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.
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EXTENT AND BOUNDARIES.

The Island of North Uist is about thirty miles in length and, owing to the indent 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 in it in 1921, and also in 1931.

The figures are as follows:

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<th>1931</th>
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<td>Total Population</td>
<td>3,223</td>
<td>2,827</td>
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<tr>
<td>Speaking Gaelic only</td>
<td>575</td>
<td>402</td>
</tr>
<tr>
<td>Speaking Gaelic and English</td>
<td>2,379</td>
<td>2,201</td>
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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.

---

1 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". In Latin they were regularly styled Brittani, but in Greek Prettanoi or Pretanoci, 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

---

1 See Rhys: Early Britain.
2 Transactions of the Gaelic Society of Inverness Vol. xxx.
more correct.

Pretan is represented by Gaelic Cruthen, 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\(^1\) 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\(^2\).

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\(^3\), an ethnographical expert of distinction traces the neolithic inhabitants of the northern

---

1 Caesar's Gallic War, III, 11.
2 Watson: Hist. of the Celtic Place-Names of Scot. p. 67.
3 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 Holmes¹, "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 writer² 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

¹ Ancient Britain p. 417.
² 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 Tir Iath i.e. Tiree. "He razed towers in Tir 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 them¹.

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.

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 Diòg Chat. The Norsemen must have regarded the mainland "Cats" as Piets, for they called the sea north of their territory Pettailandsfiördrist, now Pentland Firth.

Up to the present, I have given literary and philological evidence regarding the Piets, 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 Piets of North Uist.

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

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1 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 ebbtide, 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). 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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1 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 Mhor a Chò. I have it on very good authority that there is a stone bearing the same name at Fairmilehead, in Edinburgh. Ceò may be the name of some hero, or it may refer to Ceò one of the seven sons of Cruithne, who is said to be the ancestor of the Picts in Scotland. The other sons were Cait, Gerig, Fib, Fidach, Fotla. 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\textsuperscript{1}. 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\textsuperscript{2}.

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

\begin{footnotes}
\footnote{1} Fortriu gen. Fortrenn, Strathearn & Menteith.
\footnote{2} Rhys: Early Britain pp. 271-273.
\end{footnotes}
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. Finally the hegemony passed to the Scots, and Gaelic became the language of superior culture. There was no

1 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\(^1\), 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, \(\text{mac}\), in Old Welsh it is \(\text{map}\). 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\(^2\) 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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\(^1\) The Book of Deer belonged to the Monastery of Deer. The Gaelic in it was written between 1085 and 1150 A.D.

\(^2\) Watson: Celtic-Place Names of Scot. pp. 407-408.
"cuit", in English it is "piece".

The Gaulish word for a four wheeler is petor-ritum¹, Welsh, pedwar, four, Cornish, pedar, Gaulish, pempe-dula, five leaved plant, corresponds to Welsh, pump, five; Cornish pypm. 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 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 Cairenoi 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 Cairanoi, which we have already mentioned. This name is from the early Celtic form of caora, a sheep, Old Irish, caera, with the suffix - enus.

¹ Watson: Transactions Gael. Soc. Inv. article on Picts.
² 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 Cornavioci 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 Smertae¹, 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.

¹ "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 ovist 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 Harfagr, 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, and later on they were governed by great chiefs, who assumed the title 'King of the Sudreys', South Islands. It is evident from incidents recorded in the Sagas that the people

1 Jarl, a chief, an Earl.
2 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 gaoth 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 gáith innocht,
Fufuasna fairggae findfolt,
Ni 'gor 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 (Barelegs¹) sent over from Norway in 1097 a man

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, 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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1 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 le'ine) 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',
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

1 Henderson: Norse Influence on Celtic Scotland, p.86.
2 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 —
## ISLANDS.

<table>
<thead>
<tr>
<th>GAELSIC</th>
<th>PHONETICS</th>
<th>ENGLISH</th>
<th>NORSE</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boiraidh</td>
<td>bai Rei</td>
<td>Boreray</td>
<td>borgur-ey</td>
<td>fort-island.</td>
</tr>
<tr>
<td>Lingaidh</td>
<td>lin'j'ei</td>
<td>Lingay</td>
<td>lyng-ey</td>
<td>heather island.</td>
</tr>
<tr>
<td>Crisaidh</td>
<td>o Risei</td>
<td>Orinsay</td>
<td>Orfiris-ey</td>
<td>tidal island.</td>
</tr>
<tr>
<td>Ronaidh</td>
<td>Rə: nei</td>
<td>Ronay</td>
<td>hraun-ey</td>
<td>rough island.</td>
</tr>
<tr>
<td>Stocaidh</td>
<td>stəxkei</td>
<td>Stocay</td>
<td>Stokk-ey</td>
<td>Stock island.</td>
</tr>
<tr>
<td>Stròmaidh</td>
<td>strə:mei</td>
<td>Stromay</td>
<td>Straum-ey</td>
<td>Stream island.</td>
</tr>
</tbody>
</table>

Let us now consider some of the names of townships, hills, and lochs on the island.

<table>
<thead>
<tr>
<th>GAELSIC</th>
<th>PHONETICS</th>
<th>ENGLISH</th>
<th>NORSE</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Àird a'Bhórainn</td>
<td>a:Rʃt ə vəren</td>
<td>Arda Vorain</td>
<td>aird+boran</td>
<td>point of deer grass or bent grass.</td>
</tr>
<tr>
<td>Càirinish</td>
<td>ka:rinis</td>
<td>Cairinish</td>
<td>Kari-nes</td>
<td>Kari → point.</td>
</tr>
<tr>
<td>Fosgairraidh</td>
<td>fɔʃikeri</td>
<td>Foshigarry</td>
<td>fjösa-gardr</td>
<td>byre-yard.</td>
</tr>
<tr>
<td>Golair</td>
<td>ɡolair'</td>
<td>Goular</td>
<td>ñulo-d</td>
<td>yellow burn.</td>
</tr>
<tr>
<td>Gréinatobht</td>
<td>ɡre:natohht</td>
<td>Grenitote</td>
<td>Graena-topt</td>
<td>green croft.</td>
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<tr>
<td>Griminish</td>
<td>ɡri:miniʃ</td>
<td>Griminish</td>
<td>Grim-nes</td>
<td>Grim's point.</td>
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<td>Hástainn</td>
<td>ha:stin'</td>
<td>Hasten</td>
<td>ha-steinn</td>
<td>high stone.</td>
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<tr>
<td>Place</td>
<td>Meaning</td>
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<td>(Beinn Aulasairidh)</td>
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<td>(Beinn Skabar)</td>
<td>(Ben Skaper)</td>
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<td>(Beinn Mhanasairidh)</td>
<td>(Ben Vanisary)</td>
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<td>Blashabhal</td>
<td>Blashaval</td>
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<td>Biurrabhal</td>
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<td>Cliadrabhal</td>
<td>Clettraval</td>
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<td>Crògaire</td>
<td>Crogary</td>
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<td>Laibhal</td>
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<td>Lee</td>
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<td>Màiri</td>
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<td>Kirjir bólstaFr</td>
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<td></td>
<td>lang+ass</td>
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<td>Papa+bol</td>
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<td>Hrymrs+gerDi</td>
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<td>sik+nês</td>
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<td>Spoi–nes</td>
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<td>Olaf's erg</td>
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<td></td>
<td>skoptar+fjall</td>
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<td>magnus erg</td>
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<td>blasa+fjall</td>
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<td>björ+fjall</td>
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<td>klett+fjall</td>
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<td>krókr+gerDi</td>
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<td>log+r+fjall</td>
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<td></td>
<td>marg+erg</td>
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<tr>
<td></td>
<td>Church stead.</td>
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<td>long ridge.</td>
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<td>Priest's stead.</td>
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<td>Hrymrs garth.</td>
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<td></td>
<td>Gtannel point.</td>
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<td></td>
<td>curlew point.</td>
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<tr>
<td></td>
<td>Olaf's shieling.</td>
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<tr>
<td></td>
<td>Shaft hill.</td>
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<tr>
<td></td>
<td>Magnus' Shieling.</td>
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<tr>
<td></td>
<td>bare hill</td>
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<td></td>
<td>flat topped hill.</td>
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<tr>
<td></td>
<td>craggy hill.</td>
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<td></td>
<td>crooked garth</td>
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<td></td>
<td>low hill.</td>
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<td></td>
<td>slope.</td>
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<tr>
<td></td>
<td>gull shieling.</td>
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<tr>
<td>GAELIC</td>
<td>PHONETICS</td>
<td>ENGLISH</td>
<td>NORSE</td>
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<tr>
<td>Loch an Obhastrom</td>
<td>Lox a Nohastram</td>
<td>Loch an Aastrom</td>
<td>á-straumr</td>
<td>tide river.</td>
</tr>
<tr>
<td>Loch Aulasairidh</td>
<td>Lox aulasar'í</td>
<td>Loch Aulasary</td>
<td>Olaf's erg</td>
<td>Olaf's shieling.</td>
</tr>
<tr>
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<td>Lox ka'rvah't</td>
<td>Loch Caravat</td>
<td>kjarr-vatn</td>
<td>copse loch.</td>
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<td>Loch Crogabhat</td>
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<td>Loch Crogavat</td>
<td>krókr-vatn</td>
<td>crooked loch.</td>
</tr>
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<td>Lox esit'ær</td>
<td>Loch Eashadar</td>
<td>aes-setr</td>
<td>edge shieling.</td>
</tr>
<tr>
<td>'Loch E'phort</td>
<td>Lox e:jor'st</td>
<td>Loch Eport</td>
<td>ey+jor'dr</td>
<td>island firth.</td>
</tr>
<tr>
<td>Loch Eik</td>
<td>Lox ek</td>
<td>Loch Eik</td>
<td>eik</td>
<td>an oak.</td>
</tr>
<tr>
<td>Loch Hacklet</td>
<td>Lox ha:k'let'r</td>
<td>Loch Hacklet</td>
<td>ha-klet'r</td>
<td>high rock.</td>
</tr>
<tr>
<td>Loch Hornairidh</td>
<td>Lox ho:nar'í</td>
<td>Loch Hornary</td>
<td>horn-erg</td>
<td>corner shieling.</td>
</tr>
<tr>
<td>Loch Hostadh</td>
<td>Lox hos'tay</td>
<td>Loch Hosta</td>
<td>högni-staðr</td>
<td>Hogni's stead.</td>
</tr>
<tr>
<td>Loch Leodasaidh</td>
<td>Lox led:ta:sei</td>
<td>Loch Leodasay</td>
<td>Ljóts-ey</td>
<td>(Loch) of Ljót's Island</td>
</tr>
<tr>
<td>-Loch Obasairidh</td>
<td>Lox ò:pisar'í</td>
<td>Loch Obisary</td>
<td>hop's-erg</td>
<td>shieling of the harbour</td>
</tr>
<tr>
<td>Loch Meirigibhath</td>
<td>Lox veir'ik'vah't</td>
<td>Loch Veiragavat</td>
<td>merki-vatn</td>
<td>boundary loch.</td>
</tr>
</tbody>
</table>
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 MacAmhlaídh, comes from Norse Anlaf, which means Anses' relic.

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

Lögman, "Lawman" gives Gaelic MacLaóinn, 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, Roghnuitl, in English Rachel from the Norse, Rögn hildr.
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-li̇di, 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. 1

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.

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1 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 Loch- lan 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 ròb
A thòisich air an droch ceàird,
Ard éisg nan droch fhilidh
Is mithich dhomhs' do thilleadh trath".

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
MacCodru'm 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'.

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

1 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.\(^1\)

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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\(^1\) Beddoe: The Races of Britain. p.240.
inspiration and genius of the Celt and these have enriched the race.
Gaelic forms, pronunciation and meaning of place-names mentioned in the introduction.

The Atlantic Ocean, An Cuan Siar, "the West Sea".

Benbecula, Beinn na FaodhLach, "the hill of the ford. N. vadill, "fordable water".

Bernera, Bearnaraidh, 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 Caire Riata.
dail, dal, "portion, tribe" Gr. ᾱδαυος "division, share" Dal Riata, "Riata's share".

Hebrides, this name is a mis-reading of Hebrudes.
In the time of the Norsemen the Western Isles became known as Innse Gall "The Isles of the Foreigners".

Hougharry, hoghagearraidh N. haugr, "mound" and gerdi, "enclosure".
Ireland, Eire, gen. Eireann, dat. Eirinn.

Idrig, not known.

Lewis, Leodhus a 1100 (Gael M.S.) Leodus, Sagas, Lyodhus. It is said to be from Ic. hljóth hús O.E. hludhus, "resounding house".

The Minch, An Cuan Sgi "The Sea of Sgi".
Mull. In Gaelic it is Muile, Ptolemy calls it Malaios. The common suffix aioj becomes in Gaelic - e, compare Gaulish Bed-aioj corresponding to Bede in the Book of Deer, and for the change in the first syllable compare Lat. badius, Gaelic boidhe, 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 muileach, dear. If these are connected with Ch. Slav. iz - moleti “eminere” to stand out prominently the Early Celtic malaios might mean “Loritn Isle” foreshadowing, our "Muile nam mor-oideann” “Mull of the great peaks.”

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

North Uist, Uibhist a chinn tuath uist, a habitation.

Norway, Lochlann, “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 Sgitheanach (or Sgitheanach) in”l’eN’

Skilhanex The Isle of Sgi. Sgitheanach is the true form, it seems to be from the same root as sgian, knife; Lat. scindo, Gr. skos, I cut; Ger. schäiden, 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-Barra "high, comparative haerri, higher, the higher ground, compared to low lying Lewis.

Strathclyde, Srath Chluaidh stral xluaj.

Cluaidh comes from Old British Clota, which is Clut in Welsh, and in Gaelic Cluath or Cluaidh, in modern Gaelic it is Cluaidh. Gaer Clut means the "city on the Clyde.”

O.Ir. Erchluadh, the prefix er often written ir, is the O.Ir. er, 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 Catalbh, "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'fir'n'h a

In Irish literature it is known as Tirdath, 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’fhr’ “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 \( \text{N} \text{d} \text{K} \text{E} \text{R} \text{E} \).

Again we have \( \text{N.} \text{h} \text{Ol} \text{m} \), which becomes in Gaelic tolm, gen. tuilm meaning "island" or "inch".
NORSE WORDS IN THE N. UIST DIALECT.

brog, "a shoe" N. brókr, "a shoe".
clobha, "tongs" N. klofi, "tongs".
cnapaeh, "a youngster" N. knapi, "boy".
acroan, "a crook" N. krókr, "a crook".
driog, "a drop" N. dregg, "lees, dregs".
marag, "pudding" N. mórri, "pudding"(suet pudding)
sgol, "rinse" N. sköla, "wash".
stop, "a stoup" N. staup, "a stoup".

Tools used by a carpenter.

glamaras, "a vice" N. klömr, "a small vice".
locair, "a plane" N. lokkarr, "a plane".
späl, "Weaver's shuttle" N. spöla, "a shuttle".
sparr, "a spar" N. spárrri, "a spar".
spéic, "a spike " N. spik, "a spike".

Irish.

geadas, "pike" N. gedda, "pike".
saidhean "a year old cuddy" N. seídhr, "aith".
sgalt, "a skate" N. skatá, "a skate".
trosg, "a codfish" N. porskr D.torsk "codfish".
tabh, "A hand pock-net" N. háfr, "a pock-net".

Birds.

burrabhuachaill, "the northern diver" N. buna, "a stream".
sgarbh, "cormorant" N. skarfr, "a scarf".
sulaire, "solan goose" N. sula, "garnet".

Describing Men.

Iarla, "Earl" N. Jarl, "Earl".
armunn, "a hero" N. armadr, "a steward".
tráill, "a slave" N. proell, "slave".
nábudh, "a neighbour", N. nábui, "a neighbour".

Sea and Ships.

acair, "an anchor", N. akkeri, Lat ancora
acarsaid, "an anchorage" N. akkeris sæti
báta, "a boat" N. bår.
birlinn, "a galley" N. byrdingr, "a ship of burden".
bodha, "a reef" N. bødi, "a breaker".
faodhall, "a sea channel" N. vadill, "a place where
fords can be crossed".
geola, "a small boat" N. jula, "pier bay"

laimrig, "a harbour" N. klað hamarr-vik, "boat-rib"

reang, "a boat-rib" N. röng, "cutter"

sgoth, "a skiff" N. skuta, "to steer"

stilrir, "to steer" N. styra, "row bench"

tobhta, "a bench" N. popta, "a chasm"

gedadha, "a creek" N. gja, "young salmon"

sfolag, "a sand eel" N. sildungr,

Other Words.

barpa, "a small boat" N. jula,

garadh, "a harbour" N. klað hamarr-vik, "pier bay"

gearraidh, "a boat-rib" N. röng, "boat-rib"

dail, "a skiff" N. skuta, "cutter"

drub, "to steer" N. styra, "row bench"

gluip, "a bench" N. popta, "a chasm"

gsair, "a boat-rib" N. röng, "boat-rib"

gsioba, "cutter" N. skip, "a ship"

gsum, "a skerry" N. skúm, "a chasm"

spairn, "a chasm" N. skip, "a ship"

spealg, "a rock" N. skip, "a ship"

spiris, "a ship's crew" N. skip, "a ship"

spitheag, "to point out, to guide" N. stjorn, "to turn"

spor, "a township road" O.N. utarr, "outer"

spràic, & straeti, "street".

spread, "steering" N. stallr, "street"

spòir, "a stack", "a yard".

stac, "a stack" N. starr, "outer"

stalla, "a chasm" N. stjorn, "to turn"

staoig, "a skerry" N. skúm, "a chasm"

steòrn, "a rock" N. skip, "a ship"

stol, "a ship" N. skip, "a ship"

strì, "a ship" N. skip, "a ship"

talla, "a skerry" N. skip, "a ship"

teadhair, "a chasm" N. skip, "a ship"

top, "a chasm" N. skip, "a ship"

ùtraid, "a township road" O.N. utarr, "outer"

Gaelic words from Icelandic roots.

cleit, "a rock", Ic. klettr, "a rock"

ciomball, "a clumsy woman" Ic. kimbill, "bundle"

còs, "a nest" Ic. kvið, "a little hollow"

dorgh, "ground-line" Ic. dorga, "a line"

grunnd, "a penny" Ic. grunnr, "a shilling"

gsillinn, "a spectre" Ic. skillingr, "a shilling"

talbs, "a spectre" Ic. talvs, "a spectre"

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.

\( \nu \) = nasality. ; (after the sign = long vowel. * (after the sign) = half-long vowel.

Signs: Front vowels: \( i, i:, \tilde{i}, \tilde{i}: \); \( e, e:, \tilde{e}, \tilde{e}: \); \( æ, æ: \).

Back Vowels: \( u, u:, \tilde{u}, \tilde{u}: \); \( o, o:, \tilde{o}, \tilde{o}: \).

Mixed or back-mixed vowels: \( \lambda, \lambda:, \tilde{\lambda}, \tilde{\lambda}: \); \( æ, æ: ; a, a:, \tilde{a}, \tilde{a}: \).

\(^1\) Sign = symbol.
II. Consonants.

Diacritic: \( \circ \) (over or under the sign) = voiceless consonant.
(after the sign) = palatal consonant.
\( \hat{c} \) (after the sign) = aspirated stop.

The Stops.

p, t, k. = fortes (aspirated \( \hat{p} \) etc.)

b, d, g. = lenes (voiceless b etc.)

\( \hat{c} \) (after the signs mean palatal glides.

Signs (1) Stops \( \hat{p}, \hat{b}, \hat{d}, \hat{t}, \hat{d}, \hat{c}, \hat{d}, \hat{d} \).

\( \hat{t} \), \( \hat{r} \), \( \hat{d} \), \( \hat{c} \), \( \hat{b} \), \( \hat{d} \), \( \hat{d} \), \( \hat{d} \).

(2) Spirants: \( \hat{f}, \hat{v}, \hat{z}, \hat{y}, \hat{c}, \hat{j} \).

(3) Sibilants: \( \hat{s}, \hat{s}, \hat{s}, \hat{f}, \hat{f} \).

(4) Nasals: \( \hat{m}, \hat{n}, \hat{n}, \hat{N}, \hat{n}, \hat{n}, \hat{n} \).

(5) Liquids: \( \hat{l}, \hat{l}, \hat{l}, \).

(6) r-Sounds \( \hat{R}, \hat{r}, \hat{r} \).

(over vowel) - full stress.

(over vowel) - secondary stress.
Vowel $\dot{}$ 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.

\[ \text{b} r\ a\text{ }-\text{ }\text{m}\text{ }\text{a}\text{ }t \]

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 OIr. aspirated b, m, or d are dropped between vowels a hiatus occurs.

\[ \text{t}\.\text{o}\text{.h}\text{d} \rightarrow \text{OIr. tomad, "presenting".} \]

A hiatus also occurs in unaccented syllables when they are
used in connection with svarabhakti.

falbhaidh ċa-l-a-i "will go".

A hiatus also occurs in the compounded prepositions -
rithe t'i-e "to her" O.Ir. frie
leotha l'e o-e "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.
strùpan 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.
Milsead m'i:l'-fet "sweetness".

A single consonant occurring after a short vowel belongs
to the preceding syllable.
bogach bok-ax "a boggy place".
talamh t'æ l-u "earth".

When two or more consonants come after a short vowel they
belong to different syllables.
pailteas, p'a l't'æs "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 \textit{mar-ak} "a white pudding".

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

\begin{center}
\begin{tikzpicture}
  \node at (0,0) {mar - ak};
  \node at (1,-1) {t'\textit{a} - ray};
\end{tikzpicture}
\end{center}

Words of the type t'\textit{a}-ray 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, ˈkædələx "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, ˈlaːtə "a day" but, latha mòr "a great day", becomes ˈlaː moːr; tràigh, ˈtɾeiəː "the sandy shore" but tràigh stiəː "the sandy shore of stiəː becomes ˈtɾeiəː stːiəːr"

"Sunday" becomes shortened when the stress falls on the following word ˈdɪːdəmənəx ˈkæsk "Easter Sunday".

The article and the negative particle cha, ˈkaː, 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 mənˈdəːhətə

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

This type of hiatus occurs also in connection with svarabhakti e.g. falbhaidh, ˈfaːˌbəːd "will go."
In certain cases a faint "h" is heard in place of hiatus, athair *ahe r’* "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-dömhnach *d’həathom:nić*.

sonraichte *s’rićtə*.

ceangal *k’rićən*.
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 0.

The word cas, "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 "0", Ir. cos, E. Ir cass.

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

- calg, ka-lak, O. Ir. colgg.
- fad, fat, O. Ir. fot.
- falt, falt, O. Ir. folt.

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

- anam, a-nam "soul" O. Ir. anim.
- ballan, balaun "a tub", O. Ir. ballan
- dalta, da-lta "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, ealak "a wooden pin" O. Ir. delg.

Before palatal consonants after k and L and N.

- caileag k-al'ak "a lassie"; Ir cailin.
The vowel  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 £:

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, ben  "wife", O.Ir. ben.
beatha  "life", O.Ir. bethu.
deathach  "smoke" O.Ir. dethach
fear  "a man" O.Ir. fer.
teanga  "tongue" O.Ir. tenge.

before x.
deachaidh  "went" O.Ir. dechaid.
deachdadh  "inditing", E.Ir. dechtad.
each  "horse", O.Ir. ech.
reachd  "law", O.Ir. recht.
seachd  "seven", O.Ir. secht.
teachd  "coming", O.Ir. techt.
Symbols.

Nasal ĕ

daimh ă ĕ:v  "oxen".  O.Ir. daimh.
gne' ă ĕ:m  "nature".  O.Ir. gne.
roimpe ră ĕ:ph ă "before her".
troimpe ră ĕ:ph ă "through her".
roimhe ră ĕ:ph "before him".

ĕ:

cêarr ă ĕ:R  "wrong"  O.Ir. cerr.
fêarr ă ĕ:R  "better"  O.Ir. ferr.
e ĕ  "he"
mêilich me: lĕ  "bleating of sheep",  Ir. meigielinn.

 hiatus

braighe, jĕ-ă  "neck"  O.Ir. brage.
Gaidheal jĕ-ăl  Gael,  M.Ir. goëdel.
saigheid sĕ-ăt  arrow,  O.Ir. saiget.
tighe tĕ:ă  "of a house",  O.Ir. tige.

Nasal ĕ:

cnaimh kĕ ĕ:v  "bone",  O.Ir. cnaimh.
treubh tĕ ĕ:v  "tribe",  E.Ir. treb.

ĕ

This vowel has the same sound as the vowel e in the English word, "whey".  It corresponds to O.Ir. e.
beag bĕ  "little",  O.Ir. becc.
Examples of long e are very numerous.

beud \( \text{k} \text{et} \) "harm", E.Ir. bet.
beum \( \text{k} \text{em} \) "blow" O.Ir. beimm.
cein \( \text{k} \text{e:n} \) "distant" O.Ir. cen.
ceir, \( \text{k} \text{e:ir} \) "wax", Lat. cera, Ir. ceir.
ceum \( \text{k} \text{e:m} \) "a step", O.Ir. ceim.
ceusadh \( \text{k} \text{e:say} \) "crucifixion" M.Ir.
cessad.
deud  \(d^2e:t\) "tooth", "set of teeth"  O.Ir. dét.
(an) de  \(d^3e:\) "yesterday".
eug  \(e:k\) "death" M.Ir. ec.
geur  \(\ddot{g}e:r\) "sharp", O.Ir. ger.
geug  \(\ddot{g}e:k\) "branch" E.Ir. ge'c.
glé  \(\ddot{g}l'e:\) "very" Ir. gle.
leug  \(l'e:k\) "precious stone" Ir. leug. O.Ir. lia.
seud  \(s'e:t\) "jewel" O.Ir. sét.
teud  \(t's'e:t\) "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:

\(\ddot{l}\) - Sounds.

This vowel when short is sounded like \(\ddot{l}\) in the English word "fit". When long it is sounded like ee in "feel". It corresponds usually to "i" in Old Irish.
bile  \(b\dot{i}l'\ddot{e}\) "blade edge" E.Ir. bil.
big  \(b\dot{i}k\) "little ones" O.Ir. becc (nom. sing.)
fir  \(f\dot{i}r\) "men" pl of  O.Ir. fir (n. pl).
fiodh  \(\dot{f}\dot{i}y\) "wood"  O.Ir. fid.
thig  \(h\dot{i}k\) "come"  O.Ir. ticc.
mil  \(m\dot{i}l\) "honey"  O.Ir. mil.
sileadh  \(\ddot{s}\dot{l}\dot{e}\dot{a}y\) "raining" M.Ir. silim.

Nasal \(\ddot{c}\)

Nasal \(\ddot{c}\) is found after mh. at the beginning of a word.
'ga mheasgadh \(\dot{g}a \text{ vi's k\ddot{a}y}\) "mixing it".
from E. Ir. mescaim.

air a' mheasan  ə  vǐsən "on the lap-dog".

'na mheasg, na  vǐsk "among it".

bīgh  bī: "a post" E. Ir. bi threshold.
cǐr  kī:r  "a comb" O. Ir. cir.
cǐs  kī:s  "tax" O. Ir. cis.
dīg  dī:k  "a drain", Ir. dig.

fǐll  fī:l  "fold up" E. Ir. fillim.
im  i:m  "butter" C. Ir. imb.
mīll  mī:l  "spoil" O. Ir. millim.
mīr  mī:r  "a piece of bread", O. Ir. mir.
tūll  tī:l  "return", Ir. tillim.
tīr  tī:r  "land" O. Ir. tir.

Nasal  ṭ

innse  ṭ:sə  "to tell" M. Ir. innisin.
dinnsear  dī:ʃər  "ginger", Eng. ginger.

i followed by hiatus.
nighe  ńi:-ə  "washing" E. Ir. nigim.
nighean  ńi:-ən  "a girl" O. Ir. ingen.

Short ə is articulated well back, and is sounded when long like "0" in the English word "lord", when short it is sounded like "0" in the English word "got".

It appears before  l, x, r, h  and other consonants.

(a) dol  dolo  "going" O. Ir. dul.
mol  molo  "shingle" O. N. möl.
<table>
<thead>
<tr>
<th>Irish</th>
<th>Scottish</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>moladh</td>
<td>molay</td>
<td>&quot;praise&quot;</td>
<td>O.Ir. molad.</td>
</tr>
<tr>
<td>molt</td>
<td>molt</td>
<td>&quot;wedder&quot;</td>
<td>E.Ir. molt.</td>
</tr>
<tr>
<td>olc</td>
<td>a'luigh</td>
<td>&quot;evil&quot;</td>
<td>O.Ir. olc.</td>
</tr>
<tr>
<td>sgoil</td>
<td>skol'</td>
<td>&quot;school&quot;</td>
<td>M.Ir. scol.</td>
</tr>
<tr>
<td>solus</td>
<td>solas</td>
<td>&quot;light&quot;</td>
<td>O.Ir. solus.</td>
</tr>
<tr>
<td>bochd</td>
<td>broch</td>
<td>&quot;poor&quot;</td>
<td>O.Ir. bocht.</td>
</tr>
<tr>
<td>droch</td>
<td>droch</td>
<td>&quot;bad&quot;</td>
<td>O.Ir. drocht.</td>
</tr>
<tr>
<td>loch</td>
<td>loch</td>
<td>&quot;a loch&quot;</td>
<td>M.Ir. loch.</td>
</tr>
<tr>
<td>nochd</td>
<td>nocht</td>
<td>&quot;to night&quot;</td>
<td>O.Ir. innocht.</td>
</tr>
<tr>
<td>sloc</td>
<td>sloch</td>
<td>&quot;a pit&quot;</td>
<td>O.Ir. sloc.</td>
</tr>
<tr>
<td>broc</td>
<td>broch</td>
<td>&quot;a badger&quot;</td>
<td>O.Ir. brocc.</td>
</tr>
<tr>
<td>soc</td>
<td>soch</td>
<td>&quot;a snout&quot;</td>
<td>O.Ir. socc.</td>
</tr>
<tr>
<td>dorch</td>
<td>dorch</td>
<td>&quot;dark&quot;,</td>
<td>O.Ir. dorche.</td>
</tr>
<tr>
<td>dorra</td>
<td>dorr</td>
<td>&quot;more difficult&quot;</td>
<td>M.Ir. dorr.</td>
</tr>
<tr>
<td>dorus</td>
<td>dorrus</td>
<td>&quot;door&quot;</td>
<td>O.Ir. dorus.</td>
</tr>
<tr>
<td>dorsair</td>
<td>dorrset</td>
<td>&quot;doorkeeper&quot;</td>
<td>&quot;doorkeeper&quot; from O.Ir. dorus.</td>
</tr>
<tr>
<td>gorm</td>
<td>gairrm</td>
<td>&quot;green&quot;</td>
<td>M.Ir. gorm.</td>
</tr>
<tr>
<td>lorg</td>
<td>lorram</td>
<td>&quot;a footmark&quot;</td>
<td>O.Ir. lorg.</td>
</tr>
<tr>
<td>port</td>
<td>forrst</td>
<td>&quot;a harbour&quot;</td>
<td>O.Ir. port.</td>
</tr>
<tr>
<td>orm</td>
<td>o'ream</td>
<td>&quot;on me&quot;</td>
<td>O.Ir. form.</td>
</tr>
<tr>
<td>botul</td>
<td>bohtal</td>
<td>&quot;a bottle&quot;</td>
<td></td>
</tr>
<tr>
<td>crotul</td>
<td>krahtal</td>
<td>&quot;lichen&quot;</td>
<td>Ir crottal.</td>
</tr>
</tbody>
</table>
Before other consonants.

dos, dos "tassel" O.Ir. dos.
los, los "purpose" E.Ir. los.
sop, sop "a wisp of straw" M.Ir. sopp.
gu maduinn gomatin "till morn".

Nasal \d\n
cnoc, \k\r\xk "a knoll", O.Ir. cnoc.
comharra, \k\'\sha\r\d "a mark" M.Ir. camartha.

\d\ corresponds as a rule to O.Ir. o'

dorn dorn "a fist", O.Ir. dorn.
glór glór "speech" O.Ir. glór.
póg poc "a kiss" O.Ir. póc.
db poc "a bay" O.N. hóp.
ròn rón "a seal" M.Ir. rón.
tòir tòir "pursuit" E.Ir. tóir.

Nasal \t\n
domhnach, dò:nax "Sunday" E.Ir. domnach.
dinnseach dò:na "foolish woman".
odnachd dò:ta:k "alone" O.Ir. cin.
tomadh tò:a "presenting" O.Ir. tomadh.

hiatus

comhailteachd kò:iltexk "convoy" O.Ir. accomol.
reodadh to-a "frost" Dineen reodh.
The short o sound in Gaelic is easily distinguished and it is more rounded than that of D. It is sounded like "o" in the English word "coke"

bog  /b o k/ "soft"  O.Ir. boc.
croch  /k r o y/ "cattle"  O.Ir. crod.
lombar  /l o m b a r/ "bare plain"  O.Ir. lommar.
lomnoonchd  /l o m n a x k/ "bare"  O.Ir. lommnocht.
loscadh  /l o s k a y/ "burning"  E.Ir., loscud.
tog  /t o k/ "lift"  M.Ir. tocbail, tóchaim.

