

1: scottish gaelic | eBay

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Scottish Gaelic Writings of the medieval period The earliest extant Scottish Gaelic writing consists of marginalia added in the 12th century to the Latin Gospels contained in the 9th-century Book of Deer. The most important early Gaelic literary manuscript is The Book of the Dean of Lismore , an anthology of verse compiled between and by Sir James MacGregor , dean of Lismore Argyllshire , and his brother Duncan. Its poems fall into three main groups: This is the earliest extensive anthology of heroic Gaelic ballads in either Scotland or Ireland. The Scottish Gaelic poems date from about to The bard best represented is Fionnlagh Ruadh, bard to John, chief of clan Gregor died There are three poems by Giolla Coluim mac an Ollaimh, a professional poet at the court of the Lord of the Isles and almost certainly a member of the MacMhuirich bardic family, the famous line of hereditary bards whose work spans nearly years from the 13th to the 18th century. Continuation of the oral tradition Some 16th-century Gaelic poetry survived in oral tradition until the mid-17th century, when it was written down. It is certain that the poetry recorded in The Book of the Dean of Lismore was not an isolated outburst; much professional and popular poetry must have been lost. Songs in the nonsyllabic, accented measures survived, again orally, from the early 17th century. This was the tradition that produced the work songsâ€™e. In appeared the first book printed in Gaelic in Scotland: The 17th century This period was the high point of Scottish Gaelic literature. The political, ecclesiastical , and social structures of Scotland were changing as was the relationship between the central government and the Gaelic area. Enough Gaelic poetry survives to show that there were many poets of great talent, and the diffusion of artistic talent is scarcely matched in any other period in Scottish Gaelic history. It was the great age of the work songs and of the classical bagpipe music. Some of the poetry and prose was contained in three 17th-century manuscripts. They were probably written for the most part in the 17th century but contained poems by earlier representatives of the family. The other important document was the Fernaig manuscript, compiled between and , containing about 4, lines of verse, mostly political and religious. Her poems show deep personal emotion, and her style is fresh and natural. She inherited the imagery of the bardic poets but placed it in a new setting, and her metres were strophic having repeating patterns of lines rather than strictly syllabic. John Macdonald, known as Iain Lom, took an active part in the events of his time. His life spanned an eventful period in Highland history, and his poetry reflected this. He composed poems about the battles of Inverlochy and Killiecrankie, a lament for the Marquess of Montrose, a poem on the Restoration of Charles II in , several poems dealing with the Keppoch murder of , and a song bitterly opposing the union of the Parliaments in His versification had a compression and concentration not often found in later Gaelic poetry. Four other poets mark the transition from the poetry of the 17th century to that of the 18th: Finally, bardic poetry continued to be composed into the 18th century by Niall and Domhnall MacMhuirich. Developments of the 18th century Almost no secular poetry in Gaelic was printed before , and most earlier verse was recovered from oral tradition after that date. He also composed nature poems, love poems, drinking songs, and satires. The greatest composer of Gaelic religious verse in the 18th century was Dugald Buchanan, who assisted the Rev. Modern trends and works Short stories and essays appeared in 19th- and 20th-century periodicals. Among original prose writers were the Rev. Little vital poetry appeared in the 19th century, and a 20th-century movement to free Gaelic poetry from its traditional shackles began with Sorley Maclean , George Campbell Hay, and Derick Thomson. Manx Although they succeeded in establishing their language on the Isle of Man , the Gaels lost their hegemony over the island to the Norse in the 9th century and recovered it only from to , when they lost it again to the English. They were consequently unable to provide there, as they did in Ireland and Scotland, the aristocratic support needed by the bardic institution. This, and the fact that Manx and Scottish Gaelic did not deviate significantly from Irish until the 16th century, explains why no medieval literature specifically identifiable with the island survives, and why such modern literature as exists, apart from

translation literature, is predominantly folklore. The latter was completed about by a Welshman, John Phillips, bishop of Sodor and Man, but it remained unpublished until it was printed in 1794 side by side with the version made by the Manx clergy. Translating the Bible into Manx was indeed a formidable task because the clergy on whom it fell had but few scholars among them and no literary tradition to draw upon. A start was made in with the appearance of a Manx version of the Gospel According to St. A revision of Matthew and a translation of the other Gospels and of the Acts appeared in 1794, and the remainder of the New Testament in 1800. The translation of the Old Testament was published in two parts: Genesis to Esther in 1800, Job to Malachi with two books of the Apocrypha in 1801. The Holy Scriptures were not the only religious books to be translated. More characteristic of Manx folk culture were the ballads and carols, or carvels. The carvels differ from English carols because they take as their subject not so much the Nativity as the life of Jesus, his crucifixion, and the Last Judgment. They were sung by individuals in church on Christmas Eve. With the spread of Nonconformity on the island, Manx translations of some of the popular hymns of the Methodist Revival were published.

