"water"	Eng. bourne
turn	tū:RN	"a job"	Eng. turn
urlar	ũ:Lat	"floor"	Ir. urlár

The supporting consonants that enable a liquid to preserve its long sound are:-

for m	b, p.
" l	d, t, s.
" n	d, t, s, g.
" r	d, s.

Examples:-

ũmpa	u:m bə	"about them",	O.Ir. impu
allt	aũlt	"a burn"	O. Ir. alt
Gallda	gāũltə	"Lowland"	E.Ir. gall
dranndan	draũndan	"snarl"	Ir. dranntán
cũnt	kū:nd	"count"	from English
connsaich	kāũsicc	"argue"	
sũnt	su:nd	"cheerfulness"	Ir. sonntach
unnsa	ũ:sə	"an ounce"	O.Ir. unga
bàrd	bā:Ršt	"poet"	E.Ir. bárd
òrdag	ɔ:Rštak	"thumb"	O.Ir. orddu
òrd	ɔ:Ršt	"hammer"	O.Ir. ordd.

## Differentiation of Consonants.

An n- sound after an initial c, g, m, and t, becomes r in pronunciation and the vowel following is usually nasalized.

## c.

cnag	k <sup>˘</sup> rāk	"a block of wood"	
cnàimh	k <sup>˘</sup> rē:v	"a bone"	O.Ir. cnáim
cnámhan	k <sup>˘</sup> rā:hən	"bones"	O.Ir. cnámai
cnap	k <sup>˘</sup> rāp	"a lump"	O.N. knappr
cnatan	k <sup>˘</sup> rāhtan	"a cold"	O.Ir.
cnead	k <sup>˘</sup> rēt	"a moan"	O.Ir. cnetaim
cnoc	k <sup>˘</sup> rōxk	"a knoll"	O.Ir. cnocc

## g.

gniomh	g <sup>˘</sup> riāv	"a deed"	O.Ir. gním
gnosad	g <sup>˘</sup> rōsət	"a lowing of cattle"	
gnothuch	g <sup>˘</sup> rō-əx	"business"	Ir. gnothuigh
gnúis	g <sup>˘</sup> rū:f	"face"	O.Ir. gnúis

## m.

mna	m <sup>˘</sup> rā-əy	"of a wife"	O.Ir. mná
mnaoi	m <sup>˘</sup> rāi	"to a wife"	
mnathan	m <sup>˘</sup> rāhən	"wives"	O.Ir. mnai

## t.

tnúth	t <sup>˘</sup> rāh	"envy"	E.Ir. tnúth
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I find that in place-names "n" is sometimes changed to "r" Tomcraill opposite Killiecrankie station is Tom Mhic Réill for Tom mhic Néill, MacNeil's knoll. A great stone on Borland

Farm, Loch Tay is Clach Mhic Réill for Clach Mhic Néill, "Mac Neil's stone". A ferry on Tay, below Ballinluig is Bàta Mhic Réill for Bàta Mhic Néill, "MacNeil's Boat".

(V. Watson: Celtic Place-Names of Scot. p. 238)

Initial Sr becomes str in pronunciation.

srann *strau N* "snore" E.Ir. srand.

srath *strah* "strath" O.Ir. srath.

sreang *streŋg* "string" E.Ir. sreng.

sròn *strɔ:n* "nose" O.Ir. srón.

sruth *struh* "current" O.Ir. sruth.

Final bh (v + f-) as in sibh-féin, yourself becomes *ʃ*

in pronunciation.

sibh-féin *ʃa ʃe:N'* "yourselves" O.Ir. sib-féin

dhuibh-féin *ʃi ʃe:N'* "to yourselves" O.Ir. dúib-féin.

dhaibh-féin *ʃai ʃe:N'* "to themselves" O.Ir. dóib-féin.

The final bh (v) + f- would first of all become ff. Then to get rid of a double f the second f was differentiated to p and the first f became silent.

The forms with a single f are pronounced differently do + féin is pronounced *ʃa: he:N'* (dhà-féin), "to himself".

## Aspiration — Medial and initial.

It is a law in Celtic Phonology that a single consonant flanked by vowels is aspirated. For instance, let us take the Latin word mater, "mother", Greek μητήρ In Gaelic, which is cognate with Latin and Greek, the "t" is aspirated and we get "màthair". In the same way, Latin pater and Greek πατήρ, "father" is "athair" in Gaelic.

Now if you place the possessive pronoun mo, "my" in front of mathair it is treated as a single word and the "m" of màthair standing between two vowels is aspirated and we get mo mhàthair. This accounts for initial aspiration.

SVARABHAKTI.

A Svarabhakti or parasitic vowel, as it is sometimes called, is one that enters constantly into the spoken but not into the written language. It starts from a desire to avoid a pause between consonants and thus to facilitate utterance.

Another reason is that Gaelic has a complicated system of aspirated and non-aspirated, palatal and non-palatal forms of l, n, r, m. To distinguish between these forms it was necessary that articulation should be clear and accurate. This led to a pause between consonants in the groups mentioned, and to do away with the pause a svarabhakti vowel was inserted.

Svarabhakti vowel in Place-Names.

The Parish Church of North Uist is known as Cìll mhuire,  
k'ìl'əvɔr'ə "Kilmuir".

The Island is known as Uibhist a'Chinn Tuath *ui-ist' ə*  
*çin' ə tuah* "North Uist". It will be seen that each of these names has a svarabhakti vowel in pronunciation.

This svarabhakti vowel is found also in place-names outside N.Uist i.e. Cìll Chomhghain *k'ìl'ə xɔ̃-ɛN'* "Kilchoan"  
Cìll Mhaodain *k'ìl'ə vλ':tɛN'* "Kilmodan".

Sometimes in names of glens the svarabhakti vowel has been mistaken for the genitive singular feminine of the article. In consequence we get Gleanna Comhann *g'l'ɛuNə k'ɔ̃həN*  
for "Glencoe",  
instead of *g'l'ɛuN k'ɔ̃həN*.

The svarabhakti vowel is found as a euphonic <i>a</i> between		
words —	gur mi	g̊ara mi. "that is I."
	gur tu	g̊ara tu. "that it is thou".
	mas tu	masa tu "If it is thou".

Up till now I have been dealing with svarabhakti vowel between words, but it is also found internally. The consonant group into which it inserts itself frequently contains a liquid.

The svarabhakti vowels are usually full clear vowels, and very often the vowel of the first syllable is repeated in the next syllable, with svarabhakti vowel.

Between *l'* and *m* or *r* the vowel sound is reduced to *ə* which is a svarabhakti vowel.

Examples of *l*-sounds *n*-sounds *r*-sounds before labial and guttural spirants -

balbh	ba-la-v	"dumb"	M. Ir. balb
banchaig	ba-na-xek'	"dairy maid"	
borb	bo-rəp.	"fierce"	O. Ir. borp
calma	ka-la-mə	"brave"	
dorcha	do-ro-xə	"dark"	O. Ir. dorchaē
Dunnchadh	du-nu-xəy	"Duncan"	M. Ir. Donnchad
Fearchar	fə-ra-xər	"Farquhar",	ver-caro-s
Murchadh	mu-rə-xəy	"Murdo"	M. Ir. Murchad
seanchas	ʃə-na-xəs	"speech"	O. Ir. senchas
tarbh	tə-ra-v	"bull"	E. Ir. tarbh.

n-sounds l-sounds r-sounds before originally voiced stops.

cainb	k <sup>c</sup> ε-Nεp	"hemp"	Lat. cannabis
dearg	d <sup>z</sup> ε-rak	"red"	O.Ir. derg
fairge	fa-Ra-kə	"rough sea"	O.Ir. fairgge
fearg	fε-rak	"anger"	O.Ir. ferg
margadh	ma-ta-kay	"market"	E.Ir. marggad
talamh	t <sup>c</sup> a-lu	"earth"	O.Ir. talman
dealg	d <sup>z</sup> a-lak	"pin"	O.Ir. delg

n-sounds l-sounds and r-sounds before m

arm	a-ram	"arms"	O.Ir. arm
armadh	a-ta-may	"oil for wool"	
ainm	ε-N'εm	"name"	O.Ir. ainmm
falmadair	fa-la-mater'	"helm"	O.N. hjálm
gorm	g <sup>o</sup> o-rəm	"blue"	M.Ir. gorm.

m before l' and r; the svarabhakti vowel is  
reduced to ə after m.

aimlisg	ε-mə-l'isk'	"mischief"	
imlich	i-mə-l'ic <sub>z</sub>	"licking"	O.Ir. lígim
iomrall	i-mə-rəl	"error"	E.Ir. imroll
iomradh	i-mə-ray	"mention"	E.Ir. immrádud
iomraim	i-mə-rəm	"let me row"	E.Ir. immeram.

METATHESIS.

Metathesis is to be frequently met with in the study of Gaelic dialects. No definite rule can be laid down regarding it, but I think one is justified in stating that it is to be found in words where the liquids l, n and r occur.

If we compare certain words in the N. Uist Dialect with the same words in O. Irish or Latin we will find several instances where metathesis has taken place during the development of the language.

N. U. D.	Pronunciation,	Deriv.	Meaning.
altachadh	altaxəy	O. Ir. atlugud	grace.
am feasd	ə festə	O. Ir. i fecht-se	for ever.
baisteadh	bəstəy	Lat. baptiso	baptism.
ceudna	k'iaNdə	c'etna	the same.
éisdeachd	e:st'əxk	O. Ir. eitsecht	hearing.

ASSIMILATION.

A nasal consonant is assimilated by a following l-sound, r-sound or s.

bainnse	b <sup>h</sup> aɪ̃sə	gen. sing of banais, "wedding"	
òinnseach	ɔ̃:səx	"foolish woman"	Ir. oinseach
ùrlar	ũ:l a r	"floor"	Ir. urlar'
coinnle	k <sup>h</sup> œiL'ə	"of a candle"	E.Ir. candel
cuinnlein	k <sup>h</sup> ũiL'ɛN'	nostril.	
mànrán	mā:raŋ	"humming"	Ir. manrán'
ònrachd	ɔ̃:rəxk	"alone"	Ir. aonarachd
anns	as	"in."	

L' is assimilated to S.

boillsgeadh	b <sup>h</sup> œiʃk'əɣ	"glimpse"
soillse	sœiʃ	"light"

Externally a final nasal liquid in article, relative, preposition, or interrogative, or verbal particle is assimilated in the Uist Dialect before s and f, rarely before other consonants. Further, if the preceding word end with a vowel, the whole word article relative etc. is gone.

n before s is gone in -  
an saor

ə sɹi:t

"the joiner".

Tha an seòl air a mhuir

hə ə sɔ:l eɹ' ə vuɹ'

"The sail is on the sea".

chaidh e an sàs

*χaj ε sa:s*

"He was caught".

Tha e an so

*hε sɔ*

"He is here".

m before f is gone in conversation

am fàidh

*ə fa:j*

"The prophet"

Tha am fraoch a' fàs

*ha frl:χ ə fa:s*

"The heather is growing".

Saoil am fàs e?

*sɪ:l' ə fa:s ε?*

"Do you think it will grow"?

DISSIMILATION.

The substitution of one liquid for another occurs in the following words.

buna bhuachail for bura bhuachail

*buna vɔxiLə*

"northern diver"

cànail for cànain

*kɑ:nal' .. kɑ:nen'*

"language".

Eilear-nis for Inbhir-nis.

*el'ar N'is*

"Inverness".

Gailloch for Geanrloch

*g'a:lx .. g'a:rlx*

"Gairloch".

Griogalach for Griogarach.

*g'rikalx .. g'rikarx* "MacGregor"

Oilleach for òirleach

*ɔ:lx .. ɔ:rlx*

"an inch".

Sandhi.

" Sandhi (Skr. sandhī).

Junction, combination, f. sam together + dhā, to place.

The term applied originally by Sanskrit grammarians to assimilative changes occurring in Sanskrit in the final and initial sounds of words in a sentence (external sandhi) - - - - extended by modern philologists to analogous phenomena in other languages. "

v. A New English Dictionary,

Edited by Sir James Murray, LL.D. Oxford: 1933.

External Sandhi is found in the Uist Dialect when one word ends in a vowel and the next word begins with a vowel. It is very often found with "thà", "is" and "bhà", "was".

SANDHI.

When thà, ha: "is" and bhà, va: "was", the present and the past of the substantive verb, are used in relative constructions before a stressed vowel, they drop their vowel i.e. thà becomes "th" before a word beginning with a stressed vowel. Phonetically "th" - "h".

In the same way bhà becomes bh' before a stressed vowel.

Phonetically "bh" = "v".

Examples

a th(a) umpa, ə hu:mbə "which is about them", O.Ir.

imm - "about". a bh(a) ann, ə vaun "which was there".

am fear a bh(a) innte, ə fer ə vi:n'dz "The man who was in it".

When a word ends in "e", the "e" is elided before vowels in initial position: gille àrd, *g'iL' a:Rst* "a tall lad".  
 duin(e) àrd, *duN' a:Rst* "a tall man".

### Consonants.

The final consonant of one word and the initial consonant of the following word usually influence one another in rapid speech, as they would do if they occurred medially in one and the same word.

(1) A non-palatal consonant in final position drops out before an initial non-palatal consonant.

lùban dubha, *Lupə duhə* "black bands".  
 rathadan móra, *Rə:t'a mo:ra* "highways".

(2) A non-palatal consonant in final position drops out before a palatal consonant in initial position.

Ma bhàthas sinn an cù. *ma va:hə siN' ə ɣg'u:*  
 "If we drown the dog".

Sometimes - eadh, -əɣ is reduced to - ə before consonants. Certain feminine nouns have their genitive singular in -eadh, əɣ, but in -e, ə before an adjective, beginning with a consonant.  
 ceann na coise, *k'εuN nə k'ɔʃəɣ* "the head of the foot", but  
 ceann na coise bige, *k'εuN nə k'ɔʃəbikə* "the head of the little foot".

PROTHESIS.

Prothetic d.

deigh      d'ej      O.Ir. aig      "ice"

The d is prothetic and arises from the article ind-aig.

Prothetic f.

faiche      faek'      for aice, "a lobster's burrow".

failmse      fel'emjə      for ailmse, "mistake".

fàinne      fā:N'ə      for O.Ir. áinne "ring".

fàithne      fā:N'      O.Ir. áithne "command".

fùdar      fu:tə      Ir. púdar, "powder".

fulag      fuLak      ulag, "block," "pulley".

faic      fēck'      O.Ir. im-ací      Lat. vide.

f is dropped in the following words.

àileadh      a:l'əy      "odour"      E.Ir. aél.      In other  
dialects it is faileadh.

aileag      a'l'ak      "hiccup"      Ir. fail.

airidh      a'ri      "roost"      E.Ir. forad, a platform.

àdrach      a:Rstrax      "a house".

àradh      a:ray      "a ladder"      for fàradh

àsag      a:sak      "plug hole in a boat"      for fàsag.

éileadh      eil'əy      "kilt"      for féileadh, O.Ir.  
fial, velum.

rògach      Rɔ:kəx      "full of crannies"      for frògach.

In the Uist Dialect a place where the ground is broken and isolated  
is called àite rògach      a:ht'ə Rɔ:kəx

THE NOUN.

In many places today there is a tendency to do away with case endings and use only the nominative singular and the nominative plural. For example, I often hear the following expression on the mainland ceann tarbh k'eun ta-rav instead of ceann tairbh k'eun t'ae-iev a bull's head, and cas mart kas marst a cow's foot, instead of cas mairt kas marjt'

Professor W. J. Watson in a booklet entitled "Some Interactions between Gaelic and English" tells how he got into conversation about Gaelic with a man who belonged to the Inverness district and who claimed that the best Gaelic was spoken there. When the Professor asked him how he would say "the hen's head" in Gaelic, he replied at once "ceann a' chearc". This bears out what I have said above regarding case endings.

In feminine nouns very often the genitive or dative form is used in place of the nominative. We get laimh Laiiv for lamh Lã:v

The vocative plural of nouns having O stems are written with an 'a' but pronounced with a 'u' ending.

For instance, fear "a man" O. Celtic viro-s is written fheara but pronounced fhearu

The dative plural of beul "mouth" is beulaibh it is pronounced bialu biaLu in the Uist Dialect meaning "before".

The dative plural in Gaelic ending in ibh corresponds to the Latin ibus and the Greek phi(n). In the Uist Dialect and in the

North generally *ibh* has become vocalized, for *fhearaibh* we get *fhearu*, *Etu* i.e. *eudail a dh' fhearu* *e:tal' a jeru*

*eudail de fhearaibh*, "thou treasure of men".

In the Fernaig Manuscript which was written phonetically we find "u" for "ibh" i.e. *err vahru* *er' varu* (*air bharraibh*) "on the tops", do chedu *da ce:tu*

"to hundreds". *ri crannu*

*fi kranu*, for *ri crannaibh*, "to masts".

NOUNS.

## 1. Genders.

In the Uist Dialect and in all dialects there are two genders masculine and feminine. At one time there was a neuter gender also, but since it was dropped we find that a word may be masculine in one place, while it is feminine in another.

The genders of nouns are discovered as follows.

1. The initial consonant of an adjective is aspirated (if it is possible to do so) when it is preceded by a feminine noun.
2. Through the form of the definite article and its influence on the initial of the noun i.e. a' bhean,  $\text{ə } \text{v} \text{e} \text{n}$  "the wife".  
an duine  $\text{ə } \text{N} \text{d} \text{u} \text{N} \text{ə}$  "the man". Notice the article in each case.
3. The genders differ from each other in their inflectional forms.
4. One can usually ascertain the gender of a noun from the pronoun used along with it. There are however exceptions to this rule.  
bàta  $\text{b} \text{a} : \text{h} \text{t} \text{ə}$  "a boat" is masculine judging from the initial of the adjective used along with it, but judging from the pronoun ( $i$ ) used along with it, it is feminine. The same applies to boireinnach,  $\text{b} \text{ò} \text{r} \text{ə} \text{N} \text{ə} \text{x}$  "a woman". In the singular the pronouns are  $\text{e}, \text{e} :$  mas. and  $i, i :$  fem. In the pl. there is but one pronoun  $\text{at a} : \text{t}$

One can take it as a general rule that words for males are masculine and words for females are feminine.

## Numbers.

There are three numbers: singular, dual and plural. The singular and plural can stand by themselves without the use of the

article or numeral i.e. b<sub>o</sub>at sing "spot", b<sub>o</sub>atən "spots".

The dual can only be used after the numeral d<sub>o</sub>a: i.e. dà chòta  
d<sub>o</sub>a: xə:htə "two coats".

The dual is followed by the dative sing. of a noun and aspirates d<sub>o</sub>a: çir'çk "two hens".

When the noun following d<sub>o</sub>a: is governed by another noun the former is put in the genitive case - crodh an da sheanar

kr<sup>c</sup>roy ə N<sub>o</sub>d<sub>o</sub>a: h<sup>e</sup>nar "the two grandfathers' cattle".

#### Cases.

There are four cases in use to-day, nominative, dative, genitive and vocative. The dative is governed by certain prepositions and the genitive follows the word which governs it.

In some Grammars mention is made of two other cases — accusative and ablative, but the accusative is the same as the nominative, and the ablative is merged in the dative.

#### Declensions.

The Declensions in Gaelic fall under two heads.

(1) Vowel change Declension.

(2) The Augment Declension.

a to ai  
sing.  
blàr, a field

n) blàr  
d) "

g blàir

pl.

n, & d. blàran

g. bhlar

a to ai  
sg.  
b<sub>o</sub>la:R "field"

n) b<sub>o</sub>la:R  
d) "

g b<sub>o</sub>la:t'

pl.

b<sub>o</sub>la:Rən

v<sub>o</sub>la:R

a to ui

alt. "joint"

n.) alt

d.) "

g. uilt

pl.

n d. uilt

g. alt

a to ui

sing

n.) alt

d.) "

g. 'ult'

pl.

n d. ult'

g. alt

sing.

ea to ei

each horse

n) each

d) "

g eich

pl.

n d eich

g. each

sing.

ea to ei

n) ex

d) "

g ec<sub>2</sub>

pl.

n. d. ec<sub>2</sub>

g. ex

ia to ei

fiadh, "deer"

n) fiadh

d) "

g. feidh

pl.

n. d. feidh

g. fiadh

sing.

n) fiəɣ

d) "

g. fe:j

pl.

n. d. fe:j

g. fiəɣ

ea to i

nead, "a nest"

n) nead

d) "

g nid

pl.

n. d. neadan

g. nead

sing:

n) N'et

d) "

g N'it'

n & d N'etan<sup>pl.</sup>

g. N'et

io to i

lion, "net"

n) lion

d) "

g. linn

pl.

n. d. linn

g. lion

sing.

n.) Lian

d.) "

g. L'IN'

pl.

n.d. L'i:N'

g. Lian

eo to iui

ceol "music"

n) ceòl

d) "

g ciùil

pl.

n d. ciùil

g. ceòl

sing.

n) k<sup>c</sup>εɔ:L

d) "

g k<sup>c</sup>iu:l'n d. k<sup>c</sup>iu:l'g. k<sup>c</sup>εɔ:L

The Augment Declension.

The augment is a

	sing		sing
n.)	loch	n.	Lox "a loch"
d.)	"	d.	"
g.	locha	g.	Loxa
	pl.		pl.
n.	d. lochan	n.	d. Loxan
g.	lochan or lochan.	g.	Lox or Loxan

The augment is e.

	sing		sing
n.	muc	n.	muxk, "a pig"
d.	muic	d.	mu <sub>2</sub> k'
g.	muice	g.	mu <sub>2</sub> k'ay
	pl.		pl.
n.	d. mucan	n.	d. muxkan
g.	muc	g.	muxk

The following have change of vowel in the genitive.

a to oi

cas, "foot"

sing

n.	cas	n.	kas, "a foot"
d.	cois	d.	k'as
g.	coise	g.	k'asay

pl.

n. d. casan

g. cas

ea to ei

fearg, "anger"

sing.

n. fearg

d. feirg

g. feirge

ea to i

cearc. "hen"

sing.

n. cearc

d. circ

g. circe

pl.

n. d. cearcan

g. cearc

ia to ei

grian, "sun"

sing.

n. grian

d. gréin

g. gréine

pl.

n. d. <sup>c</sup>kasəng. <sup>c</sup>kas

sing

n. fɛ-rak

d. fɛ-r'ik'

g. fɛ-r'ik'ə

sing.

n. <sup>c</sup>kɛrɣkd. <sup>c</sup>k'it'ɔ'k'g. <sup>c</sup>k'it'ɔ'k'əɣ

pl.

n. d. <sup>c</sup>kɛrɣkəng. <sup>c</sup>kɛrɣk

Sing.

n. ɡr'ian

d. ɡr'e:N'

g. ɡr'e:N'ə

eu to ei

geug, "branch"

sing.

n. geug  
 d. géig  
 g. géige

pl.

n.d. geugan  
 g. geug

o to ui

lorg, "footprint"

sing.

n. lorg  
 d. luirg  
 g. luirge

pl.

n.d. lorgan  
 g. lorg.

io to i

cioch, "breast"

sing.

n. cioch  
 d. cìch  
 g. cìche

sing.

n. g'e:k  
 d. g'e:k'  
 g. g'e:kə

pl.

n.d. g'e:kən  
 g. g'e:k

sing.

n. lə-rak  
 d. Lu'rik'  
 g. Lu'rikəy

pl.

n.d. lə-rakən  
 g. "

sing.

n. k'iax  
 d. k'ic  
 g. k'icə

pl.  
n.d. ciochan  
g. cioch

genitive suffix in

ach

obair, "work"

sing.  
n. obair  
d. obair  
g. obrach

pl.

n.d. obraichean  
g. "

genitive ending in ann

br̄ath, "quern"

sing.  
n. br̄ath  
d. br̄ath  
g. brathann

pl.

n. d. brathannan  
g. br̄ath

pl.  
n.d. k'iaxən  
g. k'iax

sing.

n. opit'  
d. opit'  
g. oprax

pl.

n.d. opricən  
g. "

sing.

n. bra:h  
d. bra:h  
g. brahəN

pl.

n. d. brahəNən  
g. bra:h.

genitive ending in ad.

traigh "sandy shore".

sing.

n. traigh

d. traigh

g. tràghad

pl.

n. d. traighean

gen. traighean.

sing.

n. t<sup>e</sup>ra:j

d. "

g. t<sup>e</sup>ra-at

pl.

n.d. t<sup>e</sup>ra:jan

g. t<sup>e</sup>ra-əNəv.

Most of the nouns in the Uist Dialect can be declined according to one of the above forms except a few irregular ones.

There are some nouns that are declined for number only. Some of them end in a broad vowel and some in a slender vowel.

sing.

cala, kaLa

"harbour"

crìdhe kri-ə  
"heart"

pl.

calaichean, kaLiçəv

"harbours"

crìdheachan, kri-əxəv  
"hearts".

There are others that end in achd, air

beachd beXk

"opinion"

sealgair sa-La-keɾ'

"hunter"

beachdan beXkəv

"opinions".

sealgairean sa-La-keɾəv

"hunters".

The Article.

Initial changes in nouns are as follows:-

- (1) Changes which depend on the definite article,
- (2) changes which are not due to the definite article.

<p>cù, n, m, "dog"</p> <p style="padding-left: 40px;">sing.</p> <p>nom. an cù.</p> <p>dat. a' chù.</p> <p>gen. a' choin.</p> <p>do, <u>do</u> "to" with the article</p> <p>do'n <u>chù</u> )</p> <p>yan <u>χu:</u> )</p>	<p>bean, n.f. "wife"</p> <p style="padding-left: 40px;">sing.</p> <p>n.a' bhean.</p> <p>d.a' mhnaoi.</p> <p>g.na mna.</p>
--	---

It will be observed that the article aspirates the dative and the genitive sing. masculine. It aspirates the nominative and the dative sing. feminine.

The changes illustrated above are represented thus phonetically.

\* means aspirating

(N) means nasalizing before dentals. The forms with brackets are used before dentals.

	mas.	fem.	pl.
nom.	ə <sup>N</sup>		nə
dat.	} ə* (ə <sup>N</sup> )	} ə* (ə <sup>N</sup> )	} nə
gen.			

Non - dental aspirated fortes - p<sup>c</sup>, k<sup>c</sup>, k'<sup>c</sup>; and unaspirated lenes - b̥, g̥, g'<sup>c</sup>,  
 cat, k<sup>c</sup> aht, mas. cat.

cat, k<sup>c</sup> aht, mas. cat

sing.

Pl.

n' an cat	ə ɲg <sup>c</sup> aht	na cait	nə k <sup>c</sup> eht'
d a' chat	ə xaht	na cait	" "
gen a' chait	ə xɛht'	nan cat	nə ɲg <sup>c</sup> aht

bata bahta n. mas. "walking stick".

Sing.

Pl.

n am bata	ə mbahta	na bataichean	nə bahtiçan
d. } a' bhata	ə vahta	"	"
g. } " "	ə vahta	nam bataichean	nə mbahtiçan

cearc k<sup>c</sup>εrxk n.f. "a hen".

Sing.

Pl.

n. a' chearc	ə c <sub>2</sub> εrxk	na cearcan	nə k <sup>c</sup> εrxkən
d. a' chirc	ə c <sub>2</sub> ir'c <sub>2</sub> k	"	"
g. na circe	nə k <sup>c</sup> ir'c <sub>2</sub> kəy	nan cearc	nə ɲg <sup>c</sup> εrxk

With dentals fortes and lenes there is no aspiration, but there is nasalisation.

tobar, t<sup>c</sup>opar mas, "a well".

Sing.

Pl.

n) } an tobar	ə Nd <sup>c</sup> opar	) na tobraichean,	nə t <sup>c</sup> opriçan
d) } " "	" "	) " "	" "
g. an tobair	ə Nd <sup>c</sup> opit'	nan tobraichean	nə Nd <sup>c</sup> opriçan

dath, dah n.m. "colour"

sing.

Pl.

n. an dath	ə	Ndah	) na dathan	nə	dahən
d. an dath	ə	Ndah	) " "	nə	dahən
gen. an dath	ə	Ndah	nan dath	nə	Ndah

Nasals and liquids.

làir La:r' n.f. "a mare"

sing.

n) a' làir	ə	La:r'	na làirichean.	nə	La:r'içən
d " "	"	"	" "	"	"
g. na làire	nə	La:r'ə	" "	"	"
màs.	ma:s	n.m.	"buttock".		

sing.

n. am màs	ə	ma:s	) na màsan	nə	ma:sən
d. a' mhàs	ə	va:s	)	"	"
g. a' mhàis	ə	va:ʃ	nam màsan.	nə	ma:sən

Nouns beginning with "s".

seòl ʃeɔ:l n.mas. "a sail".

sing.

n. an seòl	ə	ʃeɔ:l	) na siùil	nə	ʃiu:l'
d. an t-seòl	ə	ʃd <sup>c</sup> eɔ:l	)	"	"
g. an t-siùil	ə	ʃd <sup>c</sup> iu:l'	nan seòl	nə	ʃeɔ:l

srad, *strat* n.f. "a spark".

sing.

n. an t-srad ə Nd<sup>o</sup>rat ) na sradan nə stratən

d. an t-sraid ə Nd<sup>o</sup>rat' ) nə stratən

g. na sraide nə strat'ə nan srad nə strat

The N and N' of the article appear when f. is aspirated

fallus, *fabəs* n.m. perspiration.

sing.

n. am fallus ə fabəs

d. en fhallus ə Nabaləs

g. an fhalluis ə Nabilis

feusag, *fiasak* n.f. "whisker".

sing

n. an fheusag ə N'iasak ) na feusagan nə fiasakən

d. an fheusaig " Niasək' nə fiasakən

g. na feusaig nə fiasək'ə nan fiasag nə fiasak

In nouns beginning with vowels d<sup>o</sup>, d<sup>o</sup>' is prefixed in the nom.

sing. mas.

eagal *ekəl* n.m. "fear".

sing.

n. an t-eagal ə Nd<sup>o</sup>'ekəl

d. an eagal ə N'ekəl

g. an eagail ə N'ekil'

amadan *amətan* n.m. "a fool".

sg.

Pl.

n. an t-amadan ə Nd<sup>o</sup>'amətan na h-amadain

nə hamətən'

d. an amadan ə Namətan " "

" "

g. an amadain ə Namətən' nan amadan

nə Namətan.

obair, *opir'* n.f. "work".

Sg.

Pl.

n. an obair *ə Nopir'* na h-oibrichean *nə h-oprican*

d. an obair " " " "

g. na h-oibreach *nə h-oprax* nan oibrichean *nə Noprican*

The vocative is always aspirated, (but it is seldom used) and is preceded by a particle .

a dhuine, *ə yuN'a* "O man".

The particle is dropped when a noun begins with a vowel;

(a) ghille, *i'ə* "O, boy".

The genitive plural when used without the article is always aspirated - *móran* bhan,

*mo:ran Van* "many women".

#### The Adjective.

The adjective usually follows the noun, (but there are exceptions *droch*, *drax* bad, *deagh*, *d'eo*: good) and is inflected in case gender and number.

The adjective has no case endings when used as a predicate *tha an làir dhonn*, *math*, *ha la:t' youN mah* "The brown mare is good".

The comparative and the superlative of the adjective have one form, and are distinguished by proclitic particles.

The radical of the adjective is used in the nominative with a masculine noun. When used with a feminine noun the nominative of an adjective is aspirated.

By way of illustration I write the adjective *beag*. *bek* "little" in paradigm.

sing. mas.		sing. fem.	
n. beag	b <sub>o</sub> ek	bheag	vek
d. bheag	vek	bhig	vik'
g. bhig	vik'	bige	bik'ay
v. bhig	vik'	bheag	vek
plural.			
n. beaga	b <sub>o</sub> ekə		
d. beaga	"		
g. beaga	b <sub>o</sub> ekə		

Adjectives of more than one syllable as a rule drop their plural inflection, i.e. duine reamhar duN'ə Raũ-ər

"a stout man"

daoine reamhar

dλ:N'ə Raũ-ər

"stout people".

duine fearail, duN'ə feral'

"a manly man"

daoine fearail dλ:N'ə feral'

"manly people".