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

bo  /b o/ "a cow"  O.Ir. bo.
'co  /k o/ "who"  O.Ir. cote.
'coig  /k o : k/ "five"  O.Ir. cócic.
dobhran  /d o : r a n/ "an otter"  from E.Ir. dobhur, "water".
foghnaidh  /f o : n i/ "will serve"  O.Ir. fo-gniu.
'mor  /m o : r/ "big"  O.Ir. mor.

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

bodhar  /b o \- a t/ "deaf",  O.Ir. bodar.
gobhal  /g o \- a l/ "fork",  O.Ir. gabul.
gobhar  /g o \- a r/ "goat",  O.Ir. gabar.
todhar  /t o \- a r/ "manure",  Ir. tuar; O.N. tadh
This vowel when short is sounded like u in the English word "put". It usually corresponds to Old Irish u.

bus, \( \text{bùs} \) "lip" "mouth" E.Ir. buss.
cus, \( \text{kùs} \) "too much"
cruth, \( \text{krùh} \) "shape" O.Ir. cruth.
dubh, \( \text{dùh} \) "black" O.Ir. dub.
gul, \( \text{gùl} \) "crying" O.Ir. gol.
luchd, \( \text{lùkh} \) "people" O.Ir. lucht.
lus, \( \text{lùs} \) "herb" E.Ir. luss.
muc, \( \text{mùkh} \) "a pig" O.Ir. muc.
mulchag \( \text{mu-leàxk} \) "a cheese", M.Ir. mulchan.
rut \( \text{rùt} \) "thing" O.Ir. ret.
ubh \( \text{ùbh, úy} \) "egg" O.Ir. og. gen. uge.
uile \( \text{ùl'èk} \) "all" O.Ir. uile.
ullahm \( \text{ùlu} \) "ready" M.Ir. erlam.

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

brúchd \( \text{bruːk} \) "sally" O.Ir. brúchtaim
cù \( \text{kù} \) "dog" M.Ir. cú.
cúl \( \text{kùl} \) "back" O.Ir. cúl.
cúmadh \( \text{ku:ma}:\text{y} \) "shape" E.Ir. cumma.
glùn \( \text{glùn ' n'} \) "knee" O.Ir. glún.
lùp \( \text{lùp} \) "bend" E.Ir. lupaim.
mùn \( \text{muːn} \) "urine" M.Ir. mún.
The text is about the pronunciation of certain sounds in the Irish language, specifically the short "ao" sound, which is peculiar to Gaelic. The text includes examples of words where this sound is used, such as "buthach" for "muzzle for calf," "dubhan" for "fishing hook," and "ruthan" for "a little heap of peats." It also notes that this sound is sometimes shortened in unstressed positions and provides examples of words where this occurs, such as "aonna mile deug" for "eleven miles." Additionally, it mentions the use of "ao" in the context of "eleven months" and "a little wilk." The text also discusses the shortening of certain sounds before "l" as in "tuilleadh," and the shortening of "ao" in unstressed positions elsewhere.
faochag mhóir \( f\lambda \alpha k \) \( \text{vo}:\text{r} \) "a big wilk".  
but \( f\lambda :\alpha k \) when standing alone.

faolag mhóir \( f\lambda l'\alpha k \) \( \text{vo}:\text{r} \) "a big gull".  
daorach mhóir \( d\lambda ra\lambda \) \( \text{vo}:\text{r} \) "a big booze".  
but \( d\lambda :\tau \varepsilon \lambda \) when standing alone.

\( \lambda : \)

Long \( \lambda : \) is more frequently met with, it is a high narrow sound which is produced further back than \( \lambda \).

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 C.Ir. diphthongs oi and ai before non-palatal and palatal consonants.

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
<th>Irish</th>
</tr>
</thead>
<tbody>
<tr>
<td>aodann</td>
<td>( \lambda : \text{tan} )</td>
<td>&quot;face&quot;</td>
<td>C.Ir. étan</td>
</tr>
<tr>
<td>aois</td>
<td>( \lambda : \text{s} )</td>
<td>&quot;age&quot;</td>
<td>C.Ir. ais</td>
</tr>
<tr>
<td>baoth</td>
<td>( \lambda : \text{l}:\lambda :\text{h} )</td>
<td>&quot;foolish&quot;</td>
<td>C.Ir. baith</td>
</tr>
<tr>
<td>braon</td>
<td>( \lambda : \text{r}:\lambda :\text{n} )</td>
<td>&quot;drop&quot;</td>
<td>C.Ir. bróen</td>
</tr>
<tr>
<td>caol</td>
<td>( \lambda : \text{l}:\lambda :\text{l} )</td>
<td>&quot;slender&quot;</td>
<td>C.Ir. cóel</td>
</tr>
<tr>
<td>craos</td>
<td>( \lambda : \text{r}:\lambda :\text{s} )</td>
<td>&quot;mouth&quot;</td>
<td>C.Ir. cóis</td>
</tr>
<tr>
<td>daor</td>
<td>( d\lambda : \text{r} )</td>
<td>&quot;dear&quot;</td>
<td>C.Ir. doíre</td>
</tr>
<tr>
<td>daol</td>
<td>( d\lambda : \text{l} )</td>
<td>&quot;beetle&quot;</td>
<td>E.Ir. dael</td>
</tr>
<tr>
<td>fraoch</td>
<td>( f\lambda :\varepsilon \lambda )</td>
<td>&quot;heather&quot;</td>
<td>C.Ir. fraéch</td>
</tr>
</tbody>
</table>


faochag  \(\text{f} \lambda: \text{x} \text{a} \text{k}\) "a wilk"  M.Ir. faechog

laom  \(\text{l} \lambda: \text{m}\) "fall" (as corn)  C.Ir. loem

mael  \(\text{m} \lambda: \text{l}\) "blunt"  C.Ir. mael.

Saor  \(\text{s} \lambda: \text{r}\) "cheap"  C.Ir. saer

taobh  \(\text{t} \text{c} \lambda: \text{v}\) "side"  C.Ir. toib

taom  \(\text{t} \text{c} \lambda: \text{m}\) "dip"  E.Ir. toem

\(\lambda: \text{n}\) is "one", but placed before a consonant it is nasalized.

\(\lambda: \text{c} \text{e} \text{u} \text{n}\) "one head"

\(\lambda: \text{N} \text{e} \text{T}\) "one man".

\(\lambda\) followed by a hiatus.

1. baoghan  \(\text{b} \lambda: \text{a} \text{n}\) "jolly one"

2. baoghal  \(\text{b} \lambda: \text{a} \text{l}\) "danger"  C.Ir. baigul

3. lugha  \(\text{l} \lambda: \text{a}\) "smaller"  C.Ir. lugu

4. saoghal  \(\text{s} \lambda: \text{e} \text{l}\) "world"  C.Ir. saigul

5. saoghalta  \(\text{s} \lambda: \text{a} \text{l} \text{t} \text{a}\) "worldly"  C.Ir. saegulta

The \(\text{a}\) -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 C.Ir. \(d\) and \(g\) aspirated.
agh  \( \text{\textae\textbar\textae} \)  "heifer"  M.Ir. ag
bladh  \( \text{\textae\textbar\textae} \)  "sense"  E.Ir. blad
cladh  \( \text{\textae\textbar\textae} \)  "cemetery"  C.Ir. clad
dragh  \( \text{\textae\textbar\textae} \)  "trouble"  N. tregr
lagh  \( \text{\textae\textbar\textae} \)  "law"  Ir lagh
magh  \( \text{\textae\textbar\textae} \)  "plain"  O.Ir. mag.

A non palatal \( r \) changes an \( e \) following it into an \( \text{\textae} \)-sound.

greim  \( \text{\textae\textbar\textae\textbar\textae\textbar\textae} \)  "hold"  O.Ir. greimm
creideamh  \( \text{\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae} \)  "belief"  O.Ir. crétem
greis  \( \text{\textae\textbar\textae} \)  "a while"  O.Ir. do grés.

\( \text{\textae} \) arises from C. Irish \( a \) or \( o \) before palatal consonants.

coileach  \( \text{\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae} \)  "cock"  M.Ir. caileach
coire  \( \text{\textae\textbar\textae} \)  "fault"  M.Ir. cair
doírbh  \( \text{\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae} \)  "difficult"  C. Ir. doírb
doíre  \( \text{\textae\textbar\textae} \)  "copse"  O.Ir. dair
tairbh  \( \text{\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae} \)  "bulls"  O.Ir. tairb.

Long \( \text{\textae} \): is not very frequently found.

It is found in the following words.

adhradh  \( \text{\textae\textbar\textae\textbar\textae} \)  "worship"  O.Ir. adrad
faob  \( \text{\textae\textbar\textae} \)  "lump"  O.Ir. odb
ladhran  \( \text{\textae\textbar\textae\textbar\textae\textbar\textae\textbar\textae} \)  "claws"  M.Ir. ladar.
æ followed by a hiatus occurs when dh or gh is silent between vowels.

cladhach \( k'\text{lo}e\text{-e} \) "digging" O.Ir. clad
ladhar \( \text{lo}e\text{-e} \) "claw" E.Ir. ladar.
maghar \( m\text{o}e\text{-e} \) "fishing with bait" E.Ir. magar
roghainn \( R\text{e}\text{-i}n '\) "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: \( \text{ai}, \text{ei}, \text{oi}, \text{ui}, \text{œi}, \text{au}. \)

and diphthongs in which the first element is higher than the second \( \text{ia}, \text{ia}, \text{iu}, \text{iu}; \text{eo}; \text{oe}; \text{uœ}, \text{ua}, \text{ua}. \)

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

\( \text{ai} \)

\( \text{ai} \) is found before \( \text{I} \) and \( \text{N}' \) in final position or before consonants.

cainnt \( \text{kai}n'd' \) "speech" M.Ir. caint
chaill \( \text{tai}' \) "lost" M.Ir. coillim
maille \( \text{mail}' \) "delay" M.Ir. maille
saill \( \text{Sail}' \) "fat" M.Ir. saill
saillte \( \text{saillt'e} \) "salted" O.Ir. saillim
maighstir \( \text{maist'ir}' \) "master" Ir. maigister
saidhbhir \( \text{saivir}' \) "rich" M.Ir. saidbhir
taibhis \( \text{tai}'s \) "ghost" O.Ir. taibhis
taibhsear \( \text{tai'ser}' \) "visionary" fr. same root.
Nasal ai is found when aspirated m palatal disappears before consonants.

aimhreid \( \text{a} \text{ɪ}\text{ɾ} \text{ɛt} \) "strife" M.Ir. aimhreid

\( \text{l} \text{ɛɪn} \) (dat) "hand" O.Ir. laim.

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

beinn \( \text{b} \text{ɛɪn} \text{'} \) "hill" M.Ir. benn

geinn \( \text{g} \text{ɛɪn} \text{'} \) "wedge" E.Ir. geind

seinn \( \text{s} \text{ɛɪn} \text{'} \) "singing" O.Ir. sennim

teinn \( \text{t} \text{ɛɪn} \text{'} \) "straits" O.Ir. tend

\( \text{e} \text{ɪl} \text{əɪ} \) "kilt".

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

\( \text{d} \text{ɔɪn} \text{'} \) "depths." M.Ir. doimne (Dottin).

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

muill \( \text{m} \text{uɪl} \) gen sing of moll, chaff

Ir. moll: O. Celt. muldo.

sùinn \( \text{s} \text{uɪn} \text{'} \) "heroes" E.Ir. sonn.

tùill \( \text{t} \text{uɪl} \) "holes" C.Ir. toll

druim \( \text{d} \text{ruɪm} \) "back" C.Ir. druimm
From u or from O.Ir. diphthongs ai, oi before aspirated palatal consonants.

cuimhne  "remembrance"  O.Ir. cuimnech
suidh  "soot"  O.Ir. suide
geaithe  "of wind"  O.Ir. gaith
laoidh  "hymn"  O.Ir. leid
laoigh  "calves"  O.Ir. leog
macidh  "threaten"  O.Ir. moidein

Nasal
uilnean  "elbows"  O.Ir. uilen
nacidhean  "baby"  O.Ir. noidiu

ui followed by hiatus.
buidhe  "yellow"  O.Ir. bude
guidhe  "prayer"  O.Ir. gude
suidhe  "sitting"  O.Ir. suide
ubhean  "eggs"  O.Ir. uige.

Uibhisteach  "a Uistman".
\(\text{ia}\) corresponds to the Old Irish diphthong \(\text{ia}\).

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
<th>Old Irish Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ciall</td>
<td>(k^c\text{i}a)l</td>
<td>&quot;sense&quot;</td>
<td>O.Ir. ciall</td>
</tr>
<tr>
<td>ciar</td>
<td>(k^c\text{i}a)R</td>
<td>&quot;dusky&quot;</td>
<td>O.Ir. ciar</td>
</tr>
<tr>
<td>cliabh</td>
<td>(k^c\text{l}i)əv</td>
<td>&quot;creel&quot;</td>
<td>O.Ir. cliab</td>
</tr>
<tr>
<td>fiach</td>
<td>(\text{f}i)əv</td>
<td>&quot;worth&quot;</td>
<td>O.Ir. fiach</td>
</tr>
<tr>
<td>grian</td>
<td>(\text{g}r)iən</td>
<td>&quot;sun&quot;</td>
<td>O.Ir. grian</td>
</tr>
<tr>
<td>iall</td>
<td>(\text{i}a)l</td>
<td>&quot;thong&quot;</td>
<td>O.Ir. iall</td>
</tr>
<tr>
<td>iar</td>
<td>(\text{i}a)R</td>
<td>&quot;ask&quot;</td>
<td>M.Ir. iarraiim</td>
</tr>
<tr>
<td>iasg</td>
<td>(\text{i}a)sk</td>
<td>&quot;fish&quot;</td>
<td>O.Ir. iasc</td>
</tr>
<tr>
<td>liath</td>
<td>(\text{l}i)əh</td>
<td>&quot;grey&quot;</td>
<td>O.Ir. liath</td>
</tr>
<tr>
<td>sgiath</td>
<td>(\text{s}k)iəh</td>
<td>&quot;shield&quot;</td>
<td>M.Ir. sciath</td>
</tr>
<tr>
<td>sliabh</td>
<td>(\text{s}l)iəv</td>
<td>&quot;hill&quot;</td>
<td>O.Ir. sliab</td>
</tr>
<tr>
<td>stiall</td>
<td>(\text{s}t)iəl</td>
<td>&quot;a strip&quot;</td>
<td>E.Ir. stiall</td>
</tr>
</tbody>
</table>

O.Ir. \(i\) when found before non-palatal consonants gives \(\text{ia}\).

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
<th>Old Irish Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>fior</td>
<td>(\text{f}i)əR</td>
<td>&quot;true&quot;</td>
<td>O.Ir. fir</td>
</tr>
<tr>
<td>sios</td>
<td>(\text{s}i)əs</td>
<td>&quot;down&quot;</td>
<td>O.Ir. sis</td>
</tr>
</tbody>
</table>

\(\text{ia}\) corresponds to O.Ir. \(e\).

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
<th>Old Irish Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ciad</td>
<td>(k^c\text{i}a)t</td>
<td>&quot;100&quot;</td>
<td>O.Ir. cet</td>
</tr>
<tr>
<td>an ceud fhear</td>
<td>(\text{an}\text{'c}e\text{u})d (\text{f}h)ear</td>
<td>&quot;the first man&quot;</td>
<td>O.Ir. cet</td>
</tr>
<tr>
<td>ciatach</td>
<td>(\text{ki})əhtəx</td>
<td>&quot;becoming&quot;, E.Ir. cétach</td>
<td></td>
</tr>
<tr>
<td>duine ciatach</td>
<td>(\text{du})nə (k^c\text{i}a)htəx</td>
<td>&quot;a handsome man&quot;</td>
<td></td>
</tr>
</tbody>
</table>
I have no examples of /ə̃/ nasalized nor of /æ̃/ followed by hiatus.

Dr. Alexander MacEain (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.

<table>
<thead>
<tr>
<th>Gaelic Word</th>
<th>English Meaning</th>
<th>Irish Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>beul</td>
<td>&quot;mouth&quot;</td>
<td>O.Ir. bel</td>
</tr>
<tr>
<td>blian</td>
<td>&quot;lean&quot;</td>
<td>O.Ir. blën</td>
</tr>
<tr>
<td>breug</td>
<td>&quot;lie&quot;</td>
<td>O.Ir. brèc</td>
</tr>
<tr>
<td>deur</td>
<td>&quot;drop&quot;</td>
<td>O.Ir. der</td>
</tr>
<tr>
<td>feur</td>
<td>&quot;grass&quot;</td>
<td>O.Ir. ër</td>
</tr>
<tr>
<td>eud</td>
<td>&quot;jealousy&quot;</td>
<td>O.Ir. ët</td>
</tr>
<tr>
<td>eun</td>
<td>&quot;bird&quot;</td>
<td>O.Ir. ën</td>
</tr>
<tr>
<td>easgaigh</td>
<td>&quot;willing&quot;</td>
<td>O.Ir. ëscid</td>
</tr>
<tr>
<td>meur</td>
<td>&quot;branch&quot;</td>
<td>O.Ir. ër</td>
</tr>
<tr>
<td>méith</td>
<td>&quot;fat&quot;</td>
<td>O.Ir. meth</td>
</tr>
<tr>
<td>neul</td>
<td>&quot;cloud&quot;</td>
<td>O.Ir. ël</td>
</tr>
<tr>
<td>sgeul</td>
<td>&quot;atale&quot;</td>
<td>O.Ir. scél</td>
</tr>
<tr>
<td>sgeulachd</td>
<td>&quot;a'tale&quot;</td>
<td>O.Ir. &quot;</td>
</tr>
<tr>
<td>sé</td>
<td>&quot;six&quot;</td>
<td>O.Ir. sé'</td>
</tr>
<tr>
<td>seud</td>
<td>&quot;hero&quot;</td>
<td>O.Ir. sét</td>
</tr>
</tbody>
</table>
There are a few words in the Uílst Dialect in which we find "eu" where one would expect to find "ia".

Seud "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, "a branch", because the island is practically treeless. We speak of geug fhraoich, "a stalk of heather", but when we wish to speak of the branch of a tree we use miar, "miar" or meanglan.

O. Ir. 'i becomes "ia" before non-palatal consonants.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>crianda</td>
<td>&quot;wise&quot;</td>
<td>O. Ir. crin</td>
</tr>
<tr>
<td>fion</td>
<td>&quot;wine&quot;</td>
<td>O. Ir. fin, Lat. vinum</td>
</tr>
<tr>
<td>gniomh</td>
<td>&quot;deed&quot;</td>
<td>O. Ir. gnim</td>
</tr>
<tr>
<td>lion</td>
<td>&quot;fill&quot;</td>
<td>O. Ir. linaim</td>
</tr>
<tr>
<td>mial</td>
<td>&quot;louse&quot;</td>
<td>O. Ir. mil</td>
</tr>
<tr>
<td>mias</td>
<td>&quot;a month&quot;</td>
<td>O. Ir. mi Lat. mensis</td>
</tr>
<tr>
<td>sniomh</td>
<td>&quot;spin&quot;</td>
<td>O. Ir. snim Lat. sino</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>cliù</td>
<td>&quot;praise&quot;</td>
<td>O. Ir. clu</td>
</tr>
<tr>
<td>fliuch</td>
<td>&quot;wet&quot;</td>
<td>O. Ir. fliuch</td>
</tr>
<tr>
<td>iuchair</td>
<td>&quot;key&quot;</td>
<td>M. Ir. eochuir</td>
</tr>
<tr>
<td>iul</td>
<td>&quot;guidance&quot;</td>
<td>Ir. iul</td>
</tr>
<tr>
<td>siúil</td>
<td>&quot;sails&quot;</td>
<td>O. Ir. siúil</td>
</tr>
</tbody>
</table>
Symbols.

With hiatus.

fiughair fiu-ər  expectation  O. Ir. fiugrad
piuthar piu-ət  "sister"  O. Ir. siur
Siubhal siu-əl  "course"  M. Ir. siubal.

Nasal iù

ionnsaigh iù:sì  "attempt"  O. Ir. ionnsaighim
ionnsaigh gam iù:sì  "towards me"
ionnshach iù:sì  learn, E. Ir. insaigim.

beò bò:  "alive"  O. Ir. beò
ceò keò:  "mist"  M. Ir. ceò
deò dò:  "breath"  Ir. deò'
eòlas eò:leis  "knowledge"  E. Ir. eòlas
eòrna eò:RNA  "barley"  E. Ir. eòrna
feòil fèo:l'  "flesh"  E. Ir. feòil
gëola gèo:la  "a yawl"  N. jula
seòl ñèol  "sail"  M. Ir. ñéol

The diphthong eo is but rarely found

feumail fèo:mal'  "useful"  Cf. E. Ir. feidm

With hiatus

feadhainn fèo-in'  "some"  E. Ir. fedain
beathach ñèo-əx  "a beast"  Ir. beathadhach


<table>
<thead>
<tr>
<th>Word</th>
<th>Sound</th>
<th>Meaning</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>buaidh</td>
<td>buaj</td>
<td>&quot;victory&quot;</td>
<td>O.Ir. buaid</td>
</tr>
<tr>
<td>buan</td>
<td>buan</td>
<td>&quot;lasting&quot;</td>
<td>E.Ir. buan</td>
</tr>
<tr>
<td>cluas</td>
<td>kluaas</td>
<td>&quot;ear&quot;</td>
<td>O.Ir. cluas</td>
</tr>
<tr>
<td>cuan</td>
<td>kuæn</td>
<td>&quot;sea&quot;</td>
<td>M.Ir. cuan</td>
</tr>
<tr>
<td>cuaran</td>
<td>kuæran</td>
<td>&quot;bandage&quot;</td>
<td>M.Ir. cuaran</td>
</tr>
<tr>
<td>duan</td>
<td>duæn</td>
<td>&quot;song&quot;</td>
<td>M.Ir. duan</td>
</tr>
<tr>
<td>fuáir</td>
<td>fuæ</td>
<td>&quot;cold&quot;</td>
<td>O.Ir. fuar</td>
</tr>
<tr>
<td>luath</td>
<td>luæh</td>
<td>&quot;fast&quot;</td>
<td>O.Ir. luath</td>
</tr>
<tr>
<td>ruadh</td>
<td>ruæ</td>
<td>&quot;red&quot;</td>
<td>O.Ir. ruadh</td>
</tr>
<tr>
<td>sguab</td>
<td>skuaæp</td>
<td>&quot;broom&quot;</td>
<td>E.Ir. scuap</td>
</tr>
<tr>
<td>tuair</td>
<td>tuær</td>
<td>&quot;appearance&quot;</td>
<td>M.Ir. tuar</td>
</tr>
<tr>
<td>tuagh</td>
<td>tuæy</td>
<td>&quot;axe&quot;</td>
<td>M.Ir. tuag</td>
</tr>
<tr>
<td>uair</td>
<td>uær</td>
<td>&quot;hour&quot;</td>
<td>O.Ir. uair</td>
</tr>
</tbody>
</table>

**ua** followed by hiatus —

<table>
<thead>
<tr>
<th>Word</th>
<th>Sound</th>
<th>Meaning</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>cruadhach</td>
<td>kruaæ-æx</td>
<td>gen. of cruaidh, &quot;steel&quot;</td>
<td></td>
</tr>
<tr>
<td>suathadh</td>
<td>suææy</td>
<td>&quot;rubbing&quot;</td>
<td></td>
</tr>
<tr>
<td>tuathach</td>
<td>tuææy</td>
<td>&quot;a north-man&quot;</td>
<td></td>
</tr>
<tr>
<td>uaghach</td>
<td>uææy</td>
<td>gen. of uaigh, &quot;grave&quot;</td>
<td></td>
</tr>
</tbody>
</table>

**ua**

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Sound</th>
<th>Meaning</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>uan</td>
<td>uæn</td>
<td>&quot;lamb&quot;</td>
<td>O.Ir. uan</td>
</tr>
<tr>
<td>uaine</td>
<td>uæne</td>
<td>&quot;green&quot;</td>
<td>M.Ir. uaine</td>
</tr>
</tbody>
</table>
u a followed by hiatus —

fuagheal fu-a-al  "to sew" M.Ir. fuagaim

Nasalized uə is found in the following words.

fuamháire fu-a-irə  "giant" E.Ir. fomor
uamh u-a-ə  "cave", M.Ir. uama
uamhach u-a-ə-k  "abounding in caves".

This diphthong is but rarely found nas uəhə
"sooner" with hiatus —
tuaighe təuə-ə gen. of tuagh, "axe", M.Ir. tuagh.

Vowels in unaccented syllables.
In unstressed position "a" corresponds to O.Ir. long o or a
feusag fi-asak  "beard", O.Ir. fésoc
fastadh fastəay  "engaging a servant" Ir. fastódh.
Suffix an - O.Ir an.
aran arən  "bread" O.Ir. aran
beagan bekən  "little" O.Ir. becán
bradan brətan  "salmon" O.Ir. bratan
al' in verbal nouns - O.Ir. ail.
fagail fa:kəl'  "leaving" M.Ir. fácbail.

ε occurs before nasals and it is also found after nasals.
uinneig \( u N^e k' \) "window" gen of uinneag

occurs before N' in the following words —

arain \( a r e N' \) gen. of aran, "bread" O.Ir. aran

bradain \( b r a t e N' \) " bradan "salmon" O.Ir. bratan

sgadain \( s k a t e N' \) " sgadan "herring" E.Ir. scatan

feadain \( f e t e N' \) " feadan, "chanter" O.Ir. fedan.

signifying agent

dotair \( d o h t e r' \) "a doctor"

drùbhair \( d r o : v e r' \) "a drover"

mortair \( m u r s t e r' \) "a murderer"

Sealgair \( s a - l a - k e r' \) "a hunter".

\( e \) is found before \( k o t' \)

feusaig \( f i a s e k' \) "of a beard"

caraid \( k a : r e t' \) "a couple".

\( i \) is found before palatal consonants.

obair \( o p i r' \) "work"

tobair \( t o p i r' \) gen of tobar "well" O.Ir. topur

togair \( t o k i r' \) "wish" Ir. togairim

mo thogair \( m a h o k i r' \) "I dont care".

\( i \) before \( e \)

balaich \( b a l i c \) gen of balach, "lad" E.Ir. balach

cailllich \( k a l i c \) gen of cailleach, "old woman" O.Ir. cailleach.
i before N.

dh'fhálbhainn yə-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 kər'i "will put" O.Ir. cuirid.

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

U in unaccented position corresponds to O.Ir. vowel —
dèanamh dəianə "to do" O.Ir. dënum
ealamh aəəə "quick" O.Ir. erlam
talamh təəəə "earth" O.Ir. talam
ullamh uəə "ready" O.Ir. urlam

ə This sound is found in the following prepositions —
bho ʃə "from" O.Ir.
fo ʃə "under" O.Ir. fo.
roimh rə "before" O.Ir. rem.
troimh rə "through" O.Ir. tremi-

ə This vowel(ə) is found in unstressed syllables.
It is found in "a" of the definite article an, a(̂n) na.

It is found in possessive pronouns

\[ \text{mo, ma} \quad \text{"my"} \]
\[ \text{do \; da} \quad \text{"thy"}. \]

Before another vowel this final \( \; \) is elided ola àraid

"certain oil"

but \( \text{da} \) when standing alone.

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

\[ \text{dòmhnach \; do\text{-}n\text{\text{æ}\text{x}}} \quad \text{"Sunday"} \quad \text{E.Ir. domnach} \]
\[ \text{earrach \; e\text{\text{r}\text{æ}\text{x}}} \quad \text{"Spring"} \quad \text{O.Ir. errech}. \]

It is represented by \( \; \) and \( \; \) in final position.

\[ \text{a h-uile \; e \; x\text{\text{u\text{l}\text{'e}}} \quad \text{"every"} \quad \text{O.Ir. uile} \]
\[ \text{duine \; d\text{\text{n}'\text{e}}} \quad \text{"man"} \quad \text{O.Ir. duine} \]
\[ \text{buidhe \; b\text{i\text{-}\text{e}}} \quad \text{"yellow"} \quad \text{O.Ir. buide} \]
\[ \text{clobha \; k\text{\text{l}\text{\text{\text{0}}\text{-}\text{e}}} \quad \text{"tongs"} \quad \text{N. klofi} \]
\[ \text{ola \; o\text{\text{l}\text{\text{\text{e}}} \quad \text{"oil"} \quad \text{O.Ir. ola}. \]

It is represented by \( \; \) in various particles.

\[ \text{agus \; a\text{\text{y\text{\text{\text{a}}} \quad \text{"and"} \quad \text{O.Ir. ocus} \]
\[ \text{mur \; ma\text{\text{\text{r}}} \quad \text{"if"} \quad \text{O.Ir. ma}. \]
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, \( \text{c}i: \text{r} \) "a comb", and \( \text{g} \) as in gille, \( \text{g} \text{i}: \text{h} \) "a lad" the tongue is raised up against the hard palate, but \( \text{k} \) as in cas \( \text{k} \text{a} \text{s} \) "a foot" and \( \text{g} \) as in glas, \( \text{gl} \text{a} \text{s} \) "a lock" are articulated against the velum.

The palatal dental stops \( \text{t} \text{ʃ} \), \( \text{d} \text{ʒ} \) followed by glides as in tir, \( \text{t} \text{ʃ} \text{i}: \text{r} \) "a land" and, an t-side, \( \text{n} \text{d} \text{ʒ} \text{ou} \text{ɬ} \) "the weather". These correspond to the non palatal types \( \text{t} \), \( \text{d} \), \( \text{t} \text{ʃ} \), \( \text{d} \text{ʒ} \), as in tarbh, \( \text{t} \text{a} \text{-} \text{rav} \) "a bull".

dorus \( \text{d} \text{ơ} \text{r} \text{a} \text{s} \) "a door", an toll, \( \text{d} \text{ơ} \text{u} \text{l} \text{ɬ} \) "the hole".

The Stops.

The stops in initial position have three varieties of articulation \( \text{p} \text{ʃ}, \text{t} \text{ʃ}, \text{k} \text{ʃ}, \text{k} \text{c} \) aspirated and voiceless fortes -

Examples -

(1) poll, \( \text{p} \text{ɬ} \text{o} \text{u} \text{ɬ} \) "mud"

toll \( \text{t} \text{o} \text{u} \text{ɬ} \) "a hole"

tir \( \text{t} \text{ʃ} \text{i}: \text{r} \) "land"

cas \( \text{k} \text{a} \text{s} \) "a foot"

cir \( \text{k} \text{c} \text{i}: \text{r} \) "a comb".
(2) Aspirated half voiced lenes preceded by nasal sounds.

Examples

am pàisde ə m̩̃ːəst‘ə "the child"

an toll ə Ñ̩ːəul "the hole"

an t̩̃im ə Ñ̩iːm "the butter"

an còs ə ə̂̃ː̂s "the cavity"

an ceann ə ə̂̃ːən "the head"

(3) Unaspirated voiceless lenes preceded by nasal sounds, but not causing any change in articulation. ə̂̃, d̩̃, ə̂̃, ə̂̃

Examples

am bad ə m̩̃bat "the spot"

an dòrn ə Ñ̩ːəːn "the fist"

an t̩̃ir ə Ñ̩iːr "the land"

an gad ə ə̂̃ət "withe"

an gille ə ə̂̃ ələ "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 fortes so they are written, p, t, k

Examples

easbuig ə̂̃spik "a bishop"

feadag ə̂̃tək "a plover"

bogadh ə̂̃ðəkəy "soaking"
gob  ꞉op  "beak"
feed  ꞉et  "a whistle"
lag   ꞉ak  "a hollow".

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

inne  ꞉Nd ꞉c  "in her"
impe  ꞉mb ꞉c  "about her".

After long vowels I write ꞉\(d^\prime_i\) as the glide is quite distinctly heard e.g. dîteadh ꞉\(d^\prime_i: d^\prime\) ꞉\(\omega\) "condemnation".
Labials.

Initial \( \beta \) corresponds to Old Irish \( \beta \) o s e \( \gamma \), marriage
\( \text{posadh} \).

M. Irish posad.

Initial \( \phi \) is the nasalised form of \( \phi \) am p\( \acute{a} \)isde, "the child" is \( \text{m} \phi \text{a} : \text{f} \text{t} \text{e} \) without the article \( \phi \text{a} : \text{f} \text{t} \text{e} \).

Initial \( \theta \) corresponds to O.Ir. \( \theta \) e.g. bean \( \text{b} \text{e} \text{n} \) "wife" O.Ir. \( \text{b} \text{e} \).

\( \theta \) corresponds to O.Ir. \( \text{b} \text{o} \).

"cow" O.Ir. \( \text{b} \text{o} \).

Medial and final \( \beta \) not preceded by \( \text{h} \) or \( \text{c} \) corresponds to Old Middle and Modern Irish voiced stops.

\( \text{impe} \) i: m b \( \varepsilon \) "about her"

\( \text{umpe} \) i: m b \( \varepsilon \) "them"

\( \text{iompa} \) i: m b \( \varepsilon \) "turning" O.Ir. imp\( \acute{u} \).