Welsh literature The Middle Ages Welsh literature has extended in an unbroken tradition from about the middle of the 6th century to the present day, but, except for two or three short pieces, all pre-Norman poetry has survived only in 12th- to 15th-century manuscripts. Welsh had developed from the older Brythonic by the middle of the 6th century. In the *Historia Brittonum* c. Works by two of them, Taliesin and Aneirin, have survived. Taliesin wrote odes, or awdlau, in praise of the warlike deeds of his lord, Urien of Rheged, a kingdom in present-day southwest Scotland and northwest England. To Aneirin is attributed a long poem, *Y Gododdin*, commemorating in elegies an ill-starred expedition sent from Gododdin, the region where Edinburgh stands today, to take Catraeth Catterick, North Yorkshire from the invading Saxons. The background, inspiration, and social conventions of the poems of Taliesin and Aneirin are typically heroic, the language is direct and simple, and the expression terse and vigorous. These poems, and others that have not been preserved, set standards for later ages. The alliterative verse and internal rhyme found here were developed by the 13th century into the intricate system of consonant correspondence and internal rhyme called *cynghanedd*. The heroic tradition of poetry existed also in Wales proper and was continued after the break with North Britain in the mid-7th century. The earliest surviving example is a poem in praise of Cynan Garwyn of Powys, whose son Selyf was slain in battle. This poem struck a note that remained constant in all Welsh eulogies and elegies down to the fall of the Welsh bardic system: Cynan is the bravest in the field, the most generous in his home, all others are thrall to him and sing his praises. The poems associated with the name Llywarch Hen are the verse remains of at least two sagas composed toward the middle of the 9th century by unknown poets of Powys, whose basic material was the traditions associated with the historical Llywarch and Heledd, sister to Cynddylan ap Cyndrwyn. In these, it seems that prose now lost was used for narrative and description and verse for dialogue and soliloquy. The metrical form was embellished by alliteration, internal rhyme, and incipient *cynghanedd*. The theme of both sagas was lamentation for the glory that once had been. The background was the heroic struggle of the Welsh of Powys against the Saxons of Mercia. Some fragments of poetry preserved in the *Black Book of Carmarthen* c. Examples are a conversation between Arthur and the doorkeeper Glewlwyd Mightygrasp; a monologue of Ysgolan the Cleric; verses in praise of Geraint, son of Erbin; and a fragment of what may be an early native version of the *Trystan and Esyllt* Tristan and Iseult story. The manuscript shows that there once existed a legend of Myrddin Wyllt, a wild man of the woods who went mad at the sight of a battle, a legend associated with Suibne Geilt in Ireland and with Lailoken in Scotland. This Myrddin later better known as Merlin had the gift of prophecy. Nature, a source of similes in the heroic poetry and of symbolism in verse fragments of the sagas, was sometimes a subject of song in its own right. Generally, treatment of the subject was remarkable for its sensitive objectivity, its awareness of form, colour, and sound, and its concise, often epigrammatic, expression. In mood, matter, and form that of the *englyn* it often overlapped with gnomic poetry, which consisted of sententious sayings about man and nature. Most gnomic and nature poems were probably produced in the 10th and 11th centuries by poets other than professional bards. Toward the end of the pre-Norman period a few poems on religious, biblical, and other subjects showed acquaintance with nonnative legends. Saga poetry gradually gave way to prose. With the consolidation of the principality of Gwynedd under Gruffudd ap Cynan 1013 and his

descendants, court poetry flourished in the country, composed by the gogynfeirdd, or poets of the princes, who continued and developed the tradition of their predecessors, the cynfeirdd. The bardic order seems to have been reorganized, although no clear picture of it emerges from references in the poetry and law texts, and it seems to have been less schematized in practice than in theory. There were other, less exalted grades, with less exalted duties and the license probably to engage in satire and ribaldry. Bards were also graded according to proficiency. This classification led to the holding of an eisteddfod, or a session of bards, to confer certificates of proficiency and to prevent the lower orders from proliferating and drifting into mendicancy. One of the results of a bardic system of this type was a remarkable conservatism in literature. Most of the 13th-century bards used a conventional diction that was consciously archaic in its vocabulary, grammar, and idiom and incomprehensible to anyone uneducated in poetry. Bardism often went by families, and among the first court poets were Meilyr, his son Gwalchmai, and his grandson Meilyr ap Gwalchmai, who were attached to the court of Gwynedd at Aberffraw. Bardic poetry, highly conventional in form, was now marked not by profundity but by adornment and linguistic virtuosity. Two poet-princes, Owain Cyfeiliog of Powys and Hywel ab Owain of Gwynedd, however, stand out from contemporary bards. The religious verse of the gogynfeirdd was generally simpler in style than the eulogies and elegies. Other religious poems were in praise of God and the Trinity, in honour of saints, on the torments of hell, and on the birth of Christ. They illustrate the gradual widening of the bardic horizon. With the passing of princes and their pageantry, the poets were forced to find patrons among the new aristocracy. These patrons had more limited means and less restricted interests, with the result that the bardic system and its educational basis were gradually changed and a new kind of poetry was produced. The language became less esoteric, less specialized. Poets in the years between the English conquest and the appearance of Dafydd ap Gwilym in the mid-th century seem to have returned to an earlier poetic fashion or to have been influenced by new ideas from other lands. The conquest of Wales by Edward I transferred the patronage of court poetry at Gwynedd and Powys from prince to landed aristocracy. The pencerdd lost his superiority over the lower bardic ranks, who were no longer restricted in choice of content and style, and who, especially in South Wales where the Norman Conquest had been established for a whole century before the conquest of Gwynedd, became more vocal as the older bardic song began to decline. The new poets of the south were well established before their works began to be preserved. The most important of them was Dafydd ap Gwilym, who in his early period wrote according to two distinct traditions. He wrote awdlau, or odes, in the manner of the later gogynfeirdd. Originally an awdl was a poem with a single end rhyme throughout; later it contained sequences of lines with such end rhymes. In both cases the lines were embellished with alliteration, a correspondence of consonants or internal rhyme; i.

