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Percepce skotských a gaelských slov rodilými mluvčími
angličtiny

The Perception of Scots-English and Gaelic words by Native
Speakers of English

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Poděkování

Abstract

This diploma thesis is focused on the perception of Scots-English and Gaelic words by native speakers of English coming from England. The principal objective is to find out whether the English know and understand these words and what connotations the words have for them. The theoretical part includes a brief overview of the development of the Scottish and Gaelic language, the present linguistic situation in Scotland and assumptions about the perception of Scots-English and Gaelic words by the English. The practical part is based on research carried out by means of questionnaires. It contains a quantitative and qualitative assessment of the results which were obtained from the English respondents. The results of the research are represented in charts and graphs. Finally, the results of the research are interpreted and analyzed. The thesis contains a dictionary of Scottish and Gaelic expressions which was compiled for the creation of the questionnaire and is enclosed in the appendix.

Anotace

Tato diplomová práce se zaměřuje na percepci skotských a gaelských slov rodilými mluvčími angličtiny pocházejících z Anglie. Hlavní oblastí zájmu je zjistit, zdali Angličané tato slova znají a rozumějí jim a jaké konotace pro ně tato slova mají. Teoretická část obsahuje stručný přehled vývoje skotštiny a gaelštiny, současnou jazykovou situaci ve Skotsku a předpoklady Angličanů při vnímání skotských a gaelských výrazů. Praktická část je založena na výzkumu pomocí dotazníků. Obsahuje kvantitativní a kvalitativní zhodnocení výsledků, které byly získány od dotazovaných. Výsledky výzkumu jsou zpracovány do přehledných tabulek a grafů. Výsledky analýzy jsou shrnuty v závěru práce. Pro sestavení dotazníku byl vytvořen slovník vybraných skotských a gaelských výrazů, který je přiložen v příloze.

Contents

1. INTRODUCTION

This diploma thesis deals with the perception of Scots-English and Gaelic words by native speakers of English coming from England. The principal aims of the thesis are to explore the acquaintance with Scots and Gaelic and to find answers to the following questions: whether the English are able to pronounce these words, whether they know their meanings and origin and which connotations these languages have for them. All these issues are assessed according to sex, age, education and a county of England where the respondents live. The methodology is based on a questionnaire survey and the assessment of its results. The results are presented in detail in quantitative and qualitative analysis.

I have chosen this topic because I have visited Scotland myself and I got partially acquainted with these languages. I was in touch with Scottish people and heard how they spoke. It was immediately clear that they do not speak strictly Standard English. On the one hand, they spoke Scots-English in the south and it was sometimes difficult to understand them. Sometimes they used expressions I was not familiar with. On the other hand, their written language was English. In the north of Scotland people can see bilingual signs with names of towns and villages. I consider this linguistic situation very interesting because three languages actually coexist in Scotland. I will research the knowledge and attitudes of the English towards these languages. The future of Scotland, and that also means the future of its languages, are discussed currently and I consider this topic to be quite remarkable.

The thesis consists of a theoretical and practical part. The theoretical part is based on relevant specialized literature and concentrates on the introduction to the Scottish and Gaelic languages. It mainly focuses on the development of Scots and Gaelic, the vocabulary and dialects of Scots, current situation of Scots and Gaelic and on predictions about their future. The perception of Scots and Gaelic words by the English is described at the end of this part.

The practical part is based on the survey carried out by means of questionnaires filled in by the English. It contains the description of the process of compiling the dictionary, which was significant for the creation of the questionnaire, which is also described here. The results are evaluated in section of the thesis devoted to quantitative and qualitative analysis. The quantitative analysis contains assessment of each question, and the qualitative analysis contains assessment of main areas according to sex, age, education and a county of England. The analyses are supported by charts and graphs. The overall results are presented in the summary.

2. THEORETICAL PART

2.1. Introduction

The theoretical part primarily deals with the development of the Scottish and Gaelic languages, and provides information which is significant for the comprehension of attitudes towards these languages. This part also contains a section on the vocabulary of Scots and a comparison with English vocabulary. It deals with the present linguistic situation in Scotland and with predictions about future development. All this information is used to make assumptions about the perception of Scots-English and Gaelic words by native speakers of English.

2.2. The importance of English

An overview of the development of the English language can be found in several sources (e.g. McCrum 2011: 9-10, Crystal 1990: 2). The rise of English is a remarkable success story. When Julius Caesar landed in Britain over two thousand years ago, English did not exist. Five hundred years later, *Englisc*, incomprehensible to modern ears, was probably spoken by about as few people as currently speak Cherokee – and with as little influence. Nearly a thousand years later, at the end of the sixteenth century (in Shakespeare's age), English became the native speech of between five and seven million Englishmen.

Four hundred years later, the contrast is extraordinary. Between 1600 and the present, in armies, navies, companies and expeditions, the speakers of English – including Scots, Irish, Welsh, American and many more – travelled into every corner of the globe, carrying their language and culture with them. Today, English is used by at least 750 million people, and barely half of those speak it as a mother tongue. Some estimates have put that figure closer to 1 billion. Nowadays, English is more widely scattered, more widely spoken and written than any other language has ever been. It has become the language of the planet, the first truly global language.

The statistics of English are astonishing. Of all the world's languages (which now number some 2,700), it is arguably the richest in vocabulary. The Oxford English Dictionary lists about 500,000 words; and a further half-million technical and scientific terms remain uncatalogued. According to the traditional estimates, neighbouring German has a vocabulary of about 185,000 words and French fewer than 100,000. About 350 million people use the English vocabulary as a mother tongue. More than 400 million people use English as a foreign language.

2.3.   What is the Scots language? Who speaks Gaelic?

English, Scots and Gaelic are Scotland's three main languages.

English is the international language now, the medium of administration and most formal in writing and speech. The Americans represent the largest number of people who speak English as their mother tongue. The British, Irish, Australians, New Zealanders, Canadians and South Africans make up the rest. Even in England there are parts with varied dialects for English (Macleod 2006: 7, Crystal 1990: 2).

Scots is the language of Germanic origin spoken by most Scots; it is neither standard British English nor general slang. It is the language of Lowland Scotland and the Northern Isles (Collins 2003: *v*).

Scots was descended from a northern variety of Old English (influenced by Old Scandinavian), which reached south-east Scotland in the 7th century. From the twelfth century it became increasingly established in Lowland Scotland and was then enriched by words borrowed from French, Latin, Gaelic and Dutch. It was the language of government, spoken by kings, courtiers, poets and the people. During the medieval period, it diverged from the more southerly dialects which eventually became Standard English. However, the political events in the 16th century caused it to become closer to English. Today it is a continuum from Scottish Standard English, which differs more from its southern neighbour than

most of its speakers realise, to colloquial urban speech and rural dialects of considerable diversity (Macleod 2006: 7).

Like any other language, Scots has its own dialects such as Glaswegian, Ayrshire, Shetland, Doric, Border Scots, etc. These dialects show a rich diversity and share a central core which unites them as varieties of the Scots language (Scott 2008: 2).

Gaelic is the Celtic language of the Highlands and Islands, closely related to Irish. Over the centuries it has been pushed further and further to the northwest and the Western Isles. However, it is now enjoying a revival with more support from the public and from the government, especially in education; though perhaps a little too late (Macleod 2006: 7).

Other languages have a role with communities of immigrants, such as the considerable numbers of Poles who remained in Scotland after World War II. Another important group includes Asian languages in the different groups of more recent immigrants, including Chinese, Arabic, Urdu, Punjabi and Bengali (Macleod 2006: 7-8).

2.4.   The history of Scots and Gaelic

An informative overview of the history of Scots is presented in Murison (1980: 1-7) and Crystal (1990: 216-219). The history of Scots started in about 450 A.D., when tribes from north-west Germany, **the Angles and the Saxons**, crossed the North Sea. First they went on raiding expeditions and later to make permanent settlements in the Thames area. They spoke different dialects of the same Germanic language. They pushed northwards and westwards and drove the previous inhabitants into Devon, the Pennines and the hills of Wales. The previous inhabitants were Romanised Britons speaking what the learned call a p-Celtic language. The Saxons went mostly to the south and west (the areas with -*sex* in their names). The Angles spread northwards through Yorkshire and Northumberland, where they formed small kingdoms, and ultimately crossed the Tweed. In 638, they captured the fortress called in the British tongue *Din Eidyn*,

which they translated into their own language as *Edinburgh*. This territory remained the core of Anglo-Saxon Scotland, covered with farms and family settlements called *hams* and *tuns* (therefore place names like Coldingham, Tyningham, Whittingehame, Haddington, Mordington, Ednam and Edrom).