When a noun stands without the article and is preceded by a preposition, an adjective following that noun takes the nominative form- an tigh beag aN ə Nd'oej b<sub>o</sub>ek "in a little house".  
An uamha mhór, aUN ə Nuá-ə vo:r "in a huge cave".

In the N. Uist Dialect I find that, dh, ʏ, is added on to the genitive singular feminine of the adjective i.e. cas na làire bige

kas na la:r'ə bik'ay "the little mare's foot".

(cas na làire bige(adh) )

The termination of the plural before an adjective is *a, ə*, instead of *an, ən*.

i.e. *lùban dubha, Lupa duha* "black bands".

*rathaidean mòra Rə:tə mo:rə* "highways".

#### The Comparative.

The comparative is formed very often by palatalisation of the final consonant

*bàn, ba:n* "fair", *na's baine*.

*nas ba:N'ə* "fairer".

*tana, t'ana* "thin" *na's taine*

*nas t'aN'ə* "thinner".

*trom, t'roum* "heavy" *na's truime*,

*nas t'rimə* "heavier".

Sometimes the comparative is formed from a stem other than the positive-

*beag, bek* "little, *na's lugha, nas Lλ'-ə* "smaller".

*mòr, mo:r* "big", *na's motha, nas mu'-ə* "bigger".

The comparative is preceded by the particle *na's, nas, or na bu, na bə*.

*Tha e na's lugha, hε:nas Lλ'-ə* "he is smaller".

*Bha e na bu lugha, vε:na bə Lλ'-ə* "he was smaller".

#### The Superlative.

The superlative is expressed by the simple relative copula, as (*as*) or *bu (bə)* placed before the form of the comparison.

*an rud as truime ə Rut ə t'rimə* "the thing that is heaviest".

*Am fear bu treasa bh'ann ə fer bə t'resə vaun* "the strongest man that was there".

The use of the personal pronouns "thu" and "sibh."

In the N.Uist dialect just as in many other dialects the second person singular is used when one is addressing juniors or inferiors, and the second person plural when one is addressing seniors or superiors.

You say to a person younger than yourself or a servant -

"Càite bheil thu dol?"

k̄a: vel' u dɔL

"Where are you going?"

To an older person or a superior you would say

"Càite bheil sibh a' dol?"

k̄a: vel' ju dɔL

"Where are you going"?

French is very like Gaelic in this respect. In addressing a junior or inferior person you would say, "Veux-tu aller tout de suite"? "Do you wish to go at once"?

To an older or a superior person you would say -

"Voulez-vous aller tout de suite"? "Do you wish to go at once"?

In Badenoch Gaelic they have a saying which keeps them right as to the use of "thusa" and "sibhse",

"Thusa, ach sibhse dar bhics sibh air ceann ar tìghe fein".

"Thou, but you when you have a house of your own".

In passing, I should like to mention that when one is addressing the Deity the second person singular is used)-

"Tha thus' àrd agus naomh

ha. us a:Rst ayəs Nλ:v

"Thou art high and holy".

"The thusa glic agus uile chumbachdach".

ha: usə ɡl'ic<sub>2</sub>k' ayəs ul'a xũhaxkəx.

"Thou art wise and all powerful". The plural, if used here, would mean familiarity.

Personal Pronouns.

<u>Sing.</u>	unaccented		accented.
1.	mi , "I"		1. mi`
2.	thu, tu, "thou"		2. thu`
3m.	e, "he"		3. e`
3f.	i, "she"		3f i`
<u>Pl.</u>			
1.	sinn, "we"		1. sinn`
2.	sibh , "you"		2. sibh`
3.	iad, "they"		3. iad.

The emphatic form of the Personal Pronouns.Sing.

1. mise "I"  
 2. thusa, tusa, "thou"  
 3m. esan, "he"  
 3f. ise, "she"

Pl.

1. sinne "we"  
 2. sibhse, "you"  
 3. iadsan, "they".

Pronouns.

## Personal Pronouns given Phonetically.

(1)		(2)
Unaccented		Accented
1	mi "I, me"	mi:
2	u, tu, "thou, thee"	tu:
3m	ε, "he, him"	ε:
f.	ɪ "she, her".	ɪ:
1	ʃiN' "we, us"	ʃi:N'
2	ʃu "you"	ʃi:v
3	at "they, them"	a: t

## (3)

1	Emphatic
1	mɪʃə
2	usə tʊsə
3m	ɛsən
3f	ɪʃə
1	ʃiN'ə
2	ʃi:ʃə
3	a: sən, ɪəsən

Possessive Pronouns.  
Before Consonants.

---

Sing.

1. mo. cheann "my head"
- 2 do. " thy head"
- 3m a " his head"
- 3f a ceann "her head"

Pl.

1. ar ceann "our head"
2. bhur ceann "your head"
3. an ceann "their head."

Before vowels.

1. m'ad "my hat"
2. t'ad "thy hat"
- 3m. (a) ad "his hat"
- 3f a h'ad "her hat."

Pl.

1. ar n-adan "our hats"
2. bhur n-adan "your hats"
3. an adan "their hats."

Possessive Pronouns

(given phonetically)

\* means aspiration

N " nasalisation

a before consonants.

b " vowels.

	Sing.		Plural.	
	a	b	a	c
1.	m ə*	m -	} ə r	} ə r n -
2.	d ə*	t <sup>c</sup> -		
3m	ə*	-	} ə N	} ə n -
3f.	ə	ə h -		

Examples

mo thigh,	m ə h ə j	"my house"
do thigh,	d ə h ə j	"thy house"
a thigh,	ə t <sup>c</sup> ə j	"her house"
an thigh,	ə N d ə j	"their house"
m' àite ,	m a : h t ə	"my place"
t' àite ,	t <sup>c</sup> a : h t ə	"thy place"
ar n- àite,	ə r n a : h t ə	"our place"
an athair,	ə n a h e r <sup>t</sup>	"their father".

Infixed Pronouns.

These are shortened forms of the ordinary possessive pronouns. They are placed between a preposition and the noun, or the verbal noun which it governs.

Here I give an example of infixed pronouns before consonants and before vowels.

"under"

fo mo cheann, "under my head"

Singular.

Plural.

1. fo mo cheann	}	fo'r	ceann	under our head
2. " do cheann			" "	ceann
3m fo a cheann	}	fo'n	ceann	
3f fo a ceann			" "	ceann

Singular.

Plural.

1. fo m'ad	under my hat)	fo'r n-ad,	under your hat
2. fo t'ad	" your " )	" n-ad	"
3m. fo 'ad	" his hat)	fo' n - ad	"
3f. fo a h-aid	" her " )	" ad	"

Here I give a paradigm with fo "under" (a) before consonants  
(b) " vowels

Singular.

Plural

	a	b		a	b
1. fo m		fo m	}	fo r	fo r n-
2. fo t*		fo t <sup>c</sup>			
3. fo*		fo	}	fo n	fo n-
3. fo		fo h-			

aig,  $\varepsilon k'$  "with" infixed pronoun becomes 'ga, ga.

ann,  $auN$  "in" with infixed pronoun becomes na.

ri,  $r'i$  "to" with infixed pronoun is unchanged

fo,  $f\partial$  "under" with infixed pronoun is unchanged.

The infixed pronoun is the object of the verbal noun.

Examples. Tha mi 'ga fàgail

ha mi g̃a fa:kal' "I am leaving her".

Tha mi 'ga fhàgail

ha mi g̃a a:kal'

"I am leaving him"

Tha mi 'gam fàgail

ha mi g̃am fa:kal'

Tha mi 'gar fàgail

ha mi g̃ar fa:kal'

"I am leaving them."

"I am leaving you".

tha mi 'ga thilleadh

ha mi g̃a hìl'ay

"I am turning him back."

Tha mi gan tilleadh.

ha mi g̃an Nḡ'ìl'ay

"I am turning them back"

With ann,  $\partial N$  "in"

Tha e 'nam' àite

hε na ma:ht'ə

"He is in my place."

Chan 'eil e ri fhaicinn.

χa N'ìl' ε rì ēēk'ìN'

"He is not to be seen."

Without the article and followed by adjectives:-

fear beag

fɛr bʲeɪk "a little one" (masculine)

té mhór

tʲe: ʋo:r "a big one" (feminine)

With the demonstrative particles:-

an fear so

ə fɛr sɔ "this one" (mas.)

an té so, "this one" (fem.)

ə N dʲe: sɔ

an fheadhainn a bh'ann

ə N'eo - IN' ə ʋaʋN "Those that were there".

na feadhach, nə feo:nət

eile, e l'ə "other" )

a h - uile, χal'ə "every" )

uile, u l'ək "all" )

cuidigin, kʲut'ik'IN' "somebody" )

these are

indeclinable .

### Interrogative Pronouns.

Có, kʲɔ: "who", sometimes we hear kʲo:

Có tha an sin

kʲɔ: ha sɛn "who is there?"

gu de, gə dʲe:l: "what"

(gu de = ciod e)

gu de` th'an sin

gə d'ze: ha sen "What is there?"

or simply

có dhà`

kʰɔ: ya: "to whom"

có dhà` thug thu e, kʰɔ: ya: huk u e:?

"to whom did you give it?"

Có leis thu? kʰɔ l'ej u?

"whose are you?"

#### Relative Pronouns.

The relative particle (ə) is always pronounced before the relative form of the verb.

i.e. Am fear ris an can iad

Calum mór  
ə fer r'is əŋ g'can at k'alum mór

"the man who is called Calum mór".

The negative relative particle is nach (naχ) "who not, which not".

am fear nach d'fhuair gin.

ə fer naχ duər' g'N'

"the man who did not get any".

far, far "the place where",

far ə Rə mi "where I was"

far an robh thu

far ə Rə u "where you were.

far an robh e

far ə Rə e: "where he was".

fear, te', and feadhainn

fēr, t'e: feo-IN'

used as pronouns

duN'ə may mean "any one" (m or f.)

Chan'eil duine ann

χa N'li duN'əuN

"There is no one there".

In a compound pronoun a hyphen is necessary in writing Gaelic when the stress falls on the second part of the pronoun.

i.e. mharbh e' e - fe'in

va-rav E' E h'e:N'

"He killed himself."

#### Emphasis by Repetition.

Emphasis in Gaelic can be laid on a word by repeating it.

i.e. duin an doras sin a sin

du:N' ə N d'ɔrəs sɛn ə sɛn

"Shut that door there."

Fer dhomh am bata sin a sin.

fər yʃ ə m bəhtə sɛn ə sɛn

Gaelic is a very musical language and words are often repeated  
For example:-

fear is fear

fēr əs fēr

"men and men"

uair is uair

"one by one"

uər' əs uər'

"time and time"

"often"

thàinig is thàinig e.  
 ha:nik' əs ha:nik' e.

"he came and he came"

"he came often".

ceum air cheum  
 k'e:m er' e:m

"step by step"

thig e nuair a thig e.  
 hik' e nər' ə hik' e:

"it will come when it will come"

"it will be good when it comes".

beag is beag  
 b'ek əs b'ek

"little and little"

"little by little".

latha an deidh la  
 la:-ə ə nd'ə:-i la.

"day after day".

#### Demonstrative Pronouns.

so, sɔ "this".

sin, sɛn "that".

sud, sit "there".

sud agad e  
 sit' akət e.

"there it is"

sin agad sin  
 sɛn akət sɛn.

"that is that".

In some parts of Uist we hear sɪn', "that"

sin agad e  
 sɛn əx e.,  
 sɛn akət e.

"there he is"

So am fear bàn  
 sɔ ə fɛr b'a:n.

"this is the fair one"

sin thu an nis  
 sɛn u nɛst'

"there you are now"

### The Emphatic Particle used with Possessive Pronouns.

---

The Emphatic particle does not come immediately after the Possessive Pronouns, it comes at the end of the qualifying phrase.

i.e. mo chù mòr dubh- sa

mə xu: mo:r duhsə

"my big black dog."

mo chat beag breac- sa

mə xat bek breaxsə

"my little speckled cat"

When the emphatic particles are joined to a prepositional pronoun without a hyphen it is necessary to omit some letter.

i.e. It would not do to write "leissan" "with him".

In writing Gaelic we can only double the letters l, n, t. To get over the difficulty we omit one of the two s's and write leisan

The letter "n" can be doubled but not trebled, so when we get a prepositional pronoun like "againn-ne" "at us" we omit one "n" and write againne, (a kin'ə )

so, fò this )  
sin fèr that }  
ud at there )

These are found after nouns.

an tarbh so

ə Nd<sup>a</sup>-rav fò

"this bull."

an tigh sin

ə Nd<sup>æ</sup>j fèr

"that house".

The Reflexive Particle.

Although North Uist is not so very extensive, still we find that there are slight differences in the Dialect as spoken in the different districts. Let me mention one instance - the reflexive particle "féin" he: N' "self". In the north and east of North Uist mi-féin myself is pronounced *mi he: N'*. On the South side of N. Uist mi-féin is pronounced *mi hi: N'*.

In South Uist this reflexive pronoun is also pronounced *mi-hi: N'*

If we embrace the whole of the Highlands we shall find the following variations in the pronunciation of mi-féin.

In parts of Sutherland	it is	mi	hian
" " Ross	" "	mi	hi: N'
" " Inverness-shire	" "	mi	he: N'
" " North Argyll	it is	mi	hi:
" " South Argyll	" "	mi	he:

In North Uist, thu féin the 2nd person singular is pronounced *u h e: N'*

Sibh-féin the 2nd person plural is pronounced *su þe: N'*.

dhomh-féin, to my-self is pronounced *yō̃ he: N'*

Notice that after nouns it means "own" i.e. a chù féin,

"his own dog." *ə xu: he: N'*

Personal Possessive Compound and Prepositional Pronouns.

In Gaelic when we want to lay emphasis on a word we usually lengthen it and this enables us at a glance to know where the important word occurs in a sentence.

For instance when a man says - "Nach esan tha trang," "Isn't he busy," he is drawing attention to a certain man who is busy at work.

At one time esan, "he", used to be written with a hyphen so as not to violate the Gaelic spelling of caol rí caol is leathann rí leathann "narrow to narrow and broad to broad".

This simply means that if the last vowel of a syllable is broad the first vowel of the next syllable must be broad also; but if the last vowel of a syllable is slender then the first vowel of the next syllable must be slender also. To-day the best writers omit the hyphen in esan because the stress falls on the first part of the word. The stress always falls on the second part of a hyphenated word. i.e. Di-luain, "Monday".

The Conjunction.

The correct use of "is" and "agus" both meaning "and".

They should not be used indiscriminately, "is" is used with words that go in pairs -

Ex.

fear is bean

*fɛr əs bɛn*

"man and wife".

firionn is boirionn

*fɪr'ɔn əs bɔɪr'ɔn*

"male and female"

math is dona

*mah əs dɔnə*

"good and bad".

mór is beag

*mɔ:r əs bɛk*

"big and little".

Agus is used to join phrases and sentences.

Example.

Eadar mi fhìn agus tu-féin

*ɛtər mi hi:N' stə he:N'*

"between my self and yourself"

"between our selves".

You may have a comma in front of "agus" but never in front of "is" i.e. Fhreagair e, agus thuirt e mar so, "bheir mi leam iad, beag is mór."

He replied and said as follows, "I will take them (all) with me, big and little."

ged nach, *g̃et na x* "though not"

is apt to become *g̃a na x.*

ged nach fhaicinn grian

*g̃a na x ēc̃k̃iN' g̃rian*

"though I would not see (another) sun".

mun, "before". O.Ir. ma "if" ni "not"

greas ort mun tig e.

*g̃res oRst ma N d'zik e.*

"hurry up, before he comes".

We also hear sometimes, greas ort mus tig e.

mus *m ə s* "before. O.Ir. mos and

Latin mox, "soon". It is allied to moch, "early".

air neo, "or" alioquin, "otherwise".

Na tig air ais tuille air neo cha bhi e an asgaidh dhuit.

*na d'zik' e t' a s t' a l' a y e t' n e o*

*x a v i e n a s k i y a h t.*

"Dont come back any more or it not be free to you".

"Dont come back any more or you will pay dearly for it."

In Ir. the n of gun goes with the next word

asgaidh *aski* E.Ir. ascid, fem.

a boon, a gift, also ascad.

gun and gum, "that".

To-day we find some of the best Gaelic writers writing gun and gum with an apostrophe (gu'n gu'm). Very likely they have taken the Gaelic Bible which retains the apostrophe, to be the correct standard for Gaelic spelling and writing, but the translators though great Gaelic scholars were not infallible men. In writing gun and gum the apostrophe should be dispensed with.

i.e. Fhuair e fios gum feumadh e falbh.

*huar' e fis ga fe:may e fa-Lay*

"He got word that he would require to go".

oir , or' because,

O.Ir. ore, Lat. hora, Gaelic uair.

This conjunction is always used when one is giving a reason for anything that happens.

Thuit e na chadal oir bha e sgith.

*hut' e na yatəL or' ve:ski:*

"He fell asleep because he was tired".

PREPOSITIONS.

In the Uist Dialect and, in fact, in all Gaelic dialects the prepositions are usually followed by the dative case. A few are followed by the nominative case and compound prepositions take the genitive case.

The prepositions that govern the dative case cannot be followed by the ordinary personal pronouns, they are really compounded prepositions.

i.e. preposition + pronoun, aig + mi, agam *akəm* "with me."  
aig, *εk'* "at". This preposition is very often used to denote possession.

Tha leabhar agam,

ha. *l'εɔ-ər akəm*

"I have a book"

Cf. Lat. liber est mihi

aig, *εk'* with the article

aig a' ghille, *εk' ə gillə* "with the boy".

With the possessive pronouns.

aig m'athair

*εk' mahεr'*

"with my father".

aig a bhrathair

*εk' ə vrathεr'*

"with his brother".

From aig + mi, we get *akəm*

sing.

1. againn, akəm, "with me".
2. agaibh, akət, "with you"
- 3 m. aige, ek'ə, "with him"
- 3 f. aice, eçk'ə, "with her".

Plural

1. againn, akin', "with us"
2. agaibh, aku, "with you"
3. aca, axkə, "with them"

chugam, "to me" the preposition gu is doubled

sing.

- 1 chugam, ukəm, "to me"
- 2 chugad, ukət, "to thee"
- 3m chuige, ik'ə, "to him"
- 3f chuice, ičk'ə, "to her".

Plural

1. chugainn, akin', "to us"
2. chugaibh, aku, "to you"
3. chuca, axkə, "to them".

Before nouns with the definite article we use either dh'ionnsaigh or thun both meaning "to".

Chuir mi fios dh'ionnsaigh an duine.

χur' mi fis ə jū:si ə NduN'ə

Chuir mi fios thun an duine.

χur' mi fis χən ə NduN'ə

"I sent word to the man".

Before nouns without the definite article gu ḡ ḋ "to" is used  
 Chuir mi fios gu Calum.

χur' mi fis ḡ ḋ ka lam

"I sent word to Calum".

We use troimh ṽ ḋ "through" O.Ir. remi in sentences like  
 the following -

Chunnaic mi e troimh ghlainne

χu Nə mi e ṽ ḋ ylan'ə

I saw him through a glass (telescope).

Chaidh an sgian troimh a laimh

χaj ə skian ṽ ḋ laiv

"The knife went through his hand".

Roimh, ṽ ḋ "before" O.Ir. remi,

aspirates the following word.

Roimh dhà uair

ṽ ḋ ya: uər'

"before 2 o'clock".

Roimh dhà uair dheug.

ṽ ḋ ya: re:k

"before 12 o'clock".

From as + mi we get asam, a s ə m as + do = asad etc.

(literally "out of me" cf. Lat. "ex"

sing.

1. asam, a s ə m, "out of me"

2. asad, a s ə t, "out of thee"

3 m.	as	as	"out of him"
3 f.	aisde	ɛjt'ə	"out of her"
	Pl.		
1.	asainn	asɪN'	"out of us"
2.	asaibh	asu	"out of you"
3.	asda	astə	"out of them".

In the N. Uist Dialect a man works "out of his shirt"  
(in his shirt sleeves).

as a léine

as ə l'e:N'i

"in his shirt sleeves"

Thug e an car asam

huk ɛ ɣɔar asam

"he deceived me".

Before the article sg. it aspirates the next word.

as a' bhàd as ə vat.

"on the spot".

Before an indefinite noun it is a

a tigh a t'oej

"out of a house".

From the prepos. ann + mi we get annan, uNəm "in me".

sing.

1.	annam ,	uNəm ,	"in me"
2.	annad ,	uNət ,	" " thee"
3m.	ann ,	auN ,	" " him"
3f.	inntè ,	i:N'd'ɪə ,	" " her".

Pl.

- |    |         |          |           |
|----|---------|----------|-----------|
| 1. | annainn | u Ni N'  | "in us"   |
| 2. | annaibh | u N ə V  | "in you"  |
| 3. | annta   | u: N d ə | "in them" |

With the article singular ann. *auN* becomes anns *auNsə asə*  
it aspirates the following word.

anns a' bhalla  
*as ə vaL ə*  
"in the wall".

With an indefinite noun, an ceann beagan laithean.

*a N ə ŋə<sup>o</sup>εuN bəkan la-icən*  
"in a few days".

Before vowels

an eilein.  
*ə ne l'εN'*

"on an island"

umam um "about", O.Ir. imb. + pronoun.

- |    |         |            |            |
|----|---------|------------|------------|
| 1. | umam,   | u m ə m ,  | "about me" |
| 2. | umad,   | u m ə t ,  | " " thee"  |
| 3. | uime ,  | i m ə ,    | " " him"   |
| 3. | uimpe , | i: m b ə , | " " her"   |

Pl.

- |    |          |            |            |
|----|----------|------------|------------|
| 1. | umainn , | u mi N' ,  | "about us" |
| 2. | umaibh , | u m ə V ,  | " " you"   |
| 3. | umpa ,   | u: m b ə , | " " them". |

With the article sing. it aspirates, muh chois

*man xəʃ*

"about the leg"

but mu na casan (no aspiration).

*ma nə kəsən*

"about the legs".

It aspirates a following word

mu dhà uair

*ma ya: uəɪ'*

"about 2 o'clock"

air + mi, gives, orm "on me".

With the article

air a' cheann

*əɪ' ə ʧeɪn*

"on the head".

sing.

1	orm	<i>ɔ-rəm</i>	"on me"
2	ort	<i>ɔRst</i>	" " thee"
3m	air	<i>əɪ'</i>	"on him"
3m	oirre	<i>ɔRə</i>	"on her"

Pl.

1	oirnn	<i>ɛ: f'ɛN'</i>	"on us"	emphatic
2	oirbh	<i>ɛ- f'ɛV</i>	"on you"	
3	orra	<i>ɔRə</i>	"on them"	

do, "to" + mi gives dhomh, "to me"

sg

1 dhomh	y <sup>2</sup>	"to me"
2 dhuit	yuht	"to thee"
3m dha`	ya.	"to him"
3f dhi`	ji.	"to her"
pl.		

1 dhuinn	yuin'	"to us"
2 dhuibh	yuiv	"to you"
3 dhaibh	yaiiv	"to them"

With reflexive particle.

2 pl.

yi p<sup>e</sup>:N' "to your-selves"; yai p<sup>e</sup>:N' "to them-selves".

- (1) It is used after verbs "to give".

Thug e rud do Sheumas

huk e Rat a he:məs

"He gave something to James".

- (2) It is used after verbs "to go"

dh' fhalbh e don bhaile

ya-lav e yan val'a

"He went to town".

- (3) It is used after verbs "to tell"

Dh'innis e do Chalum na thuirt e.

ji:ʃ e də xaləm nə hurʃt'ɛ.

"He told Calum what he said".

- (4) Without the article it aspirates.

do dhuine

də yuN'ə

"to a man".

Chaidh e suas do Pheairt

*xaj ε suas ə fεrjt'*

"He went up to Perth".

*do, də* itself is always aspirated before consonants in the Uist Dialect.

So am fear do'n d'thug mi rud.

*ʃə ə fεr yan dək mi Rut*

"This is the man to whom I gave something".

When *də* (*de*) stands before vowels in the Uist Dial. it is doubled and the second "de" is aspirated.

Fhuair e cuid de dh'airgid an duine (U. )

Fhuair e cuid de airgid an duine.

*huər' ε k'ut' ə yε-rəkət ə Ndun'a*

"He got a share of the man's money".

*de, də* "of" or "from" + pron. mi.

sing.

1.	dhìom	<i>jiəm</i>	"from me"
2.	dhìot	<i>jiəht</i>	"from thee"
3m	dheth	<i>jeh</i>	"from him"
3f	dhith	<i>ji</i>	" " her"

Pl.

1	dhìnn	<i>jin'</i>	"from us"
2	dhìbh	<i>ji:v</i>	" " you"
3	dhiùbh	<i>ju</i>	" " them"

de, *də* is used before nouns of quantity.

beagan de aran math.

*bekan ə ya-ran mah*

a little of good bread.

beagan de chaise

*bekan ə xa:ʃə*

"a little cheese".

It is used with verbs "to ask"

Faighnich de Chalum

*fœiN'əxk də xabəm*

"ask (of) Calum"

It is used with verbs "to take away".

Thug egleis rud den mhin

*hak ε l'ej Rut yan viN'*

"He took with him some of the meal".

O or bho "from — mi gives uam,

*uəm* or bhuan, *Vuəm*

The old form was ua

O dhuine gu duine

*ə yuN'ə gə duN'ə*

"from man to man".

sing.

1 bhuan ,	<i>Vuəm</i> ,	"from me"
2 bhuaat ,	<i>Vuət</i> ,	" " thee"
3m bhuaithe ,	<i>Vuəhə</i> ,	" " him"
3f bhuaipe ,	<i>Vuəpə</i> ,	" " her"

## Pl.

1	bhuainn	?	vuaN'	?	"from us"
2	bhuaibh	?	vuar	?	" " you"
3	bhuapa	?	vuaþa	?	" " them".

fo fə "under" and bho və "from"

fo "under" in the Uist Dialect is sometimes confused with bho, "away from".

We say — Tha e shìos bho'n tigh

he: hiəs fə Nd<sup>o</sup>œj

It should be he: hiəs və Nd<sup>o</sup>œj

"He is down from the house".

fo fə "under + pronoun gives

fodham "under me" O.Ir. fo

## Sg.

1	fodham	?	fə-əm	?	"under me"
2	fodhad	?	fə-at	?	" " thee"
3m	fodha	?	fə-a	?	" " him"
3f	foipe	?	fə:ha	?	" " her"

## Pl.

1	fodhainn	?	fə-IN'	?	" " us"
2	fodhaibh	?	fə-ar	?	" " you"
3	fòpa	?	fə:ha	?	" " them"

le, l'e, with

Before the article it is leis, l'ej

leis a' ghaoith, l'ej ə yuith "with the wind".

plural: leis na clachan.

*l'ej na klaxan*, "With the stones".

le, *l'a* "with" + *mi mi: leam l'ium* "with me".

sing.

1 leam	<i>l'ium</i>	"with me"
2 leat	<i>l'eht</i>	" " thee"
3m leis	<i>l'ej</i>	" " him"
3f leatha	<i>l'eha</i>	" " her"

Pl.

1 linn	<i>l'i:N'</i>	"with us"
2 leibh	<i>l'i:v</i>	" " you"
3 leo	<i>l'eo'-ə</i>	" " them".

*ri ri* "to" — *mi mi rium r'ium*.

It is used after verbs "to speak".

It is used after adjectives "like"

*coltach ri, kəlxəx ri* "like".

Before the article it is "ris" *rij* plural, *ris na, rij na*

Sing.

1 rium	<i>r'ium</i>	"to me"
2 riut	<i>r'iut</i>	" " thee"
3m ris	<i>r'ij</i>	" " him"
3f rithe	<i>r'i-ə</i>	" " her"

Pl.

1 rinn	<i>r'iN'</i>	"to us"
2 ribh	<i>r'i.v</i>	" " you"
3 riutha	<i>r'iu'-ə</i>	" " them"

"above" O.Ir. uas.

os mo chionn, as mʒ eiu:N

"above me".

far, far "where".

In the N. Uist Dialect we hear it used for bhàrr va:R  
"from".

We say - thug e 'ghlas far an doruis, huk e ybas far ə

*ndorij* "He took the lock off the door".

The reason for this confusion of far, far with bhàrr va:R  
is because bhàrr becomes shortened in the above sentence to vaR

air, er' "after" is equivalent to O.Ir. iarn.

We find it in the phrase

an larna mhàireach

ə LaRNə vā:r'əx

"The day after" O.Ir. iar n-a  
bàrach.

ann, auN "in" becomes a, ə

Anns an Earrach

ə stɛRəx

"in the Spring".

Anns an fhoghar

ə stou-ər

"in the Autumn".

gun, *g̊ən* "without"

duine gun seagh

*d̊uN'z̊ g̊ən seɣ*

"a man without sense".

eadar, *et̊ar* "between"

Eadar mis' 'us tus' 'us clachan

a bhalla,

*et̊ar miʃ əstus əs klaxən ə val̊ə*

"between me and you and the stones of the wall".

It can be combined with personal pronouns (eadar + iad)

eatorra, *eht̊əR̊ə* "between them".

eatorra, *f̊éin*;

*eht̊əR̊ə he:N'*

"between themselves".

Prepositions governing the genitive. Compound prepositions consisting of a noun preceded by a simple preposition.

(1) os cionn mo chinn

*os k̊iu:N mə ɕi:N'*

"above my head".

bho chionn bliadhna

*f̊ə ɕiu:N bl̊iəNə*

"since a year"

an ceann bliadhna

*ə ŋg̊eun bl̊iəNə*

"at the end of a year".

mu dhéidhinn (It is used with verbs "to speak).

mə je: N'

"about or concerning".

air son

er' sən

"for the sake of".

air feadh

er' fey

"all through".

air fad

er' fat

"all over".

Sing.

1 air mo shon er' mə hən "for my sake"

2 air do shon er' də hən " " thy sake"

3 air a shon er' ə hən " " his sake"

3f air a son er' ə sən " " her sake"

Pl.

1 air ar son er' ə r sən "for our sake"

2 air ur son er' ə r sən " " your sake"

3 air an son er' ə sən " " their sake".

dh' ionnsaigh

ə jū: si

"as far as".

1	'gam ionnsaigh	ḡa	miũ:si	"as far as me"
2	'ga t-ionnsaigh	ḡa	t <sup>c</sup> iũ:si	" " " " thee"
3m	'ga ionnsaigh	ḡa	liũ:si	" " " " him"
3f	'ga h-ionnsaigh	ḡa	hiũ:si	" " " " her"

Pl.

1	gar n-ionnsaigh	ḡar	niũ:si	"as far as us"
2	gar n-ionnsaigh	ḡar	niu:si	" " " " you"
3	ga n-ionnsaigh	ḡa	niũ:si	" " " " them"

NUMERALS.

The cardinal numerals are used in two ways (1) as adjectives (2) as nouns. When used as adjectives they precede the noun i.e. *sia eich sia e<sub>2</sub>* "six horses".

When used as nouns they are formed from the adjectives by the proclitic particle *a* (ə) When a word begins with a vowel *h* is prefixed to it

i.e. *a h-aon ə hλ:n* "one"

but *dà da: "two"* is aspirated *ə ya:*

*a trì, ə t<sup>ri</sup>:* "three"

*a ceithir, ə k<sup>ce</sup>ehit'* "four"

*a cóig ə k<sup>o</sup>:k'* "five"

*a sé ə sia* "six", etc.

The adjectives one and two aspirate when possible the following noun, but not the others --

*aon chù λ̃ xu:* "one dog"

*dà chù, da: xu:* "two dogs"

*trì coin t<sup>ri</sup>: k<sup>o</sup>N'* "three " "

*ceithir coin k<sup>ce</sup>ehit' k<sup>o</sup>N'* "four dogs"

*cóig coin k<sup>o</sup>:k' k<sup>o</sup>N'* "five dogs"

*sé coin sia k<sup>o</sup>N'* "six dogs"

*seachd coin sɛxk k<sup>o</sup>N'* "seven dogs"

*ochd " əxk k<sup>o</sup>N'* "eight dogs"

*naoi " Nλ:y k<sup>o</sup>N'* "nine dogs"

*deich coin d<sup>2</sup>ec<sub>2</sub> k<sup>o</sup>N'* "ten dogs".