2: Publications | The University of Edinburgh

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See the link at the end of the page if you wish to go to sections relating to other letters of the alphabet. Lachlan Lachlan is very much a Scottish name and there are two possible derivations. The second is that it comes from Irish gaelic "lough-lann" meraning "loch habitation". Clearly, both are similar. There is a tradition that the MacLachlans were descended from the kings of Ireland. The home of the clan is Strathlachlan in Argyll. The name was particularly popular in the Hebrides and the western Highlands. Short forms of the name include Lachie, Lachy, Lackie and Lacky. It is a variant of Laura a feminine form of Laurence. It is possible that the repeated showings of films of Lauren Bacall has had something to do with the rise in popularity of the name. Leah From the Hebrew for "tender eyed". The name came to England with the Puritans in the late 16th century and grew in popularity in the 19th century. Originally a surname, the first Leslie was Bartolph the Fleming who came to Scotland from Flanders around The name has been used as a first name since at least the 18th century. Lewis This name has recently swept up the popularity league in Scotland and was the second most popular first name registered in While related to the French form Louis, the name in Scotland owes more to the Island of Lewis from the Scandinavian "ljoth-hus" or house of song and the Gaelic "Lothais". As such it came to represent innocence and purity. Liliac was very popular in Scotland for many centuries, though it dropped down the popularity table in the 20th century. Liliac is derived from the Italian Lilliana, also meaning lily. Liam This is the Irish form of William which in turn was a Germanic name Willhelm meaning "strong protection". It is likely that Liam is based on this rather than a truncated form of William. The name has become very popular in Scotland 8th in popularity in possibly as a result of the rock star Liam Gallagher. There are many other pet names derived from Elizabeth and "Lisa" has now become as popular in Scotland as Elizabeth - Lisa is 59th most recorded name in while Elizabeth was 56th. Other popular versions of the name in Scotland are "Beth" 52nd most used, though it may be derived from the Gaelic "beatha" meaning "life" and Elspeth. It was derived from a place-name Lorne, the home of the MacDougalls. Pet forms include "Lulu". Lucy Not a particularly Scottish name and not covered by some of the Scottish reference books. But those that do, say that the name is derived from the Latin "lux" meaning light and was originally used as "Lucia". In the past, it signified a child born at dawn and the goddess Lucina was the patroness of childbirth. There are various spellings of Lynette - linnet is a small song bird, often called a linty. As a result, the word is often used to describe a songstress - "She can sing like a linty. Magnus The name originated from the Latin "magnus" meaning "great" from which a number of words in English have derived, such as magnificent and magnify etc. Emperor Charlemagne was known as "Carolus Magnus" King of the Franks, King of the Lombards, and generally considered the first Holy Roman Emperor and this prompted admirers to use Magnus as a personal name. St Olaf of Norway born in who seized the throne of Norway, enlarged it and introduced Christianity to the country, named his son Magnus. As a result, the name spread to places such as Iceland, Orkney, Shetland and Ireland. The addition of "Mc" meaning "son of" gave rise to the surname McManus. The first name Magnus rose in popularity in Scotland in recent years as a result of Magnus Magnusson, the author and TV personality, who was born in Iceland but educated in Edinburgh. Malcolm Derived from the Gaelic "maol Caluim" meaning "follower of the dove" meaning Saint Columba , there have been four kings of Scotland bearing the name Malcolm. Malcolm later defeated Macbeth to regain the throne. The Gaelic version of the name is Calum. Sir Malcolm Campbell was the holder of land and water speed records. The name has also become a. Margaret Margaret is thought to have come down to us, via the Greeks, from a Persian word meaning "child of light" - the Greek word meant "pearl" as it was believed that they were made from dew touched by moonbeams. She was a devout and popular queen who brought many civilised ways to the Scottish court. She was later canonised. Margaret became one of the most popular names in Scotland. In recent years its popularity has waned - in it had dropped to 26th place and in it had fallen out of the top The Gaelic form of the name is Mairearad. Consequently, the name has the same derivation as Marianne. The

name has been common since the Middle Ages and is on record in Scotland since the 15th century. As an aside, in the early 20th century the name was also applied to boys - Marion Michael Morrison later better known as the actor John Wayne was of Scots descent. Mark The Latin word "martius" meaning warlike and Mars, the god of war, became the Roman name Marcus. The second book of the New Testament was written by Mark, though some scholars say that it is the oldest of the Gospels, written around 70AD. Relics, said to be of Mark, were taken to Venice and the basilica and square of St Mark are there to this day. The Venetian merchants influenced the development of banking and their symbol, the winged lion was stamped on coins and led to currency being named "mark". Despite its biblical roots, the name only came into widespread use after the Reformation. It was the 36th most popular name recorded by the Scottish Registry Office in 1950. It is equivalent also to Miriam. Mary was of course the mother of Jesus in the New Testament. The name has been popular in many parts of the world, including Scotland. However, by it had slipped out of the top 100 Perhaps the most famous bearer of the name in Scotland was. Other forms include Molly and Maidie while the French form Marie has become increasingly popular in Scotland. Megan Originally a Welsh name, Megan is a diminutive form of "Margaret" which in turn is derived from the Greek "margaron" meaning "pearl". It was the second most popular first name for girls being registered in 6th spot in 1950. Michael From the Hebrew name meaning "who is like" God" this was the 16th most popular first name registered in Scotland during 1950. One of the archangels was Michael and the name was frequently used in the Middle Ages. Michael Scott in the Scottish Borders had a reputation as a wizard and "The Great Michael" was a Scottish warship in the early 16th century. Michael gave rise to the surname Mitchell. This was the name used in Ireland for the mother of Jesus. For that reason, it was rarely used as a first name until the end of the 15th century just as the Celts would not give a child the name Jesus. Moira became popular in Scotland at the beginning of the 20th century, due no doubt to the influx of immigrants from Ireland. Morag This is said to be the Gaelic equivalent to Sarah from a Hebrew word "Sarai" meaning "Queen" or "Princess" , though some books suggest that it is from the Gaelic "mor" meaning "great" and "ag" or "og" meaning small. So the combination is "great young one". It was largely unknown outside of Scotland until the 20th century but has become increasingly popular. Morven Morven land , is a mythical kingdom of Fingal in a poem by Ossian the narrator, and supposed author, of a cycle of poems which the Scottish poet James Macpherson [] claimed to have translated from ancient sources in the Scots Gaelic. The name should not be confused with the mountainous peninsula, southwest of Fort William, known as Morvern. Munro This name originated in Ireland from "bun" meaning "mouth of" and "roe" meaning "a river". The place name Munro in Ireland became used as a surname but when it was taken to Scotland it began to be used as a first name also. Muriel Muriel was recorded in Brittany in the 11th century and was brought to Britain by Norman adventurers. It became popular in the Middle Ages as Merrall and Murrell, but gradually fell out of favour. The novelist Muriel Spark is a well known 20th century example of the name. Molly is sometimes used as a diminutive. It is the origin of the more well-known name "Myrna" as in the Hollywood actress Myrna Loy. Return to of popular Scottish forenames. Where else would you like to go in Scotland?

3: A Century on the Census

The history of Scottish Gaelic dictionaries goes back to the early 17th century. The high-point of Gaelic dictionary production was in the first half of the 19th century, as yet unrivalled even by modern developments in the late 20th and early 21st century.