To the west there was the British kingdom of Strathclyde and for four hundred years the Angles attempted to control that region with varying success. They established a church (originally a mission from the Celtic church of Iona) under Cuthbert at Lindisfarne and also set up a bishopric at Whithorn, (an Anglo-Saxon name meaning 'White House'). Its notable monument is the stone cross in Ruthwell Kirk with a few lines from a Northern Anglo-Saxon poem, *The Dream of the Rood*, the earliest record of the Scots language.

The old British language survives in modern Welsh. It gradually died out in Scotland and left traces only in place names like Glasgow, Linlithgow, Leith, Innerleithen, Cumbrae, Montgomery, Traquair, Tranent, Niddrie, Ochiltree, Aberdeen, Aberdour, Abernethy and Aberfeldy. The last four are all north of the Forth-Clyde area where the Picts (a British-speaking people) had held Romans and Angles at bay since the first century. However, by the mid-ninth century the Picts were absorbed by another set of invaders – **the Scots**. They came over from Ireland and settled first in Argyll. They spoke a q-Celtic tongue (called *Gaelic* in Ireland and Scotland) which became the language of the united Picto-Scottish kingdom of Alba, or Scotland.

Just before 800, **Viking invasions** spread across the north and east of England, and the north and west of Scotland and Ireland. The Scandinavians naturally had a great influence on the language of the territory they occupied. They spoke a Norse tongue (a descendant of the Teutonic speech from which Anglo-Saxon was also derived), so the two languages were cousins and without much difficulty comprehensible to each other. Northern Anglo-Saxon became close to Scandinavian words and forms which ultimately found their way into Scotland. The political influence of the Norsemen was even greater when they made it impossible for the kingdom of England to hold on to its dependencies north of the Cheviots. These were left to the kings of Alba, first Strathclyde and

then Lothian, in the tenth century. By 1000, the linguistic situation was that Scotland had two main languages – Gaelic over most of the country and Anglo-Saxon in the south-east – with Norwegian in Shetland, Orkney and Caithness, brought there by the Vikings. Modern place names in Scotland, of which the majority are of Gaelic origin, fairly accurately confirm that pattern.

The important event which changed all this was **the Norman conquest** of England. French-speaking Normans (originally Scandinavians) occupied England and brought the feudal system with them. Some of these came to the Scottish court of Malcolm Canmore III (most widely known as the slayer of Macbeth, as described by Shakespeare) and his English queen, Margaret. They and their three sons, who followed them on the throne (and who all had English names), made grants of land all over the Lowlands. The grants were for the Normans (the Baliols, Bruces, Comyns, etc.) of later Scottish history, and for churchmen and religious orders from England who brought their households, their land-stewards and bailiffs, their chaplains and major-domos, cooks, bottle-washers and hangers-on, to help them to run their new estates. And while the barons themselves may have spoken French, most of their retinue spoke Anglo-Saxon or mixed speech. The mixed speech was still mainly Anglic in grammar but had a large and growing increase of French vocabulary, and so was really Anglo-French. However, it still kept its national name 'English' or, as they pronounced it in Scotland, 'Inglis'.

The speech of Lothian spread in step with the extension of the feudal system over the fertile areas of Scotland north and south. This speech pushed Gaelic into the hills in Galloway, where it died out in the seventeenth century, and into the Highlands. The geographical border between Highlands and Lowlands corresponds roughly to the linguistic boundary between Gaelic and Scots (a line running in a great eastward crescent from Nairn to Dunkeld and then south-westward to Aberfoyle and the Gareloch). Beyond this Highland line Gaelic was spoken until the eighteenth century. Then after the Jacobite risings of 1715 and 1745, the Highlands were opened up by military occupation. Afterwards English had become the standard official language of the whole United Kingdom.

So when the Highlanders ultimately abandoned their Gaelic, they replaced it with Highland English. Their ancestors had never spoken Scots.

By 1200 English farm names and personal names were appearing up to the northeast. Another important factor in **the anglicisation process** was the establishment of burghs for the encouragement of trade and industry. Again English names were prominent among the early lists of burgesses, even in Inverness. The burghs provided a home for many craftsmen (especially weavers) who were encouraged to come from the Netherlands to practise their skills. Their native language was Flemish.

The great support to feudalism was the charter, which was as statistics to the modern bureaucrat. Some of these charters have survived from the twelfth century, all in Latin (the official chancery language of the kingdom). In England French remained in use among the magnates and for state and legal purposes. On the contrary, French fell into disuse in Scotland early in the fourteenth century and 'Inglis' replaced it as the language for correspondence. Now Inglis appears in literature as well e.g. in Barbour's *Brus* (1375) and in translations of Latin and French poems, which were no longer comprehensible in the original to the literate classes who wished to read them. In 1398 the Scottish Parliament began to enact the statutes in the regional forms of Inglis instead of in Latin.

Meanwhile the dialects of Anglo-Saxon south of the Humber had developed. The speech of London (the capital) came to public attention for obvious political reasons. This, together with the importance of the Universities of Oxford and Cambridge and the works of poets like Chaucer, resulted in the dialect of the English home counties. This dialect developed into *the official national language of England*. In the other dialects (including the Northern) it stopped being used for official or literary purposes after 1450. In Scotland, however, *the Northern dialect* with its strong Scandinavian colouring (especially that spoken in the Forth area) became *the official speech of the kingdom of Scotland* (the King of Scotland's Scots rather than the King of England's English). It was used in literature in the poetry of Henryson, Dunbar, Douglas, Lyndsay and others. By 1450 the classical form of an all-purpose language had begun to be accepted. Gavin Douglas indeed

used it for a verse translation of the *Aeneid*. He described his difficulties in making it adequate to Virgil's diction (chiefly in vocabulary), which he solved by borrowing from other languages.

Writers, however, began to be conscious of the differences between the speech of the north and the speech of the south. To mark its now independent national status it was renamed 'Scottis' in place of 'Inglis'. The older term survived alongside the new one for a considerable time.

The sixteenth century can be considered to be the most successful period of the Scots language. The first half saw it growing to its full status as a national speech adequate for all the demands, for poetry, for literary and official prose, public records and the ordinary business transactions of life. However, the second half of the century witnessed the first of the great blows which stopped its growth and ultimately led to its replacement by English.

In 1560 **the Reformation** took place in Scotland. It had a negative impact on the Scottish language. The Church of Scotland (the Kirk) was very powerful and influential. The *English Bible* was translated in that same year by English refugees in Geneva and was circulated throughout the land (because a Scots translation never existed). Its language became familiar to the people as the language of solemnity and abstract thought (of theological and philosophical disputation). On the contrary, Scots remained the language of ordinary life, of the domestic, sentimental and comic. From here we can trace the split mind that the Scots have had about their native language ever since. A classic example is Burns's *The Cotter's Saturday Night*. The domestic scene is described in Scots, but the associations with the Bible are in the English language, which had gained spiritual prestige during the Reformation.

McCrum (2011: 150) describes that a Scottish translation of the New Testament was available from 1983. The author is William Lorimer. It was an immediate bestseller and it became popular with churchgoers. The translation uses twelve varieties of Scots.

The next event came in 1603 with **the Union of the Crowns.** James VI (later James I, King of England), the Scottish Court and a number of literary men as

well as politicians moved to London and adopted the speech of their new surroudings. The Scottish poets of the early seventeenth century (including the king himself), Drummond and Alexander, started to write in English. They followed a quite fast anglicisation of the social classes who commuted between Scotland and London. The correspondence between the two capitals grew. Therefore government from London also required increasing anglicising of Scottish official documents and records (central and local, private as well as public). English now gained a social prestige in Scotland (which it has maintained in increasing measure ever since).

The last important event to Scots was **the Union of the Parliaments** in 1707. The legislature was transferred to London, and therefore the official *written* language of the whole country was the English language. The King's English had displaced the King's Scots and added political prestige to it.

The *spoken* language of course remained either full Scots or half and half according to the informality of the subject or the social status of the speaker (even when English in grammar and vocabulary, the pronunciation and intonation were Scots). Scots MPs dealt with this problem in the new British Parliament. By 1761 they were taking lessons in public speaking for the elimination of provincial accents. An Irishman had to come to Edinburgh to teach the local powerful persons to speak English.