\( \text{campa} \) k\( \text{a} \)um b \( \varepsilon \) "a camp" M.Ir. campa,

Lat campus.

Dentals

\( \text{t} \)

\( \text{t} \) is formed by pressing the front rim of the tongue against the upper teeth as in the case of \( \text{L} \) and \( \text{N} \).

Initial non-palatal \( \text{t} \) represents O.Ir. \( \text{t} \) before back vowels and before \( \text{r} \) + vowel.

\( \text{talamh} \) t\( \text{a} \)\( \text{l} \)u "earth" O.Ir. talam

\( \text{taobh} \) t\( \text{h} \):\( \text{v} \) "side" O.Ir. tdib

\( \text{tarbh} \) t\( \text{a} \)-\( \text{r} \)av "bull" O.Ir. tarb
toll  t'oula  "hole"  M.Ir. toll
truagh  t'ruga  "wretched"  O.Ir. truag
tréigh  t'ra:iऽ  "sands"  O.Ir. trág.

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

at  aha  "swelling"  O.Ir. att
brat  bhaht  "mantle"  O.Ir. bratt
bata  bhaṭa  "walking stick"  M.Eng. batte
cat  khaṭ  "cat"  M.Ir. catt
slat  slhaṭ  "rod"  M.Ir. slatt.

Initial palatal t is followed by a voiceless glide

till  t'si:l  "return"  Ir. tillim
tinneas  t'sinæs  "illness"  M.Ir. tinnes
tir  t'si:r  "land"  O.Ir. tir

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

dalta  daibta  "step-son"  O.Ir. dalte
docair  doxorir  "uneasy"  O.Ir. docair
dochann  doxor  "hurt"  O.Ir. dochond
dorn  doRN  "fist"  M.Ir. dorn
drochaid  droxet  "bridge"  M.Ir. drochat
duine  duN'ė  "a man"  O.Ir. duine.
d occurs initially as the eclipsed form of t.

an tarbh ə Nd^c-a-rav "the bull" E.Ir. tarbh
an taobh ə Nd^c-h ə "the side" O.Ir. toib
an toll ə Nd^c-ou ə "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 ə Nd^c-aheir "the father"
an t-ugh ə Nd^c-uy "the egg"
an t-olc ə Nd^c-ol ək "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 becomes d^c when nasalised.

an t-sron ə Nd^c-r ən "the nose"
an t-srad ə Nd^c-rat "the spark"
an t-slat ə Nd^c-lah ət "the rod"

is the nasalised form of

an teine ə Nd^c-εn "the fire"
an tir ə Nd^c-li:raith "the land"
an t-eun ə Nd^c-ian "the bird"
Palatal $\tilde{a}$ is followed by a half voiced glide $\tilde{a}^2$.
It corresponds to Old Irish $d$ before $e$ and $i$:

- an de $\theta$ Nd$^2$ê: "yesterday" O.Ir. indhe`
- an dealg $\theta$ Nd$^2$a-lak "the painting" O.Ir. delg
- an t-sealg $\theta$ Nd$^2$a-lak "the shooting" O.Ir. selg

In medial position.
After long vowels $\tilde{a}^2$s $\tilde{a}^2$:

- fride $\tilde{fri}: \tilde{a}^2$ "flesh worm" M.Ir. frigde
- side $\tilde{s}i: \tilde{a}^2$ "weather" Ir. side.

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

- innte $\tilde{L}: N'd^2\tilde{a}$ "in her" O.Ir. inte
- sìnte $\tilde{s}i: N'd^2\tilde{a}$ "stretched" O.Ir. sirfim Lat. sino.

Initial non-palatal $\tilde{k}$ corresponds to Old Irish $\tilde{c}$ before back vowels preceding $l$ and $r$:

- cùm $\tilde{k}\alpha\mu m$ "crooked" O.Ir. camm
- caraid $\tilde{k}\alpha ri t'$ "a friend" O.Ir. cara
- còraid $\tilde{k}a: ret'$ "a couple" E.Ir. còrait
- comhairle $\tilde{k}\alpha-\tilde{a}r\mu \tilde{a}$ "advice" O.Ir. comairle
- cúllach $\tilde{k}\mu l$, "back" C.Ir. cúllach
- cullach $\tilde{k}\mu l \varepsilon$ "a boar" C.Ir. cullach
- cú $\tilde{k}\mu$ "a dog" C.Ir. cú
Consonants.

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

- **cladh** $k^e\loom$ "churchyard" E.Ir. *clad*
- **clachan** $k^e\llax\am$ "kirk town" Ir. *clochan*
- **clag** $k^e\lak$ "bell" C.Ir. *clocc*
- **clár** $k^e\lar\am$ "tablet" O.Ir. *clár*
- **clobha** $k^e\l\l\oo\am$ "tongs" N. *klofi*
- **cloth** $k^e\l\oo\am$ "print" Ir. *cló*.

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

- **bacach** $b\ax\k\e\am$ "lame" M.Ir. *baccach*
- **glacadh** $g\ax\k\e\am$ "catching" M.Ir. *glaccad*
- **boc** $b\ox\ak$ "he goat" O.Ir. *boc*
- **mac** $m\ax\ak$ "son" C.Ir. *macc*.

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

- **bigradh** $b\ax\k\e\am$ "threat" E.Ir. *bacur.*
- **bogach** $b\ak$ "soft place" O.Ir. *boc*
- **slugadh** $s\l\uk\e\am$ "act of swallowing" E.Ir. *slucim*
- **togail** $t\ox\k\al\am$ "building" E.Ir. *tócbaim*
- **lag** $l\ak$ "weak" M.Ir. *lac*
- **óg** $\oo\ak$ "young" O.Ir. *ót*.
Initial and palatal is formed with the middle of the tongue against the hard palate. It represents Old Irish C before e and i.

\[ \text{cearc} \quad k^c \text{rxf}k \quad "\text{hen}" \quad \text{M.Ir. cerc} \]
\[ \text{ceò} \quad k^c \text{e} \text{j} \quad "\text{mist}" \quad \text{E.Ir. ceò} \]
\[ \text{ciste} \quad k^c \text{jst}'\text{a} \quad "\text{chest}" \quad \text{M.Ir. ciste} \]
\[ \text{cir} \quad k^c \text{i} \text{r} \quad "\text{a comb}" \quad \text{E.Ir. cir} \]
\[ \text{cis} \quad k^c \text{i} \text{f} \quad "\text{tax}" \quad \text{O.Ir. cis} \]

Initial and palatal.

It represents Old Irish C before l.

\[ \text{cleas} \quad k^c \text{l}'\text{es} \quad "\text{trick}" \quad \text{E.Ir. cless} \]
\[ \text{cleite} \quad k^c \text{l}'\text{eht}'\text{a} \quad "\text{green patch near sea}" \quad \text{O.N. klettr} \]
\[ \text{cliabh} \quad k^c \text{l}'\text{i} \text{av} \quad \text{creel} \quad \text{O.Ir. cliab} \]
\[ \text{cliù} \quad k^c \text{l}'\text{i} \text{iu}: \quad \text{praise} \quad \text{O.Ir. clù} \]

In medial position.

\[ \text{smigean} \quad \text{smik'an} \quad "\text{chins}" \quad \text{M.Ir. smeice} \]
\[ \text{sligean} \quad \text{śl'ik'an} \quad "\text{shells}" \quad \text{O.Ir. slice} \]

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

\[ \text{leig} \quad l'k' \quad "\text{let}" \quad \text{O.Ir. lécim} \]
\[ \text{smig} \quad \text{smik'} \quad "\text{chin}" \quad \text{M.Ir. smeice} \]
\[ \text{big} \quad l_\text{o} \text{ik'} \quad "\text{little one's}" \quad \text{O.Ir. becc} \]
\( \text{\(g\)} \) is the nasalised form of \( \text{\(k\)} \)

\( \text{\(g\)} \) corresponds to O.Ir. \( \text{\(g\)} \) before a, o, u preceding \( l \).

\begin{align*}
\text{gair} & \quad \text{\(ga\)}: \text{\(r\)} \quad \text{"laugh"} & \text{M.Ir.} & \text{\(g\)} \text{\(aire\)}\\
gart & \quad \text{\(ga\)}: \text{\(r\)} \quad \text{\(st\)} \quad \text{"field"} & \text{0.Ir.} & \text{\(g\)} \text{\(ort\)}\\
gath & \quad \text{\(ga\)} \quad \text{\(h\)} \quad \text{"sting"} & \text{0.Ir.} & \text{\(gai\)}\\
gaoth & \quad \text{\(gl\)} : \text{\(h\)} \quad \text{"wind"} & \text{0.Ir.} & \text{\(gaith\)}\\
gob & \quad \text{\(go\)} \quad \text{\(p\)} \quad \text{"beak"} & \text{E.Ir.} & \text{\(gop\)}\\
galar & \quad \text{\(ga\)} \quad \text{\(ber\)} \quad \text{"disease"} & \text{0.Ir.} & \text{\(galar\)}
\end{align*}

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

\begin{align*}
glan & \quad \text{\(gl\)} \quad \text{\(an\)} \quad \text{"clean"} & \text{0.Ir.} & \text{\(glan\)}\\
glaodh & \quad \text{\(gl\)} : \text{\(h\)} \quad \text{"shout"} & \text{M.Ir.} & \text{\(gloed\)}\\
gran & \quad \text{\(gr\)} \quad \text{\(an\)} \quad \text{"grain"} & \text{0.Ir.} & \text{\(gran\)}\\
grian & \quad \text{\(gr\)} \quad \text{\(ian\)} \quad \text{"sun"} & \text{0.Ir.} & \text{\(grian\)}
\end{align*}

\( \text{\(g\)} \) is the nasalised form of \( \text{\(k\)} \)

\( \text{\(k\)} \text{\(e\)} \text{\(u\)} \text{\(N\)} \quad \text{\(\text{\(\epsilon\)}\text{\(\epsilon\)}\text{\(e\)}\text{\(h\)}\text{\(e\)}\)} \quad \text{"in the end of the house".}

O.Ir. cenn, "head, end" \( \text{\(k\)} \text{\(e\)} \text{\(u\)} \text{\(N\)} \quad \text{"head".}

The Church-yard round the Old Parish Church of North Uist is called Cill Mhuire, "St. Mary's Church-yard". \( \text{\(k\)} \text{\(e\)} \text{\(i\)} \text{\(l\)} \text{\(e\)} \text{\(v\)} \text{\(o\)} \text{\(r\)} \text{\(e\)} \text{\(\text{\(\epsilon\)}\text{\(\epsilon\)}\text{\(e\)}\text{\(h\)}\text{\(e\)}\)} \quad \text{notice shortened \( i \) because the accent falls on the second word which is in the genitive case.}
But, an *cill mhuire is *cg cil' e vor'a
"in St. Mary's Church-yard".

To-day with most people we find *cg taking the place of 'k'
and we get *cg cil' e vor'a

Initial *g' corresponds to O.Ir. *g before front vowels.

geug *g e:k "branch" E.Ir. gec.
geur *g'e:r "sharp" O.Ir. ger
gille *gil'a "lad" O.Ir. gilla
gineal *g'inal "offspring" M.Ir. genelach
sgigein *skik'en "little mass"
tilg *t'cil'ik "cast" O.Ir. teilcim.

In the following groups of consonants we have preaspirated

abaich *ahpi'k "ripe" E.Ir. apaig
copag *kahpak "docken" M.Ir. copog
copar *kahpar "copper" Ir. copar
cupan *kuhan "cup" Ir. cupan
lapadh *lahpay "benumbed"
tapadh *tahpay l'eht thank you E.Ir. tapad
tapag *tahpак slipword
topach *tahpako "crested" Eng. top
I have some examples of this group.

suitis suih'ti] sweets

aite  a:ht'ə "a place" M.Ir. ait
cait  kəht' nompl. "cats" M.Ir. cait
gibht  giht' "a gift" from English
ite  iht'ə "a feather" C.Ir. itte
lite  liht'ə "porridge" E.Ir. li tiu
litir  liht'siɾ "a letter" O.Ir. litir
poit  poi't' "a pot" Ir. pota
toit  toih't' "smoke" M.Ir. tutt.

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

crochte kɾaxt'ə "hanged", from croch kɾo x "hang".

xk arises from Old Irish C (C)

achd  a xk "statute" Lat. actum. M.Ir. acht
bochd  bɔ xk "poor" O.Ir. bocht
boc  bɔ xk "he goat" O.Ir. bocc
cac  kə xk "excrement" E.Ir. cacc
cearc  kɾɛ xk "hen" M.Ir. cerc
cnoc  kɾɔs xk "knoll" O.Ir. cnoc
lochd  lɔ xk "harm" O.Ir. locht
mac  məxk "son" O.Ir. macc
<table>
<thead>
<tr>
<th>Term</th>
<th>Pronunciation</th>
<th>Meaning</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>mallachd</td>
<td>mələxk</td>
<td>&quot;curse&quot;</td>
<td>O. Ir. maldacht</td>
</tr>
<tr>
<td>muc</td>
<td>məxk</td>
<td>&quot;pig&quot;</td>
<td>O. Ir. mucc</td>
</tr>
<tr>
<td>olc</td>
<td>olək</td>
<td>&quot;evil&quot;</td>
<td>O. Ir. olce</td>
</tr>
<tr>
<td>seachd</td>
<td>ʃeək</td>
<td>&quot;seven&quot;</td>
<td>O. Ir. secht</td>
</tr>
<tr>
<td>slachdan</td>
<td>ʃləxkan</td>
<td>&quot;club&quot;</td>
<td>E. Ir. sligim</td>
</tr>
<tr>
<td>socair</td>
<td>soxkər'</td>
<td>&quot;easy&quot;</td>
<td>M. Ir. soccair</td>
</tr>
</tbody>
</table>

From Old Norse

<table>
<thead>
<tr>
<th>Term</th>
<th>Pronunciation</th>
<th>Meaning</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>acair'e</td>
<td>aəxkər'</td>
<td>&quot;anchor&quot;</td>
<td>O. N. akkeri</td>
</tr>
<tr>
<td>locair</td>
<td>loxkər'</td>
<td>&quot;a plane&quot;</td>
<td>O. N. lokkarr.</td>
</tr>
</tbody>
</table>

From English loan words.

<table>
<thead>
<tr>
<th>Term</th>
<th>Pronunciation</th>
<th>Meaning</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>pae</td>
<td>pəxk</td>
<td>&quot;pack&quot;</td>
<td>Eng. Pack</td>
</tr>
<tr>
<td>poca</td>
<td>pəxka</td>
<td>&quot;bag&quot;</td>
<td>Scotch poke</td>
</tr>
<tr>
<td>sac</td>
<td>səxk</td>
<td>&quot;load&quot;</td>
<td>&quot; sack</td>
</tr>
<tr>
<td>stoe</td>
<td>stəxk</td>
<td>&quot;stock&quot;</td>
<td>&quot; stock</td>
</tr>
<tr>
<td>stocainn</td>
<td>stəxkən'</td>
<td>&quot;stocking&quot;</td>
<td>&quot; stocking</td>
</tr>
<tr>
<td>tacaid</td>
<td>təxket'</td>
<td>&quot;tacket&quot;</td>
<td>&quot; tacket</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Term</th>
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<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>ducadh</td>
<td>duhkaγ</td>
<td>&quot;ducking&quot;</td>
<td></td>
</tr>
<tr>
<td>bucadh</td>
<td>buhkaγ</td>
<td>&quot;to book&quot;</td>
<td></td>
</tr>
<tr>
<td>smocadh</td>
<td>smuhkaγ</td>
<td>&quot;smoking a pipe&quot;</td>
<td></td>
</tr>
<tr>
<td>tacadh</td>
<td>tahkaγ</td>
<td>&quot;tacking&quot; used of a boat</td>
<td></td>
</tr>
</tbody>
</table>

tha tac aige hatahke'e "he is a tacksman".
Usualy comes from O. Ir. palatal $c (c)$

<table>
<thead>
<tr>
<th>Word</th>
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<tbody>
<tr>
<td>bric</td>
<td>$b'ri^ck'$</td>
<td>&quot;trout&quot; pl. of breac</td>
<td>E.Ir. brecc</td>
</tr>
<tr>
<td>lice</td>
<td>$li^ck'$</td>
<td>&quot;of a stone&quot; Gen. sq. of leac</td>
<td>E.Ir. leice</td>
</tr>
<tr>
<td>mic</td>
<td>$mi^ck'$</td>
<td>&quot;Sons&quot;, pl. of mac</td>
<td>O.Ir. maicc</td>
</tr>
<tr>
<td>muice</td>
<td>$mue^ck'$</td>
<td>&quot;of a pig&quot; gen. sq. of muc</td>
<td>O.Ir. muce</td>
</tr>
<tr>
<td>reic</td>
<td>$re^ck'$</td>
<td>&quot;to sell&quot;</td>
<td>O.Ir. reicc</td>
</tr>
<tr>
<td>seice</td>
<td>$se^ck'$</td>
<td>&quot;skin&quot;</td>
<td>E.Ir. seche</td>
</tr>
<tr>
<td>sluic</td>
<td>$slue^ck'$</td>
<td>&quot;pits&quot;</td>
<td>Ir. sloc.</td>
</tr>
</tbody>
</table>

The Spirants.

$f, v, x, y, ñ, j$

Initially $ç$ corresponds to Old Irish $f$

<table>
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<th>Word</th>
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</tr>
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<tbody>
<tr>
<td>facal</td>
<td>$faxkál$</td>
<td>&quot;word&quot;</td>
<td>O.Ir. focul</td>
</tr>
<tr>
<td>fallus</td>
<td>$fals$</td>
<td>&quot;sweat&quot;</td>
<td>O.Ir. allass</td>
</tr>
<tr>
<td>feur</td>
<td>$fíar$</td>
<td>&quot;hay&quot;</td>
<td>O.Ir. fer</td>
</tr>
<tr>
<td>fir</td>
<td>$fír$</td>
<td>&quot;men&quot;</td>
<td>O.Ir. fir</td>
</tr>
<tr>
<td>fuar</td>
<td>$fúar$</td>
<td>&quot;cold&quot;</td>
<td>O.Ir. uar</td>
</tr>
<tr>
<td>fraoch</td>
<td>$fráːk$</td>
<td>&quot;heather&quot;</td>
<td>O.Ir. froich</td>
</tr>
</tbody>
</table>

In medial position $ç$ but seldom found.

<table>
<thead>
<tr>
<th>Word</th>
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<tbody>
<tr>
<td>difir</td>
<td>$d^2ifr$</td>
<td>&quot;difference&quot;</td>
<td>M.Ir. dethfir.</td>
</tr>
</tbody>
</table>

It won't make any difference.

Notice $dian$ shortened to $d^2en$

The accent falls on $d^2e^fr$. 
v occurs initially when b is aspirated. In medial position it is found only in a few words.

bha va: was O.Ir. biu
(a) bhás ə va:ʃ "his death" O.Ir. (a) bá
as an bhaile as ə va:l ə "in the town" M.Ir. IS-m baile

àbhaist a:əist' "usual" Ir. abhest
gàbhadh əa:vəy "danger" E.Ir. gaba
Tomhaigh ia:vi "image" M.Ir. imaig
ràbhart Ra:vəRst loud talk root epiur
sàbhadh sa:vəy "sawing" English "sawing".

In final position.

gabh əa:v "take" O.Ir. gabaim
damh ədəv "ox" O.Ir. dam
làmh Lə:ə "hand" O.Ir. lam
ramh Ra:əv "oar" O.Ir. ramae
snàmh sNa:əv "swimming" E.Ir. snám
tàbh təa:ə "net for fishing" O.N. hafr.

x is formed by the raising of the back of the tongue against the velum, initially and corresponds to aspirated k.
cha, chan ɣa, ɣan "not" O.Ir. nicon
(a) chóir ə ɔ:ɾ "right" (his) O.Ir. coir
bruchag \(\breve{\text{o}}\text{ru\text{x}ak}\) "untidy woman" M. Ir. diatig

dachaidh \(\breve{\text{d}}\text{axi}\) "home" O. Ir. drochet

drochaid \(\breve{\text{d}}\text{ro\text{x}et}'\) "bridge" E. Ir. lacha

lachag \(\breve{\text{l}}\text{xak}\) "a duck" E. Ir. luachair

luachair \(\breve{\text{l}}\text{u\text{\AE}x}i\) "rushes" E. Ir. luachair

gu bràth \(\breve{\text{g}}\\text{e\text{\AE}r}a\text{x}\) "for ever" O. Ir. brath

clach \(\breve{\text{klax}}\) "stone" O. Ir. cloch

luch \(\breve{\text{l}}\text{ux}\) "mouse" C. Ir. luch

moch \(\breve{\text{mox}}\) "early" O. Ir. moch

\(\text{\AE}\)

\(\text{\AE}\) stands for the Gaelic \(\text{gh}, \text{dh}\).

It is the voiced spirant corresponding to \(\text{x}\).

Initially it is the aspirated form of \(\breve{\text{g}}\) and \(\breve{\text{d}}\).

ghabh \(\text{y}a\text{v mi}\) "I took" from Ir. gabaim

dhàll mi \(\text{y}a\text{ul mi}\) "I blinded" from E. Ir. dall

In medial position it is but rarely found. It is found
in some adjectives with the suffix \(\text{a l}'\).

modhail \(\text{moyal}'\) well behaved C. Ir. mod

laghail \(\text{l\oe yal}'\) lawful Ir. lagh

cladh \(\text{k\oe y}\) "Church-yard" M. Ir. clad

bladh \(\text{bl\oe y}\) "sense" M. Ir. blad

ruadh \(\text{ru\text{\AE}y}\) "red" O. Ir. ruad

ugh ubh \(\text{uy}, \text{uh}\) "egg" O. Ir. og.
\( \zeta \) is a palatal spirant sounded like \( \text{ch} \) in the German word \( \text{ich} \). It corresponds to Old Irish palatal \( \text{ch} \). In initial position it corresponds to the aspirated form of \( \text{\'k} \).

- \( \text{\'c} \): "his head" O.Ir. \( \text{cenn} \)
- \( \text{\'ci} \): "shall see" O.Ir. \( \text{atchi} \)
- \( \text{\'f\text{i\text{c}}} \): "20" O.Ir. \( \text{fiche} \)
- \( \text{\'n\text{icum}} \): things O.Ir. \( \text{nic\text{e}} \text{an} \)
- \( \text{\'b\text{ric}} \): "cooked" E.Ir. \( \text{brith} \)
- \( \text{\'d\text{re}} \): "ten" O.Ir. \( \text{deich} \)
- \( \text{\'i} \): "eat" O.Ir. \( \text{ithim} \)

\( j \) in initial position is the aspirated form of \( \text{\'d}, \text{\'d} \).

- \( \text{\'je\text{h}} \): "of him"
- \( \text{\'je\text{v}} \): "he cried"
- \( \text{\'ji\text{e}} \): "he ate" O.Ir. \( \text{ithed} \)
- \( \text{\'je\text{v}} \): "he will get"

In medial and final position:

- \( \text{\'jui\text{am}} \): "let us pray" M.Ir. \( \text{guidim} \)
- \( \text{\'m\text{uij}} \): "outside" M.Ir. \( \text{immaig} \)
- \( \text{\'f\text{e\text{j}}} \): "deer" O.Ir. \( \text{fiad} \text{pl. fiada} \text{.}

In producing the non palatal \( \text{s} \), 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.

\[
\text{\(S\) corresponds to Old Irish non-palatal \(S\) (\(S\))}
\]

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>sàl</td>
<td>&quot;sea&quot;</td>
<td>saːl</td>
<td>E. Ir. sal</td>
</tr>
<tr>
<td>sàr</td>
<td>&quot;excellent&quot;</td>
<td>saːr</td>
<td>O. Ir. sar</td>
</tr>
<tr>
<td>sàs</td>
<td>&quot;hold&quot;</td>
<td>saːs</td>
<td>E. Ir. sas</td>
</tr>
<tr>
<td>sàth</td>
<td>&quot;satiety&quot;</td>
<td>saː h</td>
<td>E. Ir. saith</td>
</tr>
<tr>
<td>sgamhan</td>
<td>&quot;lungs&quot;</td>
<td>skəɾvən</td>
<td>M. Ir. scaman</td>
</tr>
</tbody>
</table>

**In medial position**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>basan</td>
<td>&quot;hands&quot;</td>
<td>basən</td>
<td>O. Ir. base</td>
</tr>
<tr>
<td>lasair</td>
<td>&quot;blaze&quot;</td>
<td>Lasəɾ</td>
<td>Ir. lassar</td>
</tr>
<tr>
<td>māsan</td>
<td>&quot;buttocks&quot;</td>
<td>maːsən</td>
<td>E. Ir. mass</td>
</tr>
</tbody>
</table>

**In final position**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>cas</td>
<td>&quot;foot&quot;</td>
<td>kəs</td>
<td>O. Ir. coss</td>
</tr>
<tr>
<td>kas</td>
<td>&quot;steep&quot;</td>
<td>kəs</td>
<td>M. Ir. cass</td>
</tr>
<tr>
<td>fas</td>
<td>&quot;growing&quot;</td>
<td>faːs</td>
<td>O. Ir. as</td>
</tr>
<tr>
<td>fallus</td>
<td>&quot;perspiration&quot;</td>
<td>faləs</td>
<td>O. Ir.allas</td>
</tr>
</tbody>
</table>

It is found before \(m\) and \(/p\).

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Transcription</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>smiar</td>
<td>&quot;blackberry&quot;</td>
<td>smiəɾ</td>
<td>smer</td>
</tr>
<tr>
<td>smior</td>
<td>&quot;marrow&quot;</td>
<td>sməɾ</td>
<td>M. Ir. smir</td>
</tr>
<tr>
<td>speal</td>
<td>&quot;scythe&quot;</td>
<td>spəɫ</td>
<td>M. Ir. spel</td>
</tr>
<tr>
<td>spiorad</td>
<td>&quot;spirit&quot;</td>
<td>spɪɾət</td>
<td>O. Ir. spirut.</td>
</tr>
</tbody>
</table>
S appears in loan words from Latin.

sagart sakəɾst "priest" Lat. sacerdos

casag kəsaːk "cassock" Lat. casula

carghus kə-ra-əs "Lent" Lat. quadragesima

S is found after r-sounds.

carrsanach kəɾʃənəx "hoarse" Ir. carsán

farsuinn fəɾʃiːn' "broad" O.Ir. fairsing

starsuch starsəx "threshold" M.Ir. tarsnu

tarsuinn təɾʃiːn' "across"

Original rt and rd gives st

mort məɾst "murder" E.Ir. mort

ort dəɾst "on you" O.Ir. fort

port pəɾst "port" O.Ir. port

örd dəɾst "hammer" O.Ir. ordd

börd bəɾst "table" O.Ir. bördđ

S

The position of the tongue is the same for $ as for S.
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 $.

$ represents O.Ir. initial $ before palatal vowels and
before Old Irish c, l, n, t.
Medially and finally \( f \) arises from O.Ir. \( ij, s, \) followed by \( e \) or \( i. \)

- aimsir \( \text{\'em\textasciitilde{s}ir}' \) "weather" O.Ir. amser
- caiseart \( \text{\'k\textasciitilde{a}st\textasciitilde{e}rt} \) "footwear" Ir. casmert
- iris \( \text{\textasciitilde{i}r\textasciitilde{i}f} \) "creel strap" M.Ir. iris
- milis \( \text{\textasciitilde{m}il\textasciitilde{i}f} \) "sweet" O.Ir. milis

appears in loan words from Latin.

- asal \( \text{\textasciitilde{a}sf\textasciitilde{l}} \) "ass" Lat. asellus
- ca\( \text{\textasciitilde{e}is} \) \( \text{\'k\textasciitilde{a}s\textasciitilde{f}\textasciitilde{\acute{e}}} \) "cheese" Lat. caseus.

\( f \) lies acoustically between \( s \) and \( j \) and is produced by restricting the sound of \( j \) 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 \( \text{\j\textasciitilde{\l}'i\textasciitilde{\textasciitilde{\acute{a}}}v} \) "hillside" O.Ir. sliab
- slige \( \text{\j\textasciitilde{\l}'i\textasciitilde{\textasciitilde{\acute{e}}}} \) "shell" O.Ir. slice
- slinnein \( \text{\j\textasciitilde{\l}'i\textasciitilde{n}\textasciitilde{\acute{e}}\textasciitilde{n}} \) "shoulder blade" M.Ir. slinden
- slinn \( \text{\j\textasciitilde{\l}'i\textasciitilde{n}} \) "weaver's reed" O.Ir. slind
- sneachd \( \text{\j\textasciitilde{n'}e\textasciitilde{x}\textasciitilde{k\textasciitilde{d}}} \) "snow" O.Ir. snechta
- snigh \( \text{\j\textasciitilde{n'}i\textasciitilde{\acute{e}}\textasciitilde{o}} \) "ooze from roof" E.Ir. snigim.
It is frequently found before t in rt palatal

<table>
<thead>
<tr>
<th>Caire</th>
<th>cairt</th>
<th>&quot;cart&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cuirte</td>
<td>cuairt</td>
<td>&quot;walk&quot;</td>
</tr>
<tr>
<td>Mait</td>
<td>mairt</td>
<td>&quot;cows&quot;</td>
</tr>
<tr>
<td>Thuirte</td>
<td>thuirt</td>
<td>&quot;said&quot;</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Math</th>
<th>math</th>
<th>&quot;good&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marag</td>
<td>marak</td>
<td>&quot;pudding&quot;</td>
</tr>
<tr>
<td>Moladh</td>
<td>molay</td>
<td>&quot;praise&quot;</td>
</tr>
<tr>
<td>Molt</td>
<td>molt</td>
<td>&quot;wedder&quot;</td>
</tr>
<tr>
<td>Mor</td>
<td>mor</td>
<td>&quot;great&quot;</td>
</tr>
<tr>
<td>Muir</td>
<td>mair</td>
<td>&quot;sea&quot;</td>
</tr>
<tr>
<td>Mus</td>
<td>mus</td>
<td>&quot;before&quot;</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Cam</th>
<th>caum</th>
<th>&quot;crooked&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coma</td>
<td>coma</td>
<td>&quot;indifferent&quot;</td>
</tr>
<tr>
<td>Iomadh</td>
<td>imay</td>
<td>&quot;many&quot;</td>
</tr>
<tr>
<td>Lom</td>
<td>lom</td>
<td>&quot;bare&quot;</td>
</tr>
<tr>
<td>Tom</td>
<td>tom</td>
<td>&quot;bush&quot;</td>
</tr>
</tbody>
</table>

m is also found after l and r

<table>
<thead>
<tr>
<th>Alm</th>
<th>alam</th>
<th>&quot;alum&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calma</td>
<td>calma</td>
<td>&quot;hardy&quot;</td>
</tr>
<tr>
<td>Dalma</td>
<td>dalma</td>
<td>&quot;bold&quot;</td>
</tr>
</tbody>
</table>
arm  \[\text{a:rm}\]  arms O. Ir. arm

armadh  \[\text{a:rm\text{\textae}y}\]  "oil for wool"

farmad  \[\text{f\text{\textae}r\text{\textae}m\text{\textae}t}\]  "envy" O. Ir. format

\(\mathbf{m}\) palatal represents Old Irish \(\mathbf{m}\) initial, medial, and final with slender vowels.

meas  \[\text{mis}\]  "fruit" E. Ir. mess

mile  \[\text{mi\text{\textae}l\text{\textae}\text{\textae}}\]  "a thousand" O. Ir. mile

milis  \[\text{mi\text{\textae}l\text{\textae}\text{\textae}s}\]  "sweet" O. Ir. milis.

In medial and final position.

dimeas  \[\text{d\text{\textae}r\text{\textae}:mis}\]  "contempt" O. Ir. dimess

ime  \[\text{i:ma}\]  "of butter" O. Ir. imbe

im  \[\text{i:m}\]  "butter" O. Ir. imb

\(\tilde{\text{im}}\)  \[\text{t\text{\textae}ji:m}\]  "time" from Eng. time.
The sound denoted by this symbol occurs only before $g$

cungadh $\text{kungad}$ instrument
Frangach $\text{frangad}$ Frenchman
ionga $\text{inga}$ a nail O.Ir. inga
iongar $\text{ingar}$ pus E.Ir. gur.
teanga $\text{teinga}$ a tongue O.Ir. tenge
longan $\text{longan}$ ships pl. of long E.Ir. long.

From O.N.
langa $\text{lange}$ ling O.N. langa
Langas $\text{langas}$ broad ridge O.N. lang
Hanglum $\text{tanglam}$ place name in Uist.