In the North Uist Dialect dà bhliadhnach is  $d_{\circ}a:vli\grave{a}nax$   
 "a two year old" (used always of cattle).

Both cardinal and ordinal numerals precede the noun to which they refer.

The numerals between 10 and 20 are expressed by deug  $d'ziak$   
 "teen" after the numeral, i.e. dà dhuine dheug,  $d_{\circ}a:yuN'ə\grave{a}jiak$   
 "twelve men". Notice however the noun is written between the numeral and "deug".

aon ghille deug,  $\lambda:n\ yil'ə\ d'ziak$  "eleven boys" —

and so on up to 20 which is fichead,  $fi\grave{c}at$

deich air fhichead  $d'ze\grave{c}\ er' i\grave{c}at$  "30"

dà fhichead  $d_{\circ}a: i\grave{c}at$  "40"

leth cheud  $L'eh\ \grave{c}i\grave{a}t$  "50"

trì fichead  $t^r\grave{i}: fi\grave{c}at$  "60"

ceud  $k^c\grave{i}at$  "100"

dà cheud  $d_{\circ}a: \grave{c}i\grave{a}t$  "200".

PERSONAL NUMERALS.

The personal numerals are used in N.Uist, when counting persons, but never when counting animals.

In Lorn, where I was a Parish Minister for a number of years I noticed that they use them in counting animals as well as persons.

aon fhear	ḷ: N'ET	"one man"
dithis	d'zih is	"two men"
triùir	t'riu: r'	"three men"
ceathrar	k'ET i r'	"four men"
còigear	k'o: kər	"five men"
sianar	ʃiənər	"six men"
seachdnar	ʃEXk nər	"seven men"
ochdnar	əXk nər	"eight men"
naoinear	Nλ: nər	"nine men"
deichnear	d'z e nər	"ten men".

THE ORDINALS.

ordinals = first, second, third etc.

The ordinals are preceded by the definite article

a' cheud	ə c <sub>2</sub> iat	"the first"
an dara)	ə NdaRa	"2nd"
an dala)	ə NdaLa	
an treasamh	ə Ndr <sub>o</sub> esu	"3rd"
an ceathramh	ə η g <sub>o</sub> <sup>o</sup> εtu	"4th"
an coigeamh	ə η g <sub>o</sub> <sup>o</sup> o:k'u	"5th"
an seathamh	ə N d <sub>o</sub> <sup>o</sup> ziau	"6th"
an seachdamh	ə N d <sub>o</sub> <sup>o</sup> εxku	"7th"
an ochdamh	ə N o <sub>o</sub> xku	"8th"
an naodhamh	ə N λ:yu	"9th"
an deicheamh	ə N d <sub>o</sub> <sup>o</sup> z <sub>2</sub> εcu	"10th"
an t-aonamh fear deug	ə Nd <sub>o</sub> <sup>o</sup> λ:u fer d <sub>o</sub> <sup>o</sup> ziak	"11th"
and so on up to 20.		
am fhicheadamh	ə N'ic <sub>2</sub> atu	"20th"
an da fhicheadamh	ə Nda:ic <sub>2</sub> atu	"40th"
an ceudamh	ə η g <sub>o</sub> <sup>o</sup> ciatu	"100th"

Verbs beginning with  $p^c, k^c, k'^c, b, g, g^c$   
 càirichidh,  $k'a:r'ic_2i$  "will mend".

VERB.

The Regular Verb has five simple forms which we call tenses.

1. Pres. Tha mi a' càradh  $ha \cdot mi \ a \ k'a:ray$  "I am mending".
2. future càirichidh,  $k'a:r'ic_2i$  "will mend".
3. Preterite chàirich,  $xa:r'ic_2$  "mended".
4. Imperfect Conditional chàiricheadh  
 $xa:r'ic_2ay$  "used to mend".
5. Imperative Càirich  $k'a:r'ic_2$  "mend".

The future, the imperfect conditional, and the preterite have an independent, a relative and a dependent form. The independent is used when no other word than agus,  $ayas$ , is,  $\partial^s$  or ach,  $a\chi$  come before the verb. The independent is also used when no word comes before the verb.

The relative form is used when no relative particle or pronoun other than a  $\partial$  stands before the verb, and also after the conjunctions 'nuair (an uair) "when" which can be expressed phonetically in one of the following ways  $Nuair', Nair', Nur'$   
na,  $na$  "than"; ma,  $ma$  if; mar,  $mar\partial$  "as".

nach,  $nax$  is followed by the dependent form.

i.e. am fear chàiricheas mo bhròg  
 $\partial \text{ fer } \partial \text{ xa:r'ic}_2\partial \text{ m}\partial \text{ vr}\partial:k$

"The man who will mend my shoe".

but am fear nach càirich mo bhròg.

ə fɛr nax k̄a:riç mə vrɔ:k

"The man who will not mend my shoe".

The relative form terminates in es, ə<sup>s</sup> in the future only. In all other tenses it is like the independent forms.

The preterite of the dependent form takes do, d̄ə before it, and is thus distinguished from the future dependent form.

i.e. Cha do chàirich e mo bhrògan

χa d̄ə χa:riç ɛ mə vrɔ:kən

"He did not mend my shoes".

but cha chàirich e mo bhrògan

χa χa:riç ɛ mə vrɔ:kən

"He will not mend my shoes".

#### Initial Changes.

These changes are of two kinds - (1) In the independent forms they show tenses and moods and they are not caused by particles.

(2) In the dependent forms the initial changes are connected with proclitic particles.

#### Independent forms.

The future has radical form. The imperfect-conditional and the preterite are aspirated.

The relative forms are always aspirated.

Dependent forms.

The radical form is used after nach, naχ "that not".

The aspirated form is used after cha, χa "not".

Dentals are not aspirated after cha, χa "not".

Before vowels when f is aspirated N, or N' is prefixed.

Examples of dentals after cha, χa "not".

Cha d'fhuaire mi nì  
χa duər' mi N'ì:

"I did not get anything".

Chan fheàirde tu sud

χa N'È:Rj'è u sit

"You are not the better of that".

The nasalized form is used after all other conjunctions -

gun,	<u>gəN</u>	"that"
an,	<u>ən</u>	interrogative particle
man,	<u>maN</u>	) "before"
mun,	<u>mən</u>	
nan,	<u>naN</u>	"if"
gus an	<u>gəsən</u>	"until"
an,	<u>ən</u>	"in whom"
aig an,	<u>ek' ən</u>	"with whom".

The present tense of the Verb càirich "mend".

The present tense of càirich, "mend" is made up of the present tense of the substantive verb and the verbal noun a' càradh, "mending" —

Tha mi a' càradh )

ha·mi ə k'a:ray )

I am mending

Tha thu a' càradh

ha u ə k'a:ray

thou art mending

Tha e (i) a' càradh

he· k'a:ray

he (she) is mending

Tha sinn a' càradh

ha· si:N' ə k'a:ray

we are mending

Tha sibh a' càradh

ha· si:v ə k'a:ray

Ye are mending

Tha iad a' càradh

ha· at ə k'a:ray

they are mending.

	Fut.	Condit.	Pret.
Indep.	càirichidh ka:ri:ci will mend	chàiricheadh ka:ri:ciy would mend	chàirich ka:ri:ci mended
Rel.	chàiricheas ka:ri:ciə who will mend		
Dep.	rad. nach càirich nax ka:ri:ci who will not mend	nach càiricheadh. nax ka:ri:ciy who would not mend	nach do chàirich nax də xa:ri:ci who did not mend
	len. cha chàirich xa xa:ri:ci will not mend	cha chàiricheadh. xa xa:ri:ciy would not mend	cha do chàirich xa də xa:ri:ci did not mend
	nas. gun càirich gə ŋgə:ri:ci that will mend	gun càiricheadh. gə ŋgə:ri:ciy that would mend	gun do chàirich gə Ndə xa:ri:ci that mended

Verbs beginning with *f* followed by a vowel fòghlumaidd "will learn".

The present of the verb f'oghlum *fœ:ɫəm* "learn".

Tha mi a' f'oghlum	I am learning
<i>ha·mi ə fœ:ɫəm</i>	
Tha thu a' f'oghlum	You are learning
<i>ha·u ə fœ:ɫəm</i>	
Tha e a' f'oghlum	He is learning
<i>hɛ·fœ:ɫəm</i>	
Tha i a' f'oghlum	She is learning
<i>ha·i ə fœ:ɫəm</i>	
Tha sinn a' f'oghlum	We are learning
<i>ha·ʃi:N' ə fœ:ɫəm</i>	
Tha sibh a' f'oghlum	Ye are learning
<i>ha·ʃi:v ə fœ:ɫəm</i>	
tha iad a' f'oghlum	They are learning.
<i>ha·at ə fœ:ɫəm</i>	

fóghlumaídh,

"will learn".

Fut.

Condit.

Pret.

fóghlumaídh

dh'fhóghlumadh

dh' fhóghlum

fəe: lə mi

ɣəe: lə m əɣ

ɣəe: lə m

will learn

would learn

learned

dh' fhóghlumas

ɣəe: lə m ə s

who will learn

nach fhóghlum

nax əe: lə m

who will not learn

nach fhóghlumadh

nax əe: lə m əɣ

who would not learn

fóghlum

mur fóghlumadh

mur if (he) did not learn

fəe: lə m

marə fəe: lə m əɣ

if (he) would not learn

if (he) will not learn

len chan fhóghlum

chan fhóghlumadh

do fhóghlum

xa Nəe: lə m

xa Nəe: lə m əɣ

cha did not learn

will not learn

would not learn

do fhóghlum

nas gu fóghlum

gu fóghlumadh

gun that learned

gə fəe: lə m

gə fəe: lə m əɣ

gə N d ə ɣ əe: l ə m

that will learn

that would learn.

1. In the Uist Dialect the relative is dh'fhóghlumas but do before the relative form is not really necessary.

The present of the verb òl, ɔ:l "drink".

Tha mi 'g òl } ha. mi ǰɔ:l }	I am drinking
Tha thu 'g òl } ha. u ǰɔ:l }	thou art drinking
Tha e 'gòl } he. ǰɔ:l }	he is drinking
Tha i 'gòl } ha. i ǰɔ:l }	she is drinking
Tha sinn ag òl } ha. si:N' ə ǰɔ:l }	we are drinking
Tha sibh ag òl } ha. si:v ə ǰɔ:l }	ye are drinking
Tha iad ag òl } ha. at ə ǰɔ:l }	they are drinking.

Note: In the above examples 'g òl is for ag òl, "drinking".

òlaidh c:4í "will drink".

Pret.

dh'òl  
y3:4  
drank

Condit.

dh'òladh  
ke7:cY  
would drink

Fut.

òlaidh  
7:7:c  
will drink

Indep.

Rel.

dh'òlas  
se7:cY  
who will drink

òl  
c:4  
who will not drink

nach òladh  
nax 3:4ey  
who would not drink

nach d'òl  
nax 9a y3:4  
who drank not

depend

mur  
mara  
7:cY  
if he will not drink

mur  
9a y3:4  
who drank not

len chan òl  
7:cN  
will not drink

cha  
9a  
d'òl  
who drank not

nas gun òl  
9a  
7:cN  
that will drink

cha  
9a  
ke7:cN  
would not drink

cha  
9a  
d'òl  
who drank not

Note:- The Relative form in U.D. is dh'òlas, but do is not necessary.

Verbs beginning with dentals,

IV.  $t^c, t'^c, d, d^c, s, \int, L, N, N', R$  are  
not aspirated after cha, xa

Examples. cha robh xa Rə	"was not"
cha tog xa tok	"will not lift"
cha till xa tʃi:l	"will not return"
cha dùin xa du:N'	"will not close"
cha dèan xa dʒian	"will not do"
cha suidh xa suj	"will not sit"
cha seas xa jes	"will not stand"
cha lion xa Lian	"will not fill"
cha nàraich xa Na:riç	"will not shame"
cha nigh xa N'ij	"will not wash"

Verbs beginning with s + k or with sm have no initial changes.

sguiridh "will stop"

skut'i

cha sguir "will not stop"

xa skut'

sguir

skut' pret "stopped"

sm

smaoinichidh "will think"

smλ: N'ic<sub>2</sub>i

cha smaoinich "will not think"

xa smλ: N'ic<sub>2</sub>

smaoinich

smλ: N'ic<sub>2</sub> pret. "thought"

Verbs beginning with *str* - and with *t<sup>c</sup>r* are treated

as follows.

Struthaidh "will flow"

struh<sub>i</sub>

cha sruth "will not flow"

xa struh

sruth "flowed"

hruh

Verbs beginning with *tr*

trusaigh

trusi

"will gather"

cha trus

xa trus

"will not gather"

thrus

hrus

"gathered"

Verbs in *v* do not lose the *v*. before all terminations.

fut. falbhaidh

fut. fa-la-i"will go" v lostbut leughaidhle:vi"will read". *v* retained.

sgrìobhaidh

skr'i:vi"will write" *v*. retained

éighidh

e:vi"will shout" *v*. "

## Numbers and Persons.

There are two numbers singular and plural, and three persons in the singular and in the plural. The different persons are distinguished by pronouns after the verb. The first person singular and plural have special terminations in the conditional-imperfect and in the imperative.

	1.	2.	3.	4.
	fut.indep.	fut.dep.	Condit. Imperf.	Imperative.
sing.	càirichidh mi, an	càirich mi	chàirichinn	càiricheam
	kā:riç <sub>2</sub> i mi	kā:riç <sub>2</sub> mi	χa:riç <sub>2</sub> iN'	kā:riç <sub>2</sub> am
1.	I shall mend	shall I mend	I would mend	let me mend
	càirichidh tu	càirich thu	chàiricheadh tu	càirich
2.	kā:riç <sub>2</sub> i tu	kā:riç <sub>2</sub> u	χa:riç <sub>2</sub> ay tu	kā:riç <sub>2</sub>
	you will mend	will you mend	you would mend	mend
	càirichidh e	càirich e	chàiricheadh e	càiricheadh e
3.	kā:riç <sub>2</sub> i e.	kā:riç <sub>2</sub> e.	χa:riç <sub>2</sub> ay	kā:riç <sub>2</sub> ay e.
	he will mend	will he mend	he would mend	let him mend
Pl.	càirichidh sinn	càirich sinn	chàiricheamaid	càiricheamaid
1.	kā:riç <sub>2</sub> i sin'	kā:riç <sub>2</sub> sin'	χa:riç <sub>2</sub> amit'	kā:riç <sub>2</sub> amit'
	we shall mend	shall we mend	we would mend	let us mend
	càirichidh sibh	càirich sibh	chàiricheadh sibh	càirichibh
2.	kā:riç <sub>2</sub> i su	kā:riç <sub>2</sub> su	χa:riç <sub>2</sub> a su	kā:riç <sub>2</sub> a
	you will mend	will you mend	they would mend	mend ye
	càirichidh iad	càirich iad	chàiricheadh iad	càiricheadh iad
3.	kā:riç <sub>2</sub> i at	kā:riç <sub>2</sub> at	χa:riç <sub>2</sub> ay at	kā:riç <sub>2</sub> ay at
	they will mend	will they mend	they would mend	let them mend

The interrogative particle an comes before the dependent forms of the verb given above.

The emphatic forms of the pronouns can be used in the 1st persons of the condit.-imperfect; the emphatic forms are:

sing. chàirichinn-se.

χa:riçin'sə.

"I would mend"

pl. chàiricheamaid-ne

χa:riçəmitNə

"We would mend".

The impersonal form.

The impersonal form can be translated by the passive, of the verb used.

For example

Chuireadh air bòrd e

χur'əy et ɔ:Rst ε.

He was put on board (ship).

The Verbal noun.

The verbal noun presents us with some difficulty, as some of the verbs retain the root forms unchanged while others do not.

Verbal nouns with root forms unchanged -

(a') cur,	k <sup>u</sup> r	"putting"
(a') càll	k <sup>a</sup> uL	"losing"
(a') fàs	f <sup>a</sup> :s	"growing"
(ag) òl	o:L	"drinking"
a' roinn	R <sup>o</sup> e:N'	"dividing"
(a') snàmh	sN <sup>a</sup> :v	"swimming"

Verbal nouns ending in - adh -

creachadh	k <sup>r</sup> eX <sup>a</sup> y	"harrying"
dìreadh	d <sup>i</sup> :r <sup>a</sup> y	"mounting"
dùnadh	d <sup>u</sup> :n <sup>a</sup> y	"closing"
fosgladh	f <sup>o</sup> sK <sup>l</sup> aY	"opening"

Verbal nouns in - ail

cantail	k <sup>a</sup> n d <sup>a</sup> l'	"saying"
cumail	k <sup>u</sup> m a l'	"keeping"
fàgail	f <sup>a</sup> :k <sup>a</sup> l'	"leaving"
togail	t <sup>o</sup> k <sup>a</sup> l'	"building" "raising"

Examples of verbal nouns

preceded by the preposition an, na-, aN, na- with infixed pronoun.

Tha mi nam shuidhe

ha·mi nam hui-ə

"I am sitting"

Tha mi 'nam sheasamh,

ha·mi nam hesu

"I am standing".

Verbal nouns are sometimes preceded by other prepositions expressing purpose.

do = γ- f

before vowels.

Thàinig e dh'iarraidh a bhrògan

ha:nik' ε jiaRi ə vɾɔ:kən

"He came to fetch his shoes".

Tha e ag òl deoch

he· ʒɔ:l dʒɔx

"He is having a drink"

Thàinig e 'gam fhaicinn,

ha:nik' ε ʒa mɛc'kin'

"He came to see me".

### The Irregular Verb.

There are a number of irregular verbs. Some parts of a verb may be from different stems.

The irregular verb tighinn t'ʃi- 'IN' to come.

	Fut.	Condit.	Pret.
Indep. & rel.	thig hik'	thigeadh hik'əy	thàinig ha:nik'
depen.	tig d'zik' o	tigeadh d'zik'əy	d'thàinig da:nik'
Imper.	thig hik'	na tig na d'zik'	

The substantive verb, bhi,

"to be".

		Pres.		Fut.
Indep.		tha		bi-i
		ha		<u>bi:</u>
rel				bhios
				<u>viəs</u>
rad		nach'eil		
		<u>nax el'</u>		
		mur bheil,		bi
dep.		marə vel'		<u>bi(:)</u>
len		chan 'eil		
		<u>xa N'il'</u>		bhi
				<u>vi(:)</u>
nas		gu bheil		(gum) bi
		<u>gə vel'</u>		m bi(:)
		Condit.		Pret.
Indep. &		bhiodh		bha
rel.		vi-əy		<u>va:</u>
	nach			
	nax	biodh		
rad				robh
dep.	mur	<u>bi-əy</u>		<u>Rə</u>
	marə			
len	cha	bhiodh		
	<u>xa</u>	vi-əy		
nas	gum	biodh		
	<u>gə</u>	m bi-əy		

Examples showing how each part of the Substantive verb is used.

pres. Tha mi sgìth  
ha mi ski:

"I am tired".

rel. So am fear tha sgìth  
so a fer ha ski:

"This is the man who is tired".

fut. bidh e sgìth  
bi-i e ski:

"he will be tired".

fut rel. So am fear bhios sgìth  
so a fer vias ski:

"This is the man who will be tired".

dep.pres. Nach 'eil thu sgìth?  
nach el' u ski:

"Are you not tired"?

Mur 'eil thu sgìth  
marà vel' u ski:

"If you are not tired".

chan 'eil thu sgìth  
xa Nil' u ski:

"You are not tired".

Note:- 'eil is for bheil.

Tha 'fhios gu bheil thu sgìth  
 ha is g̃ə vel' u ski:

"It is known that you are tired".

(Tha 'fhios is for  
 tha a fhios,  
 "knowledge of it".)

Am bi thu sgìth an so?  
 ə m̃bi u ski: ə s̃ə?

"Will you be tired here?"

cha bhi thu sgìth an so?  
 xa vi u ski: ə s̃ə?

"You wont be tired here?"

Tha fhios gum bi thu sgìth.  
 ha is g̃ə m̃bi u ski:

"It is known that you will be tired".

bhiodh e sgìth an so.  
 vi-əy ε ski: ə s̃ə

"He would be tired here".

bha e sgìth an so  
 ve. ski: ə s̃ə

"he was tired here".

nach biodh e sgìth?  
 naχ bi-əy ε ski: ?

"Would he not be tired"?

mur biodh e sgìth

màra 6i-ay ε ski:

"If he would not be tired".

cha bhiodh e sgìth

xa vi-ay ε ski:

"He would not be tired".

Tha fhios gum biodh e sgìth

ha. is gāmbi-ay ε ski:

"It is known that he would be tired."

Cha robh e sgìth

xa Rə ε ski:

"he was not tired".

The impersonal forms are as follows.

pres. thàtar	ha-ər	cha n-eilear,	xa Nil'ər
fut. bithear	bì-ər	cha bhithear	xa vi-ər
condit. bhiteadh	vi:ht'ə	cha bhiththeadh	xa vi:ht'ə
Pret. bhàtar	va-ər	cha robhar,	xa Rə-ər

The above forms are used with parts of other verbs to form impersonal passive forms.

Chan eilear gan cur dhachaidh an tràth so

xa Nil'ər gə ŋg'ər ya xi ə Nd'ra:st

"They are not being sent home just now."

#### The Copula.

is accompanied by a noun, adjective or prepositional pronoun forms a composite verb. The word following the copula is the predicate and the subject comes at the end

i.e. is fuar an latha

əs fuər ə La-ə

"The day is cold".

is math an t-each

əs mah ə Nd'ɛx

"The horse is good".

The copula has only two tenses present is, əS and preterite bu bə. It has no imperative, but there is a wish form which is used very often in saying farewell to a person.

i.e. gu ma slàn duit, g̊ə mə slɑ:n duht.

"may you be well".

(gu ma slàn =

gum budh slàn

= gu m budh slàn. )

'se tha an so .

ʃɛ ha ʃə .

"It is he that is here".

Is ann an so a bha e .

Saun ə ʃə ə va:ɛ .

"It is here he was".

Tha mi ag ràdh nach e roinn e

ha mi g̊ra: naχ ɛ rœ:N'ɛ.

"I say he did not do it".

gur e

g̊ər ɛ:

"that it is he".

gur i.

g̊ər i:

"that it is she".

gur iad

g̊ər hiat

"that it is they".

an e Mòrag a th'ann

N'ɛ mo:rak ə haun.

"Is it Morag who is there"?

PRETERITE.

	simple	with e'	with ann
Indep.	bu	b'e'	b'ann
after cha	cha bu	cha b'e'	cha b'ann
"	gun gum bu	gum b'e'	gum b'ann

Phonetically.

	simple	with E(:)	with auN.
Indep.	bə	bE(:)	baun.
after xa	bə	xa bE(:)	xa baun.
"	gəN gəm bə	gəm bE(:)	gəm baun.

Some Examples.

bu mhath an duine e  
 bə vāh ə Ndun' E.

"he was a good man".

b'e' bha ann

bE(:) vaun.

"It was he that was there".

b'ann a bha e

baun ə va. E.

"It was there he was".

Unfamiliar Words found in the Uist Dialect.

Air a chiallaidh, *er' a cialli* "on an empty stomach."

When a person rises in the morning and goes out to work without having partaken of any food, we say in N. Uist - Chaidh e a mach air a chiallaidh.

I know that this expression is also used in South Uist, but I have never heard it in the neighbouring Isles. I have also failed to find it in any of our Gaelic Dictionaries.

ciallaidh, is very likely the dative case of "ciall", "sense.

It may mean that the man went out in his right mind, but without partaking of any food.

Amhain, afoinn n.m. "predicament, entanglement".

When a sheep turns over on its back with its feet in the air, we say, "tha i an amhain", *ha i NEFEN'* "she is lying on her back".

Some maintain that there is a hollow in the ground where the sheep is lying on its back and that amhain, is applied to such a hollow. This does not fit the facts. Very often a sheep may be found on its back on a level piece of ground where there is no hollow. The word in question has nothing to do with a hollow, but with the struggle of the sheep, trying in vain to right itself. Cf. O.Ir. athboingid, 'wresting'.

Am brod, *əˈbrɔt* "the alphabet".

I have not heard "brod" used for "alphabet" in any other Gaelic dialect, nor is it to be found in any of our Gaelic Dictionaries.

We say in the N.Uist Dialect, "tha e air a' bhrod". "He is still learning the alphabet". Again we say, "A bheil am brod agad?" "Do you know the Alphabet?". The word "brod" means, "the best part of anything". We say, "tha brod an t-sìl aige". "he has the best of seed".

I think we can say, without any exaggeration, that the alphabet is the most important part of a language, for without it we could not learn a language. In that sense it is "am brod" "the most important part" of a language, which very likely came to mean "the alphabet".

Aibidil is the word used for alphabet in the Gaelic dictionaries.

Athailt, *ahilt* "birthmark".

ath + ail or ailt, mark E.Ir. aile.

"Tha athailt air aodann"

*ha ahilt eɪ ˈlɪtən*

"There is a birth mark on his face".

MacBain's Dictionary has athailt' 'a scar' from ail, aileadh, ailt, 'a mark', 'impression', Ir. oil, mark. (O.R.)

Atach, ahtəx "cast off clothes" in the N.Uist Dialect,  
from ath + aodach

"Tha mi coma de atach"

ha mi koma yahtəx

"I don't care for cast off clothes".

Bainne -nòs baN'ə Nɔ:ʃ "The first milk that a cow  
gives after calving". E.Ir. nus; from nua, 'new', and ass,  
'milk'.

baodhaist, bæ-est'ə "wandering".

This word is used frequently in the Uist Dialect. We say  
of a person "dh fhalbh e air a bhaodhaiste féin". "He wandered  
away following his own inclination".

The above word is not to be found in any of our Gaelic  
Dictionaries. I know several words in Gaelic with "ao" from  
an original short "a" i.e. aoradh, "worship" from O.Ir. adrad.  
In the case of baodhaiste I concluded that "ao" was also from a  
Short "a" which would give badhaiste. We have in Scottish Gaelic  
badhal meaning, wandering, from the root ba, "go" . The Highland  
Society's Gaelic Dictionary suggests ba + dol.  
baodhaiste is either a corruption of badhal or else it is closely  
related to it.

bleid, *b'leht'* "solicitation".

In the N. Uist Dialect it means "unashamed begging", and any one practising that kind of begging is called bleidire, *b'lehtir'a*.

In past days elders used to take the collection in Churches during the service in collecting boxes with long handles. An elder, standing in one place, could take the collection from people who were four seats away from him.

In the top of the box there was an opening into which people could drop their coins, but no one could take anything out of it, while it was being passed round. Some times the collection was for the benefit of the poor of the Parish.

Such a collecting box was called "ladar na bleide" *La:htar na b'leht'a* "The begging-ladle".

bìgh *b'i:* "a post", used usually of door posts.

Bha i eadar dà bhìgh 'san dorus.

"She was between the two door-posts."

Near Tyndrum there is a small loch, where the River Lochy rises it is called Lochan na bì, 'lochlet of pitch-pine'.

cf. E. Ir. bí, threshold.

brobht, n.m. *b'routa* "a large piece of bread".

We say in N. Uist Dialect "bha brobht arain aige". "He had a large piece of bread."

breun, *bre:n* "stingy, inhospitable".

"Chan 'eil ann ach duine breun".

"He is nothing but a stingy man". E.Ir. brén, rotten.

carraid *kaRet'* "strife, quarrel, trouble".

Carraid is not used very often in Uist to-day, and it is not to be found in any of the well known Irish Dictionaries.

Professor J. Fraser, Oxford,<sup>1.</sup> is of the opinion that it is derived from the English word "quarrel". English qu - is regularly represented by C in Gaelic, e.g. "cairteal" "quarter", and the suffix - aid for the English - el.

Carraid occurs in Ps. 46, v. 1.

"An aimsir carraid agus teinn"

"in time of strife and difficulty".

It also occurs in the Dirge composed by Mary MacLeod (1615-1715)<sup>1.</sup> for Sir Norman MacLeod of Bernera who died in 1705.

The late Prof. J.C.Watson translates it by the English word "quarrel". 2.

The adjective "carraideach" "stormy" is better known in the Uist Dialect. I have heard it used as follows:- "Tha an aimsir cho carraideach". "The weather is so stormy.

1. v. Scottish Gael Studies (1926) p. 203.

2. V. Gaelic Songs of Mary MacLeod, (1934) pp. 92 & 93.

qu - in English becoming c - in Gaelic is to be found in "Blàr na H-Òlaind". "The Battle of Holland" by Alec. MacKinnon, (1770-1814)

V. Watson: "Bàrdachd Ghàidhlig." p.29, l.770.

Chaidh e thar nam fùidhean "He went beyond the bounds of propriety."

For instance, in telling a story, if a man exaggerated a great deal, one might say very aptly, "Chaidh e thar nam fùidhean".

"He went beyond the (proper) measures". The word "fùidh" is not to be found in any of the Gaelic Dictionaries.

Another way of expressing the above saying is - Chaidh e thar nan tomhaisean . "He went beyond the (proper) measures. He exaggerated."

tomhas, n.m. weight, measure. O.Ir. tomus, weight, measure.

Càin *k'a:n'* "fine" or "tax".

In the N.Uist Dialect it means "fine" or "tax".

When a man is fined in the Sheriff Court we say, "Chaidh càin air".

"he was fined". We have a very old saying which shows that it sometimes means "tax".

Dh' òladh e chàin a bh'aig Pàdraig air Éirinn

*yo:ləy e xa:n' ə vek' pɑ:trik' er' e:ri:n'*

"He would drink (if he could get it) the tax that Patrick levied on Ireland."

Càin, in Old Irish means "a collection of laws". The Old Irish laws were called "càin Patraic". A' chàin a bha aig Pàdraig air Éirinn, meant first of all the body of laws which the Saint gave to Ireland.

The word afterwards came to mean "tax" or "fine".

In some places it means "rent" which is paid in kind.

ciutaicis, *k'iuhtik'is* "socks".

I have never heard this word used except in the N. Uist Dialect.

Cliar - Sheanchain, *k'le'h hεnaχiN* "one who is in the way."

Tha e 'na chliar - Sheanchain. *hε. na c'le'h hεnaχiN*  
"He is in the way."

In Skye, if a person is occupying too much of the fire-side, they say, "tha e 'na Chliar-Sheanchain mun teine". "He is in the way at the fireside".

This must be a very old word for it is connected with the time of the old bards, who used to wander about in bands.

Seanchan was their leader and they would quarter themselves on some well to do family. They had to get the best of treatment and sometimes their stay became very burdensome.

"Senchan, distinguished from others of that name, as Senchan Torpeist, was chief Ollamh of Ireland, about 600 A.D., in succession to the famous blind bard, Dallan Forgaill."

V. Celtic Review IV p. 80. Article by Prof. W.J.Watson.

coimhling n.f. *kaɹ'likəy* "competition" con"together" - lingim  
I leap." "Tha iad a coimhlingeadh". They are competing."

In olden days there used to be a great deal of competition between workers engaged in doing the same kind of work, and it was also to be found between neighbours but to-day workers take a different view of work.

comhailteachd, n.f.  $k^c \partial - i l' t \varepsilon \times k$  "a convoy".

In the North Uist Dialect the compounds formed from this word are known among the old folk, but they are practically unknown among the young people. They are - bean,-chomhailteachd, "bridesmaid " fear-comhailteachd, "best man", luchd-comhailteachd, "supporters", at a marriage.

cf. E.Ir. accomallte, "supporter".

cugullach  $k^c u k u l \varepsilon \times$  "unstable, easily upset".

This word is well known in the Uist Dialect and is always applied to one who is easily upset.

It is used in an expression like the following:-

"Tha e cho cugullach" "He is easily upset". Professor Fraser

thinks that it may be formed from a substantive corresponding to

M.Ir. coclige, "trembling, shaking, tossing".

Cùl-raonaidh,  $k^c u : l \quad R \lambda : n i$

In Sutherland Gaelic it means "a goalkeeper".