However, there was **a literary and linguistic reaction**, which was led in the 1720s by the writer *Allan Ramsay*. He republished the best of Scottish medieval poetry and used Scots for his own poems and his play *The Gentle Shepherd*. He showed the power of the Scots tongue and encouraged his successors Fergusson and Burns. This was, however, only a half restoration of Scots. It was restricted to poetry and there to emotional, domestic and humorous subjects. There was no epic, metaphysical or philosophical poetry. Official formal prose had gone over to English. Literary prose was on the same restricted scale as the poetry after 1700. It is found only in the dialogue of novels. Walter Scott uses characters in a status of life where Scots would still normally have been spoken in the eighteenth century – by farmers, fishermen, old ladies, gardeners, even Glasgow bailies,

servant maids, old soldiers and beggars. The speech has a considerable variation of style within these limits of colloquial Scots dialogue. Scott's own narrative, however, is entirely in English. This concerns nearly all Scottish novelists since Hogg, Susan Ferrier, George MacDonald, Stevenson, Barrie, George Douglas Brown, Neil Munro and the moderns. One exception is Galt, who experimented with a kind of Scotticised English in the narrative of his novels. Another exception is Lewis Grassic Gibbon, who wrote his *Scots Quair* (1932-4) in English full of Scottish idioms and rhythms. It shows that the problem of the language of Scottish literature has not yet been solved despite the power of English.

A standard language is a slightly artificial construct. One of its functions is to serve for writing but it lacks the spontaneity and looseness of ordinary speech.

There must always have been local dialects of spoken Scots from the earliest period. There are records in written sources from the late fifteenth century. However, proper dialect literature begins in Scotland in the eighteenth century when Scots gave way to English as the national language. As a result of the absence of a standard, writers and literate speakers use the language used in their communities – in fact their native dialects.

The national language fades away and it is replaced with a series of dialects all over Scotland. Standard English, Scots and Scottish Gaelic are the main languages spoken today. The dialect of English spoken in Scotland is termed Scottish English. Scottish English became the official language – the language of the school, press, radio and television. The Gaelic Language (Scotland) Act in 2005 acknowledged Gaelic as an official language of Scotland commanding equal respect to the English language. The Scots are not keen on being linked to anything English. Gaelic is the language of the Highlands and Islands, whereas Scots is the language of the Lowlands.

2.5. The vocabulary of Scots

The vocabulary of Scots is dealt with in several sources (e.g. Murison 1980: 48-55, Collins 2003: *xi-xiii,* http://www.ulsterscotsagency.com/what-is-ulster-scots/language/, http://www.scots-online.org/dictionary/engscots.htm). The different histories of Scotland and England have meant that Scots and English were not only descended from different Germanic dialects, but have also absorbed words from different sources. The vocabulary of Scots is much larger than might be supposed (including all words recorded over the last six centuries, now old-fashioned or not). *The Dictionary of the Older Scottish Tongue* and *The Scottish National Dictionary* between them must deal with well over 50,000 words related to Scots either in form or meaning.

The greater part of the vocabulary of Scots comes from **the Northumbrian dialect of Anglo-Saxon**. It is shared with English (though the pronunciation may differ sometimes as in the words in italics), like man, wife, son, *daughter* ['dɒxtər, 'dɒθər], cat, dog, horse, fire, *house* [hʊs]*, wood* [wɪd, wʌd]*, food* [fɪd], drink, *bread* [brɪd, bred], come, *go* ['ɡɜ:], say, think, *do* [dɜ:, di:], in, *out* [ʊt], up, *down* [dʊn]*, red* [rɪd]*, white, green, *good* [ɡɪd, ɡyd, ɡød], bad, thick, thin, sit, *climb* [klɪm]*, run* [rɪn] and so on. Some words have survived in Scots but, on the contrary, disappeared in Standard English, as *bield* (shelter), *blate* (shy), *cleuch* (ravine)*, dwine* (decay)*, gloaming* (twilight), *hauch* (river, meadow), *heuch* (cliff)*, swick* (swindle)*, wersh* (insipid).

Gaelic was formerly much more widely spoken than it is today. Gaelic came into direct contact with Anglo-Saxon in the 900s. Ever since Gaelic words have passed into the vocabulary of Scots, though in surprisingly small number. The earliest were mainly geographical terms: *bog, cairn* (heap of stones, rocky hill), *craig* (cliff), *loch, glen, strath*. Another early Gaelic word is *kain* (rent paid in kind), which survived until about a hundred years ago in reference to poultry paid to the landlord. *Fail* (a sod) goes back through Gaelic to the Latin word *vallum* (a

rampart) and was undoubtedly taken into Gaelic from the Roman wall across Central Scotland.

Some words such as *glen* (a narrow valley), *keelie* (a generally derogatory term for an urban working-class man) and *partan* (a crab) are general Scots. Other, such as *bourach* (a heap of mess), *cailleach* (an old woman) and *laroch* (a ruin) are restricted to areas in the North or West where Gaelic was historically strongest or where there has been considerable immigration from Gaelic-speaking areas.

Other borrowings are e.g. *capercailie* (the wood grouse, literally 'woodhorse', caper represents the old Celtic word that appers in French as cheval), *sonsie* (lucky, happy, jolly and now specifically plump), *clan* (Gaelic for family), *cateran* (robber), etc.

The Highlands opened up during the Jacobite period in the eighteenth century. This opening brought more Gaelic words to Scots and into English as well (mainly referring to Highland objects). These words are e.g. *claymore* (the broadsword), *filibeg* (the kilt), *pibroch, sporran* (purse), etc.

Much of Northern and Eastern Scotland was settled by the Vikings. A more important source of Scots vocabulary is **Old Norse**, the language of the Vikings. The Norse vocabulary entered into Northern English from 900 to 1150 and then into Scotland because of the Norman Conquest (the settlers from England came to Scotland in the twelfth and thirteenth centuries). The words of Norse origin are e.g. *kirk, kist, kirn, carl* (man), *birk, breeks, whilk, sic, ilk, dyke, steek, bink,* etc. Norse is sometimes similar to Anglo-Saxon, e.g. *k* in a Norse word whereas *ch* [tʃ] in an Anglo-Saxon word like *kirk – church, birk – birch, whilk – which, bink – bench,* etc.

The contribution of Norse to Scots (and Northern English dialects) in new words has been very considerable. Here are some examples: *at* (the relative pronoun who or which), *blae* (blue, as in blaeberry), *carline* (an old woman, feminine form of carl), *kilt* (from a Norse verb 'to tuck up'), *lug* (the ear), *tike* (dog), etc. Most of these words are in use to this day, which confirms the importance of the Norse language.

Another important influence was **French**, which came to Scotland in three different periods. The first was *Norman French*, which was adopted by the Viking invaders of Northern France. It was brought to England by William the Conqueror in 1066. Then it spread through Scotland in the next hundred years. Later this type of French became very old-fashioned and ultimately died out in England. It was replaced with *the French of Paris and the central area of France*. It was closer to the speech of the parts of France which had come into possession of the Angevin kings of England. This French spread over Scotland from the beginning of the fourteenth century.

The differences between these varieties of French sometimes explain the distinctions between Scottish and English forms of words. There were, of course, differences between Norman French and Parisian French. The Normans said *castel* (castle), *chacher* (catch), *roc, gardin*, whereas the Parisians said *château, chasser, roche, jardin*. In most cases English has the earlier form like *rock* (and, of course, sometimes both, as in *catch* and *chase*). Scots uses the Parisian forms, e.g. *roche* (in poetry) but also the earlier Norman form in *campioun* (often applied to Wallace) and *leal* (the older French form which later became *loyal*).

These two sources represent the greater part of the French vocabulary common to English and Scots. Some words have now disappeared from Standard English but survive in English dialects and Scots like *ashet* (meat plate), *aumrie* (cupboard), *grosert* (gooseberry), *houlet* (owl), *tassie* (cup), etc.

The third source of French vocabulary began with the **Auld Alliance**, first struck between Scotland and France in 1296. It was effective from about 1330 and lasted until the Reformation of 1560, when the new Protestant Scotland broke up with Catholic France. The borrowed words from the earlier part of the period are e.g. *disjune* (breakfast), *purpie* (purple), *row* (street), etc. From the sixteenth century there are words such as *dote* (endow), *fash* (bother), *sussy* (care, trouble), *visie* (to aim), *backet* (wooden container), *hogmanay* (New Year's Eve), etc. All these words belong to Scots.