From O.N.
η palatal.

beinge $\text{benjag}$ "bench" O.N. bekkr
Lingay $\text{linge}$ "heather Is." O.N. Lyngey

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

When η occurs before g in final position the g is voiceless $\tilde{g}$.

fang $\text{fang}$ "sheep fold" Sc. fank
mang $\text{mang}$ "a fawn" E.Ir. mang
meang $\text{meing}$ "whey" E.Ir. medg
meang $\text{meing}$ "blemish"
long $\text{long}$ "ship" E.Ir. long
seang  
\[ s^\varepsilon \gamma \hat{\delta} \]  
"slender"  
E.Ir. seng

Palatal \( \eta' \) occurs only before \( \varepsilon' \) (\( \hat{\varepsilon} \))

cuing  
\[ k^c \eta \gamma \hat{\delta} \]  
a yoke  
E.Ir. cuing

faing  
\[ f \alpha \eta \gamma \hat{\delta} \]  
gen of fang, "sheepfold"  
Sc. fank

luing  
\[ \lambda \eta \gamma \hat{\delta} \]  
dat of long, ship  
from E.Ir. long

staing  
\[ s^t \alpha \eta \gamma \hat{\delta} \]  
difficulty.

coingeis  
\[ k^c \alpha \eta \gamma \hat{\delta} \varepsilon \]  
"indifferent"

Frainge  
\[ f r \alpha \eta \gamma \hat{\delta} \varepsilon \]  
"of France"

luingeas  
\[ \lambda \alpha \eta \gamma \hat{\delta} \varepsilon \]  
"a fleet, ships"  
E.Ir. longes.
cumhang $k\hat{u}\varepsilon \text{a}k$ "narrow" O.Ir. cumhang
fulang $\text{fu}\text{l}\varepsilon \text{a}k$ "suffering" O.Ir. fuloing
tarran$^a$ $\text{fa}\varepsilon \text{R}\text{i}k$ "nail" E.Ir. tairinge.

aisling $\text{a}\varepsilon \text{l'}\text{ik}'$ "a dream" O.Ir. aislinge
fuiling $\text{fu}\varepsilon \text{l'}\text{ik}'$ "suffer" O.Ir. fuloing
stuthaing $\text{stuh}\varepsilon \text{iik}'$ "starch" Eng. stiff.

langan $\text{L}\text{\~a}\varepsilon \text{yan}$ "lowing of deer" Eng. lowing
seangan $\text{\~s}\varepsilon \text{\~y}an$ "Ant" sengan

ng disappears.
daingeann $\text{dai}-\text{eN}$ "firm"
ceangal $k\text{e}\varepsilon \text{a}N$ "fastening"
cunglach $k\hat{u}\text{l}\varepsilon \text{a}x$ "narrow place"

ng $=\text{N'}$ or $\text{n}$.
farsaing $\text{fars}\text{iin}'$ "wide" O.Ir. fairsing
sgilling $\text{skil}^b\text{iin}'$ "a penny" M.Ir. scilling
fulangas $\text{fulun}\varepsilon \text{s}$ "suffering".
L

L is non-palatal and represents Old Irish non-palatal l, l₁. 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 \( \text{l} \text{á}: \text{v} \) "hand"  O.Ir. lam
lán \( \text{l} \text{a}: \text{n} \) "full"  O.Ir. lan
lán \( \text{l} \text{a}: \text{r} \) "floor"  O.Ir. lár
las \( \text{l} \text{a}s \) "kindle"  E.Ir. lassaim
latha \( \text{l} \text{a}: \text{t} \) "day"  O.Ir. lathe

In medial position

callan \( \text{k} \text{a} \text{l} \text{a} \text{n} \) "noisy talk"  M.Ir. callaire

cullach \( \text{k} \text{u} \text{l} \text{e} \text{x} \) "boar"  O.Ir. cullach

cullachd \( \text{m} \text{e} \text{l} \text{e} \text{x} \text{k} \) "curse"  O.Ir. maldacht

cullach \( \text{m} \text{u} \text{l} \text{e} \text{x} \) "top"  O.Ir. mullach.

In final position

gall \( \text{g} \text{a} \text{l} \) "a stranger"  E.Ir. gall
iall \( \text{i} \text{ə} \text{l} \) "strong"  M.Ir. iall
thig a nall \( \text{n} \text{a} \text{l} \) "hither"  O.Ir. anall
mall \( \text{m} \text{a} \text{l} \) "slow"  O.Ir. mall.
After an initial consonant -

<table>
<thead>
<tr>
<th>Word</th>
<th>transcription</th>
<th>Meaning</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>blas</td>
<td>ʰblaːs</td>
<td>&quot;taste&quot;</td>
<td>M. Ir.</td>
</tr>
<tr>
<td>bladh</td>
<td>ʰblaːd̪ʲeːy</td>
<td>&quot;sense&quot;</td>
<td>E. Ir.</td>
</tr>
<tr>
<td>blaígh</td>
<td>ʰblaːiːʃ</td>
<td>&quot;portion&quot;</td>
<td>E. Ir.</td>
</tr>
<tr>
<td>clamhan</td>
<td>kʰlaːvaːn</td>
<td>&quot;hawk&quot;</td>
<td></td>
</tr>
<tr>
<td>cladh</td>
<td>kʰlaːd̪ʲeːy</td>
<td>&quot;churchyard&quot;</td>
<td>O. Ir.</td>
</tr>
<tr>
<td>clogad</td>
<td>kʰləɡət</td>
<td>&quot;helmet&quot;</td>
<td>E. Ir. clccat</td>
</tr>
<tr>
<td>cluas</td>
<td>kʰluːas</td>
<td>&quot;ear&quot;</td>
<td>C. Ir.</td>
</tr>
<tr>
<td>dluth</td>
<td>ʰd贡献力量</td>
<td>&quot;near&quot;</td>
<td>C. Ir. dlutai</td>
</tr>
<tr>
<td>glas</td>
<td>ʰɡ拉斯</td>
<td>&quot;lock&quot;</td>
<td>M. Ir.</td>
</tr>
</tbody>
</table>

L' represents Old Irish initial 1 before e and i.

<table>
<thead>
<tr>
<th>Word</th>
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<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>leth</td>
<td>l'eh</td>
<td>&quot;half&quot;</td>
<td>C. Ir.</td>
</tr>
<tr>
<td>leathan</td>
<td>l'eh in'</td>
<td>&quot;broad&quot;</td>
<td>C. Ir. lethan</td>
</tr>
<tr>
<td>leoghamn</td>
<td>l'eo-əN</td>
<td>&quot;lion&quot;</td>
<td>E. Ir. leoman</td>
</tr>
<tr>
<td>leon</td>
<td>l'ən</td>
<td>&quot;wound&quot;</td>
<td>E. Ir. lenaim</td>
</tr>
<tr>
<td>leum</td>
<td>l'əm</td>
<td>&quot;jump&quot;</td>
<td>M. Ir. leimm</td>
</tr>
<tr>
<td>Lite</td>
<td>l'iːht'ə</td>
<td>&quot;Leith&quot;</td>
<td>Welsh llaith</td>
</tr>
<tr>
<td>lite</td>
<td>l'iːht'ə</td>
<td>&quot;porridge&quot;</td>
<td>E. Ir. lilitin</td>
</tr>
<tr>
<td>linn</td>
<td>l'iːni'</td>
<td>&quot;nets&quot;</td>
<td>C. Ir. lin</td>
</tr>
<tr>
<td>liodar</td>
<td>l'iːtər</td>
<td>&quot;lazyman&quot; (in Uist Dialect)</td>
<td></td>
</tr>
<tr>
<td>lùnasdal</td>
<td>l'iuːnastal</td>
<td>&quot;Lammastidé&quot;</td>
<td>M. Ir. lúgnosad.</td>
</tr>
</tbody>
</table>
Medially and finally $l'$ arises from Old Irish, $ll$

cailleach \( \text{k}^l\text{a}l\text{'}\text{ax} \) "old woman" \ O.Ir. caillech

gille \( \text{g}^l\text{'i}l\text{a} \) "lad" \ O.Ir. gilla

milleadh \( \text{m}^l\text{i}l\text{a}y \) "destroying" \ M.Ir. milluid

cill \( \text{c}^l\text{i}l \) "a church" \ O.Ir. cell. Lat. cella.

saill \( \text{s}^l\text{ail} \) "fat" \ M.Ir. saill

till \( \text{t}^l\text{ji}l \) "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 \( \text{m}^a\text{ l}^e\text{hsa} \) "my half"

bean leathan \( \text{b}^e\text{n l}^e\text{hi n} \) "a broad wife"

mo leon \( \text{m}^a\text{ l}^e\text{xo}n \) "my wound"

mo lion \( \text{m}^a\text{ l}^i\text{an} \) "my net".

It occurs after consonants.

blionsach \( \text{bl}^l\text{ian}\text{ax} \) "lean mutton" \ E.Ir. blin

bleith \( \text{bl}^l\text{eh} \) "to grind" \ E.Ir. bleith

cleith \( \text{cl}^l\text{eh} \) "conceal" \ C.Ir. cleith

cliabh \( \text{cl}^l\text{ia}\text{v} \) "creel" \ C.Ir. cliab

fliuch \( \text{fl}^l\text{iu}x \) "wet" \ C.Ir. fliuch
Medially and finally.

Baile ˈbəlʲə  "a town" M.Ir. baile
cailleag 🆔ˈkəlːak  "a girl" Ir. cailín
seileach ˌsɛlːəx  "willow" M.Ir. sail
beoil ˈbéːlʲ  "mouths" pl. O.Ir. bel
feoil ˈfəːlʲ  "meat" M.Ir. féoil
siúil ˈʃiːul  "sails" M.Ir. seol
buaile ˈbʊəlʲə  "fold" O.Ir. buale

It is found with the preposition le ˈlʲə with, and its pronominal forms leam liːmə  "with me" leat lʲəh t "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.

Nuaidheachd ˈnuːiːdəh k  "story" Ir. nuaidheachd
Thig a nall ˈhɪkə  "come hither" O.Ir. anall
Naire ˈnaiːrə  "shame" M.Ir. náire
Namhaid ˈvəːitə  "foe" O.Ir. name
Naoidhneac ˈnəː  "nine persons" O.Ir. nómbur
Ban-úibhisteach ˈbəːn ˈwɪʃətʃə  "a Uist woman"
Nollaig ˈnɔləik  "Xmas" M.Ir. noltlaic
Nós ˈnəːs  "custom" M.Ir. nóis

Medially and finally N represents Old Irish nn, nd.

Bonn ˈbʊn  "sole" O.Ir. bond
Donn ˈdoːn  "brown" M.Ir. doun.
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 \( N, SN, N', N' \).

In medial and final position \( n \) corresponds to O. Ir. aspirated non-palatal \( n \).

Old Irish negative prefix an

anabuich \( anap \\dot{c} ic \) "not ripe" (an + M.Ir. abaid

anacair \( anak \dot{k} ir' \) "affliction" Ir. an + shocair

anamoch \( anam \dot{c} \) "late" an + Ir. moch.

In medial position.

tanaich \( \dot{t} anic \) "thin" O. Ir. tana

thàinig \( hainik' \) "came" O. Ir. tanic

ràinig \( rani k' \) "reached" O. Ir. riccim
In final position.

<table>
<thead>
<tr>
<th>Word</th>
<th>Irish</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ban</td>
<td>ban</td>
<td>baa:n</td>
</tr>
<tr>
<td>bron</td>
<td>bron</td>
<td>broot:n</td>
</tr>
<tr>
<td>slan</td>
<td>slan</td>
<td>sba:n</td>
</tr>
<tr>
<td>dan</td>
<td>dan</td>
<td>da:n</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Word</th>
<th>Irish</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>neach</td>
<td>neach</td>
<td>N'ec</td>
</tr>
<tr>
<td>neul</td>
<td>neul</td>
<td>N'i:al</td>
</tr>
<tr>
<td>ni</td>
<td>ni</td>
<td>N'i:</td>
</tr>
<tr>
<td>Niall</td>
<td>Niall</td>
<td>N'i:al</td>
</tr>
<tr>
<td>nighean</td>
<td>nighean</td>
<td>Ni:ean</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Irish</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>binneas</td>
<td>binneas</td>
<td>binn'as</td>
</tr>
<tr>
<td>buinneas</td>
<td>buinneas</td>
<td>buin'as</td>
</tr>
<tr>
<td>cinneadh</td>
<td>cinneadh</td>
<td>k'inn'ay</td>
</tr>
<tr>
<td>inneal</td>
<td>inneal</td>
<td>iN'al</td>
</tr>
<tr>
<td>innean</td>
<td>innean</td>
<td>iN'e N'</td>
</tr>
<tr>
<td>timeastea</td>
<td>timeastea</td>
<td>tjin'as</td>
</tr>
</tbody>
</table>

In final position

<table>
<thead>
<tr>
<th>Word</th>
<th>Irish</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>beinn</td>
<td>beinn</td>
<td>beinN'</td>
</tr>
<tr>
<td>binn</td>
<td>binn</td>
<td>b:in:N'</td>
</tr>
<tr>
<td>firinn</td>
<td>firinn</td>
<td>fi:rinN'</td>
</tr>
</tbody>
</table>
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.

- ráth Raː h:  "good fortune" O.Ir. rath
- reith Reː a  "ram" M.Ir. rothe
- ron Raː n  "seal" O.Ir. ron

Medially it is found between vowels.

- corrach kéRaː st "unsteady" used of a stone with many edged from Ir. corrach.
- corran kéRaː n  "sickle" Ir. corran
- Orra aRaː  "on them" O.Ir. forru
- urainn aRiː n  "can"
In final position it is found after vowels.

*barr* \(\text{ba} : R\) "crop" O.Ir. barr  
*corr* \(\text{cor} : R\) "excess" E.Ir. corr  
*gearr* \(\text{g}^2 \text{ar} : R\) "short" E.Ir. gerr  
*sparr* \(\text{spa} : R\) "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* \(\text{bir} \) "a pin" O.Ir. bir  
*car* \(\text{kar} \) "movement" M.Ir. cor  
*lir* \(\text{li} \)r "litter" E.Ir. lir  

do *ramh* \(\text{ra}^2 : \text{r} \)"your car" O.Ir. ramae  
*dà *reithe *da* : r e h \(\text{r} \)"two rams" M.Ir. rethe  
*reub* \(\text{reip} \) "tore" E.Ir. rebaim  
a *ridire* \(\text{rit}^2 \text{ir} \)"0 knight" E.Ir. ritire

The aspirated form of *str* is \(r\) stracadh \(\text{str} \text{a}k\) "tearing", but the preterite is *shrac* \(\text{ra}^2 k\).

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

It is found between vowels.

*aran* \(\text{a} \text{ran} \) "bread" O.Ir. aran  
*mara* \(\text{m} \text{ara} \) "of the sea" O.Ir. muir  
*marag* \(\text{m} \text{arak} \) "pudding" M.Ir. maroc

It is found after stops

*tràigh* \(\text{tra}^2 \text{j} \) "sands" E.Ir. traíg  
*trath* \(\text{tra}^2 \text{h} \) "early" E.Ir. traith  
*trí* \(\text{tri} \) "three" O.Ir. tri  
*truagh* \(\text{tru}^2 \text{g} \) "pitiful" O.Ir. truag
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

\[
\begin{align*}
\text{ri} & \quad \text{"to"} \quad \text{O.Ir. ri} \\
\text{rithe} & \quad \text{"to her"} \\
\text{ris} & \quad \text{"to him"} \\
\text{riutha} & \quad \text{"to them"}
\end{align*}
\]

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

\[
\begin{align*}
\text{aire} & \quad \text{"care"} \quad \text{O.Ir. aire} \\
\text{firionn} & \quad \text{"male"} \quad \text{E.Ir. firend} \\
\text{gaise} & \quad \text{"laugh"} \quad \text{M. Ir. gaire} \\
\text{spiris} & \quad \text{"hen roost"} \quad \text{O.Ir. spiris}
\end{align*}
\]

In final position.

\[
\begin{align*}
\text{cir} & \quad \text{"a comb"} \quad \text{O.Ir. cir} \\
\text{fir} & \quad \text{"men"} \quad \text{O.Ir. fir} \\
\text{mir} & \quad \text{"a piece"} \quad \text{O.Ir. mir}
\end{align*}
\]

After initial consonants.

\[
\begin{align*}
\text{breagha} & \quad \text{"pretty"} \quad \text{M.Ir. breagha} \\
\text{briag} & \quad \text{"a lie"} \quad \text{M.Ir. brec} \\
\text{crios} & \quad \text{"a belt"} \quad \text{O.Ir. cris} \\
\text{dris} & \quad \text{"a bramble"} \quad \text{O.Ir. driss}
\end{align*}
\]

It is also found in the preposition \( \text{air} \) \( r' \) "on him, or it". O.Ir. \( \text{ar} \). This preposition aspirates in Irish and also in Gaelic idioms - \( \text{air ch\'ul a chinn, } r' \times u: l \ \text{a } c:\i\!:\i\!:\text{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 na or after the possessive pronoun a "her".

na h-úile ná huídich "the mischievous ones".

a h-aodach, a háitác "her clothes".

H occurs frequently as the aspirated form of c, č, s, š.

Examples. thill e hí:ř "he returned"
a thír a hí:ř "his country"
a shíth a hí: "his peace"

Medially occurs after stressed vowels

máthair ma: her' "a mother"
nathair Na hér' "a serpent".

In final position — gath, gáh "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 bau 'l ' "member" 0.Ir. ball
call kau 'l "loss" E.Ir. call
dall dau 'l "blind" E.Ir. dall
gall ga u 'l "Lowlander" E.Ir. gall
poll poul 'l "meed" M.Ir. poll
toll tol 'l "hole" E.Ir. toll.

Before N.
bann bau 'N "band" Eng. band
boun boun 'N "foundation" 0.Ir. bond
ceann keu 'N "head" 0.Ir. cenn
donn dou 'N "brown" 0.Ir. donn
fonn foun 'N "tune" Ir. fonn
gann ga u 'N "scarce" M.Ir. gann
lann lau 'N "blade" Ir. lann
sonn sou 'N "hero" M.Ir. suinn
tonn tou 'N "wave" 0.Ir. tonn
Before m.

am aum "time" M.Ir. am

cam kauum "crooked" O.Ir. camm

com kouum "waist" O.Ir. comm

crom kroum "bent" O.Ir. cromm

trom t'roum "heavy" O.Ir. tromm

tom t'oum "clump" M.Ir. tom

Before L.

doill d'oeil' "blind" pl. of dau

Goill g'oeil' "Lowlanders" pl. of g'aul

Before N.

cruinn kruin' pl. of crann "mast" O.Ir. crann

beinn beiin' "hill" M.Ir. benn

giann g'eiin' "wedge" E.Ir. geind

Before m.

cuiim kuiim "waists" pl. of com O.Ir. comm

cruime kruime "bent" gen. of crom O.Ir. cromm

druim druim "back" O.Ir. druimm

siim siuim "care" Lat. summa

Before R.

barr ba: R "top, crop" O.Ir. barr

carr ka: R "roughness" carrach also Ir. carr

corr ko: R "more" M.Ir. corr

fearr fe: R "better" O.Ir. ferr

cearr ke: R "wrong" M.Ir.cerr
Examples of liquids l, n, and r, supported by other liquids.

annlan aːn lan "kitchen" E.Ir. annland
burn buːɾn "water" Eng. bourne
turn təɾn "a job" Eng. turn
urlar əːləɾ "floor" Ir. urlar

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:
ùmpa uːm pə "about them", O.Ir. impu
allt aʊlt "a burn" O. Ir. alt
Gallda ɣaʊltə "Lowland" E.Ir. gall
dranndan draʊndən "snarl" Ir. dramntán
cùntə kənəd "count" from English
connsaich ʃənsəkik "argue"
sùntə suːnəd "cheerfulness" Ir. sonntach
unnsa əː sə "an ounce" O.Ir. unga

bàrd ʃəɾst "poet" E.Ir. bard
òrdag ʃəɾstək "thumb" O.Ir. orddu
òrd ʃəɾst "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.

\[
\begin{array}{ll}
\text{cnac} & \text{krak} \quad \text{"a block of wood"} \\
\text{cnaimh} & \text{kre:v} \quad \text{"a bone"} \\
\text{cnamhan} & \text{kr:han} \quad \text{"bones"} \\
\text{cnap} & \text{kr:p} \quad \text{"a lump"} \\
\text{cnatan} & \text{kr:htan} \quad \text{"a cold"} \\
\text{cnead} & \text{kr:t} \quad \text{"a moan"} \\
\text{cnoic} & \text{kr:rk} \quad \text{"a knoll"}
\end{array}
\]

g.

\[
\begin{array}{ll}
\text{gniomh} & \text{giav} \quad \text{"a deed"} \\
\text{gnosad} & \text{grosat} \quad \text{"a lowing of cattle"} \\
\text{gnothuch} & \text{gr-x} \quad \text{"business"} \\
\text{gnuis} & \text{gra:j} \quad \text{"face"}
\end{array}
\]

m.

\[
\begin{array}{ll}
\text{mna} & \text{mr-ay} \quad \text{"of a wife"} \\
\text{mnaoi} & \text{mr:i} \quad \text{"to a wife"} \\
\text{mnathan} & \text{mr:han} \quad \text{"wives"}
\end{array}
\]

t.

\[
\begin{array}{ll}
\text{tnuth} & \text{tr:h} \quad \text{"envy"}
\end{array}
\]

I find that in place-names "n" is sometimes changed to "r" Tomcrail opposite Killiecrankie station is Tom Mhic Réill for Tom mhic Néill, MacNeil's knoll. A great stone on Borland
109.

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

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

Initial Sr becomes str in pronunciation.

srann $str\mathcal{u}\mathcal{n}$ "snore" E.Ir. srand.
srath $str\mathcal{a}\mathcal{h}$ "strath" O.Ir. srath.
sreang $str\mathcal{e}\mathcal{n}$ "string" E.Ir. sreng.
srôn $str\mathcal{o}\mathcal{n}$ "nose" O.Ir. srôn.
sruth $str\mathcal{u}\mathcal{h}$ "current" O.Ir. sruth.

Final bh ($v + f-$) as in sibh-féin, yourself becomes $f^c$ in pronunciation.

sibh-féin $\mathcal{f}e:\mathcal{n}$ "yourselves" O.Ir. sib-fein
dhuibh-féin $\mathcal{h}i\mathcal{f}e:\mathcal{n}$ "to yourselves" O.Ir. duib-fein.
dhaibh-féin $\mathcal{h}ai\mathcal{f}e:\mathcal{n}$ "to themselves" O.Ir. doib-fein.

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 $+ f$ is pronounced $\mathcal{f}a:\mathcal{h}\mathcal{e}:\mathcal{n}$ (dhà-fein), "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 μητέρα 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 πάτĕρ, "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 Cíll mhuire, \( k'\text{iil}\'v\text{o}r'\) "Kilmuir".

The Island is known as Uibhist a' Chinn Tuath \( u'i-st' \) "\( c\text{i}n' \) "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. Cíll Chomhghain \( k'\text{iil}' \) "Kilchoan"

Cíll Mhaodain \( k'\text{iil}' \) "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 \( g\text{l'}\text{eun}n \) "Glencoe",

instead of \( g\text{l'}\text{eun}n \) "Glencoe".
The svarabhakti vowel is found as a euphonic $\alpha$ between words — gur mi $\textit{\text{g\textasciitilde{a}r\textasciitilde{a} m\textasciitilde{i}}}$ "that is I."
gur tu $\textit{\text{g\textasciitilde{a}r\textasciitilde{a} t\textasciitilde{u}}}$ "that it is thou."
mas tu $\textit{\text{m\textasciitilde{a}s\textasciitilde{\theta} t\textasciitilde{u}}}$ "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 $\emptyset$ which is a svarabhakti vowel.

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

- balbh $\textit{\text{b\textasciitilde{a} l\textasciitilde{a} v}}$ "dumb" M.Ir. balb
- banchaig $\textit{\text{b\textasciitilde{a} n\textasciitilde{a} \text{\&\textasciitilde{\theta}k}}}$ "dairy maid"
- borb $\textit{\text{b\textasciitilde{\theta} r\textasciitilde{b}}}$ "fierce" O.Ir. borp
- calma $\textit{\text{k\textasciitilde{a} l\textasciitilde{a} m\textasciitilde{\theta}}}$ "brave"
- dorcha $\textit{\text{d\textasciitilde{\theta} r\textasciitilde{c} c\textasciitilde{\theta}\textasciitilde{\eta}}}$ "dark" O.Ir. dorchae
- Dunnchadh $\textit{\text{d\textasciitilde{\eta} n\textasciitilde{u} c\textasciitilde{\theta} \textasciitilde{\eta} y}}$ "Duncan" M.Ir. Donnchad
- Fearchar $\textit{\text{f\textasciitilde{\eta} r\textasciitilde{c} c\textasciitilde{\theta} \textasciitilde{c}}}$ "Farquhar", ver-caro-s
- Murchadh $\textit{\text{m\textasciitilde{u} r\textasciitilde{c} c\textasciitilde{\theta} \textasciitilde{\eta} y}}$ "Murdo" M.Ir. Murchad
- seanchas $\textit{\text{s\textasciitilde{\eta} n\textasciitilde{a} c\textasciitilde{\theta} \textasciitilde{s}}}$ "speech" O.Ir. senchas
- tarbh $\textit{\text{t\textasciitilde{\eta} r\textasciitilde{a} v}}$ "bull" E.Ir. tarbh.
n-sounds 1-sounds r-sounds before originally voiced stops.

- *cairn* \( k^c \_N\hat{e}p \)
- *dearg* \( d^c_\hat{e}-rak \)
- *farıge* \( j^aRa-k^e \)
- *fearg* \( j\hat{e}-rak \)
- *margadh* \( m-a-r-a-k\hat{\epsilon}y \)
- *talamh* \( \hat{\epsilon}a\_lu \)
- *dealg* \( d^c_\hat{a}-lak \)

n-sounds 1-sounds and r-sounds before m

- *am* \( a\_r-a \)
- *armadh* \( a\_ra-m\hat{\epsilon}y \)
- *ainm* \( \hat{\epsilon}-N^e\hat{e}m \)
- *falmadair* \( j\hat{a}-la-m\hat{a}t\hat{e}r \)
- *gorm* \( ^\hat{\epsilon}_r-a-r>m \)

m before 1' and r; the svarabhakti vowel is reduced to \( \hat{a} \) after m.

- *aimlisg* \( \hat{\epsilon}-m\hat{\alpha}-l^c i^k \)
- *imlich* \( i-m\hat{\alpha}-l^c i^c \)
- *iomrall* \( i-m\hat{\alpha}-ra\hat{\alpha} \)
- *iomradh* \( i-m\hat{\alpha}-ra\hat{\epsilon}y \)
- *iomraim* \( i-m\hat{\alpha}-ra\hat{\epsilon}m \)

- *"hemp"* Lat. cannabis
- *"red"* O.Ir. derg
- *"rough sea"* O.Ir. faırgge
- *"anger"* O.Ir. ferg
- *"market"* E.Ir. marggad
- *"earth"* O.Ir. talman
- *"pin"* O.Ir. delg
- *"arms"* O.Ir. arm
- *"oil for wool"*
- *"name"* O.Ir. ainmm
- *"helm"* O.N. hjáim
- *"blue"* M.Ir. gorm
- *"mischiefs"*
- *"licking"* O.Ir. lígim
- *"error"* E.Ir. imroll
- *"mention"* E.Ir. immrádud
- *"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.

<table>
<thead>
<tr>
<th>N.U.D.</th>
<th>Pronunciation</th>
<th>Deriv.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>altachadh</td>
<td>altəxəy</td>
<td>O.Ir. atlugud</td>
<td>grace</td>
</tr>
<tr>
<td>am feasd</td>
<td>æfestə</td>
<td>O.Ir. ifecht-se</td>
<td>for ever.</td>
</tr>
<tr>
<td>baisteadh</td>
<td>bastəy</td>
<td>Lat. baptiso</td>
<td>baptism</td>
</tr>
<tr>
<td>ceudna</td>
<td>k'íanə</td>
<td>cétna</td>
<td>the same</td>
</tr>
<tr>
<td>eisdeachd</td>
<td>e:ʃtəæk</td>
<td>O.Ir. eitsecht</td>
<td>hearing.</td>
</tr>
</tbody>
</table>
A nasal consonant is assimilated by a following l-sound, r-sound or s.

bainnse ˈbɛːʃə gen. sing of banais, "wedding"
žeinnseach ˈʃɛːx "foolish woman" Ir. oinseach
urlar ˈʌːlər "floor" Ir. urlar
oinnseach ˈɪnːəx 'E.Ir. candel
coinnle ˈkʌlələ "of a candle" E.Ir. candel
coinnlein ˈkʌlələn nostril.
manran ˈmAːran "humming" Ir. manran
nənərəd ˈnəːrədək "alone" Ir. aonarachd
anns ˈəs in.

L' is assimilated to S.

boillsgeadh ˈbələskə ə "glimpse"
soillse ˈsələs "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 ˈsəːr "the joiner".

Tha an seòl air a mhuir
ˈhə ə ʃəːl ər ə vər "The sail is on the sea".
He was caught.

He is here.

m before f is gone in conversation

The prophet

The heather is growing.

Do you think it will grow?
Dissimilation.

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

buna bhuachaill for bura bhuachaill

*buna voxil'c*

"northern diver"

cànail for cànain

\[ka:\text{n}a':l\quad ka:\text{n}e'n\]

"language".

Eilear-nis for Inbhir-nis.

\[e\text{l'ar}\quad N'\text{j}\]

"Inverness".

Gailloch for Gesrloch

\[q'\text{a}:\text{h}\text{a}\quad q'\text{a}:\text{rk}e\text{h}\]

"Gairloch".

Griogalach for Griogarach.

\[q'\text{rikah}h\text{e}x\quad q'\text{rikarax}\quad "\text{MacGregor}\]

Òilleach for òirleach

\[\text{c'le}x\quad \text{c'tl'eh}\]

"an inch".

"Sandhi (Skr. सन्धि). Junction, combination, f. sam together + dha, 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."


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 "thá", "is" and "bha", "was".

SANDHI.

When thá, ha: "is" and bha, 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. thá becomes "th" before a word beginning with a stressed vowel. Phonetically "th" - "h".

In the same way bha becomes bh before a stressed vowel. Phonetically "bh" - "v".

Examples
a th(a) umpa, "which is about them", O.Ir. imm - "about". a bh(a) ann, "which was there". am fear a bh(a) innte, "The man who was in it".
When a word ends in "e", the "e" is elided before vowels in initial position: gille àrd, "a tall lad". duin(e) àrd, "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.
liùban dubha, "black bands".
rathadan mora, "highways".

(2) A non-palatal consonant in final position drops out before a palatal consonant in initial position.
Ma bhàthas sinn an cù. "If we drown the dog".

Sometimes - eadh, - áı is reduced to - á before consonants.
Certain feminine nouns have their genitive singular in -eadh, áı, but in -e, á before an adjective, beginning with a consonant.

céann na coise, "the head of the foot", but
céann na coise bige, "the head of the little foot".
PROTHESES.

Prothetic d.

deigh  \( d^\text{reij} \) 0.Ir. aig "ice"

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

Prothetic f.

faiche  \( f^\text{ack} \) for aice, "a lobster's burrow".
failmse  \( f^\text{el'mse} \) for ailmse, "mistake".
fàinne  \( f^\text{a:n'\epsilon} \) for 0.Ir. áinne "ring".
fàithne  \( f^\text{a:n'} \) 0.Ir. áithe "command".
fùdar  \( f^\text{u:\text{tar}} \) Ir. pùdar, "powder".
fulag  \( f^\text{ulak} \) ulag, "block," "pulley".
faic  \( f^\text{\text{ec}}k' \) 0.Ir. im-aci Lat. vide.

f is dropped in the following words.

àileadh  \( a:\text{\text{l'\epsilon\gamma}} \) "odour" E.Ir. aél. In other dialects it is fàileadh.
aileag  \( a:\text{l'ak} \) "hiccup" Ir. fail.
airidh  \( a:\text{ri} \) "roost" E.Ir. forad, a platform.
àrdraich  \( a:\text{R'strax} \) "a house".
àradh  \( a:\text{ray} \) "a ladder" for fàradh
àsag  \( a:\text{sak} \) "plug hole in a boat" for fàsag.
eileadh  \( e:\text{il'\epsilon\gamma} \) "kilt" for feileadh, 0.Ir. fial, velum.

rògach  \( R^\text{\text{ok}}k\text{x} \) "full of crannies" for frògach.

In the Uist Dialect a place where the ground is broken and isolated is called àite rògach  \( a:\text{ht'\epsilon} R^\text{\text{ok}}k\text{x} \)
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 \[\text{\textsc{keun}} \text{ta-rav}\]
instead of ceann tairbh \[\text{\textsc{keun}} \text{t\textsc{e}-riv}\]
a bull's head, and cas mart \[\text{\textsc{kas mar\textsc{st}}}\]
a cow's foot, instead of cas mairt \[\text{\textsc{kas mar\textsc{jt}}}\].

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 \[\text{\textsc{l\textaeiv}}\] for lamh \[\text{\textsc{l\textaeu}}\].

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

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

The dative plural of beul "mouth" is beulaibh it is pronounced bialu \[\text{\textsc{bial\textsc{u}}}\] 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, **eru** i.e. eudail a dh' fhearu **e:ta l' e je ru**

**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' va Ru** (air bharraibh) "on the tops", **do chedh dO ce:tu** "to hundreds". **ri crannu**

**f' i k' ranu**, for **ri crannaibh**, "to masts".
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, a' ven "the wife". an duine a N'duN' "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. bata / h'ta "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 boirionnach, /r' an "a woman". In the singular the pronouns are e, e: mas. and i, i: fem. In the pl. there is but one pronoun at a: 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. *bat* sing "spot", *bat an* "spots". The dual can only be used after the numeral *d aː iedə* chòta *d aː xə:i:hta* "two coats".