In the N.Uist Dialect we have an expression - "Tha thu an sin air chùl fraoin,  $h a u \quad \int i n' \quad e r' \quad \times u : l \quad \int r \lambda : N'$ " "You are apart from the others.

If a person were sitting behind the others it could be aptly used then.

A goalkeeper is a man who stands apart from the other players. Very likely, it comes from cùl + raon, "back of field".

daobhaidh *doe:vi* "obstinate"

This word is well known and frequently used in the Uist Dialect. It is usually applied to one who is difficult to deal with. Such an one is spoken of as "duine daobhaidh", "an obstinate man". The ao sound is the same as that found in aobhar, "cause". It came originally from short a followed by a spirant a (dh or gh), e.g. O.Ir. Adbar, cause, which is Sc.Gaelic "aobhar" *ae:vaɾ*.

Professor Fraser analysed the word as follows - do + odhbh + the adjectival termination - i, "odhbh, fadhbh, "a knot in wood" is used metaphorically in the sense of "difficulty", daobhaidh then may be translated literally "cross-grained".

dis, *dʒiʃ* "fond of being near the fire"; not capable of bearing cold. E.Ir. dis. weak, delicate. You say to a person who sits very near the fire, "nach tu tha dis?" "Aren't you incapable of bearing cold?"

dlùthadh *dlu'-əɣ* "leading", "carting the corn into the yard".

In the North Uist Dialect it means carting the corn into the Yard and there making it into stacks. In Lorn the word used is "cròdhadh", and in Sutherland it is "léidigeadh", which is of course the English word "leading".

doicheall vbl, n.m. *d̥o̥c̥ə̥l̥* "act of grudging, inhospitality".

M.Ir. dochell, niggardliness. There is an old saying in the Uist Dialect, "Tha stiùradh math aig fear an doichill". "The inhospitable man is always ready to show one the way" (in case one should go near his own house).

The adjective is doichleach, "grudging". Its opposite is soichleach, "free-handed". Both words are used in the following verse:

Urradh Ultach lom lochtach, l.  
is ri' cródha Connachtach;  
giolla geal soichleach subhach,  
is fear doichleach diúltadhach.

Ulster's mean and faulty chieftain,  
and the valiant king of Connacht.  
A bright free handed joyous man,  
and a grudging man ready of refusal.

dosgaidh, *d̥o̥s̥k̥i* "loss of cattle".

It sometimes happens that a man with cattle loses them one by one. One usually hears it said of such an one, "Tha an dosgaidh, trom air", "misfortune falls heavily upon him."

In the Dictionaries this word is given as dosgadh or dosgainn. It comes from Ir. dosgathach, "improvident".

1. V. Scottish Verse from the Book of the Dean of Lismore.  
Ed. by Prof. W. J. Watson.

eadhanadh, *eγanəγ* "intense suffering in mind or body, agony".

i.e. Bha e ann an eadhanadh. "He was in agony". Notice reduplication of preposition". cf. E.Ir. gonim, I wound.

eadhanadh may be from ath, again, Lat re and gonadh, ath + gonadh. "one twinge of pain after another", "agony".

eadradh, n.m. *etrəγ* "noon; place of milking; milking."

O.Ir. etsruth, noon. In Uist we often hear "An do rinn thu an t-eadradh", "Have you finished milking the cows?"

"A bheil àm an eadraidh ann?" "Is it milking time?"

eàirligeadh, *eaRlikəγ* airleagadh, "lending".

"Fhuair mi eàirligeadh dheth" . "I got the loan of it".

O.Ir. Airliciud, lending.

falaire n.f. *falaRi* , "funeral feast".

It was customary for the relatives of the deceased to provide food and drink for the mourners at a funeral such as biscuits, cheese and whisky. That food was known as falaire, which comes from N. Öldr, "a funeral feast".

farraireach, *faRiriəγ* "lonely, remote"

àite farraireach, "a lonely place, - each is the adjectival ending. I have never heard the noun used. The noun may be forair, watchful for + aire, adject. for + air + each.

fòtus, n.m. *fɔːhtəs* "flaw, rot" cf. Fr. faute, Sc. faut.

The adj is fòtusach. In the Uist Dialect it is used very often in connection with potatoes that are rotten at the centre when you cut them - Some one will say, "Tha buntàta na bliadhna so fòtusach." "This year's potatoes are rotten at the centre."

Fuarag, *fuərak* "mixture of cold water, or cold milk and oat meal," it was made in the same way as stapag. (see stapag)

gàilleach, n.m. *gɑ:lɪəx* "a disease of the gums in cattle."

It is a hard growth on the gums and the cattle that are suffering from it have difficulty in eating anything until it is cut. I am told that cattle which graze on heather are very susceptible to it.

goth, *gɔh* In the N. Uist Dialect it means calling one names.

It is always used in a contemptuous fashion.

i.e. "Bha e 'toirt ghoth air." "He was calling him names".

"He was talking contemptuously of him." In MacBain's G.Dict.

it means, 'to toss the head contemptuously. cf. Welsh, goth, pride.

Laoicean, Ll:ɛ kʲəN

loircean, Lɔɪ'kɛN'

luaircean Luəɪ'kɛN'

In past days when a cow lost her calf the owner would skin it and fit it on to a wicker frame that was made in the shape of a calf and it was rocked about near the cow, at milking time, to make her believe that it was alive. She would sniff it, and then she would give her milk without further trouble.

There is a well known Gaelic song called "Crodh Chailein", "Colin's cattle", and reference is made in one of its verses to a tulchan calf.

Gun tugadh crodh Chailein  
 Dhomh bainne air an raon  
 Gun chuman, gun bhuarach,  
 Gun luaircean, gun laogh.

Colin's cows would give me milk out on the plain,  
 Without milking cog, without shackle,  
 Without a tulchan calf or a real calf.

v. McLennan's Gael, Dict.

laoigh-cionn n.m. a stuffed calf-skin.

In N. Uist to-day "laoicean" is applied to a lazy man, who is fond of resting.

léidigeadh *L'e:d'ik'ay* "titivating" in the N. Uist Dialect.

In MacLennan's Dictionary it means "act of convoying".

In the N. Uist Dialect we say, "Tha i 'ga léidigeadh fhéin."

"She is titivating herself."

"Nuair tha feum, agad air do léidigeadh,

'Sgann a dh'éireas thu gun am bat."

V. Transactions Gael Soc. Inverness. Vol. 26 p.364, l.14.

"When you have need of titivating yourself,

You can hardly rise up without a stick."

lìrigeadh, *L'i:r'ik'ay* "delivering", "handing over".

In past days it was customary to have a market twice a year, in the Summer and Autumn, at Lochmaddy, where all the crofters' cattle on the Island, that were to be disposed of, were sold to drovers who used to come from the neighbouring islands, and from the mainland.

When a crofter would sell his cattle to a drover he could not leave the market stance, until he had delivered the cattle to the buyer.

One could frequently hear on a market day remarks like the following:-

"An do reic thu am beathach?" "Did you sell ~~the~~ beast"? And very often the reply would come, "reic, ach cha d'fhuair mi lìrigeadh fhathast". "Yes, I have sold it, but I have not yet delivered it."

Again, when a new tenant would be coming to a farm, the outgoing tenant would, by arrangement, hand over the stock to him on a certain day. That day was called "latha an lìrigidh", "The day of delivery." cf. *lìbhrigeadh*, 'delivering' in the Dialect of Glengarry.

Losgunn, *Loskà N* "a kind of sledge."

This is a form of sledge shod with iron and used for carrying stones or heavy articles. It is dragged by one or two horses. For instance, if a man were building a house, he would take all the heavy stones to the site on a sledge called in Gaelic "losgunn".

Maois, *mλ: f* "a great mass of sea-weed tied with ropes and towed to the shore by a boat.

Some years, if the crofters find that they are short of sea-weed they go by boat to a rock or island and cut a great deal of sea-weed. Then they tie it up with ropes making it into a great ball, which is fastened to a boat and towed to the shore. A great ball of sea-weed like that is called "maois" and it may contain upwards of fifty cart loads.

In MacLennan's Dictionary maois is given as "a heap of sea-weed on the shore."

In Irish maois is "a hamper".

O.N. meiss, "a wicker basket."

Mùthan, *mu'-an* "changeling".

We have no account of the fairies ever marrying among themselves, but we know from the stories that have come down to us from the past that the female fairies were very fond of children, especially fine baby boys. If they would get the chance they would steal a good looking baby boy from his cradle, and they would leave in his place an old man in the guise of a child.

The mother would notice, in due course, that her child who used to be so healthy and good, was wasting away and very cross.

Through time she would discover that her child was only a changeling. Such an one in the North Uist Dialect is called a mùthan, which means, a "changeling."

A very common expression in Uist when one is speaking of a cross ill-behaved boy is this - "chan 'eil ann ach am mùthan"

*χa N'il' auN ax ə mu-an*

"He is nothing but a changeling."

Piùrsa, *βiu:Rsa* or peursa *βe:Rsa* "a township sign".

Every township in North Uist has its own Council. The Council lays down certain rules that must be observed by all the crofters in the township. For instance, if the walls of the cattle-fold collapse every crofter must help in rebuilding them.

Every crofter must take his turn in going down to the shore which may be a few miles distant from the township to see if there is sea-weed on the shore. If there is, he sets up the "piorsa" or town-ship sign in a certain prominent place where all can see it. Then they go down to the shore in their carts, and cart away the sea-weed to a safe place, where the tide will not carry it away.

The word "piursa" is not given in any of the Gaelic Dictionaries that I know, but both in MacBain's and MacLennan's Gaelic Dictionaries I find the word "peursair" meaning "a shore herd," which would lead one to believe that he was the man responsible for attending to the "peursa" or township sign.

peirigleadh, *perik'lay* mental torture, stunned in mind."

Chaidh e ann am peirigleadh. "He was stunned in mind."

Ir. peiriacul, Lat. periculum, Notice reduplication of preposition. (ann am.)

plàt, plàta, *pla:hta* n.m. a bag made of pleated straw and lined with cloth.

Near the mouth of the bag on the inside was a wooden hoop to keep it stretched. The mouth of the bag was tied by means of a string passed through loops on either side. In this way the two edges were drawn close together in pretty much the same way as one fastens a shoe.

In bygone days, when the common people did not possess carts, they used bags made in the above fashion for taking home peats and meal. A horse could carry two such bags slung across its back, one on either side.

ròmhan n.m. *Rj'-an* "noise like a person snoring; the noise made by the drones of the bagpipes."

In the Uist Dialect this word is often used in connection with the noise made by the drones of the bagpipes when they are being played. We speak of "ròmhanaich na pioba. *Rj'-anic na pi:pd*" the droning noise made by the bagpipes."

Sgruit n.f. *skraet* "an old ugly woman."

This is a word which is used frequently in the N. Uist Dialect to describe an old ugly woman. i.e. "Chan 'eil innte ach sgruit."

*xa Nil i:N'd'z a x skra:t* "She is but an old ugly woman."

Stapag, *stahpak*, "mixture of oat-meal and cream." MacLennan's Dict. "mixture of oatmeal and cold water."

In N. Uist, and I have no doubt it was the same in other districts as well, one could easily make a satisfying meal of cream and oatmeal well mixed together. The oatmeal was stirred in till it was thick enough. Such a meal was called "stapag".

straointe, *strλ:N'd'z* "wide open" N.Uist Dialect.

One frequently hears the expression "tha an dorus straointe fosgailte." *ha a Nδras strλ:N'd'z foskil'ta* "The door is wide open"

tiompan, *t'ciu:mpan* "the hind quarters of the body".

"Eheir mise air an tiompan agad e." "I will let you have it on the back-side."

In MacBain's G. Dictionary it means "a musical instrument".

Professor W.J.Watson in his "Place Names of Ross & Cromarty" has the following footnote on 'tiompan' which is found sometimes in place names.

"'Tiompan' has two quite distinct meanings (1) a musical instrument, (2) a rounded one sided knoll. In this sense it is common in place-names, and may be compared in point of derivation with English 'tump', Greek, 'tumbos', Lat. 'tumeo', Gaelic, 'tulach', Welsh 'twymp',

a mound.

I have been told that, 'tìompan' is used in a third sense - viz., a narrow gully or even the nozzle of a bellows; and in support of this was quoted the proverb. "Tha a' ghaoth cho fuar 'sged a bhiodh i tighinn a tìompan". The wind is as cold as if it were blowing out of a bellows' mouth."

"Place-Names of Ross and Cromarty". note, p.99.

Ubh mìle fithich, *uh mil's fi-ic<sub>2</sub>*

A very small egg: it is usually the first or the last egg laid by a hen in a season.

Interjections.

A Dhia, seall orm!

ə ʃiəh ʃauL ʃ-rʃm

"Lord behold me"!

"Lord have mercy upon me"!

A Mhuire! A Mhuire! A Mhuire Mhàthair.

ə vor'a! ə vor'a! ə vor'a vā:εr'

"Mary! Mary! Mary Mother"!

A cry to Mary the Mother of Jesus for help in time of distress.

oh! oh! a bhiadh is aodach

o:v o:v ə vi-əs ʃ:təʔ

"my!" "my!" food and clothes!

a = de.

A Dhia, gléidh sinn!

ə ʃiəh ʒl'e:ʃ ʃiN'

"Lord save us."

Eudail de fhearaibh.

Eudail a dh'fhearaibh (U.D.)

e:tal' ə ʃerʌ.

"Thou treasure of men".

eudail for feudail, "cattle". Cattle were the treasure of olden days. In the Old Testament the man who had large flocks and herds was reckoned to be a wealthy man.

Leth na dunach!

*L'eh na duNax!*

"The half of misfortune".

"my misfortune"!

dunach, dunaidh, "woe"

from dona, "bad".

mo chall! mo chall!

*ma xaul! ma xaul!*

"my loss! my loss"!

call E.Ir. coll, "loss".

mo chreach! mo chreach!

*ma crex! ma crex!*

"my despoiling! my despoiling"!

creach E.Ir. crech, plunder.

mo dhìth! mo dhìth

*ma ji: ma ji:*

"my loss! my loss"!

O.Ir. dìth "destruction".

mo náire! mo náire!

mə na:íə! mə na:íə

"my shame! my shame!"

E.Ir. náire, "shame".

ochan! ochan!

oxan! oxan!

"alas"! "alas"!

Uist! Uist!

uist! uist!

"be quiet"! "be quiet"!

Imprecations.

droch bhàs ort.

drɔx va:s ɔRʃt

"bad death to you".

droch ciall ort

drɔx k'ial ɔRʃt

"bad sense to you".

droch còmhhdhail ort

drɔx k'omh-dhail ɔRʃt

"bad meeting to you".

com + dàil.

droch coinneamh ort

drɔx k'oinniamh ɔRʃt

"bad meeting to you".

droch condrachd ort

drɔx k'ondrachd ɔRʃt

"bad curse on you".

candrachd, "curse"; Ir. condrachd "curse."

gonadh ort

gɔnəɣ ɔRʃt.

"wounding to you".

E.Ir. gonim, I wound.

gu mu h-anamoch dhuit.

ḡa mā hanaməx yuht

"may it be late with you."

an + moch, late

an, "not", cognate with Gr. ἀνίς "without" and moch, "early".

cf. "Is fuath leam anmoch bhi triall".

'I hate to travel late at night'

Late at night all evil spirits were supposed to be abroad.

gu mu h-è dhuit

ḡa mā hɛ: yuht.

gu mu h-olc dhuit

ḡa mā hɔlxk yuht

"May it be bad with you".

olc, bad; O.Ir. olcc.

Gr. ἔλκος "wound", Eng. "ulcer".

gun. àgh ort

ḡan a:y ɔRst

"without success to you".

agh, "luck, E.Ir. ád, luck.

gun bhuaidh ort.

ḡan vuəj ɔRst

"Without success to you".

Marbhphaisg ort

ma-ra vejk ɔRst.

"death-shroud, to you."

E.Ir. faiscim, bind.

Mìo shlàint ort.

*mia La N't' oRst*

"Ill health to you".

Mo mhallachd ort.

*ma vobaxk oRst*

"My curse on you".

Good Wishes.

A. h-uile latha!

ə x u l'ə l a i - ə !

"Every day"!

deagh choinneamh ort!

d'z o : x o N' u ə R s t !

"good meeting to you"!

coinneamh, "meeting" E.Ir. conne.

deagh chõmh dhail ort!

d'z o : x j̄ - i l' ə R s t !

"good luck to you"!

Dia leat!

d'z i ə h l' e h t !

"God be with you"!

gu mu buan thu!

g ə m ə b u ə n u !

"May you last long."

gu mu fada beò thu!

g ə m ə f a t ə b e o : u !

"long may you live!"

Mo bheannachd ort!

m ə v e n ə x k ə R s t !

"my blessing on you!"

beannachd, "blessing" O.Ir. bendacht.

Slàn leat!

slà:n l'èht!

"farewell!"

The Days of the Week.

Di - luain,  $d^{\prime}z\text{ə } lu\text{ə}N'$ , "Monday"

Di - the prefix in the names of the days of the week means "days".

O. Ir. dia; Lat. dies.

M. Ir. luan, from Lat. dies Lunae, "day of the moon".

Di- màirt,  $d^{\prime}z\text{ə } ma:rj^{\prime}t'$  "Tuesday".

E. Ir. mairt from Lat. dies Martis, "day of Mars".

Di- ciadaoin,  $d^{\prime}z\text{ə } k^{\prime}iatin'$  "Wednesday".

O. Ir. cetaín, from ceud, "first", and aoine, "fast". "day of the first fast".

Diar-daoin,  $d^{\prime}z\text{ə } d^{\prime}l:N'$  "Thursday".

E. Ir. dardoén, etar dá óin, "between the two **fasts**".

Di-haoine,  $d^{\prime}z\text{ə } h\lambda:N'\text{ə}$  "Friday".

O. Ir. dia oine dídine, "day of the last fast.

Di-sathuirn,  $d^{\prime}z\text{ə } sahar'N\text{ə}$  "Saturday".

M. Ir. satharn, from Lat. dies Saturni, "day of Saturn".

Di-dòmhnúich,  $d^{\prime}z\text{ə } d^{\prime}j:nic'$  "Sunday".

E. Ir. domnach, from Lat. (dies) dominica, "Lord's day".

The Months of the Year.

Faoilleach	fɪ:l'əx	"January".
Gearran	g'aRan	"February".
Màrt	ma:Rst	"March".
Giblean	g'i:pl'iN'	"April".
Céitein	k'e:d'z'eN'	"May".
Ògmhios	ɔ:k vias	"June".
Iuchar	iuxət	"July".
Lùnasdal	liu NustəL	"August".
Sultainn	sult'iN'	"September."
Dàmhair	dãvɛr'	"October".
Samhuinn	sã-iN'	"November".
Dùbhlachd	du:Laɪk	"December".

ENGLISH WORDS IN THE UIST DIALECT.

In the Uist Dialect there is no Gaelic word for rent. People simply say "pàigh an rent", "pay the rent." "Pàigh" itself is the English word "pay" taken over into Gaelic.

In olden times the land belonged to the chief of a clan who stood to them in the relationship of loving father and faithful guardian, who looked after all their interests.

The people lived on the land and in return they gave him devoted service. In his cause they were ready to brave every danger and sacrifice life itself, if need be, in his service.

In some parts of the Highlands the people speak of rent as "màl", *ma:l* but there again we have the English word "mail" in Highland dress and used in Gaelic.

cleabhar            *k<sup>ic</sup>Levar*            "clever"

Clever is used in the sense of nimble minded and nimble handed.

There are good Gaelic words in use to express these meanings like

gìbhteil            *g'i:ht'el*            "gifted" and

snasail            *sNasa l'*            "neat, well finished".

déiligeadh        *d<sup>o</sup>ze:l'ikay*            "dealing"

déiligeadh is used now in a number of places and is found in our Gaelic Dictionaries.

i.e. Cha bhi an còrr déiligidh again ris.

*xa vi ə ɲ g<sup>o</sup>:R d<sup>o</sup>ze:l'iki akəm rɪs*

"I wont have any more dealing with him."

One could express it in excellent Gaelic by writing cha bhi an còrr gnothuich agam ris.

cha vi ə ɲ ɡ̊ɔ:R ɡ̊ɪɜ̃-ic̥ akam t̥iʃ

"I wont have any more dealing with him".

dibhearsain d̥i vɛrʃɛN' "diversion"

This is an English word "diversion" taken over into Gaelic.

Bha mi a' dibhearsain ris.

va mi d̥i vɛrʃɛN' t̥iʃ

"I had pleasant talk with him."

Bha mi a' spòrs ris.

va mi spɔ:Rs t̥iʃ

This is another way of rendering it.

minigeadh miN'ik̥əy "meaning"

i.e. Ciod è tha thu a' minigeadh.

ɡ̊ə d̥e: ha u miN'ik̥əy

"What do you mean".

A more correct way of rendering it is ciod e tha thu ciallachadh.

ɡ̊ə d̥e: ha u k̥iəLəxəy.

rent rɛnt "rent"

See note on this word.

scuat skuat "squad".

This word is used of a crowd of people.

Tha scuad mòr ann

ha skuat mo:r auN.

"There is a large crowd there".

One could say

Tha buidheann mhór ann

ha bui-əN vo:r auN

tha sgioba mór ann

ha sk'ipəy mo:r auN

"There is a great crew there".

Tha dròbh mór ann

ha drə:v mo:r auN

"There is a great drove there".

seansa

ʃɛnsə

"chance"

Fhuair mi seansa math

huər' mi ʃɛnsə mah

"I got a good chance."

One could render it thus.

Fhuair mi cothrom math

huər' mi kəhrəm mah.

"I got a good chance."

seithear

ʃe:ər

"chair"

The word cathair kəh'ɛr'

chair, is understood but

seldom used.

trup

tʁup

"trip"

Chaidh mi ann air trup

təj mi auN ɛr' tʁup

"I went there for a trip".

One could say--

Chaidh mi ann air sgrìob

χaj mi aUN eɾ sk'ri:p

Chaidh mi ann turus.

χaj mi aUN t'urəs

Chaidh mi ann uair

χaj mi aUN uər'

troig t'ræk "trick"

Rinn e troig air

Ræ:N' ε t'ræk' eɾ

"He played a trick on him".

The right expression is, thug e'char as.

huk ε χar as

iùsigeadh,

"using"

Tha mi 'ga iùsigeadh

ha mi ġa iu:sikəy

"I am using it".

Tha mi ga chur gu feum

ha mi ġa χur ġə fe:m

Tha mi 'ga chleachdadh

ha mi ġa χl'εχkəy

Words used to describe certain characteristics found in men.

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amadan n.m.	<i>a m ə t a n</i>	"a fool".
baicealais n.m.	<i>b a k' i l' e j</i>	"a corpulent man".
bleidir n.m.	<i>b l' e h t' i r' ə</i>	"a man given to begging".
brosgullan n.m.	<i>b r ə s k ə l a n</i>	"a flatterer".
brùlaig n.f.	<i>b r u : l i k'</i>	"a glutton" from brù + laig.
burraidh n.m.	<i>b u r i</i>	"a bully" E. Ir. burr, "clown"
cliodar n.m.	<i>k' l i s t a r</i>	"a lazy man, fond of resting".
cruailinn n.m.	<i>k' r u ə l i n'</i>	a miser from cruaidh, hard.
drabhas n.m.	<i>d r a j a s</i>	"a filthy person".
each n.m.	<i>ε x</i>	"an ignorant man"
gibeann n.m.	<i>g i p e n'</i>	"a ragged man", from gibeann in rags.
glutaire n.m.	<i>g l u h t' i r' ə</i>	one given to drinking
laicean n.m.	<i>L l : c k ə n</i>	"a lazy man, fond of resting".
leisgeadair n.m.	<i>L e j k' i t e r'</i>	"a lazy man".
liodar n.m.	<i>L i t a r</i>	"a lazy, slovenly man".
leogaire n.m.	<i>L e o k' i r' ə</i>	"a deceitful man".
mastaig n.f.	<i>m a s t i k'</i>	"a wild man".

plaosgair n.m.	p <sup>c</sup> l <sup>i</sup> :skir'ə	"a soft man, not alert".
plìodaire n.m.	p <sup>c</sup> l <sup>i</sup> :htir'ə	"a fawner".
pocan n.m.	p <sup>c</sup> ɔxkan	"a little impudent man".
pumaillear n.m.	p <sup>c</sup> uməl'ɛr'	"a strong senseless man".
seotaire n.m.	ʃəhtir'ə	"a lazy man".

seot is the worst beast, here it is applied to a person.

In the N. Uist Dialect it is applied to the worst lambs -  
seotachan.

seot n.m. pl. seotachan.

siochaire n.m.	ʃiəxir'ə	"a pithless wretch".
sgiomailleir n.m.	sk'iməl'ɛr'	"on the look out for food".
sgleogaire n.m.	sk'l'ɛɔkitə	"a man who wastes his time talking".
sleamacaire n.m.	ʃl'ɛmaxkir'ə	"a sly person".
sliog n.m.	ʃl'i:k	"a slippery person".
sliomair n.m.	ʃl'imɛr'	"a smooth tongued man".
sliopairneach n.m.	ʃl'ihpər'nəx	a thick lipped man.
sneògair n.m.	ʃn'ɛɔ:kir'ə	"an astute person".
tamhasg n.m.	t <sup>c</sup> əʃəsk	"a fool."

tràill n.f.	t <sup>o</sup> ra:l'	"a servile fellow".
trusdar n.m.	t <sup>o</sup> rustar	"a filthy fellow".
Uibeir n.m.	u <sup>i</sup> hpe <sup>r</sup> '	"untidy worker".
ùmbaidh n.m.	ũ:mbi	"a boor, a clown".
g'iùd	g' <sup>o</sup> iu:t	"a sly dirty fellow."

## Words used to describe certain women.

brìomall	<i>briməL</i>	"an old clumsy woman"
		brimmald, "an old female seal" O.N. brim, "the sea".
ciomboll	<i>k'iumbəl</i>	"a big unshapely woman". N kimbill, bundle.
éisg	<i>ɛ:sk'</i>	"a scolding woman".
gealshuilleach	<i>g'əLhu'ɛəx</i>	"a white eyed woman". (a good deal of the white of the eyes showing).
gorraaisg	<i>g'ɔRɪsk'</i>	"a silly backward woman".
guanag	<i>gʷənək</i>	"a flighty woman".
loireag	<i>Lɔ'ɪək</i>	"an untidy little girl" from loireag, "a water-nymph".
luid	<i>Lut'</i>	"foolish woman, a slut".
luimhseach	<i>Lũifəx</i>	"a big clumsy woman".
lùireach	<i>Lu:ɪ'əx</i>	"a heavy and untidy woman" Lat. lorica "coat of mail".
òinnseach	<i>ɔ':fəx</i>	"a foolish woman".
ònaid	<i>ɔ':nit'</i>	"a backward woman".
sgraidht	<i>skræjt'</i>	"ugly woman" Ir. sgruta.
sprìodhasach	<i>sprɪt xasəx</i>	"a long legged woman".
ùslaig	<i>u:slɪk'</i>	"a big uncouth woman".

## Names used to describe a bad boy.

beadagan n.m.	<i>betəkan</i>	"a saucy ill bred fellow" M.Ir. <i>bétan</i> saucy fellow.
droch fheòil n.m.	<i>drɔxɛ:l'</i>	"bad flesh, a mischievous fellow."
gàrlach n.m.	<i>gɑ:Rlɔx</i>	"a spoilt boy".
mùthan n.m.	<i>mu-an</i>	"a changeling".
peasan n.m.	<i>pɛsan</i>	"impudent fellow".

PERSONAL NAMES FOUND IN N. UIST.

Ailean  $\varepsilon:l'\varepsilon N'$  "Allan"

E.Ir. Ailène, from al, "rock".

Alasdair  $aL\partial stir'$  "Alexander"

Gr.  $A\lambda\acute{\epsilon}\xi\alpha\nu\delta\rho\omicron\varsigma$  "defending men".

Aodh  $\lambda:\gamma$  "Hugh".

In Cormac's Glossary aed, means fire. Its Latin form is Aidus, a personal name. In Irish and Scottish Gaelic it is Aedh and Aodh.

Aonghus  $N\lambda:\partial s$  "Angus".

E.Ir. oengus from root aino-gustu-s  
unique choice. Latin gustus, taste.

Calum  $K\alpha L\partial m$  "Malcolm"

from maol, bare (tonsured) and Calum. The particular Calum referred to is Saint Columba.

Coinneach  $K\alpha:N'\partial x$  "Kenneth".

M.Ir. Coinndech, Coinnidh g. Coinndigh. O.G. Cainnech g. caennig (B. of Deer) E.Ir. "fair one" from the same stem as cannach.

The English Kenneth is a different word. It is the Old Scotch name Cinoed.

Domhnall,  $d\overset{\circ}{o} \overset{2}{j} - \text{ə}L$  "Donald"

Dumnovallo-s, "would ruler".

Dùghall  $d\overset{\circ}{o} u - \text{ə}L$  "Dugald"

M. Ir. dubgall, a Dane, black-stranger. The Norwegians were the Finn-gall, "the fair-foreigners."

Donnchadh  $d\overset{\circ}{o} u - Nu - \chi \text{ə} \gamma$  "Duncan".

Dumno-catu-s, "brown warrior".

In the Southern Dialect (Lorn) it is pronounced  $d\overset{\circ}{o} u - Nu \chi i$

Very often the pet name is used  $d\overset{\circ}{o} : \chi i$

Eòghainn  $e\overset{\circ}{o} : i N'$  "Ewen".

O. Ir. Eogan from avi-gonos "well born".

Fearchar  $f\epsilon - ra - \chi \text{ə} r$  Farquhar.

Ver-carro-s "Very dear one".

Fearghas,  $f\epsilon - ra - \gamma \text{ə} s$  "Fergus"

Ver - gustu-s "super choice".

Gilleasbuig  $g\overset{\circ}{i} l' \text{ə} s p i k'$  "Archibald"

gille Easbuig, "Bishop's lad".

Iain  $i\overset{\circ}{a} - i N'$  "Ian or John"

an older form is Eoin

Murchadh  $m\overset{\circ}{u} - r\overset{\circ}{u} - \chi \text{ə} \gamma$  "Murdo"

The name came originally from Ireland. One of that name came over and was known as Muireach Albanach. From him were descended the

McMhuirich poets.

From root mori-catu-s "sea warrior".

Niall , *Nial* , "Neil"

The word very likely comes from root niadh, "a champion".  
It was taken over into Norse as Njáll. Another form of it is  
Nigel.

Pàdraig , *pa:trik'* , "Peter".

Lat. Patricius, patrician.

in Southern Dialect.

Ràghal , *Ræ-əL* , "Ranald"

from Norse Rögvaldr, "ruler from the Gods".

Ruairidh , *Ruar'i* , "Roderick"

from ruadh, "red" and the root of righ, "king".

Rob , *Rəp* , "Robert"

Raibeart , *Rehparst* , "Robert"

from root *hrōð* "fame" and berth "bright", "bright fame".

Seòras , *ʃɔ:ras* , "George".

*Gr. γεωργός* "a worker of the earth or farmer".

Somhairle , *sɔ̃-ir'l'ə* , "Samuel".

Norse sumarlidi, "Summer sailor" from sumar and *liði*

Tearlach , *t'ja:RLəx* , "Charles"

M. Ir. Toirrdhealbhadh. Englished as Tirlagh.

Tormod      *tʰɔ-rɑ-mat*      "Norman"

Uilleam      *u:lʲɛm*      "William".

German Wilhelm, "helmet of will".

Ùisdean      *u:ʃtʲɛNʲ*      "Hugh"

Norse eyesteinn

In Argyll they never use Uisdean but Eòghann.

Anna      ,      *aNə*      ,      "Ann, Annie"

Beathag      ,      *bɛhak*      ,      "Sophia"

Bethóc, the feminine form of Beathan from beatha, "life" + oc  
feminine of Beathan from which we get MacBean, MacBain, MacVean.

Catriona      ,      *kʲatʲiʲanə*      ,      "Kate"

Ceit      *kʲɛht*      Kate

Cirstidh      ,      *kʲiʲstʲi*      ,      "Christina".