To date, quantitative analysis of these British immigrants is confined to three national groups: While the Irish were most numerous of the Celtic immigrant peoples, little seems to be known of the prevalence of the Irish Gaelic language, or of any printed texts they may have brought with them. The Scottish Highlanders, who spoke another distinctive form of Gaelic, emigrated to New Zealand in significantly fewer numbers than the Irish and constituted only about one-fifth of the total Scots immigrant population. One of the particular difficulties in considering the print culture of the Celtic peoples in New Zealand is their heavy reliance on traditional processes of oral transmission, especially in relation to the Gaelic cultures of both Ireland and the Scottish Highlands. Nevertheless, a surprising variety of printed matter in Scots Gaelic is extant in parts of New Zealand. Almost without exception these texts were published in the 19th century and appear to have been brought with Gaelic-speaking immigrants between the mid 19th century and early 20th century. The intentional translation from English into Gaelic of such texts reflects the Church of Scotland missionary activities among the Gaelic speakers. Possession of a Gaelic Bible biobull served as a talisman and, together with two other elements of domestic Highland culture—bagpipes piob mhor and locally-distilled whisky uisge beatha—not infrequently adorned the kitchen table simultaneously. In a culture dominated by oral traditions a Bible may have been the only printed domestic Gaelic text. Other religious texts include those probably held and used by ministers and officers of the church: Less doctrinal titles include the writings of Boston, Dyer and Guthrie, held in the residual collection of the Dunedin-based Gaelic Society of New Zealand. Oral Scots Gaelic, along with many other minority immigrant languages confronted by an anglophone cultural hegemony, declined within a generation. Gaelic societies attempted to retain the language, particularly in song. The Highlanders of Dunedin and their colonial-born children had no excuse to neglect their language, its literature and music when such resources as the recently imported Gaelic song books *A Choisir Chiuil*, the *Celtic Monthly* and *Mactalla* newspapers, the use of a large Gaelic library, and the privilege of hearing a Gaelic sermon every month, were available. That library included fiction titles in Gaelic published in Scotland: Robertson is the only New Zealand publication. Although principally in English, it does, however, include six Gaelic poems written by Robertson, sometime bard to the Gaelic Society. However, some Gaelic-language text remains enshrined in the names of Highland bagpipe tunes, especially those of the earliest genre, *ceol mor*, now generally referred to as *piobaireachd* or, in its anglicised form, *pibroch*. While these tunes continue to be published according to both their Gaelic and English titles, few pipers have sufficient knowledge of the language to refer to the tunes in Gaelic. In an effort to sustain the Gaelic language, publications in the form of grammars emerged, mostly post-World War II, and largely in Scotland, where Macleod reflects the use of television to regenerate the language. Parsons was published in Cape Breton, Nova Scotia. Dictionaries found are likewise 20th-century publications: It appears that while Bibles and other religious materials were consigned to library and archival repositories, publications which promoted use of the language were retained privately. Both the *Stornoway Gazette* published on the Hebridean Isle of Lewis, and the *Oban Times* published in Oban, Argyllshire contained Gaelic-language portions and were posted from their respective places of publication to subscribers in Dunedin. A second-generation family member now living in Christchurch maintains his subscription to the *Oban Times*. This manner of contact was augmented by a variety of periodicals, initially those published in Scotland. Irregular issues between vols. Historic migratory and familial connections between Nova Scotia and Waipu, in Northland, New Zealand, are witnessed by copies of *Mac-Talla*, a Gaelic language newspaper published in Sydney, Nova Scotia, for several years. The House of Memories, Waipu, holds issues from vols. The first New Zealand-published periodical to include Gaelic material, albeit limited to a page or two, began in as *The New Zealand Scot*. These titles appear to have had limited circulation among members of such culture-specific interest groups as St Andrews, Gaelic,

Celtic and Caledonian societies. Similarly, the quarterly issues of Guth na Bliadhna Wind of the Year Books 4 , 5 and 7 , storybooks mostly in Gaelic, but with a lesser proportion in English, provided another such resource. This title appears to have been imported and retailed by a Timaru bookseller; the South Canterbury region attracted a demonstrable Highland and therefore Gaelic-speaking presence, notably in the inland Mackenzie country. Names such as these serve as a permanent memorial to the brief currency of an immigrant minority language.

4: Scottish Genealogy | www.enganchecubano.com

Scottish Gaelic (Gàidhlig [ˈkɑːlɪk] (listen)) or Scots Gaelic, sometimes also referred to simply as Gaelic, is a Celtic language native to the Gaels of Scotland. A member of the Goidelic branch of the Celtic languages, Scottish Gaelic, like Modern Irish and Manx, developed out of Middle Irish.

Cultural activities Over the past thirty years, the Gaelic cultural scene has been enriched by the growth of theatre and television production companies and literary and arts organisations. These have drawn upon a wealth of traditional culture, including folksong and vernacular verse, many deriving from the suppression of the bardic schools in the early 17th century. More formal verse of the bardic period, and later, are well represented in current publications, as well as more recent genres such as plays and novels. It is held annually in October at a different location in Scotland and gives competitors and spectators a chance to celebrate the Gaelic language and culture through music, dance, drama, arts, literature as well as a chance for Gaels and non-Gaels alike to get together. Education Gaelic-medium education is seen as one of the most important factors in enabling the language to be maintained amongst children and young people. Without it, the future generation of Gaelic speakers are unlikely to maintain their knowledge and use of Gaelic in the face of the powerful social and commercial pressures of English. Although it is possible for students to be schooled through the medium of Gaelic from preschool to college, it is relatively rare. Gaelic-medium primary education, which commenced in with two schools at Inverness and Glasgow, has grown to 60 schools, with almost pupils. However, secondary school education in Gaelic is less well provided for: Media There was some presence of Gaelic from the earliest years of radio and since the midth century on television. However media output greatly increased with BBC Radio nan Gaidheal from the mids, and an increased television budget in the s. Now there are demands for around-the-clock radio provision and a dedicated digital television channel. Language policies Government decisions can influence the fortunes of minority languages greatly and in the Labour Government put in place some measures to protect the Gaelic language, appointing a Minister for Gaelic and setting up taskforces. The future of Gaelic as a continuing language of home and community very much depends upon the outcome of such initiatives. What is your experience of Scots Gaelic? Neil from Carluke Although I am guardedly optimistic about the future of Gaelic,I see little evidence of enthusiasm for the language amongst young people from my own roots,in the Western Isles and Raasay! Not regarded as cool! Ironic indeed that some incomers show more interest in the language of our forefathers. Kirsty From New Zealand I think its great that so many people have commented on such a great topic i would love to learn Scots-Gaelic as my dads side of the family are from scotland, sadly i dont think any one can teach me in new zealand. I am now bilingual however living in Edinburgh I can only speak with Gaelic speaking friends. The government need to follow the example set by the Welsh, and work slowly but surely towards a bilingual SCotland. Firstly they should secure Gaelic in its modern day heartlands highlands and islands , and then encourage its use in all areas of life elsewhere in Scotland. I too often hear that "Gaelic is a highlands thing". Gaelic was crucial to Scotland for many hundreds of years, perhaps almost If we could only embrace it as a nation! Just look at Wales - Welsh is flourishing. We need to think of Gaelic as a national symbol for Scotland. It is the only living indigenous language we have. Will someone tell me just when the language originated. I see that the Romans heard it - and maybe even learned a little, and I know it "emigrated" from Ulster, but where did it come from before that, Brittany? And whence before that??