The dual is followed by the dative sing., of a noun and aspirates *d aː çir'çk* "two hens".

When the noun following *d aː* is governed by another noun the former is put in the genitive case — crodh an da sheanar *k'roy e N daː hənar* "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.

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>a to ai</td>
<td>sg. <em>blàr</em> &quot;field&quot;</td>
<td>d) <em>blàr</em></td>
</tr>
<tr>
<td>n) <em>blàr</em></td>
<td>n) <em>blàr</em></td>
<td></td>
</tr>
<tr>
<td>g) <em>blàir</em></td>
<td>g) <em>blàir</em></td>
<td></td>
</tr>
<tr>
<td>pl. <em>blàran</em></td>
<td>pl.</td>
<td></td>
</tr>
<tr>
<td>n. &amp; d. <em>blàran</em></td>
<td>n. &amp; d.</td>
<td></td>
</tr>
<tr>
<td>g. <em>bhlàr</em></td>
<td>g.</td>
<td></td>
</tr>
</tbody>
</table>

Dec lens ions.

The Declensions in Gaelic fall under two heads.

(1) Vowel change Declension.

(2) The Augment Declension.
<table>
<thead>
<tr>
<th>Category</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>a to ui</td>
<td>sing</td>
<td>sing</td>
</tr>
<tr>
<td>alt.</td>
<td>&quot;joint&quot;</td>
<td></td>
</tr>
<tr>
<td>n.) alt</td>
<td>n.) alt</td>
<td></td>
</tr>
<tr>
<td>d.) &quot;</td>
<td>d.) &quot;</td>
<td></td>
</tr>
<tr>
<td>g. uilt</td>
<td>g. uilt</td>
<td></td>
</tr>
<tr>
<td>pl.</td>
<td>pl.</td>
<td></td>
</tr>
<tr>
<td>n d. uilt</td>
<td>n d. uilt</td>
<td></td>
</tr>
<tr>
<td>g. alt</td>
<td>g. alt</td>
<td></td>
</tr>
<tr>
<td>sing.</td>
<td>sing.</td>
<td></td>
</tr>
<tr>
<td>ea to ei</td>
<td>ea to ei</td>
<td></td>
</tr>
<tr>
<td>each horse</td>
<td>each horse</td>
<td>each horse</td>
</tr>
<tr>
<td>n) each</td>
<td>n) eCx</td>
<td></td>
</tr>
<tr>
<td>d) &quot;</td>
<td>d) &quot;</td>
<td></td>
</tr>
<tr>
<td>g. eich</td>
<td>g. ec2</td>
<td></td>
</tr>
<tr>
<td>pl.</td>
<td>pl.</td>
<td></td>
</tr>
<tr>
<td>n d. eich</td>
<td>n d. ec2</td>
<td></td>
</tr>
<tr>
<td>g. each</td>
<td>g. eCx</td>
<td></td>
</tr>
<tr>
<td>ia to ei</td>
<td>ia to ei</td>
<td></td>
</tr>
<tr>
<td>fiadh, &quot;deer&quot;</td>
<td>fiadh, &quot;deer&quot;</td>
<td>fiadh, &quot;deer&quot;</td>
</tr>
<tr>
<td>n) fiadh</td>
<td>n) f/e/y</td>
<td></td>
</tr>
<tr>
<td>d) &quot;</td>
<td>d) &quot;</td>
<td></td>
</tr>
<tr>
<td>g. feidh</td>
<td>g. feidh</td>
<td></td>
</tr>
<tr>
<td>pl.</td>
<td>pl.</td>
<td></td>
</tr>
<tr>
<td>n d. feidh</td>
<td>n d. feidh</td>
<td>n d. feidh</td>
</tr>
<tr>
<td>g. fiadh</td>
<td>g. f/i/a/y</td>
<td></td>
</tr>
</tbody>
</table>
ea to i
nead, "a nest"
n)  head
d)  
g  nid
pl.
n. d.  neadan

n & d  N etan

g.  head

io to i
lion, "net"
n)  lion
d)  
g.  linn
pl.
n. d.  linn

pl.

n & d  N etan

n. d.  linn

pl.
g.  linn

s.  leol

"music"
n)  ceol
d)  
g  ciùil
pl.
n d.  ciùil

g.  ceol

sing.
n)  N et

d)  
g  N'it'
pl.
n & d  N etan

g.  N et

sing.
n)  Li an

d)  
g.  Li N'

pl.
n. d.  Li an

sing.
n)  k'èo:l

d)  
g  k'iu: l'

pl.
n & d  k'iu: l'

n. d.  k'èo:l

s.  k'èo:l
The Augment Declension.

The augment is a

sing

n) loch  

d) "  

g locha

pl.

n. d. lochan  

g. lochan or lochan.

The augment is e.

sing

n. muc  

d. muic  

g. muice

pl.

n. d. mucan  

g. muc

The following have change of vowel in the genitive.

a to oi

cas, "foot"

sing

n. cas  

d. cois  

g. coise
pl.

n. d. casan

n. fearg

n. cearc

n. grian

pl.

n. d. kas an

n. fe rak

n. kerx kan

n. gri an
eu to ei
geug, "branch"
sing.
n. geug
d. geéig
g. géige

pl.
n.d. geugan
g. geug

io 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. cîch
g. cîche

sing.
n. ḡ'e:k
d. ḡ'e:k'
g. ḡ'e:kə

pl.
n.d. ḡ'e:kən
g. ḡ'e:k

sing.
n. lɔ-rak
d. lʊrik'
g. lʊrɪkəy

pl.
n.d. lɔ-rakən
g. "

sing.
n. k'iax
d. k'icə

g. k'icəə
pl.
n.d. ciochan

g. cioch

genitive suffix in
ach
obair, "work"
sing.
n. obair
c. obair
g. obrach
pl.
n.d. obraichean
g. "

genitive ending in ann
brath, "quern"
sing.
n. brath
d. brath
g. brathann
pl.
n. d. brathannan
g. brath

pl.
n.d. kiaxan
g. k'iax

sing.
n. opir'
d. opir'
g. oprax
pl.
n.d. oprican
g. "

sing.
n. bra:h
d. bra:h
g. bra:han
pl.
n. d. bra:hanan
g. bra:h.
genitive ending in ad.
traigh "sandy shore".

sing.
n. traigh

d. traigh

g. tràghadh

pl.
n. d. traighean

gen. traighean.

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, kàla "harbour"
cridhe krì-ə "heart"

pl.
calaichean, kàlicen "harbours"
cridbeachan, krì-axen "hearts".

There are others that end in achd, air
beachd bërk "opinion"
sealgair sa-la-kér "hunter"
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.

cù, n. m. "dog"  
bean, n.f. "wife"

sing.

nom. an cù.
n.a' bhean.
dat. a' chù.
d.a' mhnaoi.
gen. a' choin.
g.na mna.

do, də "to" with the article

do'n chù ) "to the dog"
yan yu: )

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.

<table>
<thead>
<tr>
<th>mas.</th>
<th>fem.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>e N</td>
<td>e (e N) nə</td>
</tr>
<tr>
<td>dat.</td>
<td>e*  (e N)</td>
<td>nə</td>
</tr>
<tr>
<td>gen.</td>
<td>e*  (e N)</td>
<td>nə nə nə</td>
</tr>
</tbody>
</table>

Non-dental aspirated fortes - ŋ^c , ʰk^c , h^c ; and unaspirated lenes - b̂ , ɔ̃ , ɔ̇ ,
cat, ʰk̡ aht, mas. cat.
cat, ɗaht, mas. cat

Sing.

n' an cat ɗaht na cait na keht'
d a' chat xaht na cait " "
gen a' chait xeht nan cat na ɗaht

bata bahte n. mas. "walking stick".

Sing.

n' am bata mbahte na bataichean na bahti Gian
d) a' bhata vahte " "
g) " " vahte nam bataichean na mbahti Gian
cearc ɗerxk n.f. "a hen".

Sing.

n. a' chearc ɗerxk na cearcan na ɗerxkan
d. a' chirc ɗerxk'
g. na circe na ɗerxk' ey nan cearc na ɗerxk

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

tobar, topar mas. "a well".

Sing.

n) an tobar ɗopar na tobraichean na toprican
d) " "
g. an tobair ɗopar nan tobraichean na ɗoprican
dath, _dah_ n.m. "colour"

sing.

n. an dath  ḏ _Ndah_ ) na dathan  ḏ _Ndahen_
d. an dath  ḏ _Ndah_  ḏ _Ndahen_
gen. an dath  ḏ _Ndah_  ḏ _Ndahen_

Nasals and liquids.

lair _Laːɾ'_ n.f. "a mare"

sing.

n) a' lair  ḏ _Laːɾ'_ na làirichean. ḏ _Laːɾ'íːən_
d  "  "  "  "  "
g. na làire  ḏ _Laːɾ'ə_  "  "  "

màs.  _maːs_ n.m. "buttock".

sing.

n. am màs  ḏ _maːs_ ) na màsan  ḏ _maːsaːn_
d. a' mhàs  ḏ _vaːs_  "  "
g. a' mhàis  ḏ _vaːʃ_  nam màsan. ḏ _maːsaːn_

Nouns beginning with "s".

seòl _ʃəːl_ n.mas. "a sail".

sing.

n. an seòl  _ʃəːl_ ) na siùil ḏ _ʃiːl_
d. an t-seòl  _Nd'ʃəːl_  "  "
g. an t-sìùil  _Nd'ʃiːl_  ḏ _Nd'ʃiːl_
srad, strut n.f. "a spark".

sing.
n. an t-srad Ω Na' drat ) na sradan na stratan
d. an t-sraaid Ω Na' drat' ) na stratan
g. na sraide Ω strat' έ na srad na strat

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

fallus, fallas n.m. perspiration.

sing.
n. am fallus Ω fallas
d. en fallus Ω fallas
g. an falluis Ω fallis

feusag, fiasak n.f. "whisker".

sing.
n. an feusag Ω fiasak ) na feusagan na fiasaked

d. an feusaig Ω fiask' έ na fiasaked

g. na feusaig na fiask' έ na fiasak

In nouns beginning with vowels ðα, ðβ is prefixed in the nom.

sing. mas.
eagal kath n.m. "fear".

sing.
n. an t-eagal Ω Na' ekath
d. an eagal Ω Na' ekath
g. an eagail Ω Na' ekil'

amadan amatan n.m. "a fool".

sg.
n. an t-amadan Ω Na' amatan
d. an amadan Ω Namatan
g. an amadain Ω Namaten'

Pl.
na h-amadain
na Namaten'
obair, **opir** n.f. "work".

Sg. Pl.

n. an obair **e Nopir** na h-oibrichean na h-oprican
d. an obair " "
g. na h-oibreach na h-opræx nan oibrichean na Novrican

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

a dhuine, **e YN\'a** "O man".

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

(a) ghille, **il\'a** "O, boy".

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

**mo:ran va\'n** "many women".

The Adjective.

The adjective usually follows the noun, (but there are exceptions droch, **d\'ra\'x** bad, deagh, **d\'o**: 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 làir y\'ouN ma\'h** "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**. "little" in paradigm.
<table>
<thead>
<tr>
<th>Case</th>
<th>Sing. Mas.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>n. beag</td>
<td>bek</td>
<td>beaga</td>
</tr>
<tr>
<td>d. bheag</td>
<td>veik</td>
<td>bhig</td>
</tr>
<tr>
<td>g. bhig</td>
<td>vik'</td>
<td>bige</td>
</tr>
<tr>
<td>v. bhig</td>
<td>vik'</td>
<td>bheag</td>
</tr>
</tbody>
</table>

Adjectives of more than one syllable as a rule drop their plural inflection, i.e. duine reamhar \(du\,N'e\,Ra\bar{\text{-}e}\) "a stout man".

doine reamhar \(d\lambda:N'e\,Ra\bar{\text{-}e}\) "stout people".

duine fearail, \(du\,N'e\,f\bar{\text{e}}\bar{\text{r}}\bar{\text{a}}l\)' "a manly man".

doine fearail \(d\lambda:N'e\,f\bar{\text{e}}\bar{\text{r}}\bar{\text{a}}l\)' "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 \(aN\,\text{nd}^{\text{o}}\text{e}j\,bek\) "in a little house". An uamha mhor, \(a\,N\,\nu\,\text{d}^{\text{e}}\,\nu\,\text{i}\) "in a huge cave".

In the N. Uist Dialect I find that, dh, y, is added on to the genitive singular feminine of the adjective i.e. cas na laire bige \(k\,\text{as} \,n\,\text{a} \,l\,\text{a}\,\text{i} \,\text{r}\,\text{e} \,bik\,\text{e}\,y\) "the little mare's foot".

(cas na laire bige(adh) )
The termination of the plural before an adjective is $a$, instead of $an$.

i.e. lúban dubha, $lurh\, d\, uh$—"black bands".
rathaidh mora $R\, t\, m\, ra$—"highways".

The Comparative.

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

*bán, $b\, a\, n$—"fair", na's báine.*

d nas $b\, a\, n'$—"fairer".

tana, $t\, a\, n$—"thin" na's táine

d nas $t\, a\, n'$—"thinner".

trom, $t\, r\, o\, m$—"heavy" na's truime,
d nas $\tilde{t}\, r\, o\, m$—"heavier".

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

*beag, $b\, e\, k$—"little, na's lugha, nas $l\, \lambda\, -\, o$—"smaller.*

mor, $m\, o\, r$—"big", na's motha, nas $m\, u\, -\, o$—"bigger".

The comparative is preceded by the particle na's, nas, or na bu, na $\phi\, o$.

Tha e na's lugha, $h\, e\, n\, a\, s\, l\, \lambda\, -\, o$—"he is smaller".

Bha e na bu lugha, $h\, e\, n\, a\, b\, a\, l\, \lambda\, -\, o$—"he was smaller".

The Superlative.

The superlative is expressed by the simple relative copula, as ($es$) or bu ($\beta\, o$) placed before the form of the comparison,

an rud as truime $e\, r\, u\, t\, a\, s\, t\, r\, i\, m\, a$—"the thing that is heaviest".
Am fear bu treasa bh'ann $e\, f\, e\, r\, b\, a\, t\, r\, e\, s\, a\, v\, a\, n$—"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 —
"Caite bheil thu dol"?
\[\text{k"a: v} \text{l" u} \text{ d} \text{o} \text{l}\]
"Where are you going?"

To an older person or a superior you would say
"Caite bheil sibh a' dol"?
\[\text{k"a: v} \text{l" u} \text{ f} \text{u} \text{ d} \text{o} \text{l}\]
"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 bhios sibh air ceann ar tighe 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' ird agus naomh
\[\text{h} \text{a: u} \text{s a:R} \text{t} \text{ a} \text{y} \text{s N} \text{v} \text{v}\]
"Thou art high and holy".

"Tha thusa glic agus uile chumbachdach".

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

Sing. unaccented               accented.
1. mi, "I"                      1. mi'
2. thu, tu, "thou"               2. thu
3m. e, "he"                     3. e'
3f. i, "she"                    3f i

Pl.
1. sinn, "we"                    1. sina
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) **Unaccented**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>1</td>
<td>mi</td>
<td>&quot;I, me&quot;</td>
</tr>
<tr>
<td>2</td>
<td>tu,</td>
<td>&quot;thou, thee&quot;</td>
</tr>
<tr>
<td>3</td>
<td>m£v</td>
<td>&quot;he, him&quot;</td>
</tr>
<tr>
<td>f. 1</td>
<td>m£v</td>
<td>&quot;she, her&quot;</td>
</tr>
<tr>
<td>1 fiN'</td>
<td>&quot;we, us&quot;</td>
<td></td>
</tr>
<tr>
<td>2 fi</td>
<td>&quot;you&quot;</td>
<td></td>
</tr>
<tr>
<td>3 at</td>
<td>&quot;they, them&quot;</td>
<td></td>
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</table>

(2) **Accented**

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<tbody>
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<td>1</td>
<td>mi:</td>
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<td>2</td>
<td>tu:</td>
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<tr>
<td>3</td>
<td>£:</td>
<td></td>
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<tr>
<td>f. 1</td>
<td>i:</td>
<td></td>
</tr>
<tr>
<td>1 fi:N'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 fi:V</td>
<td></td>
<td></td>
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<tr>
<td>3 a: t</td>
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</table>

(3) **Emphatic**

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</thead>
<tbody>
<tr>
<td>1</td>
<td>m£f</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>u£a</td>
<td>tusa</td>
</tr>
<tr>
<td>3</td>
<td>m£s</td>
<td></td>
</tr>
<tr>
<td>3f</td>
<td>i£a</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>fiN'£</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>fi:£</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>a: s£a</td>
<td>cas£n</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural.</th>
</tr>
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<tbody>
<tr>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>1. * mə*</td>
<td>m*-*</td>
</tr>
<tr>
<td>2. * də*</td>
<td>t*-*</td>
</tr>
<tr>
<td>3m * e*</td>
<td>eN-*</td>
</tr>
<tr>
<td>3f. * e</td>
<td>eH-*</td>
</tr>
</tbody>
</table>

Examples

mo thig,  mə həe  "my house"

do thig,  də həe  "thy house"

a thig,  e təe  "her house"

an thig,  e nəe  "their house"

m'aithe, ma:h'te  "my place"

t'aithe, t'a:h'te  "thy place"

ar n'aithe, ər na:h'te  "our place"

an athair, ə nahe:r'  "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 o 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.

1. fo m } fo m
2. fo t* fo t
3. fo * fo
3. fo fo

1. fo m
2. fo t
3. fo * fo
3. fo fo
aig, "with" infixed pronoun becomes 'ga, ga.
am, aun "in" with infixed pronoun becomes na.
ri, ri "to" with infixed pronoun is unchanged
fo, fo "under" with infixed pronoun is unchanged.
The infixed pronoun is the object of the verbal noun.

Examples. Tha mi 'ga fàgail
ha: mi 'ga fa:kal' "I am leaving her".

Tha mi 'ga fhàgail
ha: mi 'ga a:kal'
"I am leaving him"

Tha mi 'gar fàgail
ha: mi 'gar fa:kal'
"I am leaving you".

Tha mi 'ga thilleadh
ha: mi 'ga hil'ey
"I am turning him back."

Tha mi gar thilleadh.
ha: mi 'ga hil'ey
"I am turning them back"

With ann, a in "in"

Tha e 'nam' àite
he: na ma:ht'd
"He is in my place."

Chan 'eil e ri fhaicinn.
xa N' il' e ri e b' h'N'
"He is not to be seen."
Without the article and followed by adjectives:

- fear beag
  \[ \text{"a little one" (masculine)} \]
- tē mhor
  \[ \text{"a big one" (feminine)} \]

With the demonstrative particles:

- am fear so
  \[ \text{"this one" (mas.)} \]
  \[ \text{"this one" (fem.)} \]
- an fhéadhaíonn a bh'ann
  \[ \text{\"Those that were there\".} \]

- na féadhmhach, \( na \; feo:n\;e: \)
- eile, \( e \; l'\; e \) \( \text{"other"} \)
- a h- uile, \( xul'\) \( \text{"every"} \)
- uile, \( u \; l'\; e \; k \) \( \text{"all"} \)
- cuidoigín, \( k\; ut:\; k\; e: \) \( \text{"somebody"} \)

**Interrogative Pronouns.**

- \( co', \; k\; o: \) \( \text{"who"}, \text{sometimes we hear \( k\; o : \)} \)
- \( co' \; \text{tha an sin} \)
  \[ \k\; o: \text{ha } f\; e n \] \( \text{"who is there?"} \)
  \[ gu \; d\; e, \; \z\; o \; d\; e: \] \( \text{"what"} \)
  \[ (gu \; d\; e = \text{ciod e}) \]
gu de `th'an sin

or simply

cò dhà

cò dhà thug thu e, kò: ya: hu:k u e?:

"to whom did you give it?"

Co leis thu? kò l'es 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 mor

a fer r'is e n gcan at kalam mor;

"the man who is called Calum mor".

The negative relative particle is nach (nach) "who not, which not".

am fear nach d'fhuaire gin.

a fer nach d'fuair ginn;

"the man who did not get any".

far, far "the place where",

far a Rò mi

"where I was"

far an robh thu

far a Rò u

"where you were.

far an robh e

far a Rò e:

"where he was".
fear, te, and feadhann
fær, te: f eo-ıN

used as pronouns
duN' a may mean "any one" (m or f.)

Chan'eil duine ann
Ya N'e, d u N e a un

"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 - fein
va-rav e h e ' N

"He killed himself."

Emphasis by Repetition.

Emphasis in Gaelic can be laid on a Word by repeating it.

i.e. d u in an dor us sin a sin
du:N a N dor e s f e n e s f e n

"Shut that door there."

Fer dhonil an bata sin a sin.
far y s e m b a h t a f e n e s f e n

Gaelic is a very musical language and words are often repeated.

For example:-

fear is fear
fër a s fër

"man and man"
"one by one"

uair is uair
uə r' a s uə r'

"time and time"
"often"
"he came and he came"
"he came often".

"step by step"

"it will come when it will come"
"it will be good when it comes".

Demonstrative Pronouns.

so, so "this".  So am fear benn
sin, sen "that".  so a fer benn.
sud, sit "there". "this is the fair one"
sud agad e  sin agad sin
sit akat e.  sen akat sen.
"there it is"  "that is that".

In some parts of Uist we hear sin nu, "that"
sin agad e  sen a nis
sin a nis
sen akat e.  "there you are now".
"there he is"
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

mo xù: mòr dùhándose

"my big black dog."

mo chat bòag bòrace- sa

mòxat bòek bòreARSE

"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 "leisense" "with him".

In writing Gaelic we can only double the letters i, 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, (akin'ə)

so, jò this
sin jèn that
ud jòt there

These are found after nouns.

an tarbh so

ə nòa-ravʃə

"this bull."

an tigh sin

ə nòeʃʃən

"that house".
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 "fein" he: N"self". In the north and east of North Uist mi-fein myself is pronounced mi hɛː N'. On the South side of N. Uist mi-fein is pronounced mi hi:N'.

In South Uist this reflective 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-fein.

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 fein the 2nd person singular is pronounced u hɛ:N.

Sibh-fein the 2nd person plural is pronounced su bɛː N'.

dhomh-fein, to myself is pronounced jɔ hɛː N'

Notice that after nouns it means "own" i.e. a chu fein, "his own dog." ɔ xu: hɛː 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 ri caol is leathann ri 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 than 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

"man and wife".

firionn is boirionn

"male and female"

math is dona

"good and bad".

mor is beag

"big and little".

Agus is used to join phrases and sentences.

Example.

Eadar mi fhìn agus tu-fein

"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."

"though not"

ged nach, gët nàx

"though I would not see (another) sun".

"hurry up, before he comes."

mum, "before". C.Ir. ma "if" ni "not"

"before. C.Ir. mos and Latin mox, "soon". It is allied to moch, "early".

air neo, "or" alioquin, "otherwise".

"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.

huair e fis g’e feumadh e falbh.

"He got word that he would require to go".

oir,  

because,

O.Ir. óre,  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 sgìth.

hut’ e na ña chadal oir bha e sgìth.

"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 akam "with me."

ail, ak "at". This preposition is very often used to denote possession.

Tha leabhar agam,

ha: Lec- ar akam

"I have a book"

Cf. lat. liber est mihi

aig, ak with the article

aig a' ghille, ak a jile "with the boy."

With the possessive pronouns.

aig m'athair

ak mha reir

"with my father."

aig a bhrathair

ak a yr a: he reir

"with his brother."

From aig + mi, we get akam
sing.

1. agam, akam, "with me".
2. agad, akat, "with you".
3. m. aige, e'k'华东, "with him".
3. f. aice, e'k'华东, "with her".

Plural

1. agáin, akán, "with us".
2. agaibh, akán, "with you".
3. aca, akán, "with them".

chugam, "to me" the preposition gu is doubled

sing.

1. chugam, ukam, "to me".
2. chugad, ukat, "to thee".
3. chuige, ik'华东, "to him".
3. chucie, ¡c'k'华东, "to her".

Plural

1. chugáin, ukén, "to us".
2. chugaibh, ukén, "to you".
3. chuca, ukán, "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.

Chuir mi fios thun an duine.

"I sent word to the man".
Before nouns without the definite article gu ǧ q "to" is used Chuir mi fios gu Calum.

*xur' mi fis ǧ q քa h քəm

"I sent word to Calum".

We use troimh ṣ ʤ "through" c.Ir. remi in sentences like the following -

Chunnaic mi e troimh ghlainne

*xu ɲ ɲ e mi e ɽ ʒ ɣl ɲ ɲə

I saw him through a glass (telescope).

Chaidh an sgian troimh a laimh

*xaj ə sk ʃiən ŋə ʰaɪn

"The knife went through his hand".

Roimh, ṣ ʤ "before" c.Ir. remi, aspirates the following word.

Roimh dhà uair

*ʃ ʒ ya: uəɾ

"before 2 o'clock".

Roimh dhà uair dheug.

*ʃ ʒ ya: re: k

"before 12 o'clock".

From as + mi we get asam, asəm as + do = asad etc.

(literally "out of me" cf. Lat. "ex"

sing.

1. asam, asəm, "out of me"

2. asad, asət, "out of thee"
In the N. Uist Dialect a man works "out of his shirt" (in his shirt sleeves).

as a léine
as \( a \) \( \text{le:}N'i \)
"in his shirt sleeves"

Thug e an car asam
\( huk \) \( e \) \( g\)\( nar \) \( a\)sam
"he deceived me".

Before the article sg. it aspirates the next word.

as a' bhad as \( a \) \( vat \).

"on the spot".

Before an indefinite noun it is an

a tigh \( a \) \( toej \)
"out of a house".

From the prepos. ann + mi we get annan, \( aN\)\( om \) "in me".

sing.

1. annam, \( uN\)\( om \), "in me"
2. annad, \( uN\)\( at \), ""thee"
3m. ann, \( auN \), ""him"
3f. innte, \( i: N'd\)\( e\), ""her""
Pl.
1. annainn  
   | \( u \, N \, i \, N \)  
   | "in us"
2. annaibh  
   | \( u \, N \, e \, \gamma \)  
   | "in you"
3. anta  
   | \( u \, : \, N \, \delta \, \varepsilon \)  
   | "in them"

With the article singular an, \( a \, u \, N \) becomes an, \( a \, u \, N \, s \, \varepsilon \, a \, s \, \varepsilon \), it aspirates the following word.

anns a' bhalla  
\( a \, s \, \varepsilon \, \gamma \, \alpha \, l \, \varepsilon \, \varepsilon \)  
"in the wall".

With an indefinite noun an ceann beagan laithean.
\( a \, N \, \varepsilon \, \gamma \, \varepsilon \, \varepsilon \, u \, N \, b \, e \, k \, a \, n \, b \, a \, - \, i \, \varepsilon \, \varepsilon \)  
"in a few days".

Before vowels
an eilein.
\( a \, \gamma \, l \, \varepsilon \, N \)  
"on an island"

umam um "about", O.Ir. imb. + pronoun.

1. umam,  
   | \( u \, m \, \alpha \, m \)  
   | "about me"
2. umad,  
   | \( u \, m \, \varepsilon \, \tau \)  
   | "thee"
3. uime,  
   | \( i \, m \, \varepsilon \)  
   | "him"
3. uimpe,  
   | \( i \, m \, \beta \, \varepsilon \)  
   | "her"

Pl.
1. umainn,  
   | \( u \, m \, i \, N \)  
   | "about us"
2. umaibh,  
   | \( u \, m \, \varepsilon \, \nu \)  
   | "you"
3. umpa,  
   | \( u \, : \, m \, \beta \, \varepsilon \)  
   | "them".
With the article sing. it aspirates, mun chois

man xɔʃ

"about the leg"

but mu na casan (no aspiration).

mana kason

"about the legs".

It aspirates a following word

mu dhə uair

ma ya: uər

"about 2 o'clock"

air + mi, gives, orm "on me".

With the article

air a' cheann

er ə cəun

"on the head".

sing.

1 orm ɚ rəm "on me"

2 ort ɬəɾət " "thee"

3m air el "on him"

3m oirre ɬɾə "on her"

Pl.

1 oirnn eɬɾənɬ "on us" emphatic

2 oirbh e-ɬɾənɬ "on you"

3 orra ɬɾə "on them"
do, "to" + mi gives dhomh, "to me"

<table>
<thead>
<tr>
<th></th>
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<th>sg</th>
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</thead>
</table>
|1  | dhomh | γɔ̃ | "to me"
|2  | dhuit | γuht | "to thee"
|3m | da`  | yA  | "to him"
|3f | dhi` | gi`  | "to her"

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>pl.</th>
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</thead>
</table>
|1  | dhuinn | yuiN' | "to us"
|2  | dhuibh | yuiY | "to you"
|3  | dhaibh | yaiY | "to them"

With reflexive particle.

2 pl.

yi pe:N' "to your-selves"; yai pe:N' "to them-selves".

1) It is used after verbs "to give".

Thug e rud do Sheumas

huk e Rut 2 he: məs

"He gave something to James".

2) It is used after verbs "to go"

dh' fhalbh e don bhaile

Ya-lav e yan va' e

"He went to town".

3) It is used after verbs "to tell"

Dh'innis e do Chalum na thuirt e.

jɛj ɛ dɛ kaləm na hurist'ə.

"He told Calum what he said".

4) Without the article it aspirates.

do dhuine

dɛ γu N'ɛ

"to a man".
"He went up to Perth".

Do, dò itself is always aspirated before consonants in the Uist Dialect.

"This is the man to whom I gave something".

When dò (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 airgiod an duine.

"He got a share of the man's money".

de, dò "of" or "from" + pron. mi.

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<tr>
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<tbody>
<tr>
<td>1</td>
<td>dhiom</td>
<td>jim</td>
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<td>2</td>
<td>dhiot</td>
<td>jiht</td>
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<tr>
<td>3m</td>
<td>dheth</td>
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<td>3f</td>
<td>dhith</td>
<td>ji</td>
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<td>Pl.</td>
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<tr>
<td>1</td>
<td>dhin</td>
<td>jin</td>
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<tr>
<td>2</td>
<td>dhibh</td>
<td>jiv</td>
</tr>
<tr>
<td>3</td>
<td>dhiùbh</td>
<td>ju</td>
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</table>
de, ò is used before nouns of quantity.
beagan de aran math.
  bekán e ya-ran mAh
a little of good bread.
beagan de châise
  bekán e xa:jE
"a little cheese".
It is used with verbs "to ask"
Faighnich de Chalum
fOrIN'Axk de xAlém
"ask (of) Calum"

It is used with verbs "to take away".
Thug aileis rud den mhIn
  huk e l'Es Rút ym vIN'
"He took with him some of the meal".

O or bho "from — mi gives uam,
uám or bhuam, v uám

The old form was uA
O dhuine gu duine
  ò yun'ë gu dun'ë
"from man to man".
sing.

1 bhuam ; v uám ; "from me"
2 bhuat ; v uat ; " " thee"
3m bhuaithe ; v uæhë ; " " him"
3f bhuaipe ; v uæpë ; " " her"
Pl.
1 bhuainn Ṽu; à N' Ṽ' "from us"
2 bhuaibh Ṽu; à r Ṽ "you"
3 bhupa Ṽu; à b' Ṽ "them".

fo f ? "under" and bho Ṽ ? "from"
fo "under" in the Uist Dialect is sometimes confused with bho, "away from".

We say — Tha e shios bho'n tigh

_he: hias fo ν'νe j

It should be _he: hias νο ν'νe j

"He is down from the house".

fo f ? "under + pronoun gives

dodham "under me" O.Ir. fo

Sg.
1 fodham fο- a m Ṽ"under me"
2 fodhad fο- a t Ṽ "thee"
3m fodha fο- a Ṽ "him"
3f foip e fέ: h e Ṽ "her"

Pl.
1 fodhaimn fο- i N' Ṽ "us"
2 fodhaibh fο- a r Ṽ "you"
3 fopa fό: h a Ṽ "them"

le, l'e, with
Before the article it is leis, l'es
leis a' ghaoith, l'es a yui h "with the wind".
plural: leis na clachan.

le  
le, l'ə "with" — mi mi: leam l'ium "with me".

sing.

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<th>leam</th>
<th>leam</th>
<th>&quot;with me&quot;</th>
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<tr>
<td>1</td>
<td>l'ium</td>
<td>l'ium</td>
<td>&quot;with me&quot;</td>
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<tr>
<td>2</td>
<td>leat</td>
<td>leat</td>
<td>&quot; &quot; thee&quot;</td>
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<td>3m</td>
<td>leis</td>
<td>leis</td>
<td>&quot; &quot; him&quot;</td>
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<tr>
<td>3f</td>
<td>leatha</td>
<td>leha</td>
<td>&quot; &quot; her&quot;</td>
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</table>

Pl.