The establishment of the feudal system in Scotland involved the immigration of other nationalities than the French. Flemish wool-merchants and weavers (the

most skilled of their kind in Western Europe) set up their trades and crafts in England (after the Normans). The Scottish kings encouraged them to do the same in Scotland. Evidence for their settlement is in surnames Fleming and Brebner (Brabanter).

Early borrowings from **Flemish and Dutch** in Scots are e.g. *cuit* (ankle), *crune* (to sing softly), *bucht* (pen, enclosure), *howff* (a pub), *loon* (a boy or young man), *golf* and many technical maritime and military words (now old-fashioned).

A Scottish trading-post was set up in the Netherlands in the fourteenth century. It lasted until the end of the eighteenth century and it meant that relationships were close during this period. Many more words come from the late fifteenth and sixteenth centuries: *calland* (customer, merchant, chap, boy, common in the west of Scotland), *dornick* (a kind of linen made in Doornik/Tournai in Belgium), *kyte* (belly), *mutch* (a woman's cap), *mutchkin* (a pint measure), etc. The Dutch often went to the Shetlands because of the herring fishery in the eighteenth and nineteenth centuries. Therefore the Shetland dialect also has a number of Dutch words.

Latin was also a source of new words to Scots, directly and chiefly through the Church and indirectly through French. One Latin feature of Scots is the past participle in –*te* (which did not change into –*ted* as in English weak verbs), e.g. 'He was educate at the College'. Scots also uses one form of the root of the Latin (and French) verb where English will use other, e.g. Scots *dispone* for English *dispose*, *expreme* for *express*, *promove* for *promote*. Scottish law developed from Roman law through Dutch in the seventeenth century. It is full of Latin forms and terms, like *habite and repute* ('held and reputed to be', originally past participles but now treated as nouns), *sederunt, sist, obtemper*, etc. Some words also have come from school Latin. They were in daily use until the nineteenth century. These words are e.g. *dominie* (a schoolmaster), *fugie* (a coward, from Latin *fugere* – to run away) or *dux* (the head boy or girl in a class).

Scots also shares a number of words with **Irish English**, e.g. *hooley* (a wild party). There has been a long tradition of migration between these two countries

over the centuries. The language of some parts of Northeastern Ireland is regarded as Ulster Scots rather than a dialect of Irish English.

A number of words have come into Scots from the language of the travelling people, e.g. *barrie* (excellent) and *gadgie* (a man or youth). These words have spread especially into Eastern and Northern dialects.

Scots and English have much in common. When the Scots use a word formally English, but in a different sense from English, this is generally called a Scotticism. In Scots a *crack* means a chat; a *divider* is a serving-spoon or ladle; in Scots you *find* a pain and *feel* a smell; *hurl* is a/to ride in a wheeled vehicle; *mind* is to remember; *press* is a cupboard; *roof* is often used for ceiling; *seek* is to want or ask for; *a sair heid* is a headache (not the English *sore head* – a head covered with sores); *sort* means to repair; *spice* is pepper. There are many more examples.

Many of the above mentioned words have been adopted from Scots into English, e.g. *clan, whisky, crune, scone, golf, caddie, flat, raid*, etc. In the eighteenth and nineteenth centuries, more words were borrowed from the North as *glamour, wraith, guresom, stalwart, feckless, flunkey, outcome* and *shortcoming*. Other borrowings include golfing terms like *tee, stymie, foursome*; the medical term *croup*; the Scots law terms *relevant* and *irrelevant* (originally from French); geology terms and many others.

2.6. The dialects of Scots

The description of the dialects of Scots can be found in several books (e.g. Murison 1980: 32-37, Collins 2003: *ix-xi*). The dialects of Scots are forms of the national speech of the fifteenth and sixteenth centuries, which are still spoken in various regions. These dialects are divided geographically into four main groups: Central Scots, Northern Scots, Southern Scots and Island Scots.

Central Scots, or also *Mid Scots*, is spoken in the area south and west of the Tay, with the exception of a small area in the Borders and East Dumfriesshire (Lowland Scotland from the Mull of Galloway to Dundee). This dialect is the most important one because it is the most widely spoken form of Scots (three of

the four cities and the chief industrial and populous areas are within its bounds). Many great writers such as Henryson, Dunbar, Douglas, Ramsay, Fergusson, Burns, Scott and Stevenson used it. This dialect can be divided into East Central Scots, West Central Scots and Southwestern Scots. One of the main differences between them is that the vowel sound in words such as *a´, cauld* and *wa* (all, cold and wa) is pronounced *aw* in the West and *ah* elsewhere. The back *a* is usually well rounded, as in *haun* (hand), *caur* (car), *waurm* (warm) or *auld* (old.)

Central Scots is divided into four subdivisions: South Mid Scots, West Mid Scots, East Mid Scots and North Mid Scots. The West Mid Scots is familiar enough on the radio and television from its Glasgow variety, which is evidently taken by the BBC as their standard for Scots. The frequent diminutive is *wee*.

Northern Scots is the other main form of Scots. Geographically, it begins behind Dundee and includes Northeastern Scots, which is spoken in the area north of Stonehaven and east of Inverness. *Doric* is a well known dialect commonly spoken in the northeast of Scotland and is celebrated in its own festival. The main feature of Northern Scots is the frequency of the *ee* [i:] vowel which represents not only the *ui* in *guid* and *schule* (which become *gweed* and *skweel*), *bleed* for *bluid*, *peer* for *piur*, etc., but also the common Scots *a* [e] before –*ne*, as *een* for *ane*, *steen* for *stane*, *been* for *bane*. Another characteristic is the use of *f* at the beginning of words for *wh*, as in *fat, far* (where), *fan* (when), *fa* (who), *fite* (white), etc.

The grammatical feature of Northern dialects is the tendency to use *this* and *that* instead of *these* and *those* when we refer to more than one person or thing (e.g. *Did you see that two mannies?*).

Southern Scots is spoken in Eastern Dumfriesshire and along most of the Borders. Its feature is open pronunciation of *e* in *bed, fell, leg*, etc. and of *i* in *fill, pig, sit*, etc. The speakers tend to say –*ow* and –*ey* at the end of words, where people normally say –*oo* and –*ee*, e.g *mey* for *me*, *hey* for *he*, etc. It is sometimes called the "yow and mey" dialect.

Island Scots is also called *Insular Scots* or sometimes *Norn* (from Norwegian). It is spoken on the Shetlands and Orkneys. Norwegian was used

there until the seventeenth century but it was replaced by Scots. Norwegian has left there a number of Norse vocabulary, e.g. *kishie* (basket), *dim* (twilight), *moorit* (reddish brown), *ayre* (beach), *kreest* (squeeze), *peerie* (small), etc.

Gaelic was (and in some places still is) the main language in the Highlands and on the Western Isles. Their current language is described as Highland English (rather than Scots), although many Scottish words are in common use there.

There are many more variations of dialect, and especially in areas where people have lived all their lives. Consequently, local people can still distinguish between the speech of their own town or village and that of their neighbours from a nearby area.

2.7. Who had influence on Scots

The life and works of Robert Burns are presented in McCrum (2011: 152-153), Stapleton (1983: 117-119) and Somerset Fry (1985: 206). **Robert Burns** is a famous Scottish national poet and songwriter. He was born in the village of Alloway (near Ayr) in 1759. He grew up in the family of a farmer. Burns heard traditional songs from his earliest years. He read everything he could find and became interested in the culture and traditions of Scotland. He wrote a collection of poems because he wanted to earn money for his passage to Jamaica. The poems were published in Kilmarnock. The Kilmarnock poems (*Poems Chiefly in the Scottish Dialect*, 1786) made Burns famous. They contained social satires, nature poems or the famous celebration of domestic life '*The Cotter's Saturday Night*'. The church satires were omitted. Then he moved to Edinburgh and wrote three hundred and fifty songs, including his famous song '*Auld Lang Syne*'. His hard living and a weak heart were the cause of his death in 1796, when he was only thirty-seven years old.

Burns was educated in Standard English. He was able to write and speak formal English. However, he was still close to the land of his origin, its customs and its people. His themes come from Scottish rural life because he was in direct

contact with Scottish traditions. Burns combined both languages to create remarkable songs and satires.