5: Sound Archive | The University of Edinburgh

During the early 20th century only a few books in Scottish Gaelic were published each year. However, since the s the number has increased to over 40 new books per year. Gaelic publications include novels, collections of poetry, biographies, and other books [source].

The School of Scottish Studies was established in at the University of Edinburgh to collect, archive, research and publish material relating to the cultural life, folklore and traditional arts of Scotland. Over the past sixty years, fieldworkers at the School have made thousands of recordings of songs, instrumental music, tales, verse, customs, beliefs, place-names biographical information and local history. Material in the Sound Archive comes from all over Scotland and its diaspora, and as well as being a rich repository of oral tradition it is invaluable for its range of dialects and accents in Gaelic, Scots and English. The early collectors visited crofting, farming and fishing communities obtaining information on subjects such as the life of crofters and farm servants, the agricultural year, food gathering and preparation, house construction, the herring industry, traditional medicine, animal husbandry, emigration, whaling, religion, weather lore, lifecycle and seasonal customs. Recordings from the Scottish Place Name Survey, and the Linguistic Survey of Scotland are also available along with ancillary materials such as maps and field notebooks. There is a substantial number of donated collections in the Sound Archive, including various local history projects, among them the notable Scottish Labour History Project which focused on work and occupations in the central belt during the 20th century. Music and Song Songs and instrumental music have an important place in the Archive. Around half of the recordings contain Gaelic and Scots songs. There is a particularly rich range of piping including recordings of individual pipers and their repertoires, canntaireachd and piobaireachd songs. Fiddle music includes different styles, particularly from the North-East and Shetland. Ceilidh and dance bands have also been recorded. Donated material includes over published discs of music-hall, folk and traditional music from Scotland and the rest of Europe. There are also field recordings from Appalachia, India and Uganda, and the extensive John Levy Collection which consists, mainly, of religious music from Asia. Tales The Tale Archive contains many stories, some of which originated centuries ago and were transmitted orally from generation to generation. The sound recordings are complemented by an comparative stories and tales from books and early periodicals. Transcriptions of songs, tales, customs, riddles, beliefs and all kinds of oral tradition are published in our journal, Tocher, along with accompanying translations and music. The Scottish Tradition series of CDs and cassettes, published by Greentrax, contains various themed compilations of piping and fiddle music, Gaelic and Scots songs, stories and customs. Visiting the Sound Archive Our opening hours are currently Tuesday to Friday, there is no need for an appointment, however if you would like to discuss your requirements prior to your arrival contact the Archives by email Scottish. The recordings can be listened to on the premises and requests can be made for material to be copied. Please note that copying is subject to a charge and copyright restrictions.

6: Late 20th Century Scottish Gaelic Revival | Celtic Poets of North America

Given the near total death of Gaelic in North American immigrant communities, the rebirth of Gaelic literary activity that is apparent since the late 20th century - even if small in size - is something of a minor miracle, then.

According to the UK census, 87, people in Scotland reported having some knowledge of Scottish Gaelic. The areas with the highest proportion of Gaelic speakers In Canada, according to the census, Scottish Gaelic is a mother tongue, or the language spoken most often at home for 1, people [source]. Scottish Gaelic is classified as an indigenous language under the European Charter for Regional or Minority Languages, which has been ratified by the UK government. Scottish Gaelic at a glance Native name: Scotland and Canada First written: By the 9th century Scottish Gaelic had replaced the Pictish and Brythonic languages in much of Scotland, and by the early 11th century Gaelic was spoken throughout Scotland, apart from in small areas in the southeast and northeast. From the late 11th century in eastern parts of Scotland Gaelic was gradually replaced by the English of Northumbria, which was known as Inglis, and by Norman French. The nobility adopted Norman French, while the ordinary people spoke Inglis. In the midth century Inglis, which by then was known as Scots, became the official language of government and law in Scotland. From the 18th century children were punished for speaking Gaelic in schools set up by the Society in Scotland for the Propagation of Christian Knowledge. However, the Gaelic Schools Society, which was established in , taught Gaelic speakers to read their own language so that they could read the Bible in Gaelic. The full translation of the Bible into Gaelic was published in , and became the standard for the written language. The number of Gaelic speakers increased between and from , to ,, however since then there has been a steady decline. The number of Gaelic speakers declined during the 18th and 19th centuries, when many were evicted from their land to make way for sheep farms. Gaelic speakers from Scotland began emigrating to Canada in , and continued to do so until the s. There were about , Gaelic speakers in Canada in However since then, the number has declined for a variety of reasons. During the early 20th century, for example, pupils in Nova Scotia were forbidden from speaking Gaelic in schools. This led many Gaelic speaking parents to stop passing on Gaelic to their children as they believed fluency in English was more important. There are also some Gaelic programmes on other channels. Gaelic is taught as a subject in some schools, and used as a medium of instruction in others. Literature in Scottish Gaelic The earliest identifiable texts in Scottish Gaelic are notes in the Book of Deer written in north eastern Scotland in the 12th century, although the existence of a common written Classical Gaelic concealed the extent of the divergence between Irish and Scottish Gaelic. There is very little early literature in Scottish Gaelic as it was mainly an oral culture. A Gaelic translation of the Book of Common Order was published in , and is considered the first printed book in the language. During the early 20th century only a few books in Scottish Gaelic were published each year. However, since the s the number has increased to over 40 new books per year. Gaelic publications include novels, collections of poetry, biographies, and other books [source]. Relationship to other languages Scottish Gaelic is closely related to Manx and Irish. The Celtic languages all have a similar grammatical structure, but have less vocabulary in common. Celtic cognates - words that are similar in the Celtic languages The Scottish Gaelic alphabet Scottish Gaelic is written with 18 letters of the Latin alphabet. Traditionally each letter is named after a tree or shrub, however the names are no longer used. Inscriptions in Ogham have been found in Scotland, however it is not certain what language they are in. Some may be in Gaelic, others in Pictish. The Ogham equivalents of the Latin letters are shown below. The Gaelic Script is also shown, as it was used in Scotland, and is still used as a decorative script. Pronunciation Notes The connragan leathann or broad consonants are those preceded or followed by a, o or u. Connragan caola or slender consonants are those preceded or followed by i or e. Most consonants have different pronunciations depending on whether they appear at the beginning of a word or elsewhere. In the chart above the broad pronunciations of the consonants are given in the first line below them, and the slender pronunciations in the second line. C, p and t are pre-aspirated between vowels, and unaspirated at the end of words. The initial consonants of Gaelic words can change in various contexts. This process is known as "lenition" and involves the addition of an h after the initial letter. The resulting letters are suathaich or fricatives. Hear a recording of