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<tr>
<th></th>
<th>linn</th>
<th>l'iu:N</th>
<th>&quot;with us&quot;</th>
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<tr>
<td>1</td>
<td>l'iu:N</td>
<td>l'iu:N</td>
<td>&quot;with us&quot;</td>
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<td>2</td>
<td>leibh</td>
<td>l'iv</td>
<td>&quot; &quot; you&quot;</td>
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<tr>
<td>3</td>
<td>leo</td>
<td>l'eo</td>
<td>&quot; &quot; them&quot;</td>
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</table>

ri ri "to" — mi mi rium rium.

It is used after verbs "to speak".

It is used after adjectives "like"

coltach ri, kəhəx ri "like".

Before the article it is "ris" riʃ plural, ris na, riʃ nə

Sing.

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<th>rium</th>
<th>rium</th>
<th>&quot;to me&quot;</th>
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<td>rium</td>
<td>rium</td>
<td>&quot;to me&quot;</td>
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<td>2</td>
<td>riut</td>
<td>riut</td>
<td>&quot; &quot; thee&quot;</td>
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<td>3m</td>
<td>ris</td>
<td>ris</td>
<td>&quot; &quot; him&quot;</td>
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<tr>
<td>3f</td>
<td>rithe</td>
<td>rithe</td>
<td>&quot; &quot; her&quot;</td>
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Pl.

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<th></th>
<th>rinn</th>
<th>rinn</th>
<th>&quot;to us&quot;</th>
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<tr>
<td>1</td>
<td>rinn</td>
<td>rinn</td>
<td>&quot;to us&quot;</td>
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<tr>
<td>2</td>
<td>ribh</td>
<td>ribh</td>
<td>&quot; &quot; you&quot;</td>
</tr>
<tr>
<td>3</td>
<td>riutha</td>
<td>riutha</td>
<td>&quot; &quot; them&quot;</td>
</tr>
</tbody>
</table>
"above" O.Ir. uas.

"above me".

far, far "where".

In the N. Uist Dialect we hear it used for bhàrr var "from".

We say - thug e 'ghlas far an doruis, huk e ybas far e "He took the lock off the door".

The reason for this confusion of far, far with bhàrr var is because bhàrr becomes shortened in the above sentence to var air, e "after" is equivalent to O.Ir. iar n-a

We find it in the phrase

an larna mhàireach

"The day after" O.Ir. iar n-a barach.

ann, auN "in" becomes a, e

Anns an Earrach

"in the Spring".

Anns an fhoghar

"in the Autumn".
gun,  ḍān  "without"

duine gun seagh
ḍūn' ġān āey
"a man without sense".

eadar,  ētār  "between"
Eadar mis' 'us tus' 'us clachan
   a bhalla,
   ētār mis astus ēs klāxan ē valu
"between me and you and the stones of the wall".
It can be combined with personal pronouns (eadar + iad)
eatorra,  ēhtarə  "between them".

eatorra,  féin;
ēhtarə heːN'
"between themselves".

Prepositions governing the genitive. Compound prepositions consisting of a noun preceded by a simple preposition.

(1)  os cionn mo chinn
    ɕː k'iːuːN  ma  ɕːiːN'
    "above my head".

bho chionn bliadhna
ʃɔ ɕiːuːN  bliːəna
"since a year"

an ceann bliadhna
a n'ɕeːuN  bliːəna
"at the end of a year".
mu dheidhinn (It is used with verbs "to speak).  
\[ \text{mu je: } N' \]  
"about or concerning".

air son  
\[ \text{er' san} \]  
"for the sake of".

air feadh  
\[ \text{er' fey} \]  
"all through".

air fad  
\[ \text{er' fat} \]  
"all over".

Sing.

1 air mo shon \[ \text{er' ma han} \] "for my sake"
2 air do shon \[ \text{er' da han} \] "thy sake"
3 air a shon \[ \text{er' a han} \] "his sake"
3f air a son \[ \text{er' a son} \] "her sake"

Pl.

1 air ar son \[ \text{er' ar son} \] "for our sake"
2 air ur son \[ \text{er' ur son} \] "your sake"
3 air an son \[ \text{er' an son} \] "their sake".

dh' ionnsaigh  
\[ \text{a jú: si} \]  
"as far as".
1 'gam ionnsaigh géi miú:sì "as far as me"
2 'ga t-ionnsaigh géi tiú:sì " " " thee"
3m 'ga ionnsaigh géi iú:sì " " " him"
3f 'ga h-ionnsaigh géi hiú:sì " " " her"

Pl.
1 gar n-ionnsaigh géar niú:sì "as far as us"
2 gar n-ionnsaigh géar niú:sì " " " you"
3 ga n-ionnsaigh géa niú:sì " " " 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. sìa eich *sìa lɔ̃* "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 ʰhʌ:n "one"

but da ə ʰa: "two" is aspirated ə ʰəa:
a tri, ə tʰri: "three"
a ceithir, ə kʰeθʰIr "four"
a coig ə kʰo:k' "five"
a se ə *sìa "six", etc.

The adjectives one and two aspirate when possible the following noun, but not the others —
aon chù ٫ xu: "one dog"
da chù, ə da: xu: "two dogs"
trì coin tʰri: kʰɔ n' "three"

ceithir coin kʰeθʰIr kʰɔ n' "four dogs"
coig coin kʰo:k' kʰɔ n' "five dogs"
sè coin sìa kʰɔ n' "six dogs"
seachd coin že:x k kʰɔ n' "seven dogs"
ochd " ə x k kʰɔ n' "eight dogs"
naci " NLy kʰɔ n' "nine dogs"
deich coin dʒe:x kʰɔ n' "ten dogs". 

In the North Uist Dialect da bhliadhnach is *da: vli'ænax* "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'ìeik* "teen" after the numeral, i.e. *dà dhuine dheug, da: yuN'æ jiæk* "twelve men". Notice however the noun is written between the numeral and "deug".

*aon ghille deug, a:n yil'æ d'ìeik* "eleven boys" —

and so on up to 20 which is *fìcæt*

*deich air fhìcæd d'ëcæ re' ìcæt "30"*

*dà fhìcæd* *da: ìcæt* "40"

*leth cheud* *lu'eh ciæt* "50"

*trì fìcæd* *trí: fìcæt* "60"

*ceud* *k'ìcæt* "100"

*dà cheud* *da: cìcæt* "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.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Pronunciation</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aon fhearc</td>
<td>ʻh: N'et</td>
<td>&quot;one man&quot;</td>
</tr>
<tr>
<td>di'his</td>
<td>d'í híš</td>
<td>&quot;two men&quot;</td>
</tr>
<tr>
<td>tri'ir</td>
<td>t'ri:ir</td>
<td>&quot;three men&quot;</td>
</tr>
<tr>
<td>ceathrar</td>
<td>k'cérír</td>
<td>&quot;four men&quot;</td>
</tr>
<tr>
<td>coigear</td>
<td>k'o:kar</td>
<td>&quot;five men&quot;</td>
</tr>
<tr>
<td>sianar</td>
<td>síanar</td>
<td>&quot;six men&quot;</td>
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<tr>
<td>seachdnar</td>
<td>sæk'kar</td>
<td>&quot;seven men&quot;</td>
</tr>
<tr>
<td>ochdnar</td>
<td>o'k'kar</td>
<td>&quot;eight men&quot;</td>
</tr>
<tr>
<td>naoinear</td>
<td>Nλ:inar</td>
<td>&quot;nine men&quot;</td>
</tr>
<tr>
<td>deichnear</td>
<td>d'z enar</td>
<td>&quot;ten men&quot;</td>
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</tbody>
</table>
THE ORDINALS.

ordinals = first, second, third etc.

The ordinals are preceded by the definite article

a' cheud  "the first"

an dara)  "2nd"
an dala)  "3rd"
an treasamh  "4th"
an ceathramh  "5th"
an coigeamh  "6th"
an seathamh  "7th"
an seachdamh  "8th"
an ochdamh  "9th"
an nacodhamh  "10th"
an deicheamh  "11th"
an t-aonamh fear deug  "12th"

and so on up to 20.

am fhicheadamh  "20th"

an da' fhicheadamh  "40th"
an ceudamh  "100th"
Verbs beginning with \( k, k', l', q, q' \)
càirichidh, \( k'ar'ic' \) "will mend".

**VERE.**

The Regular Verb has five simple forms which we call tenses.

1. Pres. Tha mi a' càrachd \( ha:mi+ka:ray \) "I am mending".
2. Future càirichidh, \( k'ar'ic' \) "will mend".
3. Preterite chàirich, \( xa:ri'c' \) "mended".
4. Imperfect Conditional chàiricheadh \( xa:ri'c' \) "used to mend".
5. Imperative Càirich \( k'ar'ic' \) "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 \( agus, \) \( a\gamma\varepsilon\), \( is, \) \( \varepsilon \) 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 \( a \) \( \varepsilon \) stands before the verb, and also after the conjunctions 'nuair (an uair) "when" which can be expressed phonetically in one of the following ways \( Nu\varepsilon, Nu\varepsilon', Nu'\varepsilon' \)
na, \( na \) "than"; \( ma, ma \) if; \( mar, m\varepsilonr \) "as".

\( nach, n\varepsilon \) is followed by the dependent form.

\[ i.e. \text{ am fear } \text{ chàiricheas mo bhròg} \]
\[ \rightarrow \text{ a'f'\varepsilon xa:ri'c'\varepsilon mo v\'ra:k} \]

"The man who will mend my shoe".
but am fear nach cairich mo bhròg.

"The man who will not mend my shoe".

The relative form terminates in _es, _e_s_ in the future only. In all other tenses it is like the independent forms.

The preterite of the dependent form takes do, _d_ before it, and is thus distinguished from the future dependent form, i.e. Cha do cairich e mo bhrògan

"He did not mend my shoes".

but cha cairich e mo bhrògan

"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, na "that not".

The aspirated form is used after cha, xa "not".

Dentals are not aspirated after cha, xa "not".

Before vowels when f is aspirated N, or N' is prefixed.

Examples of dentals after cha, xa "not".

Cha d'fhuair mi nì
xa duər mi N'i:
"I did not get anything".

Chan fheairde tu sud
xa N'E:Rʃ't' u sit
"You are not the better of that".

The nasalized form is used after all other conjunctions -

- gun, ː N "that"
- an, ː N interrogative particle
- man, maN "before"
- mun, maN
- nan, naN "if"
- gus an ː səN "until"
- an, ː N "in whom"
- aig an, eək' ː N "with whom". 
The present tense of the Verb  cairich  "mend".

The present tense of cairich, "mend" is made up of the present tense of the substantive verb and the verbal noun a’ caradh, "mending" —

Tha mi a’ caradh  
ha· mi ə kə·ray  
I am mending

Tha thu a’ caradh  
ha· u ə kə·ray  
thou art mending

Tha e (i) a’ caradh  
he· kə·ray  
he (she) is mending

Tha sinn a’ caradh  
ha· siːə n ə kə·ray  
we are mending

Tha sibh a’ caradh  
ha· siː v ə kə·ray  
Ye are mending

Tha iad a’ caradh  
ha· at ə kə·ray  
they are mending.
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<tbody>
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<td><strong>Indep.</strong></td>
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<tr>
<td>càirichidh</td>
<td>chàiricheadh</td>
<td>chàirich</td>
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<tr>
<td><em>ka:riːʃiː</em></td>
<td><em>xa:riːʃeː</em> y_</td>
<td><em>xa:riːʃ</em> <em>mended</em></td>
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<tr>
<td>will mend</td>
<td>would mend</td>
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<tr>
<td>chàiricheas</td>
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<tr>
<td><em>xa:riːʃeː</em> s_</td>
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<td>who will mend</td>
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<td><strong>Rel.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rad. nach càirich</td>
<td>nach càiricheadh</td>
<td>nach do chàirich</td>
</tr>
<tr>
<td>_nax <em>ka:riːʃ</em> <em>y</em></td>
<td>_nax <em>xa:riːʃeː</em> <em>y</em></td>
<td>_nax <em>xa:riːʃ</em> <em>mended</em></td>
</tr>
<tr>
<td>who will mend</td>
<td>who would not mend</td>
<td>who did not mend</td>
</tr>
<tr>
<td><strong>Dep.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>len. cha càirich</td>
<td>cha càiricheadh</td>
<td>cha do chàirich</td>
</tr>
<tr>
<td><em>xa <em>xa:riːʃ</em> s</em></td>
<td>_xa <em>xa:riːʃeː</em> <em>y</em></td>
<td>_xa <em>xa:riːʃ</em> <em>did not mend</em></td>
</tr>
<tr>
<td>will not mend</td>
<td>would not mend</td>
<td></td>
</tr>
<tr>
<td>nas. gun càirich</td>
<td>gun càiricheadh</td>
<td>gun do chàirich</td>
</tr>
<tr>
<td><em>gə <em>xa:riːʃ</em> s</em></td>
<td>_gə <em>xa:riːʃeː</em> <em>y</em></td>
<td>_gə <em>xa:riːʃ</em> <em>mended</em></td>
</tr>
<tr>
<td>that will mend</td>
<td>that would mend</td>
<td>that mended</td>
</tr>
</tbody>
</table>

Verbs beginning with _f_ followed by a vowel fóghlumaidh "will learn".
The present of the verb foghlum "learn".

Tha mi a' foghlum

ha· mi a fœ:ləm

I am learning

Tha thu a' foghlum

ha· u a fœ:ləm

You are learning

Tha e a' foghlum

he· fœ:ləm

He is learning

Tha i a'foghlum

ha· i a fœ:ləm

She is learning

Tha sinn a' foghlum

ha· sə:n' e fœ:ləm

We are learning

Tha sibh a' foghlum

ha· sə: l e fœ:ləm

Ye are learning

tha iad a' foghlum

ha· at e fœ:ləm

They are learning.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indep.</td>
<td>foghlumaídh</td>
<td>dh'fhoghlumadh</td>
<td>dh'fhoghlum</td>
</tr>
<tr>
<td></td>
<td>fo: lami</td>
<td>yoe: lamay</td>
<td>yoe: lam</td>
</tr>
<tr>
<td>Rel.</td>
<td>dh'fhoghlumas</td>
<td>nach fhoghlumadh</td>
<td>nach who did not learn</td>
</tr>
<tr>
<td></td>
<td>yoe: lamás</td>
<td>nach who would not learn</td>
<td></td>
</tr>
<tr>
<td></td>
<td>who will learn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rad.</td>
<td>nach fhoghlum</td>
<td>nach fhoghlumadh</td>
<td>nach who did not learn</td>
</tr>
<tr>
<td></td>
<td>nax yoe: lam</td>
<td>nax yoe: lamay</td>
<td>nax yoe: lam</td>
</tr>
<tr>
<td></td>
<td>who will not learn</td>
<td>who would not learn</td>
<td></td>
</tr>
<tr>
<td>mur</td>
<td>foghlum</td>
<td>foghlum</td>
<td>do fhoghlum</td>
</tr>
<tr>
<td>depend</td>
<td>mara fo: lami</td>
<td>mara fo: lamay</td>
<td>do fhoghlum</td>
</tr>
<tr>
<td></td>
<td>if (he) will not learn</td>
<td>if (he) would not learn</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>do fhoghlum</td>
</tr>
<tr>
<td>len chan foghlum</td>
<td>chan fhoghlumadh</td>
<td>cha yoe: lamay</td>
<td>cha yoe: lam</td>
</tr>
<tr>
<td></td>
<td>xa yoe: lam</td>
<td>would not learn</td>
<td></td>
</tr>
<tr>
<td></td>
<td>will not learn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nas gu foghlum</td>
<td>gu foghlumadh</td>
<td>gu that learned</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ga fo: lami</td>
<td>ga yoe: lamay</td>
<td>ga yoe: lam</td>
</tr>
<tr>
<td></td>
<td>that will learn</td>
<td>that would learn</td>
<td></td>
</tr>
</tbody>
</table>

1. In the Uist Dialect the relative is dh'fhoghlumas but do before the relative form is not really necessary.
The present of the verb òl, "drink".

Tha mi 'g òl

I am drinking

ha. mi gò:ù

Tha thu 'g òl

thou art drinking

ha. u gò:ù

Tha e 'gòl

he is drinking

he. gò:ù

Tha i 'gòl

she is drinking

ha. i gò:ù

Tha sinn ag òl

we are drinking

ha. sì:n' ò gò:ù

Tha sibh ag òl

ye are drinking

ha. sì:v ò gò:ù

Tha iad ag òl

they are drinking

ha. at ò gò:ù

Note: In the above examples 'g òl is for ag òl, "drinking".
<table>
<thead>
<tr>
<th></th>
<th>òlaich</th>
<th>dh'òladh</th>
<th>dh'òl</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indep.</td>
<td>òlaich</td>
<td>dh'òladh</td>
<td>dh'òl</td>
</tr>
<tr>
<td>Fut.</td>
<td>òli</td>
<td>yø: ley</td>
<td>yø: li</td>
</tr>
<tr>
<td>will drink</td>
<td>would drink</td>
<td>drank</td>
<td></td>
</tr>
<tr>
<td>Rel.</td>
<td>dh'òlas</td>
<td>yø: ley</td>
<td></td>
</tr>
<tr>
<td>who will drink</td>
<td>who would drink</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nach</td>
<td>òl</td>
<td>nach òladh</td>
<td></td>
</tr>
<tr>
<td>who will not drink</td>
<td>who would not drink</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nach</td>
<td>òl</td>
<td>nach òladh</td>
<td></td>
</tr>
<tr>
<td>who will not drink</td>
<td>who would not drink</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mur</td>
<td>òl</td>
<td>mur d'ol</td>
<td></td>
</tr>
<tr>
<td>who drank not</td>
<td>who drank not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>depend</td>
<td>òl</td>
<td>d'ol</td>
<td></td>
</tr>
<tr>
<td>if he will not drink</td>
<td>who drank not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>len chan òl</td>
<td>cha d'ol</td>
<td></td>
<td></td>
</tr>
<tr>
<td>will not drink</td>
<td>who drank not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xa Nø: li</td>
<td>xa Nø: ley</td>
<td></td>
<td></td>
</tr>
<tr>
<td>would not drink</td>
<td>who drank not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nas gun òl</td>
<td>ga Nø: ley</td>
<td></td>
<td></td>
</tr>
<tr>
<td>that will drink</td>
<td>that would drink</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: The Relative form in U.D. is dh' òlas, but do is not necessary.
Verbs beginning with dentals, not aspirated after cha, xa.

Examples. cha robh, cha f£ L tog to k, cha till, cha duin, cha dean, cha suidh, cha seas, cha lion, cha naraih, cha nigh.

"will not lift"  "will not return"  "will not close"  "will not do"  "will not sit"  "will not stand"  "will not fill"  "will not shame"  "will not wash"

Verbs beginning with s + k or with sm have no initial changes.
Verbs beginning with "str" - and with "t" are treated as follows.

Struthaidh  "will flow"
struhi  "will not flow"

"flowed"
Verbs beginning with *tr*

- trusaidh: "will gather"
- tra: "will not gather"
- xa trus: "gathered"

Verbs in *v* do not lose the *v.* before all terminations.

- fut. falbhaidh: "will go" *v* lost
- fut. fa-la-i: "will read" *v* retained.
- but leughaidh: *v* retained
- sgriobhaidh: "will write" *v* retained
- skri: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.

<table>
<thead>
<tr>
<th></th>
<th>1. fut.indep.</th>
<th>2. fut.dep.</th>
<th>3. Condit.</th>
<th>4. Imperative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing.</td>
<td>cùirichidh mi, an cùirich mi</td>
<td>cùirichinn</td>
<td>cùiricheam</td>
<td>cùiricheam</td>
</tr>
<tr>
<td>1.</td>
<td>cùirichidh tu</td>
<td>cùirich thu</td>
<td>cùiricheadh tu</td>
<td>cùirich</td>
</tr>
<tr>
<td>2.</td>
<td>cùirichidh e</td>
<td>cùirich e</td>
<td>cùiricheadh e</td>
<td>cùiricheadh e</td>
</tr>
<tr>
<td>3.</td>
<td>cùirichidh sinn</td>
<td>cùirich sinn</td>
<td>cùiricheamaid</td>
<td>cùiricheamaid</td>
</tr>
<tr>
<td>Pl.</td>
<td>cùirichidh sibh</td>
<td>cùirich sibh</td>
<td>cùiricheadh sibh</td>
<td>cùirichibh</td>
</tr>
<tr>
<td>1.</td>
<td>cùirichidh sibh</td>
<td>cùirich sibh</td>
<td>cùiricheadh sibh</td>
<td>cùirichibh</td>
</tr>
<tr>
<td>2.</td>
<td>cùirichidh iad</td>
<td>cùirich iad</td>
<td>cùiricheadh iad</td>
<td>cùiricheadh iad</td>
</tr>
<tr>
<td>3.</td>
<td>cùirichidh iad</td>
<td>cùirich iad</td>
<td>cùiricheadh iad</td>
<td>cùiricheadh iad</td>
</tr>
</tbody>
</table>

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  pl. chàiricheamaid-ne
\( \chi a:ri'ci\'eN'se \)  \( \chi a:ri'ci\'e\) m\(i\)\(t\)\(N'\)\(e\)
"I would mend"  "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
\( \chi u:ri\'e\) \( e' \) b\(o:R'\)\(e\)\(t\)\(e\).

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, \( \text{kur} \) "putting"
(a') càll \( \text{kaul} \) "losing"
(a') fas \( \text{fas} \) "growing"
(ag) òl \( \text{ol} \) "drinking"
a' roinn \( \text{Ro:n} \) "dividing"
(a') snàmh \( \text{Na:y} \) "swimming"

Verbal nouns ending in - adh -
creachadh \( \text{krea:y} \) "harrying"
dìreachadh \( \text{di:ra:y} \) "mounting"
dùnadh \( \text{du:na:y} \) "closing"
fosgladh \( \text{fosku:y} \) "opening"

Verbal nouns in - ail
cantail \( \text{kandal} \) "saying"
cumail \( \text{kumal} \) "keeping"
fàgail \( \text{fa:kal} \) "leaving"
togail \( \text{tokal} \) ("building") ("raising")

Examples of verbal nouns preceded by the preposition an, na-, òN, na- with infixed pronoun.
Verbal nouns are sometimes preceded by other prepositions expressing purpose.

\[ do = \gamma f \] before vowels.

Thàinig e dhìarraidh a bhògan
\[ ha:nik \ e \ ji:ri \ e \ vr:kan \]
"He came to fetch his shoes".

Thà e ág ól deoch
\[ he \ g\j: \ a \ d\l:x \]
"He is having a drink"

Thàinig e 'gam fhaicinn,
\[ ha:nik \ e \ ga \ me:ck'in \]
"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 tìghinn \( \text{t} \gamma i:-\text{N} \) to come.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indep. &amp; rel.</td>
<td>thig</td>
<td>thigeadh</td>
<td>thàinig</td>
</tr>
<tr>
<td></td>
<td>hìk'</td>
<td>hìk'əy</td>
<td>hà:nìk'</td>
</tr>
<tr>
<td>depen.</td>
<td>tig</td>
<td>tigeadh</td>
<td>dì:thàinig</td>
</tr>
<tr>
<td></td>
<td>ì:ìk'</td>
<td>ì:ìk'əy</td>
<td>ì:a:nìk'</td>
</tr>
<tr>
<td>Imper.</td>
<td>thig</td>
<td>na tig</td>
<td></td>
</tr>
<tr>
<td></td>
<td>hìk'</td>
<td>na ì:ìk'</td>
<td></td>
</tr>
</tbody>
</table>
The substantive verb, bhi, "to be".

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Fut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indep.</td>
<td>tha</td>
</tr>
<tr>
<td>rel</td>
<td>ha</td>
</tr>
<tr>
<td>rad</td>
<td>nach'eil</td>
</tr>
<tr>
<td></td>
<td>max el'</td>
</tr>
<tr>
<td>dep.</td>
<td>mur bheil,</td>
</tr>
<tr>
<td>len</td>
<td>mera vel'</td>
</tr>
<tr>
<td></td>
<td>chan 'eil</td>
</tr>
<tr>
<td></td>
<td>x a n'i l'</td>
</tr>
<tr>
<td>nas</td>
<td>gu bheil</td>
</tr>
<tr>
<td></td>
<td>ge vel'</td>
</tr>
</tbody>
</table>

Condit.

| Indep. & | bhiodh | Pret. |
| rel. | vi-ey | |

| nach | |
| rad | max | |
| dep. | mur bheil | |
| | mera | |
| | robh | |

len cha | bhiodh | |
| nas gum | |
| | ge | |
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?
   nay el’ u ski:
   "Are you not tired"?

Mur ’eil thu sgìth
   mara 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.
It is known that you are tired.

Will you be tired here?

You won't be tired here?

It is known that you will be tired.

He would be tired here.

He was tired here.

Would he not be tired?
mur biodh e sgíth
mar a bhiodh e sgíth
"If he would not be tired".

cha bhiodh e sgíth
xa vín a e skí:
"He would not be tired".

Tha fhios gum biodh e sgíth
ha: is gəmbí a e skí:
"It is known that he would be tired."

cha robh e sgíth
xa Rò e skí:
"he was not tired".
The impersonal forms are as follows.

pres. thàtar  ha'-ër  cha n-eilear,  xa  Níl'-ër
fut. bithearr  bi'-ër  cha bhithearr  xa  vi'-ër
condit. bhiteadh  vi:-h't'ë  cha bhiteadh  xa  vi:-h't'ë
Pret. bhìtar  va:-ër  cha robhall,  xa  Rã:-ër

The above forms are used with parts of other verbs to form impersonal passive forms.

Chan eilear gan cur dhachaidh an trath so

"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

"The day is cold."

is math an t-each

"The horse is good."

The copula has only two tenses present is, òS and preterite

bu  bò  It has no imperative, but there is a wish form which is used very often in saying farewell to a person.
198.

i.e. gu ma slàn duit, gë më sba:n duht.

"may you be well".

(gu ma slàn =
gum budh slàn
= gu m budh slàn.)

'se tha an so:
he so.

"It is he that is here".

Is ann an so a bha e:
Sau N ë fë e Ya e.

"It is here he was".

Tha mi ag ràdh nach e roinn e
ha mi ãgra: mae e roe:N e.

"I say he did not do it".

gur è
ôr è:

"that it is he".

gur i.
ôr i:

"that it is she".

gur iad
ôr hiat

"that it is they".

an e Morag a th'ann
Në mo: rak ë haun.

"Is it Morag who is there"?
PRETERITE.

**Simple**  
Indep. bu  
after cha cha bu  
" gun gum bu  

**With e**  
be'  
cha be'  
gum be'  

**With ann**  
b'ann  
cha b'ann  
gum b'ann  

**Phonetically.**

Simple  
Indep. b e  
after xa b e  
" g am b e  

**With e(·)**  
b e(·)  
xa b e(·)  
g am b e(·)  

**With auN.**  
baun  
xa baun  
g am baun  

**Some Examples.**

bu mhath an duine e  
be vاه ēNDUN' ē.  
"he was a good man".

b'è bha ann  
b e(·) vaUN.  
"It was he that was there".

b'ann a bha e  
baun ē va· ē.  
"It was there he was".
Unfamiliar Words found in the Uist Dialect.

Air a chiallaidh, *er a cioll* "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 NÉfÉN* "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, 'wrestling.'
Am brod, "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, "birthmark".

ath + ail or ailt, mark E.Ir. aile.

"Tha athailt air aodann"

ha ahilt er' λi'teN

"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, aḥtaḥ "cast off clothes" in the N.Uist Dialect, from ath + aodach

"Tha mi com a de atach"

ha mi koma yamaha

"I don't care for cast off clothes".

Bainne -no's b'a N'y N'i:j "The first milk that a cow gives after calving". E.Ir. nus; from nua, 'new', and ass, 'milk'.

b'ao-e-fst'o "wandering".

This word is used frequently in the Uist Dialect. We say of a person "dh fhalbh e air a bhaodhaiste fein". "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 C.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, $\ell'\text{\textit{eht}}$' "solicitation".

In the N. Uist Dialect it means "unashamed begging", and any one practising that kind of begging is called bleidire, $\ell'\text{\textit{eht}}\text{\textit{tir}}$.

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" $\text{\textit{la\text{\textit{n}}}b\text{\textit{t\text{\textit{ar}}} na b\text{\textit{b\text{\textit{eht}}}\text{\textit{t}}}}$"The begging-ladle".

bìgh $\text{\textit{b\text{\textit{i}}}}$: "a post", used usually of door posts.

Bha i eadar da 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. bì, threshold.

brobht, n.m. $\text{\textit{brou}\text{\textit{t}}\text{\textit{a}}}$ "a large piece of bread".

We say in N. Uist Dialect "bha brobht arain aige". "He had a large piece of bread."
breun, *breno* "stingy, inhospitable".

"Chan 'eil ann ach duine breun".

"He is nothing but a stingy man". E.Ir. *bren*, rotten.

carraid *kaReet* "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, 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) 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.


2. V. Gaelic Songs of Mary MacLeod, (1934) pp. 92 & 93.

*qu* - in English becoming *c* - in Gaelic is to be found in "Blar na H-Claind". "The Battle of Holland" by Alec MacKinnon, (1770-1814).

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 /ka: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' oladh e chain a bh' aig Pàdraig air Eirinn

c:lez Σ xa:n 2 vek pa:triek e: rin

"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' chain a bh' aig Pàdraig air Eirinn, 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, ˈkıːuhtıkɪs "socks".

I have never heard this word used except in the N. Uist Dialect.

Cliar - Sheanchain, ˈkliə ɦ e̞ nəxɪn"one who is in the way."
Tha e 'na chliar - Sheanchain, hɛ ne ɬ e̞ ɦ ɦ e̞ nəxɪn
"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. ˈkai̯lˈik̞e̞i "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.
corailteachd, n.f. \( ^{i' \text{t} \times k} \) "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,-chomailteachd, "bridesmaid" fear-comhailteachd, "best man", luchd-comhailteachd, "supporters", at a marriage.

cf. E.Ir. accomallte, "supporter".

cugullach \( ^{k u k u \text{L}} \) "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. cocliffe, "trembling, shaking, tossing".

Cùl-raonaidh, \( ^{k u: L \ R \lambda: n i} \)

In Sutherland Gaelic it means "a goalkeeper".

In the N.Uist Dialect we have an expression - "Tha thu an sin air chul fraoin, ha u s\( ^{i' \text{N}} \) e\( ^{r' \times u: L \ s\text{r\lambda: N'}} \)"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".
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" òe:γər.

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, òzis "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 òlu:γə "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 "croìdhadh", and in Sutherland it is "leidigeadh", which is of course the English word "leading".
doicheall vbl, n.m. *doveal* "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, 1.

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, *dosski* "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, \( \text{\textit{eadhanadh}} \) "intense suffering in mind or body, agony". i.e. H\( \text{\textit{ea}} \) an 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. \( \text{\textit{eadradh}} \) "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 \( \text{\textit{e}} \) m an eadraidh ann?" "Is it milking time?"

èàirligeadh, \( \text{\textit{èàirligeadh}} \) "lending".
"Fhuair mi èàirligeadh dheth". "I got the loan of it".
O.Ir. Airliciud, lending.

falaire n.f. \( \text{\textit{falaire}} \), "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. Oldr, "a funeral feast".

farraireach, \( \text{\textit{farraireach}} \) "lonely, remote"
áite 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."
fotus, n.m. $\text{f}\hat{\text{o}}:\text{h}\hat{\text{t}}\hat{\text{s}}$ "flaw, rot" cf. Fr. faute, Sc. faut.

The adj is fotusach. 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 fotusach." "This year's potatoes are rotten at the centre."

Fuarag, $\text{fu}\text{r}\text{a}\text{r}\hat{\text{a}}\text{k}$ "mixture of cold water, or cold milk and oat meal," it was made in the same way as stapag. (see stapag)

gàilleach, n.m. $\text{g}\hat{\text{a}}:\text{l}^{'\text{e}}\text{x}$ "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, $\text{g}\hat{\text{o}}\text{h}$ In the N. Uist Dialect it means calling one names.

It is always used in a contemptuous fashion.

i.e. "Bha e 't o i r f c 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, lâːkən N
Loircean, lɔːrˈkɛn
Luaircean, luərˈkɛn

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.
leidigeadh *lɛːdɪkə* "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 leidigeadh fhèin."
"She is titivating herself."

"Nuair tha feum, agad air do leid geadh, 'Sgann a dh'éireas thu gun am bat."

"When you have need of titivating yourself, You can hardly rise up without a stick."

Lirigeadh, *lɪːrɪkə* "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 lirigeadh 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 lirigidh", "The day of delivery." cf. *lìbhrigeadh*, 'delivering' in the Dialect of Glengarry.
Losgunn, *LoskaN* "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, *mλʃ* "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."

Muthan, *mʊ' a n* "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 muthan, which means, a "changeling."

A very common expression in Uist when one is speaking of a cross ill-behaved boy is this - "Chan 'eal ann ach am muthan" 

\[ Neil\ a\ N\ ay\ a\ m\ a\ n\ \]

"He is nothing but a changeling."