Eighrig      ,      *ɛi:ʲik*      ,      "Effie"

Eilidh      ,      *e:lʲi*      ,      "Helen".

Fionnaghal      ,      *fiNəyʲalə*      ,      "Flora"

fionn + galla, fair female or fionn + guala, fair shouldered.

Màiri      ,      *ma:ʲi*      ,      "Mary"

Màiri, The Biblical form is Muire.

Mairead	mait'et	"Margaret"
Mór	mo:t	"Sarah"
mor	"great".	
Mórag	mo:rak	"Morag"
Péigi	p'e:ki	"Peggy"
Raonaid	Rœ:nit'	"Rachel"
Seónaid	ʃɔ:nɛt'	"Janet"
Seonag	ʃɔnak	"Joan or Johan"
Sìne	ʃi:n'ə	Jane.
Slàine	sLa:n'ə	"Salina"
Sorcha	sɔ-raxə	"Clara"
Una	ũ:nə	"Winifred"

Farainmean - Nicknames.

The people of each township had a name, and some of them are used to this day.

Burachdaich a' Bhaile-Shear

*bʊrəkəkic ə valəhɛr*

"The boors of Baleshare".

E.Ir. burr, "a boor".

Coinneanaich Bhaile mhic Phàil.

*kən'ɛn'ic ə valə vɪk' fa:l'*

"The rabbits of Newton".

Faochagan Hoghagearraidh

*fɔ:kəkən ho-ək'ɛri*

"The wilks of Hougharry".

Faoilleagan Chnoc a' linn.

*fɔ:l'əkən xɔʔək ə lɪn'*

"The gulls of Knockaline."

Fithich dhubh' a' Chaolais

*fɪ-ic yuh ə xɔ:lɪs*

"The black Ravens of Kyles."

cf. Fithich dhubha Loch Carrann.

The black Ravens of Lochcarron<sup>1</sup>.

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<sup>1</sup> Watson: Celtic Place-Names of Scot. p.17.

Very likely they got this name because they were swarthy skinned.

Grìligean Thigh a' Gheàrraidh.

g'ri:likan hæg ə ja:ri

"The little potatoes of Tigharry."

Gràilligean Hoghagearraidh.

g'ra:likan ho-ə k'eri

"The sandbirds of Hougharry".

Ròcaisean Chnoc nan torran

Rɔ:ɪkɪʃən xɔɪk nə nɔ:ɔran

"The rocks of Knockintorran".

Seideanaich a' Bhaile-mhóir.

set'ɛn'ic ə val'ə vɔ:t'

The bed lovers of Bailemore seid, n.f. a bed, spread on the floor.

DIFFERENT WAYS OF STRIKING WITH THE HAND.

bliodag	<i>b'litak</i>	"a slap on the mouth with the open hand".
dòrn	<i>dɔ:RN</i>	"a blow struck with the fist".
leideag	<i>l'etjak</i>	"a slap on the cheek with the back of the hand".
pailleart	<i>p'al'arst</i>	"a blow struck with the palm of the hand". Lat. palma.
sgailc	<i>skal'ic'k'</i>	"a slap".
sgailleag	<i>skal'ak</i>	"a slap on the face with the palm of the hand".
sgleog	<i>skl'ak</i>	"a blow on the face".

## The fingers of the hand.

an òrdag , the thumb.  
 a' chorràg , the forefinger.  
 a' mheur mheadhon, the middle finger.  
 màthair na lùdaig, the mother of the little finger.  
 an lùdag, the little finger.

ə Nə:Rstak  
 ə xəRak  
 ə VƏ:ɹ' VƏa-IN'  
 ma:hɛɹ' nə Lu:tɛk'  
 ə Lu:tak

meur is fem. in the Uist Dial. O.Ir. m<sup>é</sup>r (m)

an òrdag, "the thumb", O.Ir. orddu.

corràg, "forefinger", fr. còrr, "a point".

meur, "finger", O.Ir. m<sup>é</sup>r, cf. Gr. μακρός.

"long", Lat. macer, "lean."

meadhon, "middle". O.Ir. med<sup>ó</sup>n

Lat. medius, "middle."

màthair, "mother" O.Ir. m<sup>á</sup>thair, Lat. m<sup>á</sup>ter,

lùdag, "the little finger" O.Ir. lùta, fr. root lû, "little".

cf. na's lugha, nas λ'-ə , smaller (comparative of "beag"

"small").

an òrdag "the thumb"  
 a' gheilbeag "the little chisel"  
 an gunna fada "the long gun"  
 nic an aba, "the daughter of the Abbot"  
 lùdag bheag an airgid, "little silver finger.  
 ə Nɔ:Rstak  
 ə je-l'əpak  
 ə ŋəʊNə fatə  
 N'ɪk ə Napə  
 Lu:itak vek ə Ne-rē-kit

an òrdag, "the thumb", O.Ir. orddu,  
 a' gheilbeag, "little chisel", W. gylyf, "sickle"  
 gunna, "gun" M.Ir. gunna.  
 fada "long", O.Ir. fota.  
 nic, "daughter of"  
 aba "Abbot", O.Ir. abb.  
 airgrod, money, O.Ir. argat.  
 lùdag, "little finger"; O.Ir. lúta.

This is a variation of the same from Mr. Peter Campbell, one of my Elders in Muckairn, Argyll, whose people came from Glenlyon.

òrdag, "thumb"  
 colgag, "little sword, O.Ir. colg, "sword".  
 meur fada "long finger", mas in Lorn.  
 mac an aba "son of the Abbot"  
 rag mhèirleach nan gobhar 'snan caorach, cuiribh taod oirre agus  
 croch aibh i. "The arrant thief of goats and sheep, put a  
 halter to her and hang her."

ɔ:Rʂtak

k̄ɔ-La-kak

mɛ:r fatə

maxk ə Napə

Rak vɛ:r'l'əx nə ʒ̄go-ər snə ʒ̄ḡλ:rəx k̄ur'iv  
t̄l:t ɔR ayəs k̄rəxiv i.

When repeating the above to a child you touched each of his fingers in turn calling it by its name ,and when you came to the little finger you gave it a few extra tugs, as if you had the thief by the throat.

TAME BIRDS.

The pronunciation given is that of Uist.

cearc	k <sup>c</sup> εrɪk	a hen
coileach	k <sup>c</sup> æ l'əx	a cock
eireag	εr'ak	a pullet
giadh	gɪaɪ	a goose
isean geòidh	ɪsɛN g <sup>o</sup> εɔ:j	a gosling
sgeigire	s <sup>k</sup> εk'irə	a gander
ràc	Ra:ɪkən	a drake
tunnag	t <sup>c</sup> uNak	a duck

WILD BIRDS.

burra bhuachail	b <sup>u</sup> nəvɔxɪl'ə	a northern diver
cadhan	k <sup>c</sup> ahan	barnacle goose
cearc uisge	k <sup>c</sup> εrɪk ɪs <sup>k</sup> 'ə	a water hen
clachairean	k <sup>c</sup> laxɪr'ɛN	a stone chat
clamhan	k <sup>c</sup> lāvan	a hawk
cuthag	k <sup>c</sup> u-ak	a cuckoo
coileach	k <sup>c</sup> æ l'əx	a cock
curracag	k <sup>c</sup> uRəxkak	a lapwing
dreathan donn	trɛhan d <sup>o</sup> uN	a wren
eala	ɛl'ə	a swan
farspag	farspak	a large sea-gull
faoileag	fɪ:l'ak	a gull
feadag	fɛtak	a plover
feannag	fɛNak	a crow

fitheach	fi-əx	a raven
giadh	giay	a goose
guilbearnach	gul'ibnəx	a curlew
iolair	iulir'ə	an eagle
lach	lax	a duck
lon-dubh	lon duh	a black-bird
pheucag	fe: xkak	a peacock
ròcais	Rə: xkis	a rook
sgarbh	ska-rav	a cormorant
smeòrach	smeə: rəx	a thrush
speireag	spet'ak	a hawk
sùlaire	su: lir'ə	a solan goose
steàrnall	stərnən	a tern
trilleachan	tri: l'əxən	a sand piper
uiseag	ujak	a lark.

WILD ANIMALS ON THE ISLAND.

agh-féidh	əy fe: j	a hind
biast-dhubh	biast yuh	an otter
coinneanach	kən'en'əx	a rabbit
damb-féidh	däv fe: j	a stag
geàrr	gi'a: R	a hare
luch	lux	a mouse
rodan	Rotan	a rat

ANIMALS IN THE SEA.

ròn	Rɔ:n	a seal
muc-mhara	muxk varə	a whale

WILD ANIMALS KNOWN BY NAME.

broc	brɔxk	a badger
each-uisge	ɛx uʃkʷ	a hippopotamus
feòrag	fɛɔ: rak	a squirrel
leóghann	L'eo:əN	a lion
madadh alluidh	matə yahi	a wolf
madadh ruadh	matə Ruəy	a fox
mathan	mahan	a bear
neas	N'is	a weasel.
torc	t'ɔrxk	a boar.

TAME ANIMALS.

abhag	afak	a terrier
agh	ǎy	a heifer
àigeach	a: k'ɛx	a stallion
bó	bɔ:	a cow
caora	k'λ: rə	a sheep
cat	k'ah t	a cat
cù	k'u:	a dog
damh	dǎv	a stag
each	ɛx	a horse
laogh	Lλ:y	a calf
muc	muxk	a pig

measan	<i>misa n</i>	a lap dog	E.Ir. mesan
searrach	<i>saRə +</i>	a foal	
tarbh	<i>tə-rav</i>	a bull	
uan	<i>u a n</i>	a lamb	
uircean	<i>ur'č'k'ɛN</i>	a piglet.	

MEALS.

In the North Uist Dialect and in all other dialects, as far as I know, there are no Gaelic names given for the different meals we partake of. We simply use loan words from English, and we spell them like Gaelic words.

braiceist	<i>b<sub>o</sub>reçk'est</i>	"breakfast"
dinneir	<i>d'zi: N'et'</i>	"dinner", gen.
dinnearach	<i>d'zi: N'arət +</i>	"of dinner".
suipeir	<i>suiph<sub>er</sub></i>	"supper".

This leads me to think that in olden times they had no stated times for meals. They simply ate whenever they felt hungry and they called the meal biadh, *biay* "food".

A common expression in Uist is "thig dhachaidh gu do bhiadh"  
*"hik' yaxi gə də viay."*

"Come home to your food".

Another expression frequently heard is A' bheil am biadh deiseil?

*"ə vel' ə mb<sub>o</sub>biay d'zeiseil'?"*

"Is the food ready"?

In the following verse the poet just speaks of biadh, food being consumed and relished, when he is hungry.

Is math an còcaire an t-acras,

Is mairg a ni tarcuais air biadh.

Fuarag eòrna an sàil mo bhròige

Am biadh a b'fheàrr a fhuair mi riamh.

smah a η̄ḡo: xkir' a nd'a xkrəs,  
 smet'ik' a ni t'a:rkus et' biay,  
 fuətak εo:RNə sa:l' mə vɾo:kə,  
 a m' biay a ɬε:R a huət' mi riav.

"Hunger is a good cook,

Woe to the man who sneers at food.

Barley meal mixed with water in the heel of my boot, is the  
best food I ever got."

## I.

## THE EVIL EYE.

An droch shùil.

Thigeadh 'sgun tig ìm ort!  
 Thigeadh 'sgun tig ìm ort!  
 Làn a' ghugain sheipinn,  
 Is leth a' ghugain phinnt.  
 Toradh an dà mhuidhe dheug ort,  
 Anns a' mhuidhe bheag agam fhìn;  
 Agus gu eadhon toradh Mhic an Léigh  
 Thàinig an dé don bhaile so.

gugan, a wooden vessel also gogan. cf. O.N. kuggr.  
 muidhe, churn, E.Ir. muide, vessel, buide, a churn.

toradh, produce, fruit, O.Ir. torad.

Mac-an-Léigh, son of the Physician,  
 Englished as Livingstone.

## I.

## Translation.

Let there come, and may there come butter on you!

Let there come, and may there come butter on you!

The fill of the quart cog,

And the half of the pint cog.

The nutritive qualities of the twelve churns on you

in my own little churn;

and even to the nutritive qualities of the physician's son

Who came yesterday to this township.

ə Ndrəx hu:l'

hik'əy s̄gə Nd'ik' i:m əRst.

hik'əy s̄gə Nd'ik' i:m əRst.

Lain ə yukən' hehpin',

əs L'eh ə yukən' fi:n'd'.

t'əRəy ə Nda: vūi-ə jək əRst,

as ə vūi-ə vek akəm hi:n'.

ayəs gə t'əRəy vic' ə L'e:j,

ha:nik' ə Nd'ze: yan val'a s̄ə.

This rhyme is very important because it is a rhyme recited by one who has the power of the evil eye and, so far as known to me, it is the only one of its kind in existence.

In Dr. Alexander Carmichael's "Carmina Gadelica" there are several rhymes for counteracting the power of the evil eye, but none of those used by the person who casts the spell.

With one glance such an one could deprive a cow's milk of its nutritive qualities. However long one might churn the cream it would never turn into butter, and cheese could not be made from the milk.

This superstition seems to be of great antiquity for Vergil alluded to it in Eceog. III. 103, where he says - "Nescio quis teneros oculus mihi fascinat agnos". "I don't know what eye has bewitched my tender lambs".

#### The Evil Eye in N. Uist.

Recently I had a talk with a woman from N. Uist whose cow, several years ago, came under the spell of an evil eye and she related to me the effect it had upon the cow, and the steps she herself took to counteract it.

A friend advised her to proceed to a certain village where a woman lived who could break the evil spell by making a "snaile" or thread.

When my informant reached the house she related in Gaelic to the spell breaker, how her cow's milk had lost its nutritive qualities.

The spell-breaker made her way into a corner, where she was hidden from view by means of curtains and there she recited a spell breaking rhyme. When she reappeared she said to my informant, "did you see a woman passing the window"? She replied in the affirmative. "Well", said the spell-breaker, "the woman, who did harm to your cow is similar to her in height appearance and dress". She handed to her a few threads pleated together and told her to tie them on the cow's tail near the rump.

Her further instructions were, "You will take some water from a stream where it flows under a bridge and no one must see you. Then, you will drop gold and silver into it and you will pour it along the cow's back in the name of the Trinity." "I am afraid", said my informant "that it will be very difficult for me to get a gold piece for the purpose." "What is that on your finger? Is it not your wedding ring"? said the spell breaker. "It is", said my informant. "Well" said the spell breaker, "that is all the gold you require".

My informant carried out the instructions given to her, and the cow's milk had all its nutritive qualities as before.

1.

RHYMES.

Duain.

Mise nochd a' dol air challaig,  
 Dh'innse mhnathan a' bhaile,  
 Gur e màireach latha Nollaig.  
 Té sam bith nach toir dhòmhsa Callaig  
 Sgrobaidh an fheannag an t-sùil aisde.

Callaig in N. Uist but in the Dictionaries it is Callainn,  
 "New Years day".

a' dol air challaig, meant to go and seek a handsel.

The children in N. Uist used to go from door to door on  
 New Year's Eve repeating rhymes like the above. Each one of  
 them would get cakes, sweets and perhaps fruit.

## II.

DUAN.

Beannaich an tigh so 'sna bheil ann,  
 Eadar mhaid is chlach is chrann;  
 pailteas bidh 'smóran aodaich,  
 Slainte dhaoine gu robh ann.

## III.

DUAN.

Gille beag nan casan rùisgte,  
 Ma bhios e beò ni e diunlach.  
 Coisnidh e biadh is aodach,  
 Ma bhios saoghal is ùin' aige.

4.

## DUAN.

Tha mis' an diugh air tighinn doh dùthaich  
a dh' ùrachadh na Callaig.

Cha ruig mi leas a bhi 'ga innse,  
bha i ann bho linn mo sheanar,  
a dìreadh anns an àrd dorus,  
'Sa tearnadh anns an dorus,  
'Scòir am measgan a ghearradh,  
'Smur gearrar e gun còmhstri,  
Théid an òrdag air sgòrnan ma caillich.

Callainn, "New Year's Day".

E.Ir. calann, "kalends", Lat. kalendae.

In the Uist Dialect it is Callaig; measgan, "butter crock".

E.Ir. mescan.

In the Uist Dialect it means, "lump of cheese".

còmhstri, "strife".

cailleach old woman O.Ir. caillech.

French, caille, veil, a veiled one, Lat. pallium.

## Translation.

To-night I am going seeking a handsel  
To tell the women of the township,  
That to-morrow is New Years Day.  
Anyone who will not give me a handsel,  
The hooded-crow will pluck the eye out of her.

handsel, means 'a putting into another's hand', from  
hand and sellan, syllan, to give bestow.  
(fr. A. Sax. hand-selen).

## II.

## Translation.

Bless this house and all that's in it,  
both sticks, and stones and beams.  
May there be plenty of food and  
abundance of clothing and health of people in it.

## III.

## A Rhyme for New Year's Eve.

Little lad of bare feet,  
If he lives he will be a brave man.  
He will earn food and clothes,  
If he is spared for some time.

4.

Translation.

I have just come to the country today,  
to renew New Year's Day.  
I need not be telling about it,  
It was in existence since my grandfather's time,  
Climbing up unto the lintel,  
And descending in the doorway.  
It is proper to cut the cheese,  
And if it is not cut without strife,  
The thumb will go on the old woman's throat.

Rhymes  
duan'  
I

mija Naxk ə dʒəl er xalik,  
ə jū:ja vrā-ən ə val'a,  
gər ɛ ma:rax La-ə Nolik.  
tʃe: sə bih nax tər' yǝ:sə k'alik,  
skrapi ə N'ENak ə Ndʒu:l' ɛjt'a.

2

bɛNic₂ ə Ndʒəj sɔ snə vel' aun,  
etar vat' əs xax əs xraun;  
palt'əs bi-i smo:ran λ:tic₂,  
slɑ:N'dʒə γl:N'ə gə Rə aun.

3

g'ilə bek nə ŋgʲasən Ru:jt'a,  
ma vis ɛ bɛɔ: ni ɛ dʒiǎ:lax.  
kʲɔjni ɛ biəy əs λ:tax,  
ma vis sl-əl əs u:N' ɛk'a.

4

ha:mija Ndʒutv er tʃi-in' ya Ndʒu:hiç₂,  
ə yu:raxəy nə k'alik;  
xa rik' mi l'es ə vi gə ū:ja,  
va. i aun vo l'i:n' mə hɛnar,  
ə dʒi:r'əy as ə Na:Rstəras,  
sə tʃɛ:RNəy as ə Ndʒəras.  
skɔ:r' ə miskan ə jaRəy,  
smərə g'arər ɛ gən xǝ:stri,  
hɛ:t' ə Nə:Rstak er skɔ:RNan nə k'alic₂.

MOUTH TUNES.

Puirt a beul.

After the Disruption, in 1843, music, especially bag-pipe music, was banned by the Highland Churches because it was said to be of the Devil. Dancing was also denounced for the same reason.

When bag-pipe music was not to be had people composed "Puirt a beul" or "mouth tunes" and they danced to these at wedding and Harvest Home in spacious barns.

Some of these "mouth tunes" I have collected from Uist folk and I have written them down wherever possible with translation and notes. There are some words that do not admit of translation, for they were never meant to be translated.

With the aid of the International Phonetic Alphabet I have written the mouth tunes phonetically so that the reader may have a good idea of pronunciation according to the Uist Dialect.

## Mouth Tunes.

1.

## Puirt a beul.

Cha tugainn trì smugaidean,  
 Air ogha dubh an dròbhair,  
 Cha tugainn trì smugaidean,  
 Air ogha dubh an dròbhair.  
 Cha tugainn trì smugaidean,  
 Air ogha dubh an dròbhair,  
 Cha tugainn trì sgillinn air,  
 'Scha tugainn idir gròt air.

beul is bial bial in U.D.

gròta, fourpence, a coin worth fourpence.

dubh, black, very often it means bad -

gille dubh, "a bad boy".

## 2.

Dhòirt an ola air Uilleam ruadh.  
 Dhòirt an ola air Uilleam ruadh,  
 Dhòirt an ola air mac na baobaich,  
 'schaidh i 'n aodach Uilleim ruaidh.  
 Osan fad air Uilleam ruadh,  
 Osan fad air Uilleam ruadh,  
 Osan fad is osan gibeach,  
 'smath thig sud do Uilleam ruadh.

baobach in 1.3. is "a panic stricken female".

gibeach, ragged, Ir. giobach.

O.Ir. gibbne.

do dh' Uilleam is U.D. instead of "do Uilleam"

sud is siod *fit* in U.D.

## Buntàta 3.

'S coma leam buntàta carrach,  
mur téid a sgrìobadh,

'Scoma leam buntàta carrach,  
mur téid a sgrìobadh,

'Scoma leam buntàta carrach,  
Mur téid a sgrìobadh.

'Scoma leam dheth air a phrannadh,  
mur a faigh mi ìm air.

'Scoma leam dheth air a phrannadh,  
Mur a faigh mi ìm air.

carrach , karax , "rough"

M.Ir. carrach,

prannadh pranax for pronnadh, "mashed."

E.Ir. bronnaim.

mur téid, is mur a téid in the Uist Dialect.

## 4.

## Cléireach a mhinisteir.

Có b'airde leumadh na cléireach a' mhinisteir,  
 Có b'airde leumadh na'n gille biorach sgallach ruadh.  
 Có b'airde leumadh na cléireach a' mhinisteir,  
 Có b'airde leumadh na'n gille biorach sgallach ruadh,  
 Có b'airde leumadh na cléireach a' mhinisteir,  
 Có b'airde leumadh na'n gille biorach sgallach ruadh.  
 Thug thu deoch den uachdar do bhuachail a' mhinisteir  
 Thug thu deoch den uachdar do bhuachail a' mhinisteir  
 Thug thu droch den uachdar don ghille bhiorach sgallach  
 ruadh.

cléireach, beadle, E.Ir. clérech, a cleric.

## 5.

## An reithe dubh.

Seall a bheil an turadh ann,

Na seall a bheil am fèith ann,

Seall a bheil an turadh ann,

Na seall a bheil am fèith ann.

Seall a bheil an turadh ann,

Tha reithe dubh gun smeuradh.

Ri bogha sheteadh e

Ri bogha righleadh e

Ri bogha sheteadh e

Ri bogha righleadh e

Gu toirt a stigh na sìne

fiath *fiah* in Uist Dialect, "calm", other forms.

fè, fèath fèith E.Ir. fèth.

turadh *turay* "dry weather".

E.Ir. turud.

smeur or smiar, "anoint, hesmear".

O.H.G. smero, "grease".

reithe, *Reha* "a ram"; E.Ir. rethe.

sion gen. sìne "weather".

O.Ir. sin.

## 6.

Mo gheala chas thu, mo gheala chas thu,  
Mo gheala chas anns a'fhraoch thu,  
Mo gheala chas anns a'mhòintich thu,  
Air thòir nan cearcan fraoich.

cearc-fhraoich, "moor hen, grouse."

The final "a" of geal is svarabhakti  
and is sounded for the sake of euphony.

7.

## Tarbh Mhic Eòin.

Hó' gu mortainn, hé' gu mortainn,

Hó' gu mortainn, muc mhic Eòin.

Hó' gu mortainn, hé' gu mortainn

Anns a ghuite muc mhic Eòin.

Hó' gu marbhainn, hé' gu marbhainn

Hó' gu marbhainn tarbh mhic Eòin

Hó' gu marbhainn hé' gu marbhainn.

Anns a' Charghus tarbh mhic Eòin.

Carghus, Lent E.Ir. corgais. Lat. quadragesima..

guit "corn fan".

guite in the Uist Dialect.

8.

An gobha.

An gobha bh'ann an Hoghagearraidh,

b' fhoghainteach gu sealg e.

An gobha bh'ann an Hoghagearraidh

b' fhoghainteach gu sealg e.

An gobha bh'ann an Hoghagearraidh,

b' fhoghainteach gu sealg e.

Mharbhadh e na feadagan,

Is leagadh e na calmain.

foghainteach , *fo'-IN'dəx* , "fit, brave". O.Ir.foghnam,  
service.

feadag , *fetak* , "plover".

calman , *kalamán* , "dove, pigeon".

## 9.

Hùg air a' bhoineid mhóir,  
 Tuilleadh oirre, leigibh leatha,  
 Hùg air a' bhoineid mhóir,  
 Chan 'eil leth gu leòir orra.  
 A' bhoineid a bh'aig Iain MacUilleim  
 bha i leathan anns a' mhullach  
 t'eile dhiubh aig Iain MacUilleim,  
 Ann am mullach Rònaidh.

leathain in the Uist Dialect for leathan  
 Rònaidh N. hraun-ey rough-island.  
 An island off the East coast of Uist.

## 10.

Mór agus Eòghainn ruadh.

Eudrainn Mór an tìghe,

'Seudrainn Eòghainn ruadh.

Eudrainn Mór an tìghe,

'Seudrainn Eòghainn ruadh.

Eudrainn Mór an tìghe,

'Seudrainn Eòghainn ruadh.

Brochan tiugh aig Mór an tìghe,

's brochan tana aig Eòghainn ruadh.

Bonnach tiugh aig Mór an tìghe

'S bonnach tana aig Eòghainn ruadh.

Eudrainn Mór an tìghe,

Mór an tìghe 's Eòghainn ruadh.

Eòghann, "Ewen", but Eòghainn in the Uist Dialect.

eudrainn, cannot be translated.

It is used for the sake of euphony.

11.

## Brochan Lom.

Brochan lom, tana lom,

Brochan lom sùthain.

Brochan lom, tana lom,

Brochan lom sùthain.

Brochan lom, tana lom

Brochan lom sùthain

Thoir an nall e, cum thall e,

Chan 'eil sannt agam air.

sùthan, "sowens".

sannt, "desire". O.Ir. sant.

## 12.

Théid mi null air a bhéinn,

'Sthig mi nall air a bhealach.

Théid mi null air a' bhéinn,

'Sthig mi nall air a' bhealach.

Théid mi null air a' bhéinn

Far bheil Eighrig mo leannan

Ni mi crò do na laoigh,

'Sni mi cuidh do na h-aighean.

Ni mi crò do na laoigh,

'Sni mi cuidh do na h-aighean.

nall, "to this side" E.Ir. anall.

null, "to that side" O.Ir. inunn.

leannan, "lover", E.Ir. lennan.

laogh "calf", E.Ir. lóeg.

agh "heifer", O.Ir. ag.

cro` "a pen", O.N. kró.

13.

Little Annie.

I don't care for little Annie,

I esteem her but little.

I don't care for little Annie,

I esteem her but little.

I don't care for little Annie,

The fiddler's sweetheart.

I don't care for little Annie,

She woke up my little child,

Long before the time.

## Mouth Tunes.

## 1.

I would not give three spittles,  
for the drover's bad grandson.

I would not give three spittles,  
for the drover's bad grandson.

I would not give three spittles,  
for the drover's bad grandson.

I would not give three pence for him,  
and I would not give a groat for him at all.

## 2.

Red William.

The oil spilt on red William.

The oil spilt on red William.

The oil spilt on the panic stricken woman's son,  
and it went into red William's clothes.

A long trouser leg on red William,

A long trouser leg and a ragged  
trouser leg on the trousers belonging to red William.

Well that becomes red William!

## Translation of "Potatoes".

I don't like rough potatoes,

unless they are scraped,

I don't like rough potatoes,

unless they are scraped.

I don't like rough potatoes,

unless they are scraped.

I don't like it mashed,

unless I get butter on it.

I don't like it mashed,

unless I get butter on it.

## 4.

Who would jump higher than the minister's beadle.

Who would jump higher than the sharp faced,

bald headed, red haired lad.

Who would jump higher than the minister's beadle.

Who would jump higher than the

sharp faced, bald headed, red haired lad,

Who would jump higher than the minister's beadle.

Who would jump higher than the

sharp faced, bald headed, red haired lad.

You gave a drink of cream to the minister's herd.

You gave a drink of cream to the minister's herd.

You gave a drink of cream to the

sharp faced, bald headed red haired lad.

5.

## The black ram.

See if its fair weather,

See if its calm weather,

See if its fair weather,

See if its calm weather.

See if its fair weather.

The black ram is not yet smeared.

To a rock he would set

To a rock he would reel

To a rock he would set

To a rock he would reel

For taking in the weather.

6.

Mo gheal chas.

My white foot thou, my white foot thou,  
My white foot thou in the heather,  
My white foot thou on the moorland,  
in pursuit of the moor hens.

The above rhyme was very likely composed by  
a hunter in praise of his dog.

7.

MacIan's bull.

Ho I would murder, hey I would murder,

Ho I would murder, MacIan's bull.

Ho I would murder, hey I would murder,

In the corn-fan MacIan's bull.

Ho I would murder, hey I would murder,

Ho I would murder MacIan's bull.

Ho I would murder, hey I would murder

In Lent, MacIain's bull.

8.

## The Smith.

The Smith that was in Hougharry,  
Was expert at hunting,  
The Smith that was in Hougharry,  
Was expert at hunting.  
The Smith that was in Hougharry,  
Was expert at hunting.  
He would kill the plovers,  
And he would knock down the pigeons.

9.

The big bonnet.

Hùg on the big bonnet,

Put more on it, let it be.

Hùg on the big bonnet,

There is not half enough on it.

The bonnet that Ian the son of William

had was broad on the top:

Ian son of William had another like it,

on the top of Ronay.

10.

## Marion and red Ewen.

Eudrainn Marion of the house,

Eudrainn red Ewen,

Eudrainn Marion of the house,

Eudrainn red Ewen,

Eudrainn Marion of the house,

Eudrainn red Ewen,

Marion of the house has thick porridge,

Red Ewen has thin porridge,

Marion of the house has a thick bannock,

Red Ewen has a thin bannock.

Eudrainn Marion of the house

Marion of the house and red Ewen.

11.

Porridge bare, thin and bare,

Bare porridge of sowens.

Porridge bare, thin and bare,

Bare porridge of sowens.

Porridge bare, thin and bare,

bare porridge of sowens.

Take it over here, keep it over there,

I have no desire for it.

## 12.

I shall cross over the hill,  
And I shall come back through the pass.  
I shall cross over the hill,  
And I shall come back through the pass.  
I shall go over the hill,  
Where Effie my lover is.  
I shall make a pen for the calves,  
And I shall make a fold for the heifers.  
I shall make a pen for the calves,  
And I shall make a fold for the heifers.

## 13.

Anna bheag.

'Scoma leam Anna bheag,  
 'Sbeag orm fhìn i  
 'Scoma leam Anna bheag,  
 'Sbeag orm fhìn i.  
 'Scoma leam Anna bheag,  
 Leannan an fhìdhleir.  
 'Scoma leam Anna bheag,  
 Dhùisg i mo leanabh beag,  
 Fada roimh an àm.

leannan	"sweetheart",	E.Ir. lennán.
fìdhleir,	"fiddler",	Ir. fìdiléir.
leanabh,	"child",	E.Ir. lenab.

o-ə d<sub>o</sub>uh <sup>I</sup> ə Ndrɔ:ver'.

xə d<sub>o</sub>ukin' tɾi: smukit'ən,

er' o-ə d<sub>o</sub>uh ə Ndrɔ:ver'.

xə d<sub>o</sub>ukin' tɾi: smukit'ən,

er' o-ə d<sub>o</sub>uh ə Ndrɔ:ver'.

xə d<sub>o</sub>ukin' tɾi: smukit'ən,

er' o-ə d<sub>o</sub>uh ə Ndrɔ:ver'.

xə d<sub>o</sub>ukin' tɾi: skil'in' er',

sxa d<sub>o</sub>ukin' it'ir' ȝrɔ:ht er'.

2

uLam Ruəy.

ɣɔ:Rt' ə Nɔlə er' uLam Ruəy.

ɣɔ:Rt' ə Nɔlə er' uLam Ruəy.

ɣɔ:Rt' ə Nɔlə er' maxk nə bɔlipi<sub>2</sub>,

sxaj i Nɔ:təx uLam Ruəy.

ɔsan fat er' uLam Ruəy,

ɔsan fat əs ɔsan ȝipəx,

smaħ hik' ȝit d<sub>o</sub>ə yuLam Ruəy.