this text by Frederic Calum Bayer Translation All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

7: Gaelic (Scots) | NZETC

All are Scottish publications whereas MacGregor (), honorary Bard to the Clan MacGregor, was published in London. Robertson () is the only New Zealand publication. Although principally in English, it does, however, include six Gaelic poems written by Robertson, sometime bard to the Gaelic Society.

Print The northern one-third region of the British Isles is the land of Scotland. It contains the Highlands in the northern and western portion and Lowlands in the southern and eastern section. Gaelic traditions and language are strongest on the northwest coast, especially in the Hebridean Islands. The Northern Islands, Orkney and Shetland, with strong historical ties to Norway, are culturally distinct from the Highlands. The Gaelic language spoken in Scotland derives from Celtic. Only a portion of the Highland Island population speaks it as a first language, although those areas have bilingual education and road signs and Gaelic newspapers. Scottish is similar of modern English with a strong Danish influence. They had over the years a mixing from Gaelic, Norse, and Norman French which created a diverse patchwork of regional dialects, an important element in Scottish genealogy. However, extensive interactions with English and the urban mixture of regional dialects have yielded a Scots to Scottish-English range. Using the term Scots refers to cultural and political identification. There are about 6 million people in Scotland, around sixty-five thousand who are native Gaelic speakers. People raised in Scotland will often identify as Scottish, even if they are of non-Scottish ancestry. Over the years there are many emigrates from other nations like Pakistan, China and India living in Scotland. Cultural tensions still exist between Catholics and Protestants and Highlanders and Lowlanders within Scotland. There has been a major effort to integrating the Protestant and Catholic communities. There are ethnic tensions between the Scots and English in some areas over access to jobs and housing. The typical Scottish diet features prepared foods and an expanded choice of fruits and vegetables. Meals such as mince and tatties ground beef and boiled or mashed potatoes and homemade curries are common. Scots are heavy consumers of sugar, chocolate, salt, and butter. The clan system of Scotland is their structure of kinship and very imperative in learning Scottish genealogy. The system gives a sense of identity and shared descent to people. Each clan is located in a different geographical region. They have their own tartan patterns, some styles dating back to the 19th century. Members of a clan wear kilts, plaids, sashes, ties, scarves made of the appropriate tartan as a symbol of their membership in that clan. The bagpipe is a musical instrument associated with the Scots, but did not originate with them. The English and Irish are also well-known for playing the bagpipes. Also, most former colonies of Great Britain use the bagpipes in parades, ceremonies and holidays. Scottish friendliness and verbal politeness are expected in everyday life. In sports, like soccer, there can be light, humorous bantering. Two ritualized customs of politeness are the offering of tea, coffee, and sweets to house visitors and taking turns buying rounds of drinks at a pub. The Church of Scotland has around , members, and approximately , people are members of the Catholic Church. The Episcopalians have around thirty-five thousand communicants, with a similar number distributed among smaller Protestant denominations, including many strict Sabbatarians in the Highlands, the Islands, and fishing ports of the northeast coast.

8: Behind the Name: Scottish Names

Ask Me Anything about Scottish Gaelic language and culture! any Gaelic-language newspapers published in Canada and other 19th and early 20th century rural.