Burns continued in the tradition of poets like Allan Ramsay and Robert Fergusson. They all gave his nation a voice and restored pride in the Scots tongue, as well as self-respect and confidence. The poetry of Robert Burns puts him among the best British poets. The Scots celebrate his memory on Burns Night, celebrated on 25 January with Burns suppers around the world. They honour his loyalty to the Scots language and culture. Burns is considered to be a beloved Scottish poet for his nationalism. The process of anglicization came after his death.

Sir Walter Scott (1771–1832) helped to revive an international interest in Scottish culture. He spent much of his leisure time exploring the Highlands and the Border country (the collection of Border songs). He is famous as the storyteller of Old Scotland. He introduced Scotsmen to their own history and restored their national pride. He wrote about real-life heroes, heroines and villains who lived in the landscapes of Scotland. He established the tradition which rediscovered Scottishness through literature and through the Scots tongue. His first and famous novel *Waverley* gave inspiration to a revived Scottish nationalism. He also published ballads, poems and prose. His other famous novels are e.g. *Ivanhoe*, *Rob Roy* and *The Heart of Midlothian*. (McCrum 2011: 153-154, Stapleton 1983: 782-784, Oliver 2010: 380-389, Somerset Fry 1985: 206-207)

Robert Louis Stevenson (1850-1894) was also inspired with the Scots tongue. He attempted to indicate Scots pronunciation by his spelling. He wrote e.g. *Treasure Island*, *Kidnapped* and *The Strange Case of Dr Jekyll and Mr Hyde*. (McCrum 2011: 154-155, Stapleton 1983: 839-840)

The magazine ***Lallans*** was founded in 1972. *Lallans* is the journal of The Scots Language Society. It is a literary mix of Scots from various sources (past and present, poetry and prose, standard and literary Scots). The main idea is to keep alive a Scotttish Standard. However, even here it is impossible to escape the pressures of Standard English. It has been published regularly, twice a year (in spring and autumn), for over thirty years. It is the only publication entirely in

Scots. (McCrum 2011: 155, http://www.electricscotland.com/poetry/purves/lallans.htm)

The encyclopaedia Britannica explains what Lallans means:

> "Lallans is the historic language of the people of Lowland Scotland, and one closely related to English. The word Lallans, which was originated by the Scottish poet Robert Burns, is usually used for a literary variety of the language, especially that used by the writers of the mid-20th-century movement known as the Scottish Renaissance."
>
> (http://www.britannica.com/EBchecked/topic/909475/Lallans)

2.8. The Scots in Ireland

The development of Scots and English in Ireland is dealt with in several books (e.g. McCrum 2011: 157-161, Crystal 1990: 219-222). In the seventeenth century King James I confiscated the lands of Ulster in the north of Ireland to break the rule of the Celtic chiefs. He granted the territory in the North of Ireland to English and Scottish planters. More people from Scotland moved there as it was nearer to Ulster. The Presbyterian Lowlanders also went there to find religious freedom. In total, about 200,000 Scots migrated to Northern Ireland. About two million of their descendants migrated to America during the eighteenth, nineteenth and even at the beginning of the twentieth century.

The Scots-Irish changed the province. It became the most prosperous part of Ireland. The new settlers were good at bargaining and careful use of money. They started to migrate when Scots and English became distant. So the Scots brought to Ulster their language from the South and Midlands. The number of Scots in Ulster was much higher than that of Englishmen and therefore they exerted a considerable influence of the Scottish language.

The Scots who crossed to the coast of Antrim were fascinated by this place. Back home in Scotland, these Ulster settlers were considered to be villains.

The speech of the settlers was isolated from Irish, and there were fights with the Gaelic-speaking Irish. Even today a language map of Northern Ireland shows Scots and Irish separated from the rest of the community. A typical Scots-Irish

locality is the country around the market town of Ballymena. A kind of Scots is spoken here and it is possibly more archaic than Scots spoken in Lowland Scotland.

The contacts of Scots with the homeland were interrupted. This separation led to the preservation of older forms of Scots in the new settlements. Words like *bone* and *stone* have remained *bane* and *stane* in parts of rural Ulster as in Central Scotland. The *v* in a word like *give* is omitted: *gie*. Many other pronunciations seem to come from Burns' poems, e.g. *saft* for *soft*, *lea* for *leave*, *ba* for *ball*, etc.

The Scots-Irish also preserve some Scottish vocabulary, e.g. *hain* (to use a thing sparingly, to save it up), *blate* (shy), *gunk* (disappointment), etc. One typical mark of the Scots-Irish is their ability to pronounce 'a good strong *ch*' as in words like *lo**ch***, names like *McMa**ch**an* and Gaelic place names like *Aho**gh**ill* (pronounced achockle).

Scots farmers have worked in the Irish fields in the Braid Valley (near Slemish Mountain) for three hundred years. Their speech is full of Scots words like *yin* (one), *geyly* (almost) or *a wee colour mair* (a drop of whiskey).

When people travel through Ulster, they meet with security measures like checkpoints, control zones in towns, jeeps, roadblocks and policemen in bullet-proof jackets. There is a struggle between the Scots-Irish and the Irish. In the seventeenth and eighteenth centuries, the Scots-Irish treated the native Irish Catholics without respect and were against the ruling English. The Scots-Irish became quarrelsome with a natural frontier mentality.

About a hundred years after the first Ulster settlement, the conditions became much worse. The problems were rising rents, bad harvests and religious discrimination. Therefore the Scots-Irish set off to the colonies of North America. It has been calculated that by the year of Independence (1776), almost half of Ulster had crossed the Atlantic and that one in seven of the colonists was Scots-Irish.

The history of the English language in Ireland began in the twelfth century with the invasion of Anglo-Norman knights. It was followed by the rule of King Henry II and the introduction of English law. The new settlers adopted Irish ways

of living. The English control was relatively small. However, during the sixteenth century the Tudor monarchs attempted to renew the English control in the country. Oliver Cromwell also led some campaigns against the Irish rebellion in the seventeenth century.

The Act of Union made Ireland part of the United Kingdom in 1803. This situation remained until the 1920s when the north (Ulster) and south were separated. Today, English is used everywhere, except some rural parts of the west, where Gaelic is spoken. Irish (Gaelic) and English are the official languages of Ireland. There have been some attempts to spread Gaelic since the nineteenth century but with relatively little success.

2.9. The Scots in America

The development of Scots and English in America is dealt with in several sources (e.g. McCrum 2011: 161-169, Crystal 1990: 222-231). The Irish started migrating to America from around 1600. However, the main movements of emigration occurred during the 1720s. About 50,000 Irish and Scots-Irish went to America. The reasons were bad conditions in the north of Ireland and the letters from relatives in America. Many friends and acquaintances who settled in the American Plantations persuaded people to discover new opportunities and the liberty of America. They promised them good land for little or no rent. Many of the poorest people agreed and left for America.

At first the Scots-Irish went to *New England* but they were not well received. The native people found them intolerant and violent. Then they went to the south to *Pennsylvania*. There they found economic opportunities and religious toleration. Benjamin Franklin estimated in 1760 that the state capital, Philadelphia, was one-third English, one-third German and one-third Scots (Scots-Irish).

At first the Scots-Irish were welcomed in Philadelphia. They were supposed to be ideal for keeping the French and the Indians at bay. However, eventually

they caused only troubles because they thought that they had a right to seize any vacant land they wanted.

The Scots-Irish moved inland – through German country. The Pennsylvania Dutch had come here first in the 1680s. They exchanged words and customs with their Scottish and English neighbours. The language adopted new words, e.g. food words like *sauerkraut*. The Scots settled only for a short time. Typical Scots names (e.g. *Agnew* or *Hamilton*) can be found in the cemeteries of Pennsylvania. Many Scots-Irish mixed their way of life with their English and German neighbours. All three accents eventually merged into one variety of American speech. The Scots-Irish borrowed the German word *dulcimer* or *log cabin*.

The Scots-Irish who did not settle moved on to the the south through the Cumberland Gap towards *the hills of Appalachia*, facing Indian hostility. They lived in isolated settlements, were wild and had a reputation as Indian fighters. Their descendants continue to live in the remoter parts of the Appalachian Mountains.