3

māndā:hta kārax.

s kōmā l'ium māndā:hta kārax,  
māra d'z'e:t' ə skr'i:pəy.

s kōmā l'ium māndā:hta kārax,  
māra d'z'e:t' ə skr'i:pəy.

s kōmā l'ium māndā:hta kārax,  
māra d'z'e:t' ə skr'i:pəy.

s kōmā l'ium jeh er' ə frānəy,  
māra fēj mi i:m er'.

4

k'l'e:r'ax ə vinist'ir'

kō: bā:rj'tā l'e:məy nā k'l'e:r'ax ə vinist'ir',

kō: bā:rj'tā l'e:məy nā ŋg'il'ə b'irax skabax Ruəy.

kō: bā:rj'tā l'e:məy nā k'l'e:r'ax ə vinist'ir',

kō: bā:rj'tā l'e:məy nā ŋg'il'ə b'irax skabax Ruəy.

kō: bā:rj'tā l'e:məy nā k'l'e:r'ax ə vinist'ir',

kō: bā:rj'tā l'e:məy nā ŋg'il'ə b'irax skabax Ruəy.

huk u d'z'ax ya Nuəxkər d'ə vuəxil' ə vinist'ir'.

huk u d'z'ax ya Nuəxkər d'ə vuəxil' ə vinist'ir'.

huk u d'z'ax ya Nuəxkər yan jil'ə virax skabax Ruəy.



7

t'a-rav vic̣k' ɛɔ:N'.

ho: ǰə murʂtin', he: ǰə murʂtin',

ho: ǰə murʂtin' muxk vic̣k' ɛɔ:N'.

ho: ǰə murʂtin', he: ǰə murʂtin',

auN sə yuht'a muxk vic̣k' ɛɔ:N'.

ho: ǰə ma-ra-in', he: ǰə ma-ra-in',

ho: ǰə ma-ra-in' t'a-rav vic̣k' ɛɔ:N'.

ho: ǰə ma-ra-in', he: ǰə ma-ra-in',

auN sə xa-ra-əs t'a-rav vic̣k' ɛɔ:N'!

8

ə ŋǰo-ə.

ə ŋǰo-ə vaun ə Ndɔ̄o-əkɛRi,

bō-in'əx ǰə ʂa-lak ɛ.

ə ŋǰo-ə vaun ə Ndɔ̄o-əkɛRi,

bō-in'əx ǰə ʂa-lak ɛ.

ə ŋǰo-ə vaun ə Ndɔ̄o-əkɛRi

bō-in'əx ǰə ʂa-lak ɛ. MEN'

va-ra-əy ɛ nə fetakən,

əs l'ekəy ɛ nə k'a-lamen!

ə vənɛt' vo:r.

hu:k ɛr' ə vənɛt' vo:r,  
tʰɛlɛy ɔRə l'ik'iv l'ɛhə.

hu:k ɛr' ə vənɛt' vo:r,

xə N'il' l'ɛk ʒə l'ɛɔ:r ɔRə.

ə vənɛt' ə vɛk' iə-in' mɔxk ul'ɛm,  
və i l'ɛh'in' əs ə vukəx.

tʰɛjɛ:l'ə ʒiu ɛk' iə-in' mɔxk ul'ɛm,  
aun ə mukəx tɔ:nei.

10

mɔ:r əs ɛɔ-in' Ruəy.

e:trin' mɔ:r ə Ndʰɛhə,  
se:trin' ɛɔ-in' Ruəy.

e:trin' mɔ:r ə Ndʰɛhə,  
se:trin' ɛɔ-in' Ruəy.

e:trin' mɔ:r ə Ndʰɛhə,  
se:trin' ɛɔ-in' Ruəy.

bɔxan tʰjɪuh ɛk' mɔ:r ə Ndʰɛhə,  
s bɔxan tʰan ɛk' ɛɔ-in' Ruəy.

bɔnəx tʰjɪuh ɛk' mɔ:r ə Ndʰɛhə,  
s bɔnəx tʰan ɛk' ɛɔ-in' Ruəy.

e:trin' mɔ:r ə Ndʰɛhə,  
mɔ:r ə Ndʰɛhə əs ɛɔ-in' Ruəy.

11

brɔxan Loum.

brɔxan Loum t̃anə Loum,

brɔxan Loum su:hɛN'.

brɔxan Loum t̃anə Loum,

brɔxan Loum su:hɛN'.

brɔxan Loum t̃anə Loum,

brɔxan Loum su:hɛN'.

hɔr' ə Naulɛ, k̃u:m haulɛ,

xa Nil' saund akəm ɛr'.

12

he:t' mi Nu:l ɛr' ə veiN'

he:t' mi Nu:l ɛr' ə veiN',

shik' mi Naul ɛr' ə vɛlɔx.

he:t' mi Nu:l ɛr' ə veiN',

shik' mi Naul ɛr' ə vɛlɔx.

he:t' mi Nu:l ɛr' ə veiN',

shik' mi Naul ɛr' ə vɛlɔx.

he:t' mi Nu:l ɛr' ə veiN',

far vɛl' ɔɛr'ik mə l'ɛNan.

ni mi k̃rɔ: ya nə lui,

sni mi k̃ui ya nə hehan.

aNə vek.

s k̄omə l'ium aNə vek,

s b̄ek ə-rəm hi:N' i.

s k̄omə l'ium aNə vek,

s b̄ek ə-rəm hi:N' i.

s k̄omə l'ium aNə vek,

L'ENan ə N'i:l'εr'.

yu:jk̄ i mə l'enu b̄ek,

fata r̄ō Naum.

ENTANGLING SPEECH.  
(tongue twisters).

Amladh C ainnte.

Difficult utterances in Gaelic that are meant to be used in rapid speech in order to test a person's skill in producing the correct sounds.

Very often the same vowel occurs in each of the words used, but flanked by different consonants. In some utterances the vowels are different, but the flanking consonants are the same.

The following examples of "Amladh C ainnte" "entangling speech", are found in the N.Uist Dialect.

1.

Entangling Speech. (tongue twisters).

Amladh Caimnte.

Ite na circe brice  
ann an ciste bhriste mo sheanmhar.

2.

Clachan frille fraille  
Clachan na muir sgoile.

3.

iogair agair gun do chab a dhùnadh.

cab, n.m. mouth cf. Eng. gab.

4.

Chula so, chala so,  
Chailleadh mo sheanmhair,  
An aon te tha beò dhiubh,  
Cho bras ri boc earba.  
Seanmhair n.f. grandmother,  
O.Ir. sen-mathir.

1.

Entangling Speech. (Tongue Twisters).

"The speckled hen's feather (is)  
in my grandmother's broken chest".

2.

(Translation) No. 2 does not admit of translation.

3.

(Say) iogair agair  
without shutting your mouth.

4.

This chula, this chala,  
my grandmother was lost.  
The only one of them that is alive  
is as ardent as a roe-buck.

iht'a na k'ir'č'k'a b'rič'k'a,  
əŋg'ic'ist'a r'ist'a mə hənavar.

k'laxan friL'a fraL'a,  
k'laxan na mut' skol'a.

ikir' akir' g'an d'a xap  
ə yu:nəy.

xuLə sɔ, xalə sɔ,  
xaləy mə hənaxer';  
Nɔ: t'se: ha b'ɛɔ: ju,  
xə b'ras r'i b'ɔxk' ɛ-rapə.

MILKING SONGS.

## I.

Banachag na h-àirigh.

O, m'aghan! hó m'agh mìn!  
 M'aghan cridhe, còir gràdhach  
 'An ainm an àrd-Rìgh,  
 Gabh ri d' laogh!

An oidhche bha am Buachaille muigh,  
 Cha deachaidh buarach air boinn,  
 Cha deachaidh geum a beul laoigh,  
 A' caoineadh Buachaille chruidh.

Mo bhó lurach dhubh, bó na h-àirigh  
 Bó a bhà-thigh, màthair laogh,  
 Lùban siamain air crodh na tìre.  
 Buarach shiod' air m'aghan gaoil!

Milking Songs.

2.

## Càise Uibhist.

'Smath an greim càise Uibhist

Tha e rìghinn teann cruaidh

'San greim mu dheireadh de'n fhuidheall

Thug e air an toll chumhang fuaim.

càise, cheese E.Ir. cáise Lat. cāseus  
 fuidheall, remainder, O.Ir. fuidell.

The Milkmaid of the shieling.

I.

O, my heifer! ho my quiet heifer!  
My dear heifer gentle and well beloved,  
In the name of the High King,  
Take to thy calf.

That night the Herdsman was out,  
Not a fetter was put on a cow,  
Not a calf ceased to low,  
Lamenting the Herdsman of the cows.

My beautiful black cow, the cow of the shieling,  
The cow of the byre, mother of calves,  
Loops of straw around the cows of the land,  
But a fetter of silk on my heifer beloved.

2.

A good bite is Uist cheese,  
It is tough tight and hard,  
And the last bit of the remainder  
Made a noise on the narrow hole.

## I

ḡanaɬak na ha:ti.

o: mǽyan! ho: mǽy mi:N',  
 mǽyan k'ri-ə k'o:r' ḡra:yax,  
 ə N'ɛN'ɛm ə Na:Rst Rui,  
 ḡav rit' Lli:y.

ə Nœiɬə va mḡuaxilə muj,  
 xa d'zɛxi buaxax et' ḡon'.  
 xa d'zɛxi ḡ'e:m aḡe:l Lui,  
 ə k'λ:N'əy buaxilə xruj.

mə vo: LuRəx yuh, ḡo: nə ha:ti,  
 ḡo: ə va:hœj, ma:het' Lli:y.  
 Lui:pən jiamɛN' et' k'roy nə t'ʃi:r'ə,  
 buaxax hi:t et' mǽyan ḡl:l'.

## 2

k'a:ɟ ui-ist'  
 s mah ə ḡḡrœim k'a:ɟ ui-ist',  
 he Rui-in' t'ɛuN k'ruəj;  
 s ḡḡrœim mə jɛt'əy ya Nui-əL,  
 huk ɛ et' ə Nd'ouL xũ-ək fuəm.

LULLABY.

Tàladh.

Hó' ró' 'ille dhuibh, tarruing an t-sreang.  
 Ho' ró' 'ille dhuibh, tarruing an t-sreang.  
 'Ille dhuibh thapaidh, o'n thachair thu ann;  
 Ach hó' ró' 'ille dhuibh, tarruing an t-sreang.

sreang, "string", E.Ir. sreng.

The door on the inside was fastened by a sneck to which a string was attached and passed through a hole in the door to the outside. A person coming in would simply pull the string, the sneck would be raised and the door opened. Hence the reference in the above lullaby to pulling the string.

tapaidh, "stalwart", brave. E.Ir. tapad.

'ille for ghille which is the vocative singular of gille, "lad".

2.

## TÁLADH.

Ma chailleas mi a' bhó' bídh an t-agh agam  
 Ma chailleas mi a' bhó' bídh an t-agh agam  
 Ma chailleas mi an t-agh bídh a sheic air an tigh  
 Saoilidh am fear thig a stigh gum bi crodh againn.

bó', "cow". O.Ir. bó.

agh n.m., "heifer". O.Ir. ag.

crodh, "cattle". M.Ir. crod.

seic, "hide", skin.

One would expect agh, heifer to be feminine, but it is masculine i.e. agh mó', "a big heifer".

thig a stigh, one would expect thig a steach.

3.

## TÀLADH.

Cha tig Mór mo bhean dachaidh

Cha tig Mór mo bhean dachaidh

Cha tig Mór mo bhean dachaidh

Cha tig Mór mo bhean ghaoil,

Cha tig Mór mo bhean dachaidh,

Gus an laigh mi ri taobh.

1.

LULLABY.

Hó' ró' black-haired lad pull the string.

Hó' ró' black-haired lad pull the string.

Brave black haired lad since you happened

to be there,

but hó' ró' black haired lad pull the string.

Explanation.

A married woman is crooning her child to sleep in the above lullaby. Her husband is upstairs asleep and her secret lover is at the door. Although crooning her child to sleep, she is at the same time inviting her secret lover to enter.

2.

## LULLABY.

If I lose the cow I shall have the heifer,  
If I lose the cow I shall have the heifer,  
If I lose the heifer his skin will be on the house.  
The man who comes in will think  
that we have cattle.

3.

## LULLABY.

Marion my wife will not come home,  
Marion my wife will not come home,  
Marion my wife will not come home,  
Marion the wife of my love will not come.  
Marion my wife will not come home,  
Till I lie down by her side.

# Lullaby

316.

## I

ho: Ro: iL'ə yuih t'aRiN' ə Nd'reŋg̊.

ho: Ro: iL'ə yuih t'aRiN' ə Nd'reŋg̊.

iL'ə yuih hahpi ən haxit' u auN,

ax ho: Ro: iL'ə yuih t'aRiN' ə Nd'reŋg̊.

## 2.

ma xaL'əs mi ro: bi-i ə Nd'əy akəm.

ma xaL'əs mi ro: bi-i ə Nd'əy akəm.

ma xaL'əs mi ə Nd'əy bi-i ə heəkə er' ə Nd'əj,

sλ:l'i ə fer hik' ə stəj gə mbi kro a kin'.

## 3.

xa d'zik' mo:r mə ven yaxi.

xa d'zik' mo:r mə ven yaxi.

xa d'zik' mo:r mə ven yaxi.

xa d'zik' mo:r mə ven γλ:l'.

xa d'zik' mo:r mə ven yaxi,

gə s ə laj mi ti t'λ:v.

TOASTS.

Deoch slàinte.

Deoch slàinte a' mhinig is minig a thig,  
 Cho math ris a' mhinig a thàinig,  
 'Struagh nach e 'minig nach tig,  
 Bha 'nàite a' mhinig a thàinig!

Minig, often, frequent.

2.

## DEOCH SIÀINTE. .

Null i, Null i,  
 Nall i, nall i,  
 Sìos i, sìos i,  
 Suas i, suas i,  
 Mun cuairt i, mun cuairt i,  
     sguab as i.

a nall, "hither".	E.Ir. anall.
a null, "thither".	O.Ir. inunn.
sguab, "sweep".	E.Ir. scúap.
sìos, "down".	O.Ir. síis.
suas, "up".	O.Ir. súas.

3.

Gu ma fada beò thu,  
 'Sceò as do thigh,  
 Ma théid mise seachad,  
 Tadhlaidh mi stigh.

4.

Slàinte shlugain, sìos a thug e.  
 slugan, gullet.

5.

Slàinte mhath.

1.

## A TOAST.

Good health to the man who will come often,  
As well as to the man who has often come,  
What a pity that the man who will not come,  
Were not in place of the man who has come!

## Explanation.

A sailor voyaging far from home leaves his wife behind him; she proves unfaithful and she has a secret lover, whom she loves better than her husband, hence the toast on her husband's return.

2.

## A TOAST.

To that side with it, to that side with it,

To this side with it, to this side with it,

Down with it, down with it

Up with it, up with it,

drink it up.

## Explanation.

When the man, with a full glass in his hand, gave the toast he suited the action to the word.

3.

Long may you live  
and smoke coming out of your house (chimney),  
If I pass by,  
I shall call within.

4.

Health of gullet, down it went.

5.

"Good health".

I

d'zəx slɑ:N'd'zə vinik' əs minik' ə hik',  
 xə mah hɨj ə vinik' ə ha:nik'.  
 s t'ruəy nax ɛ minik' nax d'ik',  
 va Na:ht'ə vinik' ə ha:nik'.

2

Nu:l i, Nu:l i,  
 Nau l i, Nau l i,  
 ʃiəs i, ʃiəs i,  
 suəs i, suəs i,  
 ma ŋg'c uət'ʃt' i, ma ŋg'c uət'ʃt' i,  
 skuəp as i.

3

gə mə fatə b'ɛɔ: u,  
 s k'ɛɔ: as d'ə hœj,  
 ma he:t' miʃə ʃɛxat,  
 t'œ:l'ə mi stœj.

4

slɑ:N'd'zə Luken', ʃiəs ə huk ɛ.

5

slɑ:N'd'zə vāh.

6

slɑ:N'd'zə vo:r.

PUNS.

1.

Cluich air facail.

MacCodruim agus an Dòmhnallach.

Tha e air a ràdh gun deach Mac Mhaighstir Alasdair aon uair a null do Uibhist dh'fhaicinn Iain Mhic Codruim. Thachair am bàrd air astar beag bho'n doras aige féin. "An aithne dhuit Iain MacCodruim", ars' an Dòmhnallach? "Is aithne gu ro mhath", ars' am bàrd. "A bheil fhios agad a bheil e a stigh"? "Ma ta, bha e stigh 'nuair bha mise stigh, 'scha do rinn mi ach tighinn a mach". "Caithidh mi an oidhche an nochd maille ris, mas àbhaist aoidhean a bhi aige".

"Tha mise a' creidsinn nach bi e falamh dhiubh sin cuid-eachd ma bhios na cearcan a' breith" - a dèanamh cluich air an fhacal aoidhean.

aoidhean,

"guests"

uibhean,

"eggs".

## 2.

Mac a' Phearsoin agus MacCodrum.

An uair bha mac a' Phearsoin a' cruinneachadh sgeulachdan Oisein chaidh e far an robh MacCodruim 's thuirte ris "A bheil dad agad air an Fhéinn"? "Ma ta, chan 'eil", ars am bàrd, "sged a bhiodh 's beag a b'fheàird mi dhol 'ga iarraidh an diugh.

"A bheil dad agad air an Fhéinn"?

This might mean, "have you any stories about the Fian"? or "have you any debts to collect from the Fian"? MacPherson used it in the first sense and MacCodrum in the second sense.

## 3.

Duine acrach aig banais.

Chaidh fear an Uibhist a' chinn tuath aon uair gu banais bancharaid dha féin. Air oidhche mar sin chan 'eil dìchuimhne idir air a dhèanamh air na dlùth chàirdean, ach tha e coltach nach ann mar sin a dh'éirich don fhear so. Cha d'fhuair e biadh no deoch fad na h-oidhche, agus ghabh e tàmailt gu leòr agus fearg nach bu bheag. An glasadh an là 'nuair bha a chuideachd a' sgaoileadh thug bean na bainnse an aire dha na shuidhe an oisean leis féin. Dh'aithnich i gur e dlùth charaid a bh'ann ged nach robh i cinnteach as an ainm-aige. Choisich i suas far an robh e, agus thuirt i ris. "An e Niall a tha ort"? "Chan e", ars esan "ach chan fhada gus am bi e orm" — a dèanamh cluich air an fhacal Niall.

nial (neul) *N'ial* a swoon, a cloud.

When a person swoons through hunger the following expression is used - Thainig nial air leis an acras.

*ha:nik' N'ial er' l'ej ə Naɣkɾəs*

"He swooned through hunger". Niall, is also the proper name Neil.

## 4.

Dòmhnall bàn is Calum ruadh.

Bha sud ann aon latha da bhodach Uibhisteach Dòmhnall bàn is Calum ruadh a' beirteachadh na cartach aig Calum aig ceann an tigh-òsda. Nuair chuir iad an acfhuinn air an each thug Dòmhnall an aire nach do chuir iad na siolachan idir air. "Saoil nach b'fheàirde e siolachan, a Chalum", arsa Dòmhnall? Fhreagair Calum gu deas bhriathrach, "tha mi féin nas fheumaiche na esan air siolachan" - a dèanamh cluich air an fhacal siolachan.

siola n.m. pl. siolachan,

"wooden hames" used in past days.

siolachan also means, "gills of liquor".

## 5.

Na bodaich 'san tigh-òsda.

Bha fear no dhà de na bodaich cruinn 'san tigh-òsda agus 'nuair ghabh iad beagan ghloineachan dh'fhàs iad blàth, agus thòisich iad air còmhradh mu iomadh nì iongantach a tha fo'n ghréin.

"Bha mi", ars' an t-òsdair, "a leughadh an diugh féin gu bheil na speuradairean againn air rionnag mhór ùr, fhaicinn agus tha i cho fad air falbh 'snach fhaic duine i gun ghloineachan". "Ma ta" ars' fear de na bodaich, 'se féin an déidh beagan ghloineachan a ghabhail, "bu choltach gum faiceamaid an nochd i leis na gloineachan a fhuair sinn agad féin".

## 6.

Eachunn ruadh agus fear an éilidh bhig.

Bha Eachunn ruadh aon latha a' dol a mach do Loch-nam madadh le cairt is each. Anns a' chabhaig an àm falbh 'sa mhaduinn cha do chuir e a' bhriogais idir air an each. 'Nuair bha e dlùth air a' phort, có', thachair air ach fear le éileadh beag agus prannadh math Gàidhlig aige. Thug iad greis air còmhradh agus an sin thuirt fear an éilidh bhig ri Eachunn, "A dhuine! chan eil briogais idir agad air an each". Thug Eachunn sùil air an each agus thuirt e ris "chan eil, tha e air fàs coma den bhriogais, agus smuainich mi gun toirinn a mach an diugh e anns an deise ghàidhealaich".

briogais n.f. brìkij "britchen" part of the harness used for a cart-horse. It also means "trousers".

## 7.

Am Muileach agus am bodach.

Thàinig muileach mòr aon nuair do Uibhist 'ga chosnadh gu bodach.

Aon latha 'nuair bha e féin agus am bodach aig am biadh thuirte am bodach ris, "c'ó am bad de mhuile as a bheil thu"? "Tha mi a Bun-Easain", ars' esan". "Mata", ars' am bodach, "chan ann am bun an easain a fhreagradh tu, ach am bun a' bhròthais mhóir".

Rinn am bodach cluich air an fhacal easan.

Bun, *bun* in place names means, at the foot of. See Celtic Place-Names of Scotland by Professor W. J. Watson p.477.

bun, *bun* also means, a stump, a root eas n.m. means a "water fall".

easan, means, "a little water-fall"

easan also means "gruel".

## 8.

## Am Bodach Leisg.

Bha bodach a' fuireach an tigh leis féin aig an robh fearann is aon mhart, ach cha bu toigh leis obair idir agus mar sin bhiodh e glé gann de fhodar a h-uile bliadhna, agus bhiodh am mart gu math caol. Aon latha 'san Earrach chaidh e far an robh bean chòir a bha a' fuireach faisg air an tigh aige, agus dh'iarra oirre bad fodair don bhoinn.

Thuir i ris, "a bheil i eutrom agad?" agus fhreagair am bodach olc, "tha i dol na's eutroma a h-uile latha". Rinn e cluich air an fhacal eutrom.

a bheil i eutrom (Is she light).

This phrase has two meanings - (1) "Is she without calf?"

(2) "Is she light in weight?"

The woman meant it in the first sense, and the old man took it in the second sense.

## 1.

## MacCodrum and MacDonald.

It is said that Mr. Alasdair's son (Alexander MacDonald, the poet) went over to Uist to see John MacCodrum. The bard met him a little distance from his own door. "Do you know John MacCodrum", said MacDonald? "Yes, I know him very well", said the bard. "Do you know if he is within?" "Well, he was within when I was within and I have just come out". "I shall spend the night with him, if he is in the habit of having guests". "I am sure he wont be free of them also, if the hens are laying", making a pun on the word "acidhean", guests.

In Gaelic, the words for guests and for eggs are almost similar in pronunciation though different in spelling. The bard intentionally made the pun.

## 2.

## MacPherson and MacCodrum.

When MacPherson was collecting the tales of Ossian he went where MacCodrum was and said to him "Have you anything on the Fian"? "Well, no", said the bard, "and though I would have, it would do me but little good to ask for it to-day."

## 3.

## A hungry man at a wedding.

A man in North Uist went to the wedding of a kinswoman of his own. On a night like that the near relatives are not forgotten, but it appears that it did not happen like that in the case of this man. He got neither food nor drink during the night, and he was much affronted and very angry.

In the grey dawn, when the party was breaking up, the bride saw him sitting in a corner by himself. She knew him to be a near relative of hers although she was not sure of his name. She walked up to where he was and she said to him "Is your name Neil?" "No", he replied "but I shall soon be Neil", making a pun on the word Neil.

In Gaelic the word for the proper name Neil is pronounced as the word for a swoon.

## Fair Donald and Red (haired) Calum.

There was one day two old Uist men, fair Donald and red (haired) Calum yoking Calum's cart at the end of the public-house. When they put the harness on the horse, Donald noticed that they did not put the "siolachan" (hames) on the horse. "Don't you think he would be the better of "siolachan", Calum" said Donald? Calum replied in ready words, "I am more needful of "siolachan" (pints) than what he is", making a pun on the word "siolachan".

siolachan, *siolachan*, hames.

for a horse, it also means gills (of liquor).

## 5.

## The old men in the public-house.

One or two of the old men were together in the public-house, and when they had a few glasses and were warmed up they began to talk about many a wonderful thing that is under the sun.

"I was reading today", said the ostler "that our astronomers are seeing a big new star and it is so far away that they cannot see it without glasses".

"Well", said one of the old men after he had taken a few glasses, "we should be able to see it tonight, with the glasses that we got from yourself."

glainneachan, gloineachan,

means telescopes or glasses of whisky or some other kind of strong drink.

## 6.

## Red Hector and the man in the kilt.

Red Hector was one day going out to Lochmaddy with horse and cart. In the hurry at the time of leaving in the morning he did not put the "briogais" *briogais* on the horse. When he was near the port he met a man dressed in a kilt, who could speak Gaelic fairly well. They talked for a bit and then the man in the kilt said to Hector, "Man, you have no "briogais" on the horse". Hector gave one look at the horse and then said "No, he has taken a distaste to the breeks, and I thought I would take him out today in highland dress."

briogais "britchen", part of harness, and it also means "trousers or breeks".

## 7.

## The Mull Man and the Old Man.

A big Mull man once came to serve with an old man in Uist.

One day, when he and the old man were having their food together, the old man said to him, "which spot in Mull do you come from?" "I am from Bunessan", he said. "Indeed" said the old man, "it is not among the gruel you would suit but among the strong brose". The old man made a pun on the word easan.

easan,

*eSan*

"waterfall" and it also means "gruel".

## 8.

## The Lazy Old Man.

An old man was living in a house by himself who had land and one cow.

He was not very fond of work and on that account he used to be very short of fodder every year, and the cow would be very lean. One day in the Spring he went to a kind woman, who lived near his house, and he asked her for a little fodder for the cow. She said to him, "is she light?" and the wicked old man replied, "She is getting lighter every day". He made a pun on the word light.

## I

kluck' er' faxkil'.  
maxkotram ayas ə Ndž:nuLax.

he. er' ə ra:ha gə Ndž:ex maxk vaxt'it' aləst'it'  
Nuət' ə Nu:il də yui-ist' ə jēčkin' ia-in'  
vickotram. haxit' ə mba:Rst er' astər bek vo  
Ndž:ras ekə he:N'. "ə NaN'a yuht ia-in' maxkot  
ram", as ə Ndž:nuLax? "sāN'a gə Rə vāh", as  
ə mba:Rst. "vel' is akət ə vel' ε stəj?" "mə ha:  
ve: stəj, Nut' va mišə stəj, xa də rəiN' mi ax  
tju-in' ə max". "kəhə mi ə Nəičə Nəxk māli  
tj mas a:vist' uigən ə vi: ekə". "ha mi k'rəitjin' nax  
bi ε fabu ju: jin' k'utəxk, mə vis nə k'ertkən  
ə b'reh" - ə džianu kluck' er' ə Natkəl uigən.

## 2

maxkəfetsen' əs maxkotram.

Nut' va maxkəfetsen' ə k'rtN'axəy skialaxkən  
fetsen' xaj ε fat ə Rə maxkotram əs hut'it' et'is,  
ə vel' dat akət er' ə N'e:N'?" "mə ha: xa N'il", as  
ə mba:Rst, "əs gət' ə vi-əy s bek ə bε:Rjtə mi  
yəl gə iəRi ə Ndž:uh".

duNə a xkɾəx ek' banis

xaz fɛɾ ə Nui-ist' ə ɕiN'a t'uəh λ: Nuət' ǰə  
 banis banaxarit' ya he:N'. et' əiɕə marʃiN'  
 xa N'il' dʒiəxɛN' it'it' et' ə jianu et' nə dʒu:h  
 xa:Rʃtən, ax he. k'əLəx nax aUN marʃiN'  
 ə je:riɕ ya N'ɛɾ ʃə. xa duət' ɛ bɔɪəy nə  
 dʒəx fat nə hœɕə ayəs yav ɛ t̪ä:mɛl't ǰə  
 ɛs:ɾ ayəs fɛ-rak nax bə vɛk. ə ŋǰlasəy əLə-ə,  
 Nut' va xut'əxk ə skl:l'əy huk bən nə  
 bəiN'ʃə Nat'ə ya na hui-ə NəʃɛN' l'ɛʃ he:N'.  
 yaN'ic i ǰəɾ ɛ dʒu:h xarit' ə vaUN, ǰə  
 nax Rə i k'iN'd'əx as ə N'ɛN'ɛm ekə. xəʃic i  
 suəs far ə Rə ɛ ə s huʃt' i riʃ, "ə N'ɛ N'ial  
 ə həRʃt"? "xa N'ɛ", as ɛsən, "ax xa Natə ǰəs  
 əmbi ɛ ə-rəm" — ə dʒianu k'Luɕk' et' ə Naxkəl  
 N'ial.

ḏō-əl ba:n əs k'aləm Ruəy.

va jit aUN ḷ: La-ə ḏa vətəx ui-istəx,  
 ḏō-əl ba:n əs k'aləm Ruəy ə b'et'jtəxəy  
 nə k'atstəx ek' k'aləm ek' k'eUN ə Nḏəj  
 ə:stə. Nut' xut' at ə Naχkin' et' ə N'ex huk  
 ḏō-əl ə Natə nax ḏə xut' at nə juLəxən  
 itir' et'. "sλ:l' nax b'ej:Rjt' ε juLəxən, ə  
 xaləm" as ə ḏō-əl? tekir' k'aləm gə d'ies  
 vriəgəx "ha mi he:N' nas e:micə nə esən et'  
 juLəxən - ə ḏ'ianu k'Lučk' et' ə Naχkəl  
 juLəxən.

5

nə b'otic₂ sə Nḏəj ə:stə.

va fer na ya: jeh nə b'otic₂ k'ruin' sə Nḏəj  
 ə:stə, ayəs Nur' yav at b'ekan yLAN'əxən sə  
 ya:s at b'la:h, hə:jič at et' k'ō:ray mə imə  
 Ni: lūNdəx ə ha fon yr'e:N'. "va mi" as ə  
 Nḏə:stet', "ə l'e:vəy ə Nḏ'uh he:N' gə vel'  
 nə spe:rətet'ən akin' et' RuNak vo:r u:r  
 ěč kin' ə Nḏra:st, ayəs ha i xə fat et' fa-Lav  
 snax ěč k' ḏuN'ə i gən yLAN'əxən. "mə ha" as  
 ə fet ya nə b'otic₂ se he:N' ə Nḏ'ə-i b'ekan  
 yLAN'əxən ə ya-əl', "b'ə xələx gə f'ēč k'amit'  
 ə Nəχki l'ej nə g'LAN'əxən ə'kuət' si:N'  
 akət he:N'.

EXAN Ruay as fer a N'el'a vik.

va EXAN Ruay λ: La-a dōL a max dōLax  
nə matəy l'e k'at'jt' as EX. as a xavək', a  
Naum fa-Lav sə vatIN', xa dōL xur' e a  
vr'ikis it'ir' er' a N'EX. Nur ve dōLu:h er' a  
pōRST, kō-haxir' er' ax fer l'e el'a bōk ayəs  
p'raNəy mah gā:l'ik' ek'a. huk at trəy er'  
k'ō:ray ayəs a jin' hur'jt' fer a N'el'a vik ri  
EXAN, "ə yuN'a, xa N'il' b'rikis it'ir' akət er' a  
N'EX", huk EXAN su:l' er' a N'EX ayəs hur'jt' e t'is  
a N'il' hē et' fa:is kōmə yan vr'ikis ayəs  
mλ:nic<sub>2</sub> mi gō Ndōr'IN' a max a Ndōuh e as a Ndōesə  
Vē-aLic<sub>2</sub> 4

a mul'əx ayəs a mbōtəx.

ha:nik' mul'əx mo:r λ: Nuər' a yui-ist' gaxəs  
məy gō bōtəx. λ: La-a Nur' ve he:N' ayəs  
əmbōtəx ek' əmbōiay hur'jt' əmbōtəx r'ij,  
kō: əmbōt a vul'a as ə vel' ũ.? "ha mi a bōn  
esEN", as esən. "məha:", as əmbōtəx, "xa Naun  
əmbōn a N'esEN' a rēkrə tu ax əmbōn a  
vrə-if vo:r'". Təin' a mbōtəx k'Luc'k' er' a  
NaxkəL esən.