A question regarding Irish had been asked in the Irish census since 1850, and pressure in Scotland, inter alia from bodies such as the Gaelic Society of Inverness, secured a question for Gaelic in Scotland for the first time. In view of the position of Gaelic speakers over the preceding centuries, the desire of a representative Gaelic body to get official statistics on the numbers of Gaelic speakers may be surprising to us today when there is marked resistance on the part of ethnic minorities - Blacks especially - to census questions regarding race, ethnicity and language. In nineteenth century Scotland the Gaelic people could still be seen as a potential threat to national homogeneity, for in the previous century they had revolted, and were still capable of stout resistance to enforced emigration during the notorious Highland Clearances. And the statistics were used in subsequent years to improve the place of Gaelic in Highland education, with such effect that in a Welsh deputation came to London to plead for similar provisions for Welsh in the English Revised Code. Smith, in Thomson, 1881, p. 10. In 1881, the question was changed to ask regarding actual ability to speak Gaelic alone, or Gaelic and English. Numbers of Gaelic speakers rose from 1850 to 1881, 6. The fortunes of Gaelic from then on continued to decline, as the graph in Figure 1 indicates. Scotland has since then experienced many another. However between 1881 and 1901, some kind of upturn seems to have occurred which deserves explanation. Whether this can be regarded as a new - or a false - dawn merits discussion. The upturn was most marked amongst schoolchildren and young adults. To illustrate this, the distributions of Gaelic speakers in 1881 and 1901 for comparability of question are shown both by proportions of local populations speaking Gaelic, and by location of actual numbers of Gaelic speakers. As between Highland and Lowland Scotland, these impressions mirror one another. Although the higher proportions of Gaelic speakers are found in the northwestern peripheries, the greater numbers of Gaelic speakers live elsewhere. Geographical Distribution of Gaelic Speakers. The Scottish Gaelic speech-community today numbers about 80,000. The remainder lives within the rest of Scotland mainly in the Lowlands, 15,000, of them in the Central Clydeside Conurbation centred upon Glasgow. Of these, 8,200 were able to read, write or speak Gaelic, amongst whom were 7,900 speakers of the language, comprising 1. Almost all these areas were in Skye and the Western Isles, but also included the Isle of Canna, western and northwestern enumeration districts in Tiree, the Kilninian enumeration district in Mull, and the Tormisdale enumeration district in Islay. These areas were chiefly in remaining areas of Skye and the Western Isles, but also included the rest of Tiree, four enumeration districts in Islay and one in Mull. So in total there were only 27,000 Gaelic speakers normally resident in predominantly Gaelic-speaking neighbourhoods. In there were thus 32,000 Gaelic speakers, or 1. It cannot really therefore: Today, the majority are in fact to be found elsewhere in Scotland. Their numbers are sufficient to liken them to a Gaelic Archipelago more populous than the Hebrides - but set in a Lowland "sea". The Highland mainland is mountainous and deeply indented by the sea. Thus the small Gaelic populations of the western glens and peninsulas are very much isolated from one another. The islands are today typically connected by modern lines of communication, not so much with one another as through ferry ports on the west coast via road and rail links to the Lowland cities. In the past prior to the reforms Highland local government administrative areas had typically encompassed both, thoroughly Gaelic island and west-coast areas with the more populous and anglicised east-coast areas - as in the former Highland county education authority areas. In these and other ways, the Gaelic areas have in the past been divided from one another, and mutual contacts between them have been reduced. Both transport and local administration patterns give evidence of the satellitisation of these areas and their internal colonialisation. In addition to the bilingual educational and administrative policies of Comhairle nan Eilean in the Western Isles, four other local authorities have formulated bilingual policies and have constituted Gaelic committees. Although Strathclyde Regional Council has not constituted a Gaelic committee as such, it has designated a councillor with responsibility for Gaelic. The effects of recent war in the national population resulted in a reduced birth rate, and the reductions of numbers amongst young adult males. Within the Gaelic population these effects were

very much more pronounced. The greatly reduced numbers of young adults, especially males, indicates that the Gaelic population bore a disproportionate share of war casualties and dislocation. This was exacerbated by lower birth rates and a shift from Gaelic to English as the language of child socialisation. This process continued throughout the middle part of the century, but in some slight increase in Gaelic speakers occurred amongst children as shown in Figure 2. By this had become more pronounced amongst 14 year-olds. This effect can be shown to relate specifically to those areas with primary Gaelic teaching schemes. Comparison of areas with bilingual and second-language primary schemes in with the corresponding areas ten years earlier in before the inception of these schemes in their present form suggests that education has had an enhancing effect of Gaelic-speaking ability amongst young people. The demographic "bulge" also occurred amongst teenaged groups in other areas with second-language primary Gaelic teaching schemes, which comprise mainland Highland areas whose local native Gaelic speakers are middle-aged to elderly. This situation illustrates the position of the Gaelic population in areas where Gaelic was being taught as a second language in primary schools in , but where Gaelic had ceased to be the predominant community language. The population profile of Gaelic speakers in the essentially Lowland area is greatly attenuated in the age-ranges of childhood and youth. Since , a further second-language scheme has been introduced in northeast Perthshire, the Wester Ross scheme lapsed in through staffing difficulties, but by Gaelic-medium primary units had been established in Glasgow, Edinburgh, Inverness, South Uist, Skye and Lewis. These areas may be said to demonstrate some viability in their maintenance of the language. At the Census, these areas comprised some 30 of the enumeration districts of the Western Isles, chiefly in western Lewis, southern Harris, the Uists and Barra, and some 9 of the 50 enumeration districts in Skye, chiefly in its northern and southern extremities. It is interesting that there were examples of such potentially viable Gaelic communities in close proximity to such anglicising centres as Stornoway and the military base on Benbecula. In some other areas Gaelic maintenance in the age-range was within percentage points of the older generations, as in the Western Isles communities of Barra and Vatersay, or within 3. In the Isle of Ornsay postcode sector of Skye, the incidence of Gaelic was stronger in the age-range than amongst the older population - the likely result of the estate policies of Fearann Eilean Iarmain,. In these strongly Gaelic communities, supportive attitudes and usage of the language seem less well represented amongst younger women, compared with other age and sex groups. There is a definite differential migration of younger women, as compared with younger men, from the most strongly Gaelic areas. MacKinnon , b, Other research suggests that within the occupational continuum of Gaelic communities, Gaelic is best conserved within the semi-skilled agricultural group, which comprises the crofting "core" of these communities. Supportive attitudes and Gaelic-speaking abilities weaken away from this core in both directions - towards the skilled technical and commercial occupational groups on the one hand, and towards the unskilled and non-crofting manual occupational groups on the other. MacKinnon , , a, b. As has been noted Figure 1 the decade marked an upturn for Gaelic in numbers of speakers. The numbers of Gaelic speakers in the Highlands and Hebrides actually continued to decline. However, in , although some small overall contraction on the figure occurred: Some of this variation might be explained by changes in census question, and change in definitions of population. But there have clearly been actual changes in the numbers of children and young adults being returned as Gaelic speakers in these areas. Such changes, as have been seen, also occurred in other Highland areas with supportive Gaelic educational practice. In any process of language-shift, there are of course factors which are promoting the abandonment of one language for another, stabilisation of the status quo, and actual reversion to an anterior state. The situation at any given time represents the resultant of these factors. Thus for Gaelic in the later 20th century, there have been very clearly a number of stabilising and regenerating factors sufficiently effective to overcome the processes of attrition which have operated during the modern period. The Gaelic communities have over long periods been subjected to high rates of migration - chiefly of younger people, and more especially women. MacKinnon, a, b Lack of employment facilities at home has been the spur, opportunities for further education and employment in the services and industrial centres have been the magnet. Gaelic communities have probably been adequately reproducing themselves biologically, but the haemorrhage of population has continued to reduce the size of the speech community. Within the speech community changing patterns of societal diglossia have