Piùrsa, \[ piu:rsə \] or peursa \[ pe:rə \] "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 "piursa!" or township 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, peirigleadh 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, plaːtaː 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. rə̂m-hə̂n "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 "ròmhaich na pioba rə̂m-hə̂n' in 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."

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, strə:n'də ə "wide open" N.Uist Dialect.

One frequently hears the expression "tha an dorus straointe fosgailte." ha ə ndərəs strə:n'də fa:sktə. "The door is wide open."

tiompan, ti:əmpan "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',


I have been told that, 'tiompan' 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 tiompan". The wind is as cold as if it were blowing out of a bellows' mouth."

"Place-Names of Ross and Cromarty". note, p.99.

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!

א Jehovah saul j-rom
"Lord behold me"!
"Lord have mercy upon me"!

A Mhuire! A Mhuire! A Mhuire Mhathair.

א vor'α! א vor'α! א vor'α ור: א!
"Mary! Mary! Mary Mother"!
A cry to Mary the Mother of Jesus for help in time of distress.

obh! obh! a bhiadh is aodach
ο:ν ο:ν Α νι-ας λ:τεγ
"my!" "my"! food and clothes!
     α=de.

A Dhia, gleidh sinn!

א jiah גל׳:ג מינ
"Lord save us."
Eudail de fhearaibh.

Eudail a dh‘fhearaibh (U.D.)

א:ταլ׳ א יטר
"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'èh nə _dùNax!
"The half of misfortune".
"my misfortune"!
dunach, dunaidh, "woe"
from dona, "bad".

mo chall! mo chall!
mo xaùl! mo xaùl!
"my loss! my loss"!
call E.Ir. coll, "loss".

mo chreach! mo chreach!
mo çrèx! mo çrèx!
"my despoiling! my despoiling"!
creach E.Ir. crech, plunder.

mo dhìth! mo dhìth
mo jì: mo jì:
"my loss! my loss"!
O.Ir. dìth "destruction".
mo nàire! mo nàire!
"my shame! my shame!"
E. Ir. nàire, "shame".

ochan! ochan!
"alas"! "alas"!

Uist! Uist!
"be quiet"! "be quiet"!
Imprecations.

droch bhàs ort.
\( \overset{\text{dòr}}{\text{ò váis}} \overset{\text{dòr}}{\text{ò}} \)
"bad death to you".

droch ciall ort
\( \overset{\text{dòr}}{\text{ò k'èal}} \overset{\text{dòr}}{\text{ò}} \)
"bad sense to you".

droch còmhail ort
\( \overset{\text{dòr}}{\text{ò k'òl}} \overset{\text{dòr}}{\text{ò}} \)
"bad meeting to you".

com + dàil.

droch coinnseamh ort
\( \overset{\text{dòr}}{\text{ò k'òn'ú}} \overset{\text{dòr}}{\text{ò}} \)
"bad meeting to you".

droch condraichd ort
\( \overset{\text{dòr}}{\text{ò k'òndraick}} \overset{\text{dòr}}{\text{ò}} \)
"bad curse on you".

candrachd, "curse"; Ir. condraichd "curse."

gonadh ort
\( \overset{\text{gòn'any}}{\text{dòr}} \)
"wounding to you".

E. Ir. gonim, I wound.
gu mu h-anamoch dhuit.

"may it be late with you."

an + moch, late

an, "not", cognate with Gr. ἀ'νίς "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

"May it be bad with you".

olc, bad; O.Ir. olcc.

Gr. ἔλκως "wound", Eng. "ulcer".

gun  agh ort

"without success to you".

agh, "luck, E.Ir. ʃad, luck.

gun bhualdhe ort.

"Without success to you".

Marbhphaisg ort

"death-shroud, to you."
E. Ir. faiscim, bind.

Mìo shlàint ort.

*mìa la*N'ÒR's

"Ill health to you".

Mo mhallachd ort.

*mà n'è a*KR's

"My curse on you".
Good Wishes.

A. h-uile latha!
   DECLAN BA-THA!

"Every day"!

deagh choinneamh ort!
   d'o: x oN' u JRsT!

"good meeting to you"!

coinneamh, "meeting" E.Ir. conne.

deagh começdhail ort!
   d'o: x 3- i l' JRsT!

"good luck to you"!

Dia leat!
   d'ri h b'ehT!

"God be with you"!

gu mu buan thu!
   gA ma buan u!

"May you last long."

gu mu fada beo thu!
   gA ma fata bEC: u!

"long may you live!"

Mo bheannachd ort!
   ma N exk JRsT!

"my blessing on you!"
beannachd, "blessing"  O.Ir. bendacht.

Sìhn leat!

"farewell!"
The Days of the Week.

Di-luain, "Monday"

Di- the prefix in the names of the days of the week means "days".

0. Ir. dia; Lat. dies.

M. Ir. luan, from Lat. dies Lunae, "day of the moon".

Di-màirt, "Tuesday".

E. Ir. mairt from Lat. dies Martis, "day of Mars".

Di-ciadaoin, "Wednesday".

O. Ir. cétain, from ceud, "first", and aoine, "fast". "day of the first fast".

Diar-daoin, "Thursday".

E. Ir. dardoen, etar da oin, "between the two fasts".

Di-haoine, "Friday".

O. Ir. dia oine didine, "day of the last fast.

Di-sathuirn, "Saturday".

M. Ir. satharn, from Lat. dies Saturni, "day of Saturn".

Di-domhnuich, "Sunday".

E. Ir. domnach, from Lat. (dies) dominica, "Lord's day".
The Months of the Year.

Faoilleach ʃəˈlæx  "January".
Gearran ˈɡaːran  "February".
Mart ˈmaːrst  "March".
Giblean ˈɡiːpˈliːn'  "April".
Ceitein ˈkɛːdən  "May".
Óg mhios ˈdʒək ˈvias  "June".
Iuchar ˈiuxər  "July".
Lunasdal ˈluːnəstəl  "August".
Sultainn ˈsultən  "September".
Dáimhair ˈdəvər'  "October".
Samhuinn ˈsækənˈn  "November".
Dubhlachd ˈduːləxkd  "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 "mal", mαːl but there again we have the English word "mail" in Highland dress and used in Gaelic.

cleabhar k'luvær "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 gibhteil g'iht'el' "gifted" and snasail s'Nasa l' "neat, well finished".

déiligeadh d'el:el'ɪki'ɛɣ "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.

"I wont have any more dealing with him."
One could express it in excellent Gaelic by writing cha bhi an corr gnothuich agam ris.

\[ xa \ v i \ e \ g \ h \ o : R \ g r 3 - i c \ a k o m \ t i s \]

"I wont have any more dealing with him".

**dibhearsain** d\textsuperscript{\texttimes}iver\textsuperscript{\texttimes}en" diversion"

This is an English word "diversion" taken over into Gaelic.

Bha mi a’ dibhearsain ris.

\[ v a. \ m i \ d i v e r s e n ' \ t i s \]

"I had pleasant talk with him."

Bha mi a’ spòrs ris.

\[ v a. \ m i \ s p o : r s \ r i s \]

This is another way of rendering it.

**minigeadh** m\textsuperscript{\texttimes}in’ik\textsuperscript{\texttimes}ay" meaning"

i.e. Ciod è tha thu a’ minigeadh.

\[ g 3 \ d 3 e : \ h a \ u \ m i n i k \ y \]

"What do you mean".

A more correct way of rendering it is ciod e tha thu ciallachadh.

\[ g 3 \ d 3 e : \ h a \ u k 3 i e 3 a y \]

**rent** rent" rent"

See note on this word.

**scuat** skuat" squad".

This word is used of a crowd of people.

Tha scuad mòr ann

\[ h a \ s k u a t \ m o : r \ a u n . \]

"There is a large crowd there".
One could say

Tha buidheann mhor ann

ha bùi-àn moir aùn

tha sgioba mòr ann

ha skipìeò moir aùn

"There is a great crew there".

Tha cròbh mòr ann

ha drùìy moir aùn

"There is a great drove there".

seansa  

"chance"

Phuair mi seansa math


huar’ mi seansa mòh

"I got a good chance."

One could render it thus.

Phuair mi cothrom math

huar’ mi kàhir’ mòh

"I got a good chance."

seithear  

"chair"

The word cathair kàlier’ chair, is understood but seldom used.

trup  

"trip"

Chaidh mi ann air trup

tau’ mi aùn e’ trùp

"I went there for a trip".
One could say—

Chaidh mi ann air sgrìob

Chaidh mi ann turus.

Chaidh mi ann uair
troig  'trœk' "trick"

Rinn e troig air

Rœ:N'  e  'trœk'  et'

"He played a trick on him".
The right expression is, thug  o'char  as.

Tha mi 'ga iũsigeadh

Tha mi ga chur gu feum

Tha mi 'ga chleachdadh
Words used to describe certain characteristics found in men.

amadan  
amadan  
"a fool".

baicealais  
ba'kile'es  
"a corpulent man".

bleidir  
ble'hte'fe  
"a man given to begging".

brosgullan  
bro'ska'n  
"a flatterer".

brùlaig  
bru:lik  
"a glutton" from brù + laig.

burraidh  
burri  
"a bully" E. Ir. burr, "clown".

cliosdar  
kle'star  
"a lazy man, fond of resting".

cruailinn  
kle'al'ine  
a miser from cruaidh, hard.

drabhas  
drasas  
"a filthy person".

each  
e'x  
"an ignorant man".

gibean  
giben  
"a ragged man", from gibeach in rags.

glutaire  
glekuhtir'e  
one given to drinking

lacicean  
ley'kan  
"a lazy man, fond of resting".

leisgeadair  
le'ski'ter  
"a lazy man".

liodar  
li'tar  
"a lazy, slovenly man".

leogaire  
ley'ke'ire  
"a deceitful man".

mastaig  
mastik  
"a wild man".
pliosaire  'plhskir'a  "a soft man, not alert".

plidhara  'plhhtir'a  "a fawner".

pocan  'pok'an  "a little impudent man".

pumalear  'pumael'er  "a strong senseless man".

seotaire  'sohtir'a  "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  'siexir'a  "a pithless wretch".

sgiomaileir  'skimael'er  "on the look out for food".

sgleogaire  'skleiskir'a  "a man who wastes his time talking".

sleamacaire  'sl'maxkira  "a sly person".

sliog  'sl'i:k  "a slippery person".

sliomair  'sl'im'er  "a smooth tongued man".

sliopairneach  'slihpar'na  a thick lipped man.

sneogaire  'sn'ec:kir'a  "an astute person".

tamhasg  'tafask  "a fool."
traili n.f. trell' "a servile fellow".

trusdar n.m. trustar "a filthy fellow".

Uibeir n.m. uirper "untidy worker".

ùmbaidh n.m. umbi "a boor, a clown".

gìud g'iu:t "a sly dirty fellow."
Words used to describe certain women.

briomall brimail "an old clumsy woman"

brimmald, "an old female seal" O.N. brim, "the sea".

ciomboll kiumbal "a big unshapely woman".
N kimbill, bundle.

eisg eisk "a scolding woman".

géalshuileach galshul'ax "a white eyed woman".
(a good deal of the white of the eyes showing).

gorraisg gorisk "a silly backward woman".

guanag guanak "a flighty woman".

loireag lorak "an untidy little girl"
from loireag, "a water-nymph".

luid lut' "foolish woman, a slut".

luimhseach luisax "a big clumsy woman".

luireach luirax "a heavy and untidy woman"
Lat. Lorica "coat of mail".

óinnseach jì:jax "a foolish woman".

ónaid jìnìt "a backward woman".

sgraidht skřëjt' "ugly woman" Ir. sgruta.

spriodchasach spritxasax "a long legged woman".

úslaig uislik "a big uncouth woman".
Names used to describe a bad boy.

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>beadagan</td>
<td>&quot;a saucy ill bred fellow&quot;</td>
</tr>
<tr>
<td>n.m.</td>
<td>M. Ir. béten saucy fellow</td>
</tr>
<tr>
<td>droch fheòil</td>
<td>&quot;bad flesh, a mischievous fellow.&quot;</td>
</tr>
<tr>
<td>gèarlach</td>
<td>&quot;a spoilt boy&quot;</td>
</tr>
<tr>
<td>mòthan</td>
<td>&quot;a changeling&quot;</td>
</tr>
<tr>
<td>peasan</td>
<td>&quot;impudent fellow&quot;</td>
</tr>
</tbody>
</table>
PERSONAL NAMES FOUND IN N. UIST.

Ailean
e:l' eN'
"Allan"
E. Ir. Ailene, from al, "rock".

Alasdair
a ˘ ˚ s t i r'
"Alexander"
Gr. Aλε'ξανδρος "defending men".

Aodh
λ: y
"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
Λ: as
"Angus".
E. Ir. cengus from root aino-gustus
unique choice. Latin gustus, taste.

Calum
k a l a m
"Malcolm"
from maol, bare (tonsured) and Calum. The particular Calum referred to is Saint Columba.

Coinneach
kæ:N' ø X
"Kenneth".
M. Ir. Coinndech, Coinnidh g. Coinndigh. O. G. Cainech 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, $d^J_\sigma - \sigma L$  "Donald"

Dumnovallo-s, "would ruler".

Dùghall $d^J_\sigma - \sigma L$  "Dugald"

M. Ir. dubgall, a Dane, black-stranger. The Norwegians were the Finn-gall, "the fair-foreigners."

Donnchadh $d^J_\sigma - \nu - \chi \alpha y$  "Duncan".

Dumno-catu-s, "brown warrior".

In the Southern Dialect (Lorn) it is pronounced $d^J_\sigma - \nu - \chi i$

Very often the pet name is used $d^J_\sigma - \chi i$

Eòghainn  $lo' i N'$  "Ewen".

O. Ir. Eogan from avi-gonos "well born".

Fearchar  $f \varepsilon - r a - \chi \varepsilon r$  "Farquhar."

Ver-carro-s  "Very dear one".

Fearghas,  $f \varepsilon - r a - \chi o s$  "Fergus".

Ver - gustu-s  "super choice".

Gilleasbuig  $\hat{g}il' es pik'$  "Archibald"

Gille Easbuig, "Bishop's lad".

Iain  $ia' i N'$  "Ian or John"

an older form is Eòin

Murchadh  $mu - ru - \chi \alpha y$  "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, N'ial, "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, p'atrick', "Peter".

Lat. Patricius, patrician.

In Southern Dialect.

Ràghal, Ró-ál, "Ranald"
from Norse Rögnvaldr, "ruler from the Gods".

Ruairidh, Ruari, "Roderick"
from ruadh, "red" and the root of righ, "king".

Rob, Rób, "Robert"

Raibeart, Róibarst, "Robert"
from root hrós "fame" and berth "bright", "bright fame".

Seoras, sóras, "George".

Sr. γεώργιος "a worker of the earth or farmer".

Somhairle, soir'el'ass, "Samuel".

Norse sumarlíodi, "Summer sailor" from sumar and lítí

Tearlach, t'ja:ril'ass, "Charles".

M. Ir. Toirrdhealbhach. Englished as Tirlagh.
Tormod  
t'os-ramat  "Norman"

Uilleam  
ul'lem  "William".

  German Wilhelm, "helmet of will".

Uisdean  
uis't'en'  "Hugh"

  Norse eyesteinn

  In Argyll they never use Uisdean but Êòghann.

Anna  
a Nà  "Ann, Annie"

Beathag  
bêhak  "Sophia"

  Bethóc, the feminine form of Beathan from beatha, "life" + oc feminine of Beathan from which we get MacBean, MacBain, MacVean.

Catriona  
cÀtr'ianò  "Kate"

Ceit  
keht  Kate

Cirstidh  
kirt'sti  "Christina".

Eighrig  
áèi'r'ik  "Effie"

Eilidh  
e'l'i  "Helen".

Fionnaghal  
fìn'agalà  "Flora"

  fionn + galla, fair female or fionn + guala, fair shouldered.

Mairi  
ma'ti  "Mary"

  Mairi, The Biblical form is Muire.
Mairead  
mair'et  
"Margaret"

Mor  
mo:t  
"Sarah"

Mor  "great".

Morag  
mo:ra:k  
"Morag"

Peigí  
pe:ki  
"Peggy"

Raonaid  
ro:niet'  
"Rachel"

Seònaid  
so:niet'  
"Janet"

Seonag  
so:nak  
"Joan or Johan"

Síne  
ji:N'e  
Jane.

Slàine  
sla:N'e  
"Salina"

Sorcha  
so:racha  
"Clara"

Una  
ui:nə  
"Winifred"
The people of each township had a name, and some of them are used to this day.

Burachdaich a' Bhaile-Shear

"The boors of Baleshare".

E. Ir. burr, "a boor".

Coinneanaich Bhaile mhic Phail.

"The rabbits of Newton".

Faochagan Hoghagearraidh

"The wilks of Hougharry".

Facileagan Chnoc a' linn

"The gulls of Knockaline."

Fithich dhubh' a' Chaolais

"The black Ravens of Kyles."

cf. Fithich dhubha Loch Carrann.

The black Ravens of Lochcarron可能存在。
Very likely they got this name because they were swarthy skinned.

Grìlitean Thigh a' Gheàrraidh.
\[ \text{Grìlitean Thigh a' Gheàrraidh.} \]
"The little potatoes of Tigharry."

Gràiligean Hoghagearraidh.
\[ \text{Gràiligean Hoghagearraidh.} \]
"The sandbirds of Hougharry".

Ròcaisean Chnoc nan torran
\[ \text{Ròcaisean Chnoc nan torran} \]
"The rooks of Knockintorran".

Seideanaich a' Bhaile-mhòir.
\[ \text{Seideanaich a' Bhaile-mhòir.} \]
The bed lovers of Bailemore seid, n.f. a bed, spread on the floor.
<table>
<thead>
<tr>
<th>Irish</th>
<th>Scottish Gaelic</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>bliodag</td>
<td>b̠l̠'itak</td>
<td>&quot;a slap on the mouth with the open hand&quot;.</td>
</tr>
<tr>
<td>dòrn</td>
<td>d̠'orn</td>
<td>&quot;a blow struck with the fist&quot;.</td>
</tr>
<tr>
<td>leideag</td>
<td>lĕ̥t̠'ak</td>
<td>&quot;a slap on the cheek with the back of the hand&quot;.</td>
</tr>
<tr>
<td>pailleart</td>
<td>pḁ̆l̠'arst</td>
<td>&quot;a blow struck with the palm of the hand&quot;. Lat. palma.</td>
</tr>
<tr>
<td>sgailc</td>
<td>sk̠'al̠'ik̠</td>
<td>&quot;a slap&quot;.</td>
</tr>
<tr>
<td>sgailleag</td>
<td>sk̠'al̠'ak</td>
<td>&quot;a slap on the face with the palm of the hand&quot;.</td>
</tr>
<tr>
<td>sgleog</td>
<td>sk̠l̠'ak</td>
<td>&quot;a blow on the face&quot;.</td>
</tr>
</tbody>
</table>
The fingers of the hand.

an òrdag, the thumb.
a' chorrag, the forefinger.
a' mheur mheadhon, the middle finger.
màthair na lùdaig, the mother of the little finger.
an lùdag, the little finger.

meur is fem. in the Uist Dial. O.Ir. mer (m)
an òrdag, "the thumb", O.Ir. orddu.
corrag, "forefinger", fr. còrr, "a point".
meur, "finger", O.Ir. mer, cf. Gr. μακρός "long", Lat. macer, "lean."
meadhon, "middle". O.Ir. medon
Lat. medius, "middle.
màthair, "mother" O.Ir. mathir, Lat. māter,
lùdag, "the little finger" O.Ir. lùta, fr. root lù, "little".
cf. na's lugha, nas μακρός, smaller (comparative of "beag" "small").
an `ordag, "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.
ludag, "little finger"; O.Ir. luta.

This is a variation of the same from Mr. Peter Campbell, one of my Elders in Muckairn, Argyll, whose people came from Glenlyon.
`ordag, "thumb"
colgag, "little sword, O.Ir. colg, "sword".
meur fada "long finger", mas in Lorn.
mac an aba "son of the Abbot"
r`ag mh`iireach nan gobhar 'snan caorach, cuiribh taod oirre agus croch a`ibh f. "The arrant thief of goats and sheep, put a halter to her and hang her."
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  $k'\text{er}k$  a hen
coileach $k'\text{el}'\text{ek}$ a cock
eireag  e'rak  a pullet
giadh  gi'ay  a goose
isean geòidh  u'sen  ge'j  a gosling
sgeigire  sk'e'k'ir'a  a gander
ràc  Ra'xkan  a drake
tunnag  tu'nak  a duck

WILD BIRDS.

burra bhuachaill  bu'n a v o'xh'a  a northern diver
cadhan  k'a'h'an  barnacle goose
cearc uisge  $k'\text{er}k  u'sk'$  a water hen
clachairean  $k'\text{ba'x'i'nh}$  a stone chat
clamhan  k'la'van  a hawk
cuthag  k'u'-ak  a cuckoo
coileach  $k'\text{el}'\text{ek}$  a cock
curracag  k'u'rax'ak  a lapwing
dreathan donn  trehan do'nu  a wren
eala  e'lu  a swan
farspag  fa'spa'k  a large sea-gull
taoileag  fa'il'a'k  a gull
feedag  f'e'ta'k  a plover
feannag  f'e'n'a'k  a crow
fitheach    fi-əɾ        a raven
giadh      jíaɾ         a goose
guilearnach  ɟuɬˈɪbnaɾ         a curlew
iolair      iəˈlirə        an eagle
lach        Laɾ          a duck
lon-dubh    LaN ˈdɥh      a black-bird
pheucag      fəˈkak       a peacock
rőcais       Rəˈkis       a rock
garbh       skaɾəɾv     a cormorant
smeórach    ɬmeɹɾəɾ        a thrush
speireag     ˈʃprək       a hawk
sulaire      suˈlirə       a solan goose
steàrnall    stəˈRNən      a tern
trilleachan  ˈtriːləɾəɾən   a sand piper
uiseag       ʉʃəɾ         a lark.

WILD ANIMALS ON THE ISLAND.

agh-féidh    əɬə ˈfeːj       a hind
biast-dhubh  braɾ ˈyuh       an otter
coinneanach  kɔnˈeɾəɾəɾ       a rabbit
damh-féidh   ɗəv ˈfeːj       a stag
gərr         ɡəˈɾɾ       a hare
luch         Luɾ           a mouse
rodan        Rəˈtəɾn      a rat
**ANIMALS IN THE SEA.**

<table>
<thead>
<tr>
<th>Irish</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ròn</td>
<td>a seal</td>
</tr>
<tr>
<td>muc-mhara</td>
<td>a whale</td>
</tr>
</tbody>
</table>

**WILD ANIMALS KNOWN BY NAME.**

<table>
<thead>
<tr>
<th>Irish</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>broc</td>
<td>a badger</td>
</tr>
<tr>
<td>each-uisge</td>
<td>a hippopotamus</td>
</tr>
<tr>
<td>feòrag</td>
<td>a squirrel</td>
</tr>
<tr>
<td>leòghann</td>
<td>a lion</td>
</tr>
<tr>
<td>madadh alluidh</td>
<td>a wolf</td>
</tr>
<tr>
<td>madadh ruadh</td>
<td>a fox</td>
</tr>
<tr>
<td>mathan</td>
<td>a bear</td>
</tr>
<tr>
<td>neas</td>
<td>a weasel</td>
</tr>
<tr>
<td>torc</td>
<td>a boar</td>
</tr>
</tbody>
</table>

**TAME ANIMALS.**

<table>
<thead>
<tr>
<th>Irish</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhag</td>
<td>a terrier</td>
</tr>
<tr>
<td>agh</td>
<td>a heifer</td>
</tr>
<tr>
<td>ãigeach</td>
<td>a stallion</td>
</tr>
<tr>
<td>bó</td>
<td>a cow</td>
</tr>
<tr>
<td>caora</td>
<td>a sheep</td>
</tr>
<tr>
<td>cat</td>
<td>a cat</td>
</tr>
<tr>
<td>cú</td>
<td>a dog</td>
</tr>
<tr>
<td>damh</td>
<td>a stag</td>
</tr>
<tr>
<td>each</td>
<td>a horse</td>
</tr>
<tr>
<td>laogh</td>
<td>a calf</td>
</tr>
<tr>
<td>muc</td>
<td>a pig</td>
</tr>
<tr>
<td>Irish Word</td>
<td>English Translation</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>measan</td>
<td>a lap dog E.Ir. mesan</td>
</tr>
<tr>
<td>searrach</td>
<td>a foal</td>
</tr>
<tr>
<td>tarbh</td>
<td>a bull</td>
</tr>
<tr>
<td>uan</td>
<td>a lamb</td>
</tr>
<tr>
<td>uircean</td>
<td>a piglet.</td>
</tr>
</tbody>
</table>
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 "breakfast"
dinneir "dinner", gen.
dinnearach "of dinner".
suiper "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, "food".

A common expression in Uist is "thig dhachaidh gu do bhiadh" "Come home to your food".

Another expression frequently heard is A' bheil am biadh deiseil? "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 maigr a ni tarcuis air biadh.
Fuarag eòrna an sàil mo bhròige
Am biadh a b'fhèàrr a fhuair mi riamh.
"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 phìnnt.
Toradh an dà mhuidhe dheug ort,
Anns a' mhuidhe bheag agam fhìn;
Agus gu eadhon toradh Mhic an Léigh
Thàinig an de'dhòn 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.
hik'ay sğañ'dik' i:m ērst.
hik'ay sğañ'dik' i:m ērst.
La:n ē yuken' hēhpin',
ēs l'ēh ē yuken' fi:n'd'.
ṭēräy ē ṅdā: väi-ē jïek ērst,
as ē väi-ē vek akam hi:n'.
āyēs ţō tēräy vîč'ā lē:j,
ha:nik' ē ṅdē: yam va:lē ʃē.
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.
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.
Coisnìdh e biadh is aodach,
Ma bhios saoghal is ùin' aige.
Tha mis' an diugh air tighinn doh dùthaich a dh' urachadh na Callaig.
Cha ruig mi leas a bhi 'ga innse, bha i ann bho lìn mo sheanar, a dìreach anns an àrd dorus, 'Sa tearnadh anns an dorus, 'Sòir am measgan a ghearradh, 'Smur gearrach 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  C.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.
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

I

misa náxk e õk te xalik,
çe: ñe mæ-së la-e Nôlik.
tse: se bih nax ñe ył:sa kalik,
skrip e N'ëNâk e Nôu: l'este.

2

bëniç e N'dañ fo sunk vel' aun,
etær vat' e xlañ e xraun;
palt'eñ bi-i s mo:ran à:tie,
slanañ'de yl:N'ë gë Rô aunn.

3

giile ñek na negocien Ru:stë,
ma vis e ñeñ: ni e d'ii: lax.
ksinì e ñeñ: se k:teñ,
ma vis ses ñeñ: u. N' ekë.

4

hâmìsë N'dañh ët 'te:ini' ya Nôu:tie,
ê yu: tæxëy ne kalik;
xa rik mi l'es ë vi: ët:sa,
va i aunn no li:ni ë më henar,
ê d'ii:teñ as ê Na:Rstonas,
se t:ë:Rnëy as â Ndorës.
skõ:ir e miskan ë jêrey,
smarõ g'arëg e ën xë:stri,
hëti ê Na:Rstak ët skou:Rnan ne kalikën.
MOUTH TUNES.

Puirt a beul.

After the Disruption, in 1843, music, especially bagpipe 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 trí smugaidean,
Air ogha dubh an dròbhair,
Cha tugainn trí smugaidean,
Air ogha dubh an dròbhair.
Cha tugainn trí smugaidean,
Air ogha dubh an dròbhair,
Cha tugainn trí 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".
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 sgriobadh,
'Scoma leam buntàta carrach,
mur téid a sgriobadh,
'Scoma leam buntàta carrach,
Mur téid a sgriobadh.
'Scoma leam dheth air a prannadh,
mur a faigh mi ìm air.
'Scoma leam dheth air a prannadh,
Mur a faigh mi ìm air.

carrach , \( k\alpha \rho \alpha \chi \), “rough.”
M.Ir. carrach,
prannadh \( b\rho \rho \alpha \eta w \) for pronnadh, “mashed.”
E.Ir. bronnaim.
mur téid, is mur a téid in the Uist Dialect.
4.

Cléireach a mhinisteir.

Có b'àirde leumadh na cléireach a' mhinisteir,
Có b'àirde leumadh na'n gille biorach sgallach ruadh.
Có b'àirde leumadh na cléireach a' mhinisteir,
Có b'àirde leumadh nah gille biorach sgallach ruadh,
Có b'àirde leumadh na cléireach a' mhinisteir,
Có b'àirde leumadh na'n gille biorach sgallach ruadh.

Thug thu deoch de'n uachdar do bhuachaill a' mhinisteir
Thug thu deoch de'n uachdar do bhuachaill a' mhinisteir
Thug thu droch de'n uachdar do'n 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.
Rì bogha sheteadh e
Rì bogha rèighleadh e
Rì bogha sheteadh e
Rì bogha rèighleadh e
Gu toirt a stigh na sìne

fiath in Uist Dialect, "calm", other forms.

fè, fèath fèith E.Ir. fèth.
turadh E.Ir. turud.
smeur or smiar, "anoint, hesmear".

O.H.G. smero, "grease".

reithe, "a ram"; E.Ir. rethe.
sìon gen. sìne "weather".

O.Ir. sin.
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 marbhairn, hé' gu marbhairn
Hó' gu marbhairn tarbh mhic Eòin
Hó' gu marbhairn hé' gu marbhairn.
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, bh' fhoghainteach gu sealg e.
An gobha bh'ann an Hoghagearraidh, bh' fhoghainteach gu sealg e.
An gobha bh'ann an Hoghagearraidh, bh' fhoghainteach gu sealg e.

Mharbhadh e na feadagan,
Is leagadh e na calmain.

foghainteach, f o' in'd e x, "fit, brave". C. Ir. foghnam, service.
feadag, f e t a k, "plover".
calman, k a l a m a n, "dove, pigeon".
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 tighe,
'Seudrainn Eòghainn ruadh.
Eudrainn Mór an tighe,
'Seudrainn Eòghainn ruadh.
Eudrainn Mór an tighe,
'Seudrainn Eòghainn ruadh.
Brochan tiugh aig Mór an tighe,
'S brochan tana aig Eòghainn ruadh.
Bonnach tiugh aig Mór an tighe
'S bonnach tana aig Eòghainn ruadh.
Eudrainn Mór an tighe,
Mór an tighe 's Eòghainn ruadh.

Eòghann, "Ewen", but Eòghainn in the Uist Dialect. eudrainn, cannot be translated.
It is used for the sake of euphony.
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 null air a bhealach.
Théid mi null air a' bhéinn,
'Sthig mi null air a' bhealach.
Théid mi null air a' bhéinn
Far bheil Eighrig mo leannan
Ni mi croì do na laoigh,
'Sní mi cuidh do na h-aighean.
Ni mi croì do na laoigh,
'Sní 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. lòeg.
agh "heifer", O.Ir. ag.
croì "a pen", O.N. kró.
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.
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.
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.
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.
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.
The big bonnet.

Hug on the big bonnet,
Put more on it, let it be.
Hug 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.
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.
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.

'S coma leam Anna bheag,
'S beag orm fhìn i
'S coma leam Anna bheag,
'S beag orm fhìn i.
'S coma leam Anna bheag,
Leannan an fhìdhleir.
'S coma leam Anna bheag,
Dhùisg i mo leanabh beag,
Fada roimh an àm.

leannan "sweetheart", E.Ir. lennán.
fìdhleir, "fiddler", Ir. fidileir.
leanabh, "child", E.Ir. lenab.
Mouth Tunes.

1

0-0 ḍuh ṭ ṇᴅaş'ír.

xa ḏukín' ṭrî: ṣmukít'an,

er' 0-0 ḍuh ṭ ṇdāṣ'ír.

xa ḏukín' ṭrî: ṣmukít'an,

er' 0-0 ḍuh ṭ ṇdāṣ'ír.

xa ḏukín' ṭrî: ṣmukít'an,

er' 0-0 ḍuh ṭ ṇdāṣ'ír.

xa ḏukín' ṭrî: ṣkîlîn' er',

sxa ḏukín' ṭrî' ṭgô:ht er'.

2

uł'lam Ruây.

yô:Rô' è νôlè èr' uł'lam Ruây.

yô:Rô' è νôlè èr' uł'lam Ruây.

yô:Rô' è νôlè èr' máxk ne gly:piç,

sxa'j è Nô:tx uł'lam Ruây.