The Scots-Irish brought with them aphorisms, proverbs and superstitions. The rhymes and short simple songs came from the traditions of Scotland and Ireland. Their ballads, the stories of their ancestors and the tunes of the Scottish Lowland ballads (of the sixteenth and seventeenth centuries) had an influence on the making of American country music.

Some Scots-Irish words are used to this day, e.g. *bonny-clabber* (curdled sour milk) and *flannel-cake* (a thin wheat cake). The Southern *you-all* is a Scots-Irish translation of the plural *yous*. This use of *all* (e.g. *Who-all was there?* and *Tell me, what-all you did?*) is typical of both Ulster and southern states of America.

The Scots-Irish use of the word *cabin* (log houses of the frontier) became famous. The Scots-Irish lived in such buildings in Virginia and spread the name *log cabin* and also the building method.

The Scots-Irish made many contributions to the history of the United States. They fought in the War of Independence. Many American presidents had Scots-Irish origin, e.g. Andrew Jackson, James Buchanan, Benjamin Harrison,

Woodrow Wilson, etc. Today, about twenty million people (ten per cent of the American population) are of Scots-Irish ancestry.

The Scottish academic John Witherspoon went to America at the end of the eighteenth century and became president of the College of New Jersey (later Princeton University). He published some materials about the 'Americanisms' he heard there.

The population of the continent was around four million in 1790. Most people lived along the Atlantic coast. A century later the population exceeded fifty million. This increase was caused by the opening of the country to the west and by people spreading all over the continent. Much of the movement westwards was led by the Scots-Irish. Their accent is called 'Sunbelt' and is associated with current American speech. An important aspect of American life is its cosmopolitan character. The language of America absorbed many words from Spanish, French, German, Dutch and other immigrant languages.

2.10. The development since the eighteenth century

The development of Scotland since the eighteenth century is presented in several sources (e.g. Oliver 2010: 392-434, Somerset Fry 1985: 201-224, McCrum 2011: 130-131, http://news.bbc.co.uk/local/ northeastscotlandnorthern isles/hi/people_and_places/newsid_8790000/8790315.stm).

Gaelic was the dominant language in the Highlands, and Scots in the Lowlands before the Act of Union in 1707 (Scotland and England joined to form the Kingdom of Great Britain). Standard English became dominant on the British Isles. In Scotland, English was used as the language of legal documents and among the wealthy classes in society. The dominance of English meant disadvantage for regional varieties like Scots.

The mid-eighteenth century was an age of reason and Scottish intellectual life was successful (mostly in Edinburgh). Many famous people are associated with this period, e.g. David Hume (philosopher), James MacPherson (poet, translator of Gaelic verse which activated a Celtic revival), Robert Ferguson, Michael Bruce

and John Logan (they inspired Burns), Thomas Reid (head of the Scottish school of philosophy), etc.

In 1853 *the National Association for the Vindication of Scottish Rights* was established. Its members insisted that the United Kingdom should be called only 'Great Britain'. They also wanted more seats for Scottish MPs in Westminster (at that time only 53 out of a total of 658). However, their success was limited.

The Scottish Home Rule Association was formed in the 1880s. The Scots Home Rulers wanted to improve the efficiency of the union. Scottish MPs at Westminster met privately to discuss Scottish business in Edinburgh.

In 1885 Westminster revived the ancient office of Secretary for Scotland. *The Scottish Office* was opened in London. However, in Scotland people were dissatisfied with their landlords and a riot broke out. The Crofters Act of 1885 gave tenants security of possession. The government granted them a right to a life in their own land. For the first time a Land Court was set up to ensure fair rents.

At the turn of the twentieth century members of the Liberal Party set up *the Young Scots Society*. A Scottish Home Rule Bill was not approved because of the preparations for the Great War.

Scotland was an important and influential part of Victorian Britain during the nineteenth century. The Queen loved the Highlands and bought Balmoral as a holiday home.

In 1907 *a Scottish Grand Comittee* was set up to examine all bills about Scotland which were brought before the Westminster parliament. Its powers were widened in 1948. Governments have increased the responsibilities of the secretary of Scotland. He has a seat in the Cabinet; his department handles home affairs, health, agriculture and education for Scotland.

By the end of the Great War, in 1918, nearly 700,000 Scotsmen had served their country. *The Representation of the People Act* extended the right to vote for women over the age of thirty before 1918. This Act also gave the vote to all men over twenty-one. The number of people who could vote in Scotland was raised from fewer than 800,000 to over 2.2 million.

The fear of unemployment caused the emigration of Scots from Scotland between 1921 and 1931. Around half a million Scots left the country. About 70,000 Scots went to England and the rest left for North America, Canada and Australia.

The Scottish Home Rule Association was re-established in 1918. Their thinking changed into nationalism and calls for independence. The poet *Hugh MacDiarmid* (his original name was C.M. Grieve) tried to persuade his fellow Scots to restore the identity of Scotland. More writers, like Lewis Grassic Gibbon and Compton Mackenzie, were included. It became known as *a Scottish Renaissance*. MacDiarmid had extremist views and wanted to revive the Scots tongue. His nationalist opinions were supported by articles in newspapers and magazines. MacDiarmid helped to form *the National Party of Scotland* in 1928, dedicated to independence. However, it was too radical for the Scottish people so it did not gain too many votes.

In contrast, Scots, English, Irish and Welsh joined together during and after World War II to face a common enemy. In 1950 over 1.25 million Scots signed a new Covenant calling for a Scottish parliament within the United Kingdom. In the 1960s the Scottish National Party began to dominate the local political scene. They achieved partial success with their movement towards political indepence (devolution). A national referendum on whether Scotland should have a parliament was held in 1979 but the result was indecisive.

In the 1970s sterling was devalued and the government stopped public spending. Scottish nationalism grew in importance for many Scots.

In 1992 Scots was recognized as a language traditionally spoken and therefore important for Scottish culture by *The European Charter for Regional or Minority Languages*.

In 1997, when the Labour Party, led by Tony Blair, was in power, Secretary of State for Scotland Donald Dewar published *A Scottish Parliament*. The elections were held on 6 May 1999 and the new Scottish parliament was opened by the Queen on 1 July 1999. Scottish Parliamentary responsibilities include health, education and local government.

Gaelic was acknowledged as an official language of Scotland in 2005 (equal to English).

2.11. Scots in these days

The current situation of Scots is described in many sources (e.g. Murison 1980: 56-62, McCrum 2011: 130-131, http://www.scotslanguage.com/books/ view/2/, http://news.bbc.co.uk/local/northeastscotlandnorthernisles/hi/people_and _places/newsid_8790000/8790315.stm, http://www.teachingenglish.org.uk/uk-languages/scotland).

After the Scottish Reformation (1560), the Union of the Crowns (1603) and the Union of the Parliaments (1707), southern English gradually became the language of most formal speech and writing in Scotland. However, Scots remained the medium of everyday communication and was used in poetry, songs and stories.

Scots is one of the oldest, richest and most interesting varieties of English. Today Scots is primarily a spoken language (with a number of regional varieties) and is heard widely in most parts of the country. Scots and English forms are mixed together. People speak Scots and use Scots words in most parts of Scotland. People have a strong emotional attachment to the language and often feel most comfortable using it amongst their friends and family. Scots is now much more widely appreciated as an important part of Scottish culture.

The dialects in Scotland are under pressure from the standard language. They are losing their historic forms and structure because of the constant substitution by the official speech. Modern writers try to reproduce Scots faithfully. The speech of the industrial areas is a mix of the influence of Highland and Anglo-Irish dialect, the new vocabulary of industrialism from England and slang English.

Today Scots is more idealistic than realistic. Only few native Scots speakers would use all the forms or expressions mentioned above. When they are younger or live nearer to a city or industrialised area, their Scots is much worse. It has

been calculated that about one-third of the vocabulary has disappeared between one generation and the next one.

Hugh MacDiarmid had lifted Scots and gave it new intellectual and philosophical significance by reviving the language in Scottish poetry. In 1936 Edwin Muir was against Scots and in favour of English in his *Scott and Scotland*. There was no sufficient support of the Scottish language according to him. Scotsmen do not think naturally in Scots.

A weakness of the Lallans movement has been that the writers have published only poetry. The tradition of Scottish prose was broken in the sixteenth century, and there has been no real prose after this time.