reduced the domains within which Gaelic has predominated. The supersession of the Gaelic Society schools in the 19th century by Board Schools after in which English held sway typified the process. In the 20th century, commerce, public administration, and broadcasting represent other, adventitious, processes. More recently the slippage of the church as a predominantly Gaelic domain represents a potentially powerful anglicising factor operating from within the community. Amongst the stabilising factors for Gaelic has undoubtedly been crofting. The survival of Gaelic as community speech can be readily correlated with the incidence of crofting within the local community as further discussed in MacKinnon, b, p. Without the passing of crofting legislation in , there would probably be no surviving crofting community anywhere today - and no survival of Gaelic as community speech either. Arran, for example, was as Gaelic an island as any in the Hebrides a century ago. Landowner interests ensured it was not included in crofting legislation. The last club farm in run-rig survived into the s - and today few regard Arran as part of Gaeldom. There is hardly a single native Gaelic speaker left. Crofting, as at present constituted, can only secure for Gaeldom some measure of staying the attrition, and slowing its eventual demise. Whether the recent improvements in Gaelic broadcasting, and the introduction of the bilingual administrative policy in the Western Isles might also have some stabilising effect is even more debatable. The inception of an all-Gaelic radio channel would not be too much to expect in terms of public service provision for the language and its speech-community. Television airtime goes nowhere towards providing an all-round variety of programming sufficient to sustain a media domain for Gaelic, as does Sianel Pedwar Cymru S4C for Welsh. As a significant language-stabiliser, the place of Gaelic in the broadcasting media would need to be greatly expanded. And as justification, it can still be argued that the portion of Gaelic speakers in the population still fails to secure its proportionate share of airtime. Since , there have been notable advances in the place of Gaelic in local administration. The bilingual administrative policy was liberal and permissive, enabling individuals who wished to use Gaelic in transactions with the local authority to do so, and councillors who wished to speak in Gaelic at meetings to do so with simultaneous translation for members unable to follow Gaelic. Some committee meetings were held in Gaelic - and bilingual signs made their appearance on public buildings, to be followed by Gaelic street and place-name signs. These last engendered the predictable squeals from incomers, monoglots and certain local commercial interests - and even led to some sign daubing by militant pro-English activists! Highland Region set up a Gaelic committee which has funded a useful number of activities, and some token of bilingual signposting. In reality, the policies only amount to liberal measures of common justice and human rights. Many Gaelic speakers are happy enough to use English, of which they have a fully adequate command. Had such measures been introduced with the inception of local government in the Highlands a century ago, they may very well have had some stabilising effect in instituting an official domain within which Gaelic was able to survive. But Highland administration was then in the hands of the local landed proprietors, by then a class either ethnically English or English-educated. The factors which have engendered some measure of language-regeneration for Gaelic have been chiefly educational. The success of this movement attracted grant moneys and enabled full-time and part-time paid staff to be appointed. This in turn stimulated the inception in of the first Gaelic-medium primary units in Inverness and Glasgow. Unfortunately, in when Comhairle nan Eilean was contemplating an extension of its bilingual policy to the secondary sector, which would have been supported by the then Labour-controlled Scottish Education Department, its nerve failed.

9: Scottish Gaelic dictionaries - Wikipedia

Gaelic medium education began in the late 20th century and more Gaelic medium schools are in the pipeline. Young people can be educated through the medium of Gaelic at all levels from playgroup to university.

Gaelic reached its zenith around AD when it was spoken from Caithness in the north to Annan in the south and from Fife in the east to the Islands in the west. Gaelic was the language of the kings of Scotland until Malcolm Canmore married his wife who spoke no Gaelic. Henceforth the influence of Gaelic began to wane among the aristocrats of the Lowlands. Gaelic was still spoken in Carrick and Galloway in the 17th century, but it was at its strongest in the Highlands and Islands. At the time of the Lordship of the Isles Gaelic culture and scholarship underwent a revival and expansion. Classical Gaelic was used in the poetry of the MacMhuirich family in Uist until the 18th century. In the 17th century a series of anti-Gaelic laws emanated from Parliament in Edinburgh; after the Battle of Culloden other laws were enacted against Gaelic language and culture; organisations such as the SSPCK would not allow Gaelic to be used in their schools until the end of the 18th century; and the Education Act of 1872 ended the use of the language in the education system. The Highland Clearances began in the late 18th century and continued for a hundred years. Many believed they would never get a fair deal in the Highlands and left for Canada or the Lowland cities. Despite the injustice handed out to Gaelic speakers, the language was not destined to die off. Gaelic culture underwent a revival in the 19th century in areas such as poetry, prose and music, and the revival has continued to the present day. Between the two World Wars, Gaelic was to be heard on radio and was taught in schools. More novels are being published today than at any other time. Gaelic medium education began in the late 20th century and more Gaelic medium schools are in the pipeline. Young people can be educated through the medium of Gaelic at all levels from playgroup to university. Despite satisfaction with such optimistic developments, the situation facing Gaelic at local level is not entirely positive. The Census showed that fewer than 60,000 people could speak Gaelic although over 92,000 can understand it. There were no parishes in which Gaelic remained as strong as it had been years earlier. The census, shows that the number of Gaelic language speakers in Scotland - 58,000 - has almost stabilised at Census figures. Detailed analysis showed that this was to a significant extent attributable to the growth in the numbers of children acquiring the language in Gaelic-medium pre-school groups and Primary Education.

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