ə m̥ɔtəx l'ɛʃk

va b̥ɔtəx ə fur'əx ə Nd̥ɔɛj l'ɛʃ hɛ:N' ɛk̥ ə  
 Rə fɛtəN əs ʎ: vətst. xa b̥ə t̥ɔɛj l'ɛʃ opit'  
 itir' aɣəs mar ʃiN' vi-əɣ ɛ ʒl'e: ɣaun ə yɔtəɾ  
 ə xul'a b̥l'iaNə, aɣəs vi-əɣ ə matst ɛk̥ə ʒə  
 mah k̥l:l. ʎ: La'-ə sə N'ɛRəx xaj ɛ far ə Rə  
 b̥ɛn xɔ:t' ə va fur'əx fəʃk̥ ɛt' ə Nd̥ɔɛj ɛk̥ə  
 aɣəs ʒiəR ɛ ɔRə b̥ət fətir' ɣan von'.  
 hur'ʃt' i r'ij, "ə vel' i ʎ:trəm akət"? rekir' ə  
 m̥ɔtəx ɔɫxk, "hə i d̥ɔɫ nəʃ ʎ:trəmə xul'a  
 La'-ə". fœiN' ɛ k̥Luçk̥ ɛt' ə Naxkəɫ ʎ:trəm.

1.

Comhairle.Advice.

Comhairle na còrach,

A' chomhairle thug mo sheanair orm,

gun mo lion chur gu bràth,

Ann an àite nach gabhar e,

Ach cuiridh mi mo lion,

'S sgrìobaidh mi na cladaichean,

'S an t-iasg théid nam lion,

Tha mi cinnteach gum faigh mi e.

Ann an reduplication of preposition,

always found in the Uist Dialect,

as well as in many other dialects.

còir, just, right, gen. còrach. O.Ir. cóir.

## 2.

Comhairle do nighinn

le màthair.

Nighean — "Gu de` mhàthair an seòrsa duine bu chòir dhomh  
a phòsadh"?

Mathair — "Fear farumach cathrumach,  
Ceann agus casan math air,  
'Sgun a mhàthair beò."

farumach, "lively, merry". from

farum, "noise" E.Ir. fothrom.

cothromach, "well to do" from cothrom.

E.Ir. comthrom.

1.

## ADVICE.

Right advice was the advice,  
my grandfather gave to me;  
never to set down my net in a place,  
where it will not be acceptable.  
But I will set down my net,  
and trawl the coasts,  
And the fish that goes into my net  
I am sure to get it.

## Explanation.

This seems to me to be a piece of very sound advice given by an old experienced hand, to a young man who is going out in quest of a mate. He is told not to make love where he will not be accepted, but he is to explore well the places round about him, and when he sets down his net he is sure of his "fish".

2.

Advice given to a girl by her mother.

Girl — "Mother, what kind of man should I marry"?

Mother — "A lively man in good circumstances,

With good head and feet,

And his mother not alive."

I

k'j-ərl'a də ɛr.

k'j-ərl'a nə k'o:raχ,  
 əxj-ərl'a huk mə hənɛr' ə-rəm,  
 ɟən mə lian xur ɟə bra:χ,  
 aUN ə Na:ht'a naχ ɟahərɛ.  
 aχ k'ut'a mi mə lian,  
 əs skr'i:pə mi nə k'laticəɾ,  
 sə ndziəsk he:t' nam lian,  
 ha. mi k'i:n'dzəχ ɟə fɛj miɛ.

2

Advice to a woman about to marry.

k'j-ərl'a də ni-IN' l'e ma:hɛr'

N'i-ən - "ɟə d'ɛ: vā:hɛr' ə ʃə:Rsa d'UN'a  
 bə xɔ:r' ɟə ə ʃə:səɣ?"

ma:hɛr' - "fɛr farəməχ k'əhrəməχ,  
 k'eUN ayəs k'asən mahɛr',  
 sɟən ə vā:hɛr' bɛɔ:"

THE DIFFERENT USES OF THAIRIS.

thairis, over. *h a' r' i s* E.Ir. tairis

The aspiration is due to a suppressed or supposed "do" or "a".  
In the Uist Dialect it is pronounced fairis, and it has several meanings.

Chuir e thairis a' chairt

Chuir e fairis a' chairt. U.D.

*χ u r' ε f a' r' i s ε χ a' r' i s t*

"He capsized the cart."

Chaidh e thairis

Chaidh e fairis. U.D.

*χ a j ε f a' r' i s*

"He went abroad".

Tha an cupan a' cur thairis

Tha an cupan a' cur fairis U.D.

*h a η g e u h p ε k u r f a' r' i s*

"The cup is running over."

Thug e thairis.

Thug e fairis U.D.

*h u k ε f a' r' i s*

"He gave in".

"He was exhausted".

Thug e dùil thairis

Thug e dùil fairis U.D.

*h u k ε d u : l' f a' r' i s*

"He gave up all hope".

CERTAIN OLD MEASURES.

cromadh      *k'romay*      "about  $4\frac{1}{2}$  inches"

This is a way they had of measuring cloth in Uist in bygone days.

"Cromadh" is measured from the tip of the middle finger along its back to the third joint. It is about four and a half inches in length.

At waulking time one might hear the woman in charge saying to the waulkers "feumaidh sinn cromadh a chur a stigh dheth".  
*fe:mə sin' k'romay ə xur ə stəj jeh.'*

"We must shrink  $4\frac{1}{2}$  inches of it". That would make it thicker and warmer for wearing.

Rèis      *RE:f*      "a span."

This is another old measure which is going out of fashion nowadays. It is measured from the tip of the thumb to the tip of the middle finger, with the thumb and middle finger fully extended. It is roughly 8 inches in length.

Some years ago a hotel-keeper in North Uist was being questioned by a certain court to find out whether the man before them was of sober habits.

One of the chief men present said to the hotel-keeper -  
"An òladh Dòmhnall bàn an so gloine uisge-bheatha"?  
"Dh'òldh", ars esan, "ged bhiodh rèis a dh' fhad innte". (U.D.)

"Dh'òldh, ged bhiodh rèis de fhad, innte".

"ə Nɔ:ləɣ dʒ-əL ɔa:n ə sɔ  
 ɣLəN' uʃkə vɛhə?"

"ɣɔ:ləɣ", as esən, "ɣet vəɣ  
 Rɛ:s ə ɣat ʔ:nd'ə"

"Would fair Donald here present drink a glass of whisky"?

"He would drink it", said he, "though the glass would be a span in length".

The man's name is fictitious.

Lìpin , L'ì: pìN' , "lippie". This is an old dry  
 measure for meal, grain, etc. but it is now out of use.

Lìpin is  $\frac{1}{4}$  of a peck.

"Lippie", I understand, used to be common in Ross-shire as a  
 measure of meal.

Idiomatic Phrases.

- (1) A h-uile fear 'na chùbaid féin.

Every man in his own pulpit.

Every man has his own interests at heart.

cùbaid, pulpit: Lat. pulpitum, a speaking platform.

- (2) Abair thusa gu robh e math.

Say thou, that he was good!

My word, he was good!

- (3) A' coimeas an dithis sin ri chéile b'e sin a bhí a'
- 
- coimeas càise ri cac.

To compare these two to one another is to be comparing  
cheese with excrement.These two are so different that there is no comparison  
between them.càise, cheese: E.Ir. cáise: Lat. cāseuscac, excrement: E.Ir. cacc: Lat. caco.

- (4) Air druim dearg an rathaid mhóir.

On the red back of the high-road.

On the very middle of the high-road.

dearg, red, here it means "very", but it has other meanings  
too.

- (5) Chan 'eil ann ach an dearg amadan.  
 There is not in him but a red fool.  
 He is a perfect fool.  
 Here dearg, red, means "utter" or "perfect".
- (6) Is e mo dhearg - nàmhaid a th'ann.  
 It is my red enemy that is in him.  
 He is my sworn enemy.
- (7) Chan eil ann ach dearg-mhèirleach.  
 There is not in him but a red thief.  
 He is a notorious thief.  
 Er.Ir. merlech, thief, root mer, mra (as in bradach).
- (8) Tha stoirm dhearg ann.  
 There is a red storm in it.  
 It is blowing a perfect gale.
- (9) Cha do dhearg mi air.  
 I did not redden on him.  
 I made no impression on him.  
 If you failed to persuade a man you would use the above expression.
- (10) Cha d'fhuair mi deargadh éisg.  
 I did not get a reddening of fish.  
 I did not catch any fish.
- (11) Tha mi dearg rùisgte.  
 I am red naked.  
 I am stark naked.

(12) Am fòghainn sin dhuit?

Will that serve you?

Will that suffice?

O.Ir. fo gníu, I serve.

Fòghnuidh sin.

That will suffice.

(13) Tha e air fòghnachdainn dhomh.

He is after serving me (in a bad way).

He has done for me.

(14) A leabhara gheobh thu è.

The proper expression is - Air an Leabhar gheobh thu è.

On the Book you will get it.

It means to swear with one's hand on the Bible.

(15) An lionn a rinn thu dhe do dheòin òlaidh tu do leòr dheth  
dhe t'aindeoin.

In the N.Uist Dialect, de, 'of', is very often written dhe.

It would be more correct to write it thus) - An lionn a rinn

thu de do dheòin òlaidh tu do leòr dheth de t'aindeoin.

The ale that you have made of your free-will you will drink  
your fill of it against your will.

(16) Am priobadh na sùla.

In the twinkling of the eye.

In the twinkling of an eue.

sùil n.f. gen. sùile or sùla or sùlach.

priobadh, winking, twinkling. M.Ir. prapul, brief space.

(17) Aithnichear aon leòir math air cù.

One good feed will be known on a dog.

leòir, enough. E.Ir. léor.

(18) Air son mo chuid-se den ghràn théid an àtha ri theine (or, na teine).

For my share of the grain the kiln may take fire.

For all the interest I have in the matter; I dont care what happens. O.Ir. tene g. tened.

(19) Aithnichidh gach bó a buaball féin.

Each cow will know its own stall.

Every man knows his own place.

(20) An là'r na mhàireach an déidh là na féille.

The next day after the market day.

In Old and Middle Irish the proposition 'air' is spelt iar n-

It is still preserved in some phrases - uidh air n-uidh, bit by bit.

E.Ir. iar n-a b<sup>á</sup>arach, to-morrow.

E.Ir. ude; Lat. pes, pedis; Gr. Πούς, Ποδός foot.

(21) A bheil luach saothreach ann?

Is there the worth of pains in it?

Is it worth while?

O.Ir. lóg; Lat. lucrum, gain.

(22) Air cho fuar 'sgam biodh an oidhche, rachaimn ann.

However cold the night might be I would go there.

'air', here means, "however".

(23) An t-srathair an àite na diollaid.

The cart saddle in place of the riding saddle.

This expression is used when an unsuitable person succeeds one who has been very capable.

It would be most uncomfortable to use a cart-saddle in place of a riding saddle. O.Ir. srathar, pack saddle. Med Lat. stratura, from sterno, spread.

(24) B'e làn dìth do bheatha.

It would be more correct to write it thus:-

B'e làn deagh - bheatha dhuit.

It would be a full good life to you.

You are very welcome.

dìth is a phonetic spelling for deagh, good.

One occasionally hears the expression. Tha thu di-beathte for Tha thu deagh bheathte. You are welcome.

We also use the expression - 'Sè do bheatha, You are welcome.

In N.Uist when a person removes to another district, he is greeted thus by the neighbours - "Do bheatha an taobh so".

"Your good life on this side."

"You are welcome here."

Tha sibh di-beathte, you are welcome.

(25) B'e sin mil 'ga cur am broinn crochadair.

That would be putting honey in the belly of a hangman.

That would be labour in vain.

broinn dat. of brù, belly. O.Ir. brú, broind.

crochadair, may be for crochaire, "a villain". E.Ir. crochaire.

(26) Bha e 'cur as mo leth gun do ghoid mi a chuid.

He was putting out of my part that I stole his share.

He was accusing me of stealing his property.

leth, part, side. O.Ir. leth, Lat. latus.

(27). Bha e 'cur a's na maidean a dhol ann. (ann before the article becomes anns but the 's' is really part of the article ann - sna,)

He was putting into the sticks to go there.

This is an expression which is connected with the rowing of a boat.

He was putting the oars in motion to go there.

He had made up his mind to go there.

(28) Bha i turraman ri taobh an teine.

She was rocking (in grief) beside the fire.

turraman rocking in grief, lamenting; turrahan is found in parts of Ross-shire.

(29) Bha e air bhòrdaibh mòra aca.

He was on big tables with them.

He was feasting with them.

(30) Bha e a's an tobar.

He was in the well.

He was at the well (for water).

A's is a shortened form of 'anns' 'in'

Before the article ann becomes anns, but the 's' is really part of the article - ann san tobar.

(31) Bha langan aige air òran.

He had a bellowing on a song.

langan n.m. usually applied to the bellowing of deer at rutting time in October, which is in Gaelic "An Dàmhair".

(32) Bha mi 'gabhail fadachd nach robh thu tighinn.

I was taking a longing that you were not coming.

I was longing for your coming.

fadachd, longing is fadal in some other Gaelic Dialects.

In the N.Uist Dialect fadalach means, 'slow' or 'late'.

(33) Bheir mise air an tiompan agad e.

I will give it to you on your buttocks.

E.Ir. tiompan.

"Skelpidh mi do thiompanach". (Sutherland Dialect) I will skelp your bottom.

tiompan - V. "Unfamiliar Words in U. Dial." (p. 217)

(34) Bheir mise dhuit cagnachan.

I will give you something to chew. I will give you something to think about.

cagnachan n.m. something for chewing.

(35) Bheir mise do mhagadh as do dhà cheann.

I will take your mocking from your two ends.

I will make you pay for your jesting.

(36) Bheir mise ort.

I will bring on you. I will sort you, I will compel you.

O.Ir. berim, O.Celt. bero. Lat. fero, I bring.

(37) Bheireadh e toll math 'san latha gheal Shamhraidh.  
It would make a good hole in the bright Summer's day.  
It would mean the best part of a long Summer's day.

(38) Bhric bhuaill e na basan.  
Immediately he smote the palms of the hands (together).  
Immediately he burst into tears.  
In bye gone days people in sorrow smote their breast with  
the palms of the hands.  
bric is an onomatopoeic word, expressing suddenness.  
When you strike the palms of the hands together that is,  
an example of "bhric".

Buidhe, yellow, has several meanings in Gaelic:

(39) Latha buidhe, a yellow day, a lucky day.

(40) Bu bhuidhe buidhe leis a dhol ann.  
It was pleasing, pleasing with him to go there.  
He was very pleased to go there.

(41) Is buidhe dhuit. It is yellow to you. It is pleasing to you.  
You are lucky. O.Ir. buide, pleasure.  
Tha mi buidheach, I am satisfied. I am full.

(42) Am buidheachas, the yellowness. The Blessing or thanks-  
giving for food received.  
A' bhuidheach, jaundice.

Dubh, black, has also several meanings:-

(43) Latha dubh, a black day, an unlucky day.

- (44) An dubh aigeann, the black abyss,  
aigeann: the deep: E.Ir. oician, Lat. oceanus, ocean.
- (45) Dubh fhocal, a black word, a puzzle.
- (46) dubh-bhròn, black sorrow, deep sorrow.
- (47) dubh leann, a black brewing.
- (48) Dòmhnall dubh, black Donald, the Devil.
- (49) Bho liath gu leanamh.  
From grey-headed person to child. Old and Young.  
liath, grey: E.Ir. liath, leanabh, child. E.Ir. lenab.
- (50) Cha b'e cheannach a rinn e'.  
He did not buy it.  
It was natural for him.
- (51) Cha bhi mi fideadh air an rathad.  
I wont be á minute on the road, fideadh n.m. a very short time.
- (52) Cha d'fhuair e òrd a chur air bàirnich.  
He did not get to put a hammer on a limpet.  
He got no authority to act.  
Limpets are knocked off the rocks with a special kind of hammer. As a rule, no one needs permission to knock limpets off the rocks, for the shore is free to all. The man who cant do that much is devoid of authority.

- (53) Cha bhi sin 'sdo shuipeir agad.  
 You wont have that and your supper as well.  
 You wont find that out.  
 He is sure of his supper, which means that he wont get to  
 the root of the other matter.
- (54) Cha bu toigh leam mo chorrage a chur 'na suil.  
 I should not like to put my finger in her eye.  
 I should not care to interfere with her.
- (55) Cha bu ruith ach leum leam a dhol ann.  
 I would take it more as a leap than as a race to go there.  
 I would go there with pleasure.
- (56) Cha b'fhiach leat a dhol ann.  
 In your view, it would not be worth your while to go there.  
 You would not condescend to go there.  
 O.Ir. fiach, value, Lat. vices, change.
- (57) Cha deánadh e gille dha.  
 He would not make a lad to him. He would barely be fit  
 to be his servant.
- (58) Cha do dh'éirich iad leam (N.Uist Dialect.)  
 Cha d'éirich iad leam.  
 They did not rise with me.  
 They did not respond to me.  
 A speaker might use this expression of his audience.

(59) Cha d'thug éiginn ort a dhol ann.  
 Necessity did not compel you to go there.  
 You went of your own free will.

(60) Cha do rinn e teamhall air.  
 It did not make a stun on him.  
 It did him no harm.  
 I find that this word is variously spelt.  
 teamhall, swoon, stun, also teamhal. teimhill. O.Ir. temel  
 darkness. O.Celt. temelo-s

In place-names we have Loch Teamhail, Loch Tummel. We have also Abhainn Teimheil 'river of darkness or gloom'. It was so called from its thickly wooded gorge. See Celtic Place-names of Scot. by Professor W.J.Watson, p. 451.

(61) Cha robh agad ach siubhal gun siùcar.  
 You had only journeying without sugar.  
 You had nothing for your trouble.

(62) Cha robh ort ach don gnothuich.  
 There was not on you but bad business.  
 You were unsuccessful in your business.  
 don, evil Ir. don. This word is from the same root as 'dona' bad.

(63) Cha sguir thu gus an téid ceall ort.  
 You wont stop till death goes on you.  
 You wont stop till you kill yourself  
 ceall, n.f. a church. E.Ir. cell: Lat. cella.

In Uig, Lewis, the Parish church there is known as "a' chealla", the church. At Grimsay, in N.Uist, there is a place known as, "na Ceallan", because there were two churches there at one time. Cìll is the locative case of the word ceall. It meant, first of all, a place of worship. The place of worship was sacred and it became a custom to bury the dead within its walls. This custom is still with us. To-day we mean by "cìll" the burying ground around a church. In fact it is used oftener to-day in connection with a burying ground than the church from which it got its name. "cìll", in English is "Kil" and is often found in place-names in Scotland and Ireland.

(64) Cha tig e air m'aruinn

He went come into my vicinity.

aruinn, neighbourhood, vicinity. E.Ir. airrand, front of house.

(65) Cha tig an còta dubh cho math dh'an h-uile fear.(N.Uist Dial.)

Cha tig an còta dubh cho math do'n h-uile fear.

The black coat does not come so well to everyone.

The black coat does not become everyone so well.

(66) Cha tig barrag air cuid cait.

Scum will not come on the cat's share.

There will be no scum on the cat's portion.

The cat will eat his share at once.

(67) Chaidh aige air. It went with him in regard to it.

He managed it.

(68) Cha'n eil e toinnte gu leòir.

He is not twined enough.

He is not all there.

The reference is to threads twined or twisted together.

If they are not properly twined they become loose and useless.

In this case it is applied to one who is mentally deficient.

He is not properly twined.

(69) Chan 'eil abhsadh agad gu dè their thu.

You have no slackening what you say.

You don't care what you say.

abhsadh n.m. slackening sail.

gu dè, "what?" is very often used for 'ciod è', which is the correct form.

(70) Chan 'eil ann ach duine gun fheum.

He is but a man without use.

He is a useless man.

feum n.m. E.Ir. feidm, "effort".

(71) Chan 'eil orm ach bachaill bhròg.

There is not on me but old shoes.

I am only wearing old shoes.

bachaill, a crozier, from Lat. baculum, "a staff" "a saint's staff". O.Ir. bachaill, bishop's crook.

Today it is applied to old slippers or shoes, because they are bent like the head of the staff.

- (72) Chan 'eil easlaint gun ìoclaint, ach chan 'eil tilleadh air an aog.

There is no disease without a cure, but death cannot be turned back.

easlaint, sickness: ìoclaint, balm: aog, death. O.Ir. 'éc.

- (73) Cha chìr i ceann liath ann.

She wont comb a grey head in it.

She wont stay very long in it.

- (74) Chan 'eil orm ach lùirichean.

There is not on me but old untidy clothes.

I am only wearing old clothes.

lùireach n.f. coat of mail. E.Ir. luirech,

Lat. lorica, coat of mail.

- (75) Chan 'eil orm ach riadhlaicean.

There is not on me but old clothes that are fit to be cast off.

I am only wearing old clothes that should be discarded.

riadhlaicean, cast off clothes.

Lat. reliquae, cast off (clothes)

- (76) Chan 'eil ann ach pige briste.

He is but a broken crock.

He is only a broken crock.

He is broken down in health.

pige, n.m. a jar.

(77) Chan 'eil ann ach poca sac.

There is not in him but a bag of asthma.

He is full of asthma.

sac, n.m. "burden" Ir. sacadh

Asthma is a burden to any one suffering from it.

(78) Chan eil ann ach iorcall.

There is not in him but a weakling. He is only a weakling.

One would expect the very opposite meaning because "iorcall" is derived from Hercules, son of Jupiter who was renowned for his great physical strength. In MacLennan's Dict. iorcallach means a robust man.

Chan eil innte ach sgraid.

There is not in her but an old ugly woman.

sgruit, an old ugly woman, an old shrivelled person,

Ir. sgruta N. skrudda.

(79) Chan 'eil fois a dol air.

There is no rest going on him.

He is never at rest, fois, rest. O.Ir. foss, rest.

(80) Chan 'eil foircleadh agad gu dè their thu.

There is no instruction with you in what you say,

You talk without instruction.

You are not particular as to what you say.

foircleadh from O.Ir. forcetul, instruction.

(81) Chan 'eil sgòd aodaich again.

There is not a rag of cloth with me.

I have no clothes.

sgod, corner of cloth. M.Ir. scóti. N. skaut, corner of cloth.

(82) Chan 'eil sgot aige.

There is not a fragment of sense with him.

He is quite drunk.

sgot n.f. fragment of sense. O.N. skopt, hair.

(83) Chan 'eil tròidht aodaich aige.

There is not a rag of cloth with him.

He is without clothes. troidht, rag, Ir. treata plaster.

(84) Chan 'eil tròidht bhròg aige.

He has not a rag of shoes. He is without shoes.

(85) Chan 'eil lideadh sgoile aige.

There is not a syllable of schooling with him.

He hasn't any education. lid, n.m. word, syllable.

(86) Chan 'eil snàile aodaich aige. U.D.

Chan 'eil snàile eudaich aige.

There is not a thread of clothes with him.

He hasn't a stitch of clothing.

snaithean n.m. a single thread is snàile in the Uist Dialect.

O Ir. snáthe, thread, eudach n.m. étim, I clothe.

(87) Chan 'eil toinìsg agad.

There is no sense with you. You have no sense.

toinìsg, sense, understanding.

(88) Chan 'eil aige ach godail.

There is not with him but incoherent speech.

His speech is unintelligible.

godail, unintelligible speech.

(89) Chaidh e seachad le stracon.

He went past with a rush

sraonadh, rush, noise made by something passing through the  
air.

(90) Chuir e roimhe dhol ann.

He set before him to go there.

He made up his mind to go there.

(91) Chuir mi a' chailleach ort.

I put the old woman on you. I beat you.

In by-gone days, if you finished cutting your corn before your neighbour you would take the last sheaf of corn you cut, and dress it up like an old woman. During the night time you would take it and put it in a conspicuous place on your neighbour's uncut field of corn. That was like saying to him. "Chuir mi a' chailleach ort". "I put the old woman on you". In other words, "I beat you."

(92) Chuireadh e do chasan as do chionn.

He would put your feet above your head.

He would ruin you.

cionn, old dative of ceann. os cionn, above.

(93) Chunnaic mi as mo chadal e.

I saw him out of my sleep. I dreamt about him.

- (94) Chunnaic thu rud 'sa chùlaibh riut.  
 You saw a thing with its back to you  
 You can say good-bye to it.  
E.Ir. cùlaib (dat. pl. cùlu.)
- (95) Cho cinnteach ris a' bhàs.  
 As sure as death.
- (96) Cho cinnteach 'sa tha thu beò.  
 As sure as you are alive.  
O.Ir. beò. Lat. vivus.
- (97) Cho corrach ri ubh air aran.  
 As unsteady as an egg on bread. M.Ir. corrach, unsteady.
- (98) Cho fìor ris a' bhàs.  
 As true as death.  
 fìor, true: O.Ir. fìr Lat. verus.
- (99) Chuir e òillt air m'fheòil.  
 He put horror on my flesh.  
 He horrified me. òillt, horror: Ir. oilt, horror.  
 feòil, flesh; E.Ir. feóil, flesh.
- (100) Chuir e siachadh 'na chois.  
 He put a sprain in his foot.  
 He sprained his foot. siach, sprain.

- (101) Cha tigeadh e ann an uisge na stiùrach aige.  
 He would not come into the water of his rudder.  
 He would not come up to him.  
 Uisge na stiùrach, means the track of white foam left by  
 the rudder of a boat in the water.  
 stiùir, rudder; M.Ir. stiùrad. N. stýra.
- (102) Cha mhór nach 'eil mi ullamh dheth.  
 There is not much wanting for me to complete it.  
 I am all but finished of it.  
 Ullamh, ready; E.Ir. erlam.  
Lat. paratus, from air + lam. the latter is for lámh hand,  
 "on hand". "handy".
- (103) Chaidh e calg-dhìreach 'na aghaidh.  
 He went sword-straight against him.  
 He took the opposite view.  
 Calg, sword; E.Ir. colg, sword.
- (104) Cha chumadh e an t-easan riut  
 It would not keep the gruel to you.  
 It would not keep you in gruel.  
 essan, gruel, from easan, little cascade, water-gruel.
- (105) Chaidh e 'na bhoil.  
 He became frenzied.  
 boil, madness, E.Ir. baile.

(106) Chuir e sgàig air m'fheòil.

He put horror on my flesh.

He horrified me.

sgàig n.f. horror, disgust.

(107) Chan 'eil iadhadh a' dol air do bhial. (U.D.)

Chan 'eil iadhadh a'dol air do bheul.

There is no closing going on your mouth.

You are always eating.

iadh, enclose; close, encircle; Ir. iadain.

iadh is often used in the following phrase.

Ged gheobhainn an saoghal mun iadh grian.

Though I would get the world which the sun encircles.

Though the whole world were mine.

(108) Cha dubh grian 'scha ghealaich uisge.

Sun will not darken, and water will

not whiten.

The above expression could very aptly be used

of a man who is incapable of improvement.

(109) Chaidh e 'san eadraiginn.

He went in between two combatants.

He intervened in the fight.

eadraiginn, act of separating.

It is commonly found in prayer meaning "interposition".

A certain elder used to begin his prayer as follows —

"O Thighearna thig thus' anns an eadraiginn".

"O Lord, come thou, and intervene".

There is an old saying in Gaelic - "Is minig a fhuair fear na h-eadraiginn buille". "Often has the peacemaker been struck".

(110) Dà Chalum de' aon seòrsa.

Two Calums of the one kind.

Two very much alike.

seòrsa, n.m. kind, sort,

(111) Dèan t' fhaosaid ris.

Make your confession to him.

faosaid, confession; O.Ir. faisitin, confession.

(112) D'a thul deòin rinn e so.

Of his very will he did this.

He did this of his free will.

"tul", intensive. prefix, "wholly".

"entirely".

E.Ir. deòin, assent.

(113) Dh'ith is dh'òl e mi.

He ate and drank me.

He gave ma a severe reprimanding.

(114) Dhèanadh e ion maighstir-sgoile.

He would do the place of a schoolmaster.

He would do in place of a schoolmaster.

ion "fit for", "reason for".

ion-mholta, fit to be praised.

E.Ir. scol, school.

(115) Dhùraigeadh e mo luath a

chàthadh leis a' ghaoith.

He would like to fan my ashes in the wind.

He would like my body to be burned and my ashes given  
to the wind.

He hates me very much.

(116) Dh'fhalbh e air a bhadhaiste féin.

He went away following his own inclination.

bhadhaiste "inclination".

This word is frequently used in the N.Uist Dialect, but  
it is not found in any of the Gaelic dictionaries.

bhadhaiste, v. "Unfamiliar Words in the Uist Dial." p.202.

(117) Dh' fheuch e gach cùil is ciàl.

He tried every nook and corner.

cial, may be another form of ceall, "church".

cùil n.f. corner. O.Ir. cúil. ciàl, cranny.

- (118) Eadar long is laimhrig.  
 Between the ship and the pier.  
 Between the cup and the lip.  
 long, vessel; E.Ir. long, vessel.  
 laimhrig. N. *hláð* hamarr + vik.
- (119) Eudail a dh' fhearaibh. (.U.D.)  
 Eudail de fhearaibh.  
 Thou treasure of men.  
 Eudail, "treasure" is for feudail,  
 "cattle". The wealth of olden days was reckoned in  
 cattle.  
 m'eudail, "my treasure, my dear".
- (120) Eadar na dh'fhalbh agus na dh'fhuirich dhiubh bha iad  
 math.  
 Both the living and the departed of them were good.
- (121) Fhuair e lùim mhór airgid.  
 He got a large wave of money.  
 He got a large sum of money.  
 lùim, n.f. E.Ir. loimm, wave.  
 lùim, bilge water, (MacLennan).
- (122) Fad bhinn bhuan an là  
 Fad fìnn fòinneach an là.  
 The live-long day.  
 finn, fair, white; foinneach, dragging.

Fhuair mi mo dhiol dheth.

I got my satiety of him.

I had enough of him.

dìol, pay, M.Ir. dilaim.

(123) Fhuair e ' sgeamaiceadh.

He got severe language.

He was severely reprimanded.

sgeamh, cutting language.

E.Ir. scemdacht, severe language.

N. skamma, to scold.

(124) Fhuair e air priobaid e.

He got it for a trifle.

priobaid is from an early form of English, "bribe".

From the same source we get priobair, "a worthless fellow".

(125) Fàsaidh feòil air cnàimh fad is beò an smior.

Flesh will grow on a bone so long as the marrow is alive.

New flesh will come on a bone so long as the marrow is  
undamaged.

cnàimh, bone, C.Ir. cnáim

smior or smear, marrow.

E.Ir. smir, marrow.

(126) Ged is ionann cladach chan ionann maorach.

Although the shore is similar the shell-fish (on it) is  
not similar.

There are different kinds of shell-fish found on the one  
shore.

In the same family, you find members with different gifts.

(127) Ged nach caraichinn as a sq.

Though I would not move from here.

Though I would not move from this spot.

As sure as I am here.

caraich, stir, E.Ir. coraigim, I stir.

(128) Ged nach fhaicinn grian.

Though I would not see a sun.

Though I would not see another day.

grian n.f. sun; O.Ir. grian, sun.

(129) Ghabh e air.

He took it on him.

(1) He got the better of him (in a fight) He thrashed him.

(2) He pretended.

(130) Ghabh e dha.

He took it to him.

He belaboured him.

(131) Ghabh an naidheachd casan.

The story took feet.