Nowadays Scots is spoken in familiar circles, especially in remote areas like the Borders, Ayrshire, Angus, the Moray Firth area and on the Shetlands. A lot of Scottish people speak English. Today you will hear Scottish Gaelic (a Celtic language) in Highlands and Islands. Government and education system use Scottish Standard English in communication. Regional dialects like braid Scots (broad Scots) and Doric (dialects of Scots) are mostly spoken.

The words and the music of the Scots are celebrated all over the world. Most English-speaking people can recognize a Scots voice. 'Auld Lang Syne' is known internationally. The Scots settled in New Zealand, Australia, Africa, the United States, Upper Canada and Nova Scotia. They have extended their language (e.g. place names). In America there are eight Aberdeens, eight Edinburghs and seven Glasgows. One hundred towns begin with Mac or Mc (e.g. McAdams, McWilliams). In these days, people speak a Scots accent in the country. However, the language of Scottish newpapers, Scottish government and Scottish education is Standard English. The Older Scottish Tongue has lost its place as a written language.

The era of television brings Standard English – British or American. In London or New York the news is read in English which is comprehensible to any English speaker in the world. Television stations in Aberdeen (Scotland), Boone (North Carolina) and Sydney (Australia) broadcast a version of the international standard with a Scottish, an Appalachian or an Australian accent. The *Glasgow*

Herald, the *Melbourne Age* and the *Los Angeles Tim*es vary in style but their English is not distinguishable.

In 1891 5.2% of Scotland's four million people spoke Scottish Gaelic. In 1991 only 1.4% of Scotland's five million people spoke Scottish Gaelic. The number fell to 1.2% in 2001. It is estimated that Scots (including its various dialects) is spoken by about half of Scotland's population – mainly the people in the south and east of the country. A large majority of speakers of Scots also speak Scottish English. Some speakers use Scots or Scottish English depending on the formality of the situation or topic under discussion. Scots is used for the less formal and Scottish English for the more formal.

2.12. Future

Predictions about the future of Scots and Gaelic in Scotland are presented in many books and online sources (e.g. MacDougall 2006: 8-10, http://www.teachingenglish.org.uk/uk-languages/scotland, http://forums.skadi.net/showthread.php?t=45260, http://www.scots-online.org/organisations/index.htm, http://news.bbc.co.uk/local/northeastscotlandnorthernisles/hi/people_and_places/newsid_8790000/8790315.stm, http://www.bbc.co.uk/news/uk-scotland-13326310, http://www.guardian.co.uk/politics/2011/oct/23/alex-salmond-scotland -independence-snp, http://ecojoe.blogspot.com/2011/05/scotlands-future-where-is -popular.html, http://www.bbc.co.uk/news/uk-scotland-13995097).

There are efforts to use dialects – mostly in the education system in Scotland. Gaelic education is available for more primary and secondary school children. The teaching of Scots is on the increase in some schools. Glasgow City Council helped to increase the use of Gaelic in the city.

Several new dictionaries were published after the establishment of the new Scottish parliament. The first academic history journal entirely in Scots was also written. A very important resource, The Scottish Corpus of Texts and Speech (SCOTS), was compiled by the University of Glasgow. There are more publications written in Scots, Doric and Gaelic today. There are several

newspaper articles in Gaelic (e.g. The Scotsman or West Highland Free Press). Books and teaching materials are produced to encourage the use of Scots among young people.

The revival of Scots and Gaelic is important not only because of a human connection with Scotland, but also for understanding the words of Robert Burns or Sir Walter Scott.

There exist many organizations contributing to the revival of Scots, e.g. The Scots Language Centre, The Scots Language Society, Scottish Language Dictionaries Ltd., The Ulster-Scots Agency, Mercator (European Network for Regional or Minority Languages and Education), Scottish Texts Society, The Scottish Poetry Library, The European Bureau For Lesser Used Languages and Eurolang.net.

Many festivals take place in Scotland, e.g. the Edinburgh festival, the Strichen festival, the Doric festival, etc. The Edinburgh Festival became significant in the cultural regeneration of Scotland. It started in 1947 and has become a large art festival. The festivals support the culture of the area. Some schools are also involved. The festivals belong to *Traditional Music and Song Association of Scotland*. *The Royal National Mod* is a singing competition with the rich Gaelic singing tradition (older more than 100 years).

Today's efforts bring Scots and Gaelic into the schools and particular regions of Scotland. *Buchan Heritage Society* spread song, dance and Scottish country dancing into the schools. Support of the language is still increasing.

The Scottish National Party won the Holyrood election and returned to government in Scotland (in 2007 and 2011). They claim their politics is about political, economic and financial control. They want to ensure the creation of a strong and a fair country. The current First Minister of Scotland, Alex Salmond, said that Scotland would also have its own army, navy and air force. The SNP will hold a referendum on independence in 2014. The independence is debated more now than it has ever been. The Scottish Parliament does not have the authority to declare Scotland an independent country. The support of Scottish

people is crucial, and therefore a successful referendum would start negotiations about Scottish independence with the UK government.

A "Yes" vote to full independence would bring a huge number of issues which would need to be resolved, including areas like defence. A "No" result in the referendum could be the end for the SNP as the main political force. If the referendum ended with a "Yes" vote, Westminster could not block the independence. Salmond confirmed that the referendum will consist of two questions: a straight yes-no question on independence and a fiscal autonomy option.

However, do the people really want independence? Maybe they voted for Alex Salmond because he was the best candidate for the first minister. Moreover people know they can say "No" in the referendum. Many people in Scotland believe that the best thing for Scotland is remaining part of the UK.

Another choice is to put the referendum aside for now. At first, Scottish people should begin a real debate about the future of Scotland. People should discuss in homes, schools, offices/workplaces, on the streets and in community halls across the country. Then there would be a place for a question of referendum.

Almost half of the people (48%) in England do not want Scotland to become independent according the poll ComRes. While 21% of the English thought England would be worse off, 19% said it would be better off. Fifty-one per cent say an independent Scotland would make no difference to England.

People are aware of the highly problematic English-Scottish relations. The situation of Scots has been improving constantly. Gaelic has a low number of speakers. There is still a need to promote and support Scots and Gaelic on all levels. There should be more places for these languages in schools and colleges. Nowadays Scottish people are trying to realize their various backgrounds and heritage and their ability to communicate in varied languages.

Perhaps people would speak Scots when they hear it as the language of authority. Scots and Gaelic should become a means of national self-expression.

There is still a question of national identity and it is the same with language (MacDougall 2006: 8-10).

After the establishment of parliament in Edinburgh in 1999 many people believe in full independence of Scotland in the years to come. It remains a question for the future whether devolution and a new parliament – or perhaps full independence and the break-up of the union – could change all that for the better.

2.13. The perception of Scots by the Scotsmen

The perception of Scots by the Scotsmen can be found in several online sources (e.g. http://www.scotseducation.co.uk/resources/Public+Attitudes+ Towards+the+Scots+Language.pdf, http://www.bord-na-gaidhlig.org.uk/National -Plan/National%20Plan%20for%20Gaelic.pdf).

Scottish Government Social Research carried out a survey on the topic of Public attitudes towards the Scots language in 2010. According to the survey, for most adults in Scotland, Scots is not considered a language but a way of speaking. Two thirds probably do use Scots, but they are not really aware of it. The majority regard it as important that Scots is used in Scotland in these days. Scots is significant for Scottish people, they highlight the role of Scots in the history, heritage, culture and local identities of Scotland. Most people speak Scots when they socialise with friends or when they are at home with family. Fewer people use Scots at work. In comparison to spoken Scots, the use of written Scots in actual writing, or in reading news, literature, stories, etc. is much less common.

A lot of Scottish and Gaelic speakers use English in most contexts and they consider English to be the more useful and valued language. The Scottish government makes efforts for promotion of Scots and Gaelic and is determined to change such perceptions.

2.14. The perception of Scots and Gaelic words by the English

The perception of Scots and Gaelic words by the English is presented in several online sources (e.g. http://www.scotland.gov.uk/Publications/2004/07/ 19585/39798, http://anglistik.univie.ac.at/fileadmin/user_upload/dep_anglist/ weitere_Uploads/Views/views_0801b.pdf, http://www.booksfromscotland.com/ authors/rab-houston-interview, http://www.scotland.gov.uk/Topics/Education/ Schools/curriculum/excellence/GaelicExcellenceGroup3).