ôsan ṭat èr' uł'lam Ruây,

ôsan ṭat è əsən gîpèk,

s meh hîk jît pê yuł'lam Ruây.
mandañhta karax.
s koma lium mandañhta karax,
 marca dze't a skri:pay.
s koma lium mandañhta karax,
 marca dze't a skri:pay.
s koma lium mandañhta karax,
 marca dze't a skri:pay.
s koma lium jeh er e franay,
 marca fej mi im er'.

k'èr'ax a vinistir'
ko: bà:rś'tä le:may na k'èr'ax a vinistir',
ko: bà:rś'tä le:may na ñ'gii'ë birax skalax Ruay.
kö: bà:rś'tä le:may na k'èr'ax a vinistir',
ko: bà:rś'tä le:may na ñ'gii'ë birax skalax Ruay.
kö: bà:rś'tä le:may na k'èr'ax a vinistir',
ko: bà:rś'tä le:may na ñ'gii'ë birax skalax Ruay.
huk u d'ox ya Nuëxkar da nuaxil e vinistir,
huk u d'ox ya Nuëxkar da nuaxil e vinistir,
huk u d'ox ya Nuëxkar yan jill'ë virax skalax Ruay.
saul e vel' e Nãurøy aun.
saul e vel' e Nãurøy aun,
na saul e vel' e fiah aun.
saul e vel' e Nãurøy aun,
na saul e vel' e fiah aun.
saul e vel' e Nãurøy aun,
ha Rehê, dahn ñen smiarêy.

ti ëò-e hehtey ê,
ti ëò-e Ruilikêy ê.
ti ëò-e hehtey ê,
ti ëò-e Ruilikêy ê,
qê tê:ft eu stœj eu je:n'ê.

té jala ñas u
mé jala ñas u, mé jala ñas u,
mé jala ñas as e ñã:x u.
mé jala ñas as e vo:n'diê u,
et ho:ir' eu ñêerxken ñrîc.
ta-rav  vičk  ḫ: N'.
ho: ṡe mūrstīn', he: ṡe mūrstīn',
ho: ṡe mūrstīn'  muḥk  vičk  ḫ: N'.
ho: ṡe mūrstīn', he: ṡe mūrstīn',
aun  ṡe yuḥt'ē  muḥk  vičk  ḫ: N'.
ho: ṡe ma-ra-in', he: ṡe ma-ra-in',
ho: ṡe ma-ra-in'  ta-rav  vičk  ḫ: N'.
ho: ṡe ma-ra-in', he: ṡe ma-ra-in',
aun  ṡe  xa-ra-es  ta-rav  vičk  ḫ: N'.

8

ē  ṭūq-ē.
ē  ṭūq-ē  vaun  ṡe  Nōo-ēkēri,
ṭo-īn'ēx  ṡe  sa-lāk  ḫ.
ē  ṭūq-ē  vaun  ṡe  Nōo-ēkēri,
ṭo-īn'ēx  ṡe  sa-lāk  ḫ.
ē  ṭūq-ē  vaun  ṡe  Nōo-ēkēri
ṭo-īn'ēx  ṡe  sa-lāk  ḫ.
va-ra-ēy  ṡe  nē  jētaḳen,
es  lēkey  ṡe  nē  kā-lamen!
הוועה וויר.
הוועה וויר, 'מעו שלוק
הוועה וויר, ו'מעו שלוק
עה ניל' להט ג' '+לזירא.
הוועה וויר, ו'מעו שלוק 'מעו, ו'מעו שלוק '+לזירא.
"ס'ל'ה יין זק' 'מעו שלוק 'מעו, ז'ל'ה מירא 'מעו.

10
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
"נייר זס 'מעו שלוק 'רוא.
broxan loum.
broxan loum tang loum,
broxan loum su:h En'.
broxan loum tang loum,
broxan loum su:h En'.
broxan loum tang loum,
broxan loum su:h En'.

het' e Naul e, ku:i m hau: e,
xa N'i' sauNd akem er!

12
het' mi Naul er' e Vein',
shik mi Naul er' e Velax.
het' mi Naul er' e Vein',
shik mi Naul er' e Velax.
het' mi Naul er' e Vein',
shik mi Naul er' e Velax.
het' mi Naul er' e Vein',
far vel' oer'ik mə LeNan.
im mi kro: ya ne lui,
sni mi kui ya ne hehor.
anta vek,
skoma li'am ana vek,
sbek d-rom hi:N'i.
skoma li'am ana vek,
sbek d-rom hi:N'i.
skoma li'am ana vek,
Lenan e Ni:ler'.
yusk i ma l'enu bek,
fsate ro' Naum.
ENTANGLING SPEECH.
(tongue twisters).

Amladh Càinnte.

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 Càinnte" "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 sheanmhair.

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.
Entangling Speech.
(tongue twisters).

iht' a ne k'ir'k' e b'ri'k' e,
ay'ist' e y'rist' e ma henavar.

klaxan fril'e frale',
klaxan na mur skole'.

ikir' a Kir' gen de xap
e xuyney.

x'la se, x'la se,
X'ley ma he'naver';
N'a: te: ha bex: ju,
xa bras ri boxk e-rap'.
MILKING SONGS.

I.
Banachag na h-àirigh.

O, m'aghan! hò m'agh mìn!
M'aghan cridhe, còir gràdhach
'An ainm an àrd-Rìgh,
Gabh ri d' laogh!

An oídiche bha am Buachaille muigh,
Cha deachaidh buarach air boinn,
Cha deachaidh geum a beul laoigh,
A' caoineadh Buachaille chruidh.

Mo bhò' lurach dhubah, bó na h-àirigh
Bò a bhà-thigh, màthair laogh,
Lùban siamain air crodh na tire.
Buarach shiod' air m'aghan gaoil!
Milking Songs.

2.

Càise Uibhist.

'Smath an greim càise Uibhist
Tha e righinn teamn cruaidh
'San greim mu dheireadh de'n fhuidheall
Thug e air an toll chumhang fuaim.

càise, cheese E.Ir. cáise Lat. caseus
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.
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.
Milking Songs.

1

ñañatak na ha:ri.

0: móyan! ho: móy mi:N',
móyan k'í-e k'or' gra:yeX,
ë N'ëmëm e Na:Rst Rui,
gav r'it l'yi.

ë Nöi'ë va munuëxi'ë muj,
xa dëxi buërax er' bon'.
xa dëxi g'em a'ë:li lüi,
ë kl:N'ëy buëxi'ë xruj.

me vo: luRëx yun, bo: ne ha:ri,
bo: e va: hoëj, ma: he'l l'yi.
Lu:pon jiameN' er' kroy na t'sir'e,
buërax hi:t er' mëyan gë:l'.

2

k'as u:i-ist'
s mah e ygrœim k'as u:i-ist',
he Rui-in' teun ënruëj;
s ygrœim me jer'ey ya Nui-ëli,
huk e er' e N'dou yu:ñ-ak fuem.
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. tapadh.

'ille for ghille which is the vocative singular of gille, "lad".
2.

TALADH.

Ma chailleas mi a' bho' bidh an t-agh agam
Ma chailleas mi a' bho' bidh an t-agh agam
Ma chailleas mi an t-agh bidh a sheic air an tigh
Saoilidh am fear thig a stigh gum bi crodh againn.

bo', "cow". O.Ir. bo'.
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 mor, "a big heifer".
thig a stigh, one would expect thig a steach.
3.

TÁLADH.

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.
LULLABY.

Ho' ro' black-haired lad pull the string.
Ho' ro' black-haired lad pull the string.
Brave black haired lad since you happened to be there,
but ho' ro' 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

I
ho: Ro: il'ë yuih t'arín' e N'deeyó.
ho: Ro: il'ë yuih t'arín' e N'deeyó.
il'ë yuih hañpi en hati' u aün,
ax ho: Ro: il'ë yuih t'arín' e N'deeyó.

3.
ma xal'ës mi ro: bi-i e N'deey akam.
ma xal'ës mi ro: bi-i e N'deey akam.
ma xal'ës mi e N'deey bi-i e heqkaer e N'deey,
sli'ji e fer hik e stoej ñëmbë këro aki'n.

3.
xa d'ik' mo: r më ven yaxi.
xa d'ik' mo: r më ven yaxi.
xa d'ik' mo: r më ven yaxi.
xa d'ik' mo: r më ven yaxi.
xa d'ik' mo: r më ven yaxi,
ës e laj mi ri të: l'ën.
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.
DEOCH SÌÀINTE.

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. scuap.
sìos, "down". C.Ir. sis.
suas, "up". O.Ir. suas.
3.

Gu ma fada beò thu,
'Sceò as do thigh,
Ma théid mise seachad,
Tadhlaigh 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.
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".
Toasts

I

d'ax sla:N'd'ę vinik es minik a hik,
x'x mah fis ę vinik ę ha:nik.

struay nah ę minik nah d'ik
va Na:htę vinik ę ha:nik.

2

Nu:li, Nu:li,
Naubi, Naubi,
jas i, jias i,
sus i, sus i,
ma nguar'f'ı, ma nguar'f'ı,
skup ąs ą.

3

gę ma fatę ęes: u,
s k'ęes: as dę hoej,
ma he:t' mist fęxat,
tę: l'ę mi stoęj.

4

sla:N'd'ę Lüken', jies ę huke.

5

sla:N'd'ę vah.

6

sla:N'd'ę vo:ę.
Cluich air facail.

MacCodruim agus an Dòmhnullach.

Tha e air a ràdh gun deach Mac Mhaighstir Alasdair aon uair a null do Uibhist dh'fhachinn Iain Mhic Codruim. Thachair am bàrd air astar beag bho'n dorus aige fein. "An aithne dhuit Iain MacCodruim", ars' an Dòmhnullach? "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, 's cha do rinn mi ach tighinn a mach". "Caithidh mi an oidhche an nochd maille ris, mas àbhaist oidhean a bhi aige".

"Tha mise a' creidsinn nach bi e falamh dhiubh sin cuid-eachd ma bhios na cearcan a' breith" - a deanamh cluich air an fhacal oidhean.

oidhean, "guests!"

uibhean, "eggs".
Mac a' Phearsoin agus MacCodrum.

An uair bha mac a Phearsoin a' cruinneachadh sgeulachdan Oisein chaidh e far an robh MacCodruim 's thuirt e ris "A bheil dad agad air an Fhéinn"? "Ma ta, chan 'eil", ars am bàrd, "sged a bhicdh '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.
Duine acrach aig banais.

Chaidh fear an Uibhist a' chinn tuath aon uair gu banais bancharaid dha féin. Air cídhche mar sin chan 'eil dìchuimhne idir air a dhèanamh air na dlùth chàirdean, ach tha e coltach nach ann mar sin a dh'èirich do h'fhear so. Cha d'fhuaire e biadh no deoch fad na h-cídhche, 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'aitnich 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 dhèanamh cluich air an fhacal Niall.

nial (neul)  N'ìal  a swoon, a cloud.

When a person swoons through hunger the following expression is used - Thainig nial air leis an acras.

"He swooned through hunger". Niall, is also the proper name Neil.
Dòmhnall ban is Calum ruadh.

Bha sud ann aon latha da bhodach Uibhisteach Dòmhnall ban 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 siolachen idir air. "Saoil nach b’fhéàirde e siolachan, a Chalum", arsa Dòmhnall? Fhreagair Calum gu deas bhriathrach, "tha mi f’in nas sìheumaiche 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".
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 cómhradh mu iomadh nì iongantach a tha fo'n ghréin.

"Bha mi", ars' an t-csdair, "a leughadh an diugh féin gu bheil na speuradairean againn air rionnag mhòr 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 deidh beagan ghloineachan a ghabhail, "bu choltach gum faiceamaid an nochd i leis na ghloineachan a fhuair sinn agad féin".
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' bhiogais 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 dhùine! chan eil bhiogais idir agad air an each". Thug Eachunn sùil air an each agus thuirt e ris "chan eil, tha e air fàs coma deh bhiogais, agus smuainich mi gun toirinn a mach an diugh e anns an deise ghàidhealaich".

briogais n.f. $\text{bre}^i\text{k}i$§ "britchen" part of the harness used for a cart-horse. It also means "trousers".
Am Muileach agus am bodach.

Thaing muileach mor aon uair do Uibhist 'ga chosnadh gu bodach.

Aon latha 'nuair bha e fein agus am bodach aig am biadh thuirt am bodach ris, "co' 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 fhréagradh tu, ach am bun a' bhròthais mhoir".

Rinn am botach 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".
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 gána 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.

Thuirt 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.
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 "aoidhean", 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.
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 Flan"? "Well, no", said the bard, "and though I would have, it would do me but little good to ask for it to-day."
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.
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, *siulaynan*, hames.

for a horse, it also means gills (of liquor).
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.
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" 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".
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.

\[\text{easan, \hspace{1cm} easan} \]
\[\text{"waterfall" and it also means "gruel".} \]
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.
-than akket ek banis

Xaj set e Nui-ist e zi'ni te ne le? Nuet' ge banis hanaxarit ya he:N. e' oo te marfin' xa nil' diye ne itit' er te jianu er ne ah. h xa: Rstd' en, ax he. ke-Exc na un mar fin' e je: ric ya N't jo. xa duet' e biey eno fut na hoe te ayes yan e ta: mel't ge

Gor ayes je-rak na hbo te yek. e' glass te ta:en't

Nuet' va xut'ek e skal'ey huk ben ne ba'nji' e Nat' ya na hui-e NeseN' lies he:N.
yan'i' co ge e dibh co xarit' e vauN, ga

may Ra i kiN'de' as e N'e N'ee' en eke. xesie i

soes far e Ra e. es hurst' i r'is, "e N'e Nial

e harest'? "xa N'e", as eseN, "ax xa Nale ge's thib e k-rom" - e dzianu ke'uk' et e Naxkel Niah.
بَيْنَ الْقَرَأَةِ وَرَأْيِ رَجِلِي.

تَسْتَبِعُونَ لَهَا ؛ دَوَّرُوا عِیْسَّا،
بَيْنَ الْقَرَأَةِ وَرَأْيِ رَجِلِي.

فَمَتْ عَنْهُ لِبِسَةَ يَرْجُنَ وَسُقَاهُ.
بَيْنَ الْقَرَأَةِ وَرَأْيِ رَجِلِي.

نَعْشُونَ أَنْ يَدْعُونَ يَتْرَجْعُنَ وَتَكُونُوا 
بَيْنَ الْقَرَأَةِ وَرَأْيِ رَجِلِي.

كَلَّا يَّمُرُونَ بِهِ وَهُمْ يَطْرِعُنَ وَيُقِيمُنَ 
بَيْنَ الْقَرَأَةِ وَرَأْيِ رَجِلِي.

الْمَدْنَّةُ لَهُوَ رَجِلُكُمْ وَالْمَدْنَّةُ لَهُوَ رَجِلُكُمْ
بَيْنَ الْقَرَأَةِ وَرَأْيِ رَجِلِي.
Exen Ryey as fer e N'el'e vik.

Exen Ryey ala-e yep e maxep e ne matey le karist se ex. as e xavek, e
Naum fa-lay se vatinn, xa de e xur'e e
vrikis itir' et' e N'eK. Nur' ve de: buh er' e
forst, ko haxir' er' aq fer e le el'e bek ayes
vraney maq ga: lik ek. huk at tres er'
ku ray ayes e sin' hurist fer e N'eL'e vik' ri
exen "e yun' e xa N'el' brikis itir aket er' et
N'eK," huk e xar su'il' er' en' e ayse hurist et' fis
ko N'el' he et' fais koma yan vrikis ayes
mi: nic mi ga' N'argin' e max e nd'uh e as et N'des
ne-alie

Ex mul'ek ayes e ambtet. e
ex mul'ek moir as: Nure' ayini-st ga xay
nek ga bo' tet. xa la-e Nur' ve he: N' ayes
embtse ek e biete hurist e ambtet eis.
Ne: e mbat e vula as e vel' u"? "ha ni a bun
esen" as esen. "me ha," as embtet, "xa Naun
imbu e N'esen' e rekte tu ay embun e
vre-is voit." Tain' e mbtet e Kluc' et' e
NaxkeL esan.
ambatana l'esk
va lontany a fur'nez an'ny l'ez hein' eka e
rofenan'ny vanatra. N'izany, va lontany a
foditra, amin'ny fan-jintso azy ny fiensana.
Amin'ny fan-jintso azy ny fiensana.
Amin'ny fan-jintso azy ny fiensana.
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 sgrìobaigh 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. C.Ir. cóir.
2.

Comhairle do nighinn
le mathair.

Nighean — "Gu de mhàthair an seòrsa duine bu chois 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".
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."
Advice to a man about to marry:

Ki-erli' da er.
Ki-erli' na ka:ryx,
ax-erli' huk ma hener' e-te,
jen ma li'an xur gë bra'ix,
aun e Na:ht'e nax gahere;
ax kur'ë mi ma li'an,
ax skri:pe mi ne klaticen,
së N'siesk he:i' nam li'an,
ha' mi k'mi'ëx gë fej mië.

Advice to a woman about to marry:

Ki-erli' da ni-in' l'e ma:her.

Ni-ene' "gë die: va:her' e ferse dun'ë
bo' ox:ic' y'ë e fasëy'?

Ma:her' "fer farëmex kohremex,
kenu ayes kasan ma:her,
sjen e va:her' beë:.

"
THE DIFFERENT USES OF THAIRIS.

thairis, over.  hAiris  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.

chAir  $ fairis  =  thAirist

"He capsized the cart."

Chaidh e thairis

Chaidh e fairis.  U.D.

chAir  $ fairis

"He went abroad."

Tha an cupan a' cur thairis

Tha an cupan a' cur fairis  U.D.

ha  ng'hupe  kuir  faris

"The cup is running over."

Thug e thairis.

Thug e fairis  U.D.

huk  $ faris

"He gave in."

"He was exhausted."

Thug e dùil thairis

Thug e dùil fairis  U.D.

huk  $ duil' faris

"He gave up all hope."
CERTAIN OLD MEASURES.

cromadh $k^r o m ^ a y$ "about 4½ 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". 

"We must shrink 4½ inches of it". That would make it thicker and warmer for wearing.

Rèis $R e j$ "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 Dòmhnull bán an so gloine uisge-bheatha"?
"Dh'òladh", ars esan, "ged bhiodh rèis a dh' fhad innte". (U.D.)
"Dh'òldh, ged bhiodh rèis de fhad, innte".

"Ye: neaig, ba: n e s c g u an' usk a v e h e ?"

"Ye: nea", as esen, "get vey
Re: f e y at c: nd' e"

"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.

Lıpín, L'ì: pìn', "lippie". This is an old dry measure for meal, grain, etc. but it is now out of use.

Lıpín is ¼ 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 fein.
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 cheíle b'e sin a bhi a' coimeas caíse 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.
càíse, cheese: E.Ir. caíse; Lat. caseus
cac, excrement: E.Ir. cacc; Lat. caco.

(4) Air druim dearg an rathaid mho'ir.
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.
ErIr. 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 reddining 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 gniu, I serve.
Foghnuidh sin.
That will suffice.

(13) Tha e air fòghnachdainn dhomh.
He is after serving me (in a bad way).
He has done for me.

(114) A leabhra gheobh thu e.
The proper expression is - Air an Leabhra gheobh thu e.
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 òlainn 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 òlainn tu do leòrn 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 eye.
sùil n.f. gen. sùile or sùla or sùlach.
priobadh, winking, twinkling. M.Ir. prapul, brief space.
One good feed will be known on a dog. leòir, enough. E.Ir. léor.

For my share of the grain the kiln may take fire. For all the interest I have in the matter; I don't care what happens. O.Ir. tene g. tened.

Each cow will know its own stall. Every man knows his own place.

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 bárach, to-morrow.

E.Ir. ude; Lat. pes, pedis; Gr. Πόδος,Pedido foot.

Is there the worth of pains in it? Is it worth while?

O.Ir. lóg; Lat. lucrum, gain.

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 sternum, spread.

(24) B'è làn dìth do bheatha.
It would be more correct to write it thus:-
B'è 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 taoibh so".
"Your good life on this side."
"You are welcome here."
Tha sibh di-beathte, you are welcome.

(25) B'è 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, bronch.
crochadair, may be for crochaire, "a villain". E.Ir. crochaire.
(26) Eha 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) Eha 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; turrabban is found in parts of Ross-shire.

(29) Bha e air bhòrdagh bòra aca.
He was on big tables with them.
He was feasting with them.

(30) Eha 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) Ean 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.
It would make a good hole in the bright Summer's day.
It would mean the best part of a long Summer's day.

Immediately he smote the palms of the hands (together).
Immediately he burst into tears.
In by gone days people in sorrow smote their breast with
the palms of the hands.
bric is an onomatopoetic word, expressing suddenness.
When you strike the palms of the hands together that is,
an example of "bric".

Buidhe, yellow, has several meanings in Gaelic:

Latha buidhe a yellow day, a lucky day.
Bu bhuidhe buidhe leis a dhol ann.
It was pleasing, pleasing with him to go there.
He was very pleased to go there.

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.

A' bhuidheachas, the yellowness. The Blessing or thanksgiv­ing for food received.
A' bhuidheach, jaundice.

Dubh, black, has also several meanings:
Latha dubh, a black day, an unlucky day.
An dubh aigeann, the black abyss,
aigeann: the deep: E.Ir. oician, Lat. oceanus, ocean.

Dubh fhocal, a black word, a puzzle.

dubh-bhrón, black sorrow, deep sorrow.

dubh leann, a black brewing.

Dòmhnall dubh, black Donald, the Devil.

Eho liath gu leanamh.
From grey-headed person to child. Old and Young.
liath, grey: E.Ir. liath, leanabh, child. E.Ir. lenab.

Cha b'e cheannach a rinn e'.
He did not buy it.
It was natural for him.

Cha bhi mi fideadh air an rathad.
I wont be a minute on the road, fideadh n.m. a very short time.

Cha d'fhuaire e ´ord 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 chorrach a chur 'na sùil.
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 dèanadh e gille dha.
He would not make a lad to him. He would barely be fit to be his servant.

(58) Cha do dh'èirich iad leam (N.Uist Dialect.)
Cha d'èirich iad leam.
They did not rise with me.
They did not respond to me.
A speaker might use this expression of his audience.
Necessity did not compel you to go there.
You went of your own free will.

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 Lock Teamhall, 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.Weston, p. 451.

You had only journeying without sugar.
You had nothing for your trouble.

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.

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. Cill 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'arcuinn
He wont come into my vicinity.
arcuinn, 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 é', 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 bhrog.
There is not on me but old shoes.
I am only wearing old shoes.
bachall, a crozier, from Lat. baculum, "a staff" "a saint's staff". O.Ir. bachall, 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 ìo-claint, ach chan 'eil tilleadh air an aog.

There is no disease without a cure, but death cannot be turned back.

easlaint, sickness: ìo-claint, 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 eilinneachach 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 de'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 sgōd aodaich aige.
There is not a rag of cloth with me.
I have no clothes.
sgōd, corner of cloth. M.lr. scōtī. N. skaut, corner of cloth.

(82) Chan 'eil sgōt aige.
There is not a fragment of sense with him.
He is quite drunk.
sgōt 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. tròidht, rag, Ir. treata plaster.

(84) Chan 'eil tròidht bhrog 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 snáile aodaich aige. U.D.
Chan 'eil snáile eudaich aige.
There is not a thread of clothes with him.
He hasn't a stitch of clothing.
snaíthean n.m. a single thread is snáile in the Uist Dialect.
OIr. snāthe, thread, eudaich n.m. étim, I clothe.

(87) Chan 'eil toinisg agad.
There is no sense with you. You have no sense.
toinisg, 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 sraon.
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 cionn.
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. cúlaib (dat. pl. cúlu.)

(95) Cho cinnteach ris a' bhas.
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 fior ris a' bhas.
As true as death.
fior, true: O.Ir. fír Lat. verus.

(99) Chuir e òillt air m'fheòil.
He put horror on my flesh.
He horrified me. òillt, horror: Ir. oílt, 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 amn 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. styra.

(102) Cha mhor 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 lāmh 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 sgaìg air m'fhreòil.
He put horror on my flesh.
He horrified me.
sgaìg 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. iadmair.
iadh is often used in the following phrase.
Ged gheobhaim 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 uisce.
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.
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".

Da Chalum deh aon seòrsa.

Two Calums of the one kind.

Two very much alike.

seòrsa, n.m. kind, sort.

Dean t' faosaid ris.

Make your confession to him.

faosaid, confession; O.Ir. faisitin, confession.

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 bhaodhaiste féin.*
He went away following his own inclination.
baodhaiste "inclination".
This word is frequently used in the N.Uist Dialect, but it is not found in any of the Gaelic dictionaries.

(117) *Dh'fheuch e gach cúil is ciàl.*
He tried every nook and corner.
ciàl, may be another form of ceall, "church".
cùil n.f. corner. O.Ir. cúil. cìàl, 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. hlað 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 d'fhuirich dhìubh bha iad math.
Both the living and the departed of them were good.

(121) Fhuair e lùim mhor 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 bhìn bhuan an là
Fad fìn foinneach an là.
The live-long day.
finn, fair, white: foinneach, dragging.
Fhuair mi mo dhìol 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) Fòsaidh 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 so.
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; C.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 dhà.
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 deò an tighinn beò tha aige?  
What coming alive is there with him?  
What means of livelihood has he got?  
gu deò for ciod e`. What?

(134) Gheobh baobh a guidhe, ach,  
chan fhaigh a h-anam trocair.  
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 contrachd.
Long lasting is each wicked one.
E.Ir. contracht, 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 dorn.
An elbow is nearer than a fist.
Close relationship counts.
uileann, elbow.
dorn, 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.
fearr, 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 airgid.
There is many a hole waiting for the money.

(142) Is iomadh bord air an dean e feum caise.
It will make the use of cheese on many a table.
It will take the place of cheese on many a table.

(143) Is mi de tu e.
You are the worse of it.
Comparative of oIC, "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) It is ill deserved.
It is a pity (MacLennan).

(147) 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.

(147)a. Plentiful is their likeness.
There are many like them.

(148) A company is the better of an object of sport.
A company is the better of a clown.

(149) It is better to go gracefully than to stay and be troublesome.

modh, manner, C.Ir. mod.
dragh, trouble, C.Ir. mor-draige, roughness; N. trega,
(150) Leig an t-earball leis a' chraicionn.
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.
C.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; C.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. C.Ir. og.

(154) Nach ann oirre tha 'bhaile?
Has she not got the bold face?
Is she not a brazen-faced woman?
E.Ir. bale, 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 feairst 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 eireachd 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 theid 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 rathadmor olc air mhath le cäch 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 fein.
He made the place for himself.
(165) Rinn e luath is dearganan ann.
Hemade 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 da 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 bheug, "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.
   sgioblaich, tidy up, cf. N. skipulag, "order".
   skipa, put in order, ship-shape.
   sgiobalta, "smart, tidy.

(175) Sìòan 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, vying, striving.
Snàmhaiche cho math 'sa shin 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.

siuthad, gabh greìm.
Proceed, take a bite.
Come on, have something to eat.

siuthad $iu-\text{at}$ imp. 2 sg. proceed.
siuthadaibh $iu-\text{at}a\,\text{v}$ imp. 2 pl. proceed ye.

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 ˈur ann, an nochd.
There is a new moon to-night.
Tha solus ˈur 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 aˈ ghealaich.
There is a black head on the moon.
The moon is beginning to wane.

(182) Cuin a thig an solus ˈur?
When does the new light come?
When is there a new moon?
ceann, O.Ir. cend, cenn, head.

(183) Tha an sgadan aig feobhas.
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 cheile.
They are in the disposition of the knife to each other.
They are bitter enemies.
rùn, n.m. intention, inclination. O.Ir. rún.

(188) Thug mi ceud faìthne air. U.D.
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 -f 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. doig, 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 seolta 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", eolach, "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; C.Ir. teg.
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.
dacrach, intoxication. Fr. désroi, dis-array.

(205) Tha e dèanamh leitechas air.
He is giving him unfavourable treatment. leitechas is not in Dicts. It may come from leth + thaobhachas, one-sided. leitechas is very likely a corruption of leathachas n.m. unfairness.

Tha e smàladh an teine.
He is smooiring 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. féith.

(208) Thig fìor a fanaid.
Truth will come from jesting.
What is said in jesting will come true.
E.Ir. fònonat, jest.
fìor, true; O.Ir. fir.
(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. C'R.

(212) Tha mi a' feitheamh còmhail.
I am waiting for a meeting.
I am waiting for a conveyance U.D.
còmhail, a meeting.
com + dàil, O.Ir. dàil.

(213) Tha prisean 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 dhìol ùine agad.
There is abundance of time at you.
You have plenty of time.
dìol, pay, condition O.Ir. digal.

(217) Tha e 'na chuids eagail.
He is an object of fear.
cùis, matter, E.Ir. cuís.

(218) Tha e 'na chuids nàire.
He is an object of shame.
cùis, matter.
 nàire, shame.

(219) Tha e 'na chuids bhùrda.
He is an object of sport.
cùis, matter, bùrd, sport.

(220) Tha 'chead 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) Théid 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 leòr 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. puicin.
When the waves are white-crested we call it "puiceannach".
puicean, covering (Mcl) a little lump (U.D.) Ir. puicin
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 's na 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. C.Ir. dethiden, care.

(233) Tha a bhuil air.
Its effect is seen on him.
Ir. boil, Gr. ὑφέλος, advantage.

(234) Thug e mach an tigh.
He made the house of it.
He reached home with a struggle.

(235) Tha e lèn itrisg.
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.

\[ \text{hala hor' do xasan l'ht} \]

Go, take your feet with you.

thalla imper 2 sg. "go".

\[ \text{hala} \]

thallaibh, imper. 2 pl. "go ye".

\[ \text{ha-la-\~e} \]

thallad, over there.

\[ \text{ha-lat} \]

(239) Tha e thallad.

\[ \text{he: ha-lat} \]

"he is over there".

(240) tiugainn leam.

\[ \text{tiukin'} \]

Come with me.

(241) trobhad so

\[ \text{tro-\~at } \]

Come here, trobhad is from an earlier tar + uat. cf. thig uat, "come on".

(242) trobhadaibh

\[ \text{tro-\~e} \]

come ye here.

trobhad \[ \text{tro-\~at} \] imp. 2 sg. come thou.

trobhadaibh \[ \text{tro-\~e} \] 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. C.Ir. firt, pl. firta, from Latin virtus.
gort, or gart, standing corn, field. C.Ir. gort; Lat. hortus, Gr. ἱότος

(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 theid tric an gabhadh theid a bhathadh uaireiginn.

The man who goes often into danger will be drowned sometime.

gabhadh, n,m, danger Ir. gabha (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. κυρτο's 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, C.Ir. críde.
(6) Bidh searbhost aig an fheannaig a's t-fhoghar (ə stəʊ-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 mor 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 deann corrag mhils i'm.

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 cuimhne 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 teid 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 trath air ais laogh is leanabh.
leanabh n.m. child: E.Ir. lenab. trath, time, season, meal.
E.Ir. trath.
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 ruadhha raga.
Dark haired men bold,
Fair haired men soft,
Brown haired men curly,
Red haired men obstinate.
(15) Dlan fhás fuit, crón fhás cuirp. Fast growing hair, (fast) withering body.

One often notices that the hair grows very quickly on sickly persons.

crón, wither, fade, O.Ir. crín, 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 mheirle.
Asking what you already know is a thing that is worse than thieving.

Asking for information which you already possess is worse than thieving. Meirle, n.f. theft. E.Ir. merle.

(18) Feumaidh fear na h-aona bhà car dhe h-iornball a bhi m'a dhòrn. (UP)
feumaidh fear na h-aona bhà car de h-iornball a bhi 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 bo', a cow, O.Ir. bo' de is dhe in the N.Uist Dialect, earball, tail E.Ir. erball.

(19) Gille luideagach is loth pheallagach dìthís 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").

(20) Ged bhios mi nam thosd, bidh mo throd nam chuidime.
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) Ciod ´e ni amadan ach leannanachd ri cinnsich.
What will a foolish man do but flirt with a foolish woman.
Ir. lennan, a concubine.
Ir. cinseach, from on, foolish and the feminine termination seach.

(22) Is fear ram bonnach beag le bheannachd, nam bonnach mor 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.
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.

There is many a thing that the ocean hides.

There is many a thing that the ocean hides.
cuan, n.m. ocean. M. Ir. cuan, harbour Norse, kòf n haven.

The lazy man is lazy to go to sleep but he is seven times lazier in getting up in the morning.

In Gaelic the number seven expresses completeness.

In Gaelic the number seven expresses completeness.

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.

eaerb n.f. roe-deer E.Ir. erb Gr. ἐρφίς -as, 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 oilean t-each nach giulan a dhiallaid.
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 feudar 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-Samhradh bidh a’ chuthag na tigh Geamhraidh.
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 fhéar, bidh a bhean air an fhéar.
If every man is against a man, his wife will be against him too.
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)

Mios Faoillich,
Naoi latha Gearrain,
Seachduin Feadaig,
Seachduin Caillich,
Trì latha Sguabágig,
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; 0.Ir noí
feadaig, "plover", a week's length.
cailleach n.m. "an old woman".

0.Ir. caillech, from Fr. caille, a veil, a veiled one - "nun"; cf. Lat. pallium.
(35) Mar bhó chaoil a' tighinn gu baile,
Righneachas an Earrach.
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. erréch. O.Celtic (p) ersako.

(36) Mur òrain 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".)

(40) Tha freiteachas air nach teid 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) Théid 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 dhà. 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) Trí mios có,
De mhios cat
Is ionnan bean is bo'
'S bliadhna mhor d'ch'n each.
In the N.Uist Dialect "do" is aspirated "d'ch'n each" is "dhan 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 bás.
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).