The story spread.

- (132) Ghabh e athadh,  
 He took a blush.  
 He blushed.  
 athadh, n.m. blush.  
 duine gun nàire gun athadh.  
 A man without shame or confusion of face.
- (133) Gu dè an tighinn beò tha aige?  
 What coming alive is there with him?  
 What means of livelihood has he got?  
 gu dè for ciod e'. What?
- (134) Gheobh baobh a guidhe, ach,  
 chan fhaigh a h-anam tròcair.  
 A fury will get her wish, but her soul will not find mercy.  
 baobh, n.f. a wicked woman.  
E.Ir. badb, a rook, a demon,  
 Badba, the Irish war-goddess.
- (135) Gheobh bó' bleoghainn 's gheobh domhan daoine.  
 bleoghainn, milking; E.Ir. blegon domhan, n.m. the Universe.  
 O.Ir. domun.  
 A cow will get someone to milk her, and the Universe will  
 always get people.  
 A cow will be milked, and the Universe will never be  
 without people.

(136) Gum meal is gun caith thu i.

May you enjoy and wear it out.

This is an expression that is used to a man who is wearing a new suit, or something else that is new.

Very often it is reduced to - meal is caith i; enjoy and wear it out.

caith, wear; O.Ir. caithim, I consume.

(137) Is buan gach connachd.

Long lasting is each wicked one.

E.Ir. contract, curse.

Is docha leam esan.

I prefer him.

docha comparative of toigh, like.

O.Ir. tochu comp. of toich, like.

(138) Is faisge uileann no dòrn.

An elbow is nearer than a fist.

Close relationship counts.

uileann, elbow.

dòrn, fist.

As the elbow is nearer the body than the fist so, a person who is closely related to you will do more for you than one who is only distantly related to you.

(139) Is fearr leam falbh na fuireach.

It is better to my mind to go than to stay.

feàrr, better is the comparative of math, good.

O.Ir. ferr, better.

(140) Is feàirde tu e.

You are the better of it.

fearr, better + de, of (it).

(141) Is iomadh toll tha 'feitheamh  
air an airgiod.

There is many a hole waiting for the money.

(142) Is iomadh bòrd air an dèan e feum càise.

It will make the use of cheese on many a table.

It will take the place of cheese on many a table.

(143) Is misde tu e.

You are the worse of it.

Comparative of olc, "bad".

M.Ir. mes-te, worse of it.

(144) Is math ma mhaireas.

It is good, if it lasts.

It is good, if it continues.

O.Ir. maraim.

(145) Is math an airidh.

It is well deserved.

airidh, deserving.

O.Ir. aire, lord.

Quiggin, thinks it is from O. & M.Ir. airigid, 'a chosen portion'. The transition to 'a select person' is easy.

v. "Dialect of Donegal" p. 75.

(146) Is olc an airidh.

It is ill deserved.

It is a pity (MacLennan).

(147) Is iomadh té' cho àrd bun

cluaise riutse chaidh ann.

There is many an one, as high, in the root of the ear,  
as what you are, that went there.

Many an one as good as you went there.

cluas, n.f. ear. O.Ir. cluas.

(147)<sup>a</sup> Is lionmhor an co-choltaichead.

Plentiful is their likeness.

There are many like them.

(148) Is feàirde cuideachd cùisbhùrta.

A company is the better of an object of sport.

A company is the better of a clown.

(149) Is feàrr falbh modhail na fuireach draghail.

It is better to go gracefully than to stay and be troublesome

modh, manner, O.Ir. mod.

dragh, trouble, O.Ir. mór-draige, roughness; N. trega,

to grieve.

(150) Leig an t-earball leis a' chraicinn.

Let the tail go with the hide.

This expression is used when you have allowed something important to pass unquestioned, and you do not wish to make a fuss about a trifle.

O.Ir. crocenn, hide.

E.Ir. erball, tail.

(151) M'fhacal-se dhuit,

My word to you.

On my word of honour.

focal or facal, word; O.Ir. focul. Lat. vocabulum.

(152) moladh iad là math air a dheireadh.

Let them praise a good day on its end.

Let them wait till the end of the day before they praise it.

(153) Nach ann agad tha'n t-ubh teth?

Have you not got the hot egg?

You are very restless!

When a young hen is going to lay for the first time she moves from one nest to another in a restless manner, hence the Gaelic expression.

ubh, egg. O.Ir. og.

(154) Nach ann oirre tha 'bhaile?

Has she not got the bold face?

Is she not a brazen-faced woman?

E.Ir. balc, strong.

(155) Nach bu tu a' ghròig?

or, Nach bu tu gròigean

Aren't you a botch.

You are nothing but a botch.

gròig may be masculine or feminine as above.

Chan 'eil ann ach duine gròigeil.

He is nothing but a bungler.

(156) Nach tu rinn an tùrn!

Was it not you that made the feat!

What a feat you have done!

(said in a sneering manner).

Cf. Eng. "turn" "job".

(157) Na toir feairt air.

Do not pay any attention to him.

(158) Nì e gibhearnadh.

He will do odd jobs.

In the Islay Dialect they have "fear-geadhachail",  
which means a handy-man.

(159) Nì e droch sgiorraim là-eigin.

He will make a bad stumbling some day.

Some day he will have a serious accident.

sgiorraim, fall, Ir. sgiorradh, fall.

(160) Nach tu tha eireachdail?

Is it not you that is handsome?

Aren't you a beauty?

The primary meaning of eireachdail, is "pious" from  
O.Ir. oirecht, assembly or gathering.

'San éireachd molaim thu'.

'In the congregation I will praise you'.

(161) Ni e iomfhuasgladh.

It will be convenient.

In MacLennan's Dict. "iomfhuasgladh" means, "trade".

(162) Olc air mhath leat e théid mi ann.

Whether it is good or evil with you I will go there.

I will go there whether you like it or not.

Cf. "Gabhaidh sinn an rathadmór olc air mhath le càch e".

We will take the high-road, whether the others like it or not".

(163) Ràinig e an ceann uidhe.

He reached the end of the journey.

He arrived at his destination.

uidh, a journey, E.Ir. ude.

(164) Rinn e an t-àite dha féin.

He made the place for himself.

(165) Rinn e luath is dearganan ann.

He made ashes and fleas in it.

He was always there.

E. Ir. dergnat, "flea".

When a person makes ashes in a place it shows that he has a fire and is very likely cooking his food and living there.

Fleas are also found there, and they are very often found where a person sleeps. All the evidence taken together shows that he is living, eating and sleeping there.

In other words, he is always there.

It is used of people who go often to some other house.

It is also used when a young man is courting a girl and he is always at her home.

(166) Rinn e coileach dubh dheth.

He made a black cock of him.

He shot him dead.

The story goes that Iain Lom the poet, (1640-1710) paid a visit to Inveraray Castle, where he was received by the Duke of Argyle, who showed him into a room, the walls of which were hung round with black cock.

His Grace asked the poet if he had ever before seen so many black cock. He calmly replied that he had, on the day of the Battle of Inverlochy, where so many Campbells fell. This proves that the Gaelic saying quoted is a very old one.

(167) Rinn e a dhìleab.

He made his bequest.

He made his will.

We also get - Rinn e a thiomnadh.

He made his will.

tiomnadh, testament, will.

(168) Rinn e so dha thul deòin. U.D.

Ruin e so dà thul deòin.

He did this of his very will.

He did this of his free will.

tul intensive prefix "wholly".

deòin n.f. will, pleasure.

an tul bhreug, "absolute lies".

(169) Ruitheadh e air an uisge dha,

He would run on the water for him.

He would do anything for him.

(170) 'Sann air a sin a bha e bruachaireachd.

It was for that he was going about on the brink.

That was what he was trying to get at.

bruach, n.m. a bank.

bruachaireachd 'hovering about' (with sinister purpose)

(MacLennan).

(171) 'Sann dh' fhalbhas mi leat.

It is that I will go with you.

I will go with you.

(172) 'Sann as mo cheann féin a rinn mi e.

It was out of my own head I did it.

It was my own idea.

ceann, n.m. head.

O.Ir. cend, head.

(173) Shuidh e cas air bhac.

He sat with one leg over the bend (of the other).

He sat with legs crossed.

(174) Sgioblaich do chasan,

Gather up your feet.

Draw your feet to you.

sgiolblaich, tidy up, cf. N. skipulag, "order".

skipa, put in order, ship-shape.

sglobalta, "smart, tidy.

(175) Slàn treabhair dhuit.

May you have enjoyment of stead.

May you enjoy your new home.

This is a very old expression and is seldom heard to-day.

(176) Streap a' mheasain ris a' mhialchu.

The striving of the puppy with the grey-hound.

This expression is used when one engages in unequal  
competition.

measan, lap-dog.

E.Ir. mesan.

mialchu E.Ir. mil, beast + cú hound.

streap, climbing, vieing, striving.

- (177) Snàmhaiche cho math 'sa shìn a thaobh ni sruth.  
 A swimmer as good as ever stretched his side to current.  
 A swimmer as good as ever entered the sea.  
 snàmhaiche, a swimmer.  
 sruth, stream, current.
- (178) siuthad, gabh gréim.  
 Proceed, take a bite.  
 Come on, have something to eat.  
 siuthad *siu-ət* imp. 2 sg. proceed.  
 siuthadaibh *siu-ətəy* imp. 2 pl. proceed ye.  
 siuthad, v say away, commence. (MacLennan).
- (179) Tha a' ghealach air a coinneil.  
 The moon is on its candle.  
 The moon is full.  
 We also use the following expressions -  
 Tha a' ghealach 'na h-àird.  
 The moon is in its height.  
 The moon is full.  
 Tha a' ghealach slàn.  
 The moon is full.  
 coinneal, candle, E.Ir. candel.  
 Lat. candela.

- (180) Tha gealach ùr ann, an nochd.  
 There is a new moon to-night.  
 Tha solus ùr ann an nochd.  
 There is a new light in it, tonight.  
E.Ir. gel I.E. root ghel, clear shine.  
Lit. pale-yellow.
- (181) Tha ceann dubh air a' ghealaich.  
 There is a black head on the moon.  
 The moon is beginning to wane.
- (182) Cuin a thig an solus ùr?  
 When does the new light come?  
 When is there a new moon?  
 ceann, O.Ir. cend, cenn, head.
- (183) Tha an sgadan aig fheobhas.  
 The herring is at its excellence.  
 The herring is at its best.  
 It may also be rendered thus -  
 Tha an sgadan cho math 'sa bhios e.  
 The herring is as good as it will be.  
 feobhas, excellence, superiority.  
O.Ir. febas, superiority.
- (184) Tha easbhuidh ann.  
 There is a defect in him.  
 He is mentally deficient.  
 easbhuidh, want, defect.  
E.Ir. esbuid, "being out!"

- (185) Tha e air chùl eaglais.  
 He is on the back of church.  
 He is excommunicated.
- (186) Tha e dol leis an t-sruth.  
 He is going with the current.  
 He is going to the dogs.  
 sruth, a stream. O.Ir. sruth gen. srotha.
- (187) Tha iad an rùn na sgine da chéile.  
 They are in the disposition of the knife to each other.  
 They are bitter enemies.  
 rùn, n.m. intention, inclination. O.Ir. rùn.
- (188) Thug mi ceud fàithne air. U.D.  
 Thug mi ceud àithne air.  
 I took a hundred warnings on him.  
 I gave him good warning.  
 àithne, commandment, order.
- (189) Tha mi caingeis co' aca ghabhas mi.  
 I am equally ready which one of them I will take.  
 I don't care which one of them I will take.  
 caingeis or coingeis is from co + dheas, equally ready.
- (190) Tha am port aige air a theangaidh.  
 He has the tune on his tongue.  
 He can repeat the tune from memory.  
 port, tune. M.Ir. ceudport, rhyme.

- (191) Tha e gun mar a bhiodh air.  
It is without, as it were, on it.  
It is perfect.
- (192) Tha e air a chrosadh.  
It is crossed.  
It is forbidden.
- (193) Tha e air a dhòigh.  
He is in likely mood.  
He is in good trim.  
O.Ir. dóig, likely.
- (194) Tha e gu math air a dhòigh.  
He is very good on his condition.  
He is comfortably off.
- (195) Tha am bàta air flod.  
The boat is afloat.  
O.N. floti, a raft.
- (196) Tha am bàta air chruaidh.  
The boat is on the hard.  
The boat is at anchor.  
cruaidh, anchor, O.Ir. cruaid.
- (197) Tha e cho seòlta ri iomhar.  
He is as cunning as a serpent.  
iomhar, n.m. serpent.

- (198) Tha e cho monaiseach.  
 He is so backward.  
 He is so dreamy.  
 monais, slowness, dreamy negligence.
- (199) Tha m'aodach air a chramasgadh.  
 My clothes are creased.  
 cramaist, n.f. crease, fold.
- (200) Tha e cho aineolach.  
 He is so ignorant.  
 ain, "not", eòlach, "intelligent".
- (201) Tha an dearrsach uisge ann.  
 There is a regular downpour of rain.
- (202) Tha dearrsach mhath air.  
 He has a good drink in him.  
 dearrsach, swig of liquor.
- (203) Tha i gu math aig an tigh aige.  
 It is pretty well at his house.  
 He is in a jolly mood because of the drink he has taken.  
 tigh, n.m. house; O.Ir. tèg.  
 i, refers to deoch, n.f. "drink" which is understood.
- (204) Tha an dall daorach air.  
 There is blind drunkenness on him.  
 He is blind drunk.

daorach, intoxication. Fr. desroi, dis-array.

(205) Tha e dèanamh leiteachas air.

He is giving him unfavourable treatment. leiteachas is not in Dicts. It may come from leth + thaobhachas, one-sided. leiteachas is very likely a corruption of leathachas n.m. unfairness.

Tha e smàladh an teine.

He is smoozing the fire.

smàl, v. cover.

(206) Thug e callan air.

He kept on shouting the same thing in a loud voice.

callan, noise. Ir. callán.

(207) Tha fiath nan ian ann U.D.

Tha fèith nan eun ann.

There is the calm of birds in it.

There is a great calm.

fè fèith, fiath, a calm E.Ir. féth.

(208) Thig fìor a fanaid.

Truth will come from jesting.

What is said in jesting will come true.

E.Ir. fononat, jest.

fìor, true; O.Ir. fìr.

- (209) Thig an imlich gu ithinnich.  
The licking will come to eating.  
imlich Ir. im-lighim, "about-licking".
- (210) Tha e grad.  
He is quick tempered.  
grad, quick.
- (211) Tha mi air m'òillteachadh roimhe.  
I am on my horror-struck before him.  
He horrifies me.  
O.Ir. oilt, horror. O'R.
- (212) Tha mi a' feitheamh còmhdhail.  
I am waiting for a meeting.  
I am waiting for a conveyance U.D.  
còmhdhail, a meeting.  
com + dàil, O.Ir. dail.
- (213) Tha prìsean ag éirigh gu h-anabarrach.  
Prices are rising extraordinarily.  
cf. anabarrach, exceeding; E.Ir. anbhail, very great.
- (214) Tha astar math aice.  
She has good speed.  
She is going at good speed.

- (215) Tha i astar math as a so.  
 She is a good distance from here.  
 She is a good distance away.  
 astar, a journey, E.Ir. astur.
- (216) Tha do dhiol ùine agad.  
 There is abundance of time at you.  
 You have plenty of time.  
 dìol, pay, condition O.Ir. dígal.
- (217) Tha e 'na chùis eagain.  
 He is an object of fear.  
 cùis, matter, E.Ir. cúis.
- (218) Tha e 'na chùis nàire.  
 He is an object of shame.  
 cùis, matter.  
 nàire, shame.
- (219) Tha e 'na chùis bhùrda.  
 He is an object of sport.  
 cùis, matter, bùrd, sport.
- (220) Tha 'thead aige.  
 He has its permission.  
 Let him take it.  
O.Ir. cet, leave.

- (221) Tha bhuat falbh air ball.  
It is from you to go at once.  
You must leave at once.
- (222) Thèid mi ann iochd air n-achd.  
I will go willy nilly.  
iocht (trust (Dineen Dict.)  
acht, doubt (Dineen " )
- (223) Thill e 'scha robh an còrr ann.  
He turned back and there was no more in it.  
He recovered and no more.
- (224) Thoir dhaibh cead an coise.  
Give them permission of their foot.  
Allow them to go.
- (225) Thoir an t-sitig ort.  
Go to the house-midden.  
Get outside.  
sitig, house-midden. Very often in the Uist Dialect it  
means "out-side".  
sitig, dunghill. cf. N. saeti.
- (226) Thog sluagh e.  
A fairy host lifted him.  
He became entangled in a phantom funeral.

(227) Thachair sruth ri steall,

Current met torrent.

The two are well matched.

sruth, stream, O.Ir. sruth.

steall, spout, Ir. steallaim, I spout.

(228) Tha i puiceannach gu leòir an diugh.

The sea is full of crested waves to-day.

There is a good swell on the sea to-day.

puicean, a covering. Ir. puicín.

When the waves are white-crested we call it "puiceannach".

puicean, covering (McL) a little lump (U.D.) Ir. puicín

Tha streòdag mhath air.

He has a good dram.

streòdag, a good drop of liquor.

(229) Tha e tuilleadh is òg.

He is young and more.

He is too young.

(230) Tha na soithichean mòra dol do'n ghrunnd 'sna cumain  
mhùin a' seòladh.

The big ships are going to the bottom of the sea, and the  
chamber pots are floating.

cuman, a milking pail but here it means a chamber pot.

soitheach, vessel. M.Ir. soithech.

cuman-mùin, "chamber pot".

- (231) Thuit e le trosd.  
 He fell with a thud.  
 trosd, deadweight.
- (232) Tha mi deathadach mar thachair dha.  
 I am sorrowful at what happened to him.  
 deathadach, sorrowful.  
 cf. O.Ir. dethiden, care.
- (233) Tha a bhuil air.  
 Its effect is seen on him.  
Ir. boil, Gr. ὄφελος, advantage.
- (234) Thug e mach an tigh.  
 He made the house of it.  
 He reached home with a struggle.
- (235) Tha e làn itrìsg.  
 He is full of excitement.
- (236) Tha iad 'ga shamhlachadh ris.  
 They are comparing it to him.  
 They are blaming him for it.  
 samhail, likeness. Ir. samhail like. Lat. similis.
- (237) Thug e an lòn fada dhith.  
 He gave the broad pool to her.  
 He crossed the sea.

(238) Thalla, thoir do chasan leat.

hala h<sup>o</sup>r' d<sup>o</sup> xas<sup>o</sup>n l<sup>e</sup>ht

Go, take your feet with you.

thalla imper 2 sg. "go".

hala

thallaibh, imper. 2 pl. "go ye".

ha-la-<sup>v</sup>

thallad, over there.

halat

(239) Tha e thallad.

he. halat

"he is over there".

(240) tiugainn leam.

t<sup>h</sup>giukin'

Come with me.

(241) trobhad, so

t<sup>h</sup>ro-<sup>t</sup> so

Come here, trobhad is from an earlier tar + uat.

cf. thig uat, "come on".

(242) trobhadaibh

t<sup>h</sup>ro-<sup>t</sup>av

come ye here.

trobhad t<sup>h</sup>ro-<sup>t</sup> imp. 2 sg. come thou.

trobhadaibh t<sup>h</sup>ro-<sup>t</sup>av imp. 2 pl. " ye.

Sayings found in N. Uist.

(1) A Dhia nam feart,

cuir biadh 'sa ghart.

O God of virtues put food in the field.

This is supposed to be the cry of the birds in the Winter time, when the ground is covered with frost and snow.

feart, n.f. a virtue, good deed. O.Ir. firt, pl. firta, from Latin virtus.

gort, or gart, standing corn, field. O.Ir. gort; Lat. hortus, Gr.

*χορτος*

(2) Aithnichear an caraid an là na faiche.

A friend is known in the day of the field (of battle).

A friend in need is a friend indeed. faiche n.f. field of battle.

(3) Am fear théid tric an gabhadh théid a bhàthadh uaireiginn.

The man who goes often into danger will be drowned sometime.

gabhadh, n,m, danger Ir. gába (dh). In this saying gabhadh evidently means danger at sea.

(4) An car tha anns a' mhàthair is gnàth leis a bhi 'san nighinn.

It is usual for the twist that is in the mother to be in the daughter.

car, turn, twist, Ir. cor, Lat. curvus, Gr. *kuptos* curved.

(5) An rud nach fhaic sùil cha ghluais cridhe.

The thing the eye does not see will not move the heart.

What the eye does not see will not grieve the heart.

cridhe n.m. heart, O.Ir. cride.

- (6) Bidh searbhent aig an fheannaig a's t-fhoghar (ə stou-ər )

The hooded crow will have a servant in the harvest time.

foghar n.m. M.Ir. fogamur, Autumn, . . .

a's t-fhoghar, anns an fhoghar, in Autumn.

- (7) Ceann mòr air duine glic agus ceann circe air amadan.

A big head on a wise man and a hen's on a fool.

ceann, head; O.Ir. cenn. cearc n.f. hen, Ir cerc.

- (8) Cha laigh fuachd air uallach.

Cold will not lie on responsibility.

Explanation: A man who is very anxious about a responsible charge of any kind will not feel the cold.

fuachd n.m. cold O.Ir. uacht.

uallach n.m. responsibility, burden, charge, from eallach, burden

O.Ir. ellach; laigh, lie down, from E.Ir. laigim.

- (9) Cha chualas riamh carghus air feòil bheò.

Lent was never heard on living flesh.

The prohibitions of Lent were never heard to apply to living flesh.

Carghus, Lent, Lat. quadragesima, E.Ir. corgais.

- (10) Cha dèan corrag mhilis ìm.

A sweet fore-finger will not make butter.

The above saying refers to a person who dips his forefinger often in the cream and licks it. Then there cannot be much cream left for making butter. You cannot have your cake and eat it.

corrag, n.f. forefinger, from còrr, a point

(11) Cha bhi cùimhne air a' nhath a bha, ach bidh cuimhne gu bràth air, a' mhath a bhios.

The good that was will not be remembered, but the good that will be, will ever be remembered.

This saying means, that we are always apt to forget the past and to look to the future.

(12) Cha téid an dreathan donn do tholl gun a cheann a chromadh, ged is beag e.

The wren will not go into a hole without bowing his head, although he is but small.

(13) Cuiridh aon tràth air ais laogh is leanabh.

leanabh n.m. child: E.Ir. lenab. tràth, time, season, meal.

E.Ir. tráth.

One meal lost will set back a calf, and a child.

One turn (of food missed) will give a set back to a calf and to a child.

(14) Daoine dubha dàna,

Daoine bàna boga,

Daoine donna dualach,

Daoine ruadha raga.

Dark haired men bold,

Fair haired men soft,

Brown haired men curly,

Red haired men obstinate.

(15) Dian fhàs fuilt, crìon fhàs cuirp . Fast growing hair, (fast) withering body.

One often notices that the hair grows very quickly on sickly persons.

crìon, wither, fade, O.Ir. crin, crinim, I am exhausted.

(16) Duine uasal chan fhaighnich, agus ceard chan fhaigh a mach.

A gentleman will not ask and a tinker will not find out.

ceard, craftsman. E.Ir. cert, Lat. cerdo. In the Gaelic of to-day it means tinker or tinsmith, chan fhaighnich, is chan fhaighneachd in the N. Uist Dialect.

(17) Faighneachd air fios rud as miosa na mhèirle.

Asking what you already know is a thing that is worse than thieving.

Asking for information which you already possess is worse than thieving. Mèirle, n.f. theft. E.Ir. merle.

(18) Feumaidh fear na h-aona bhà car dhe h-iorball a bhí m'a dhòrn. (UD)

feumaidh fear na h-aona bhà car de h-iorball a bhí mu a dhòrn.

The man of one cow must have a twist of her tail about his fist.

The man who has only one cow must look after her well.

bà gen. of bó', a cow, O.Ir. bó de is dhe in the N.Uist Dialect, earball, tail E.Ir. erball.

(19) Gille luideagach is loth pheallagach dithis air nach còir dìmeas a dhèanamh.

A ragged boy and a foal with matted hair are two that should not be despised. The ragged boy may make good later on when he comes

to maturity, and the foal may turn out to be a good beast.

The saying regarding the boy is expressed in an old Gaelic rhyme which used to be recited at Hogmanay, when children went out seeking handsels or gifts.

"Gille beag nan casan ruisgte." (See "Duan".) (p. 261.)

(20) Ged bhios mi 'nam thosd, bidh mo throd 'nam chùimhne.

Though I shall be silent my quarrel will be in my memory.

Although I may be silent I wont forget my quarrel.

tosd, silence, E.Ir. tost., trod, scolding, M.Ir. trot.

(21) Cìod è ni amadan ach leannanachd ri òinnsich.

What will a foolish man do but flirt with a foolish woman.

Ir. lennan, a concubine.

Ir. òinseach, from 'on, foolish and the feminine termination seach.

(22) Is fearr am bonnach beag le' bheannachd, nam bonnach mòr le  
mhallachd.

Better is the little bannock with its blessing than the big  
bannock with its curse.

Mallachd n.m. curse is mollachd in the N.Uist Dialect.

(23) Is gorm na cnuic tha fada bhuainn.

Green are the knolls that are far away.

We often think that what is far distant is good and beautiful.

Distance lends enchantment to the view.

(24) Iteagan bòidheach air na h-eòin tha fad as.

There are lovely feathers on the birds that are far away.

Another way of putting it is -

"Adhairc fhad air mart an ceò, 'se fear gun dòigh nach aithnich sud!"

A cow in mist has long horns, he is a senseless man who does not realize that.

(25) Is iomadh rud tha'n cuan a' falach.

There is many a thing that the ocean hides.

cuan, n.m. ocean. M.Ir. cuan, harbour Norse, *köfn* haven.

(26) Is leisg le leisgean a dhol a chadal, ach is seachd leisge leis éirigh 'sa mhaduinn. The lazy man is lazy to go to sleep but he is seven times lazier in getting up in the morning.

seachd, seven.

In Gaelic the number seven expresses completeness.

seachd searbh, "seven times bitter" "very tired"

seachd sgìth, "seven times tired," "very tired."

(27) Imrich Shathuirne mu thuath,

Imrich luan mu dheas,

Ged nach biodh agam ach an t-uan

'Sann di-luain a dh'fhalbhainn leis.

A removal on Saturday to the North,

A removal on Monday to the South,

Although I would not have but a lamb,

It's on Monday I would go with him.

(28) Is leor luaths na h-earbaig gun na coin a leigeil innte.  
 earb n.f. roe-deer: E.Ir. erb Gr. ἐρως -ag, diminutive.  
 Sufficient is the swiftness of the little roe-deer without  
 allowing the dogs to go into her.  
 The little roe-deer is swift enough without letting the dogs  
 go after her.

(29) Is olc an t-each nach giùlan a dhiollaid.  
 Bad is the horse that will not carry his saddle.  
 A horse that is not fit to carry his saddle is useless.  
 diollaid n.f. saddle cf. O.Ir. dillat, clothing.

(30) Is searbh a' ghloir nach faodar éisdeachd, (U. D.)  
 Is searbh a' ghloir nach feudar éisdeachd.  
 Bitter is the talk that cannot be listened to.  
 gloir, speech, Ir. glór, speech.

(31) Latha meadhonach an t-Samhraidh bidh a' chuthag na tigh Geamh  
 raidh.  
 Mid-Summer's day the cuckoo will be in its Winter house.  
 Samhradh n.m. Summer O.Ir samrad, summer.

(32) Ma bhios gach fear air an fhear, bidh a bhean air an fhear.  
 If every man is against a man, his wife will be against him too.

(33) Ma tha i ruadh buail an t-each.

If she is red (haired) strike the horse.

In olden times it was said that a red-haired woman was not desirable as a wife. A man who was being driven to the gallows was promised reprieve if he would marry the first woman he met. On seeing a woman approaching the driver told the condemned man, who replied as above.

(This saying is known in Sutherland and very likely in many other parts of the Highlands)

(34) Mios Faoillich,

Naoi làtha Gearrain,

Seachduin Feadag,

Seachduin Caillich,

Tri làtha Sguabaig,

Suas an t-Earrach.

A month of Faoilleach

Nine days of Gearran,

A week of Feadag.

A week of Cailleach,

Three days of Sguabag,

Up with the Spring

Faoilleach, storm-days, the first fortnight in Spring and the last in Winter. Very likely it is derived from Faol, "wolf" "wolf-month".

Gearran, four weeks dating from 15th March.

naoi, nine; O.Ir noí

feadag, "plover", a week's length.

cailleach n.m. "an old woman".

O.Ir. caillech, from Fr. caille, a veil, a veiled one - "nun";

cf. Lat. pallium.

(35) Mar bhó chaoil a' tighinn gu baile,  
Rìghneachas an Earraich.

Mar chloich a' ruith le gleann,  
Feasgar fann foghair.

Like a lean cow coming to its stead,  
Is the sluggishness of Spring;  
Like a stone running down a glen,  
is a faint Autumn evening.

A Spring evening is long and drawn out like a lean cow walking slowly to the farm stead. But an Autumn evening comes down very quickly like a stone rolling down a glen.

earrach, Spring O.Ir. errech. O.Celtic ((p) ersako.

(36) Mur dèan i Eige, ni i Àrasaig.

If she wont make Eigg of it, she will make Arisaig of it.

This saying applies to a sailing boat. If the wind were not favourable for Eigg one could go to Arisaig.

It simply means that if you cant do one thing, you can do another.

(37) An uair theiriges math sguiridh moladh.

When (anything) good comes to an end praise of it will cease.

When one ceases to profit, he will cease to praise.

(38) Nam bithinn cho glic 'sa tha mi cho tric de bhliadhnachan  
cha bhiodh cuisean mar tha iad.

If I were as wise as I am numerous in years, things would not be as they are.

If I were as wise as I am old in years, things would not be as they are.

(39) Sgoiltidh am farmad na creagan.

Jealousy will split the rocks.

farmad envy : O.Ir. format.

Explanation - Consecrated water in the name of the Trinity is sprinkled on an animal affected with the evil eye. If there is any of the water left in the vessel it is poured on the flag-stones at the door of the byre and they split, if the spell has been a very evil one. (v. "Evil Eye".) (pp 255-259)

(40) Tha freiteachas air nach téid e ann.

There is a vow on him not to go there.

He has taken a vow not to go there.

freiteach, n.m. a vow to refrain from anything: E.Ir. fretech  
repudiation.

(41) Thalla lom, thig mollach 's' uan boirionn Bealltainn.

Go away bare, come back shaggy in May accompanied by a she lamb.

In. N.Uist, when the shearer had finished shearing a sheep this is the prayer that he uttered over her before letting her go.

(42) Theid an dualchas an aghaidh nan creag.

Hereditary disposition will go against the rocks.

Hereditary disposition is so strong that nothing will prevent it from revealing itself.

Bha e dualach dha. It was hereditary for him.

It is not hereditary for me to be healthy.

(43) Tuitidh cliabh gun iris, 's theid a' bhreug na h-ionad fein .  
 A creel without a creel-strap will fall, and a lie will go into  
 its own place.

Just as a creel will fall when there is no strap to support it,  
 so a lie will be detected when there is no evidence to support it.

iris, n.f. creel strap; M.Ir. iris, strap.

breug is briag in the N.Uist Dialect.

(44) Tri mios cu',  
 Da mhios cat  
 Is ionnan bean is bo'  
 'S bliadhna mhór do'n each.

In the N.Uist Dialect "do is aspirated "do'n each" is "dh'an each".

The above rhyme tells how long a cat, a dog, a cow, a mare  
 and a woman will carry their young before birth.

Three months for a dog.

Two months for a cat,

A cow and woman are alike,

And a whole year for a horse.

(45) Uaisle gun chuid agus maragan gun gheir.

Gentility without property and puddings without tallow.

Just as puddings are useless without tallow, so are people of rank without wealth to support their position.

(46) Ugh mu inid 's eun mu Chaisg mur bi sud aig fitheach bidh am bàs.

An egg at Shrove-tide and a (young) bird about Easter, unless a raven will have that, he will have death.

inid from Lat. initium; beginning (of Lent).