The historical development of Scotland and England resulted in complicated Anglo-Scottish relationships. The power of the English language increased significantly. Owing to history, the English are not supposed to know the Scottish and Gaelic expressions. English has become the worldwide language so the English assume they do not need to learn other languages. It is obvious that they should know at least some of the well-known Scottish and Gaelic place names, e.g. from their own experience of travelling in the country. However, it is supposed they are not familiar with other Scottish and Gaelic expressions.

The languages of Scotland are a source of cultural wealth and pride to the nation. English, the official language, has a legal and social status superior to Scots and Gaelic. Scottish people, Scotland's natural beauty and culture are considered as positive by the English. The Scots language has low prestige and recognition and is perceived as socially and culturally inferior to the English language. Scots is viewed as cultural heritage rather than a medium of communication.

The perception of Scots and Gaelic is usually influenced by non-linguistic factors, such as social attitudes, aesthetic feelings and personal prejudice. Scots is often labelled as bad English and a form of slang, while Scottish Standard English is the preferred medium in formal contexts, in education and in the media. Scots is perceived as a symbol of Scottish identity and is vital for maintaining Scottish traditions and customs. Gaelic is perceived not only as a language but also as a culture.

The English perceive the Scottish education system as different and highly regarded. In Scotland there are universities free of charge.

Devolution has raised the confidence of Scottish people and it has aroused curiosity about Scotland and the Scots not only in the rest of Britain and Ireland, but also in North America and across the world.

3. PRACTICAL PART

3.1. Introduction

The practical part is based on the research carried out by means of questionnaires. First, I compiled a dictionary of Scottish and Gaelic expressions. The items are arranged according to topics and the complete dictionary is attached in the appendix. I used this dictionary when I created the questionnaire. The questions concentrate on the perception of Scots-English and Gaelic words by native speakers of English coming from England. This part mainly deals with the assessment of the results which I received from respondents.

3.2. Compiling the dictionary

The process of the compiling the dictionary was significant for my thesis. On the one hand, I could acquaint myself with the Scottish and Gaelic language in detail. On the other hand, I used the expressions (and information about them) from the dictionary for the questionnaire.

Before I started to write the diploma thesis I gathered several Scottish and Gaelic dictionaries. Then I chose the main topics which were expected to be familiar to the English and selected words which were supposed they should be able to understand. The topics include food, place names, family, animals, days of the week, seasons and expressions from everyday life. Each topic is divided into Scottish and Gaelic part containing selected words. Some of the expressions are well known and some are less familiar. At the end of the dictionary there are added a few useful Scots phrases to liven up the vocabulary. They occur in everyday use and are helpful for foreigners who want to endear to the Scottish people.

The dictionary consists of 182 Scottish and Gaelic expressions. I looked up additional information to accompany each expression. I attempted to find pronunciation and explanation, frequency and examples of occurrence in varied

dictionaries and on the internet. Unfortunately, it was not always possible to find all the information.

Scottish pronunciation was found in some web sources while Gaelic pronunciation is based on information from a printed dictionary (Macleod 2006). As the dictionary does not use standard international pronunciation symbols, explanation of the symbols used is included at the end of the dictionary.

The explanation of the expressions is in the form of synonyms in English or by definitions. I combined explanations from different dictionaries to achieve maximum clarity.

The frequency of the words was assessed according to their internet occurrence. Some words were used often, others were not. Some words often occurred only in original, i.e. in Scottish and Gaelic texts. Some words appeared only with translation. This suggests that people are not supposed to know them. Some expressions were found only in names, recipes, poems, and, in some cases, the meaning of these words was shifted compared with its original use.

I tried to look up Scottish and Gaelic words in English contexts on the internet by means of the electronic text corpus www.webcorp.org.uk. Some words were not found on this website and therefore I had to use some texts in the Scottish and Gaelic language from the internet. It means that such words do not commonly occur in English texts and probably would not be understood by English people. The internet link is attached under each example of usage. The expressions occur e.g. in guidebooks, newspapers, poems and songs.

Varied dictionaries and web sources were used. I found out that some of the Scottish words (e.g. bramble, gigot, haggis, burgh, glen, loch, etc.) also occur in The Oxford Dictionary of English Etymology. It signifies that these words have become part of the English language.

The compilation of the dictionary took a lot of time and was not easy because I described each expression in as much detail as possible. Establishing the frequency and representative occurrence of each word was demanding as I spent a lot of time searching carefully on the internet. Finally, a special dictionary for my purposes was made. It was crucial for the creation of the questionnaire. The

choice of questions for the questionnaire depended on the information which I had found about each expression.

3.3. Creation of the questionnaire

The goal of this survey is to find out how the English perceive Scottish and Gaelic expressions, if they are actually familiar with the words chosen. The research is concerned with pronunciation, meaning and connotations and the questionnaires therefore provided significant information for this thesis.

Adequate time was devoted to designing the questionnaire properly. This section gives a description of all the steps in the process of creating such a questionnaire.

Before I started to prepare particular questions, I had to think about the levels of linguistics I would ask about. Finally, I decided to concentrate on meaning, pronunciation, differences in meanings, occurrence in English, usage, origin and connotation of words. The survey also includes some information about the respondents. The linguistic questions are based on the dictionary I made on my own.

The first part of the questionnaire concentrates on personal questions about the respondents to identify possible differences which might be important in assessing the questionnaires. There are four general questions concerning sex, age, education and county. In the question regarding sex, people identify themselves as either male or female. Then they write a numeral to state their age. They choose their level of education from three options (secondary GCSE, secondary A-levels, and university/college). Finally, people write the county of England where they live or come from. This information should show some differences which might have an impact on the answers.

The following questions are concerned with linguistic areas. I attempted to use well known and also less-known expressions from my dictionary. The linguistic research starts with asking about the meanings of thirteen selected words representing the separate semantic fields of vocabulary. Participants are

supposed to write a synonym or describe the meaning in their own words. This inquiry also contains an example requesting an explanation of a Scottish word.

Then there follow six questions concerning pronunciation. Respondents choose from three possibilities. The English are not supposed to know the International Phonetic Alphabet, which is used in dictionaries all over the world, so I rewrote the pronunciation of each word by means of a real or hypothetical homophone. Finally, I decided to leave out the pronunciation of the Scottish word *hae* in the assessment of the questionnaires. The right answer according to the pronunciation dictionaries which I had at my disposal is included in the options provided. However, after distributing the questionnaires I was advised on another, more frequent pronunciation, which I did not offer in the answers when making the questionnaire. The respondents could have been confused by the options so I resolved to omit this question.

The remaining questions deal with differences in meaning, origin and usage of some words. I also ask about connotations connected with a word used in colloquial speech in Scotland. There are some parts of texts and I inquire about a word or a sentence used in this text. The text was meant to help respondents to deduce the meaning of the words.

The last question is general. It asks about the respondents' opinion how they perceive the associations prompted by Scots or Gaelic words. There are five possibilities (positive, rather positive, neutral, rather negative and negative). I want to find out feelings of the English people when they see or hear Scottish or Gaelic expressions.

After preparation of the questions I had to think about the format of the questionnaire. I decided to create the questionnaire on a free web page (http://www.kwiksurveys.com/), where I registered. The questionnaire template had already been prepared and I only inserted my questions. It was much faster than to send printed questionnaires by post. It would also have taken a lot of time and money. Instead, I distributed the questionnaires by email. I wrote a cover letter where I introduced myself and my survey and I asked the participants for help. The questionnaire link was attached to the email.

There are 27 questions altogether in the questionnaire. Some questions are divided into more detailed inquiries. At the end of the survey the respondents clicked on the button called 'send questionnaire'. They did not have to send it back by email which was much more comfortable and easier.

The inquiring took place in the period between November 2011 and March 2012 and a total of 37 completed questionnaires were returned. I have known a few people from England and Scotland because I had a summer job there several times. I had agreed with them that they would help with the distribution of the questionnaires. However, finally it was not so easy. Some of them did not respond at all. My Czech friends, former and current teachers who knew somebody from England also provided me some help. I sent the questionnaires everywhere I could but I obtained a fraction of the questionnaires sent. People informed me that the questions were quite difficult for them, so I assume that a lot of people gave up filling in when they did not know the answers and did not even attempt to guess.

I sent the questionnaires all over England and to different age groups and asked people to distribute the questionnaire further to their friends or relatives. I also sent a few questionnaires to Scotsmen. The comparison of their results with those from England was hoped to provide useful information. I assumed their answers would be correct more often because they live in Scotland and should be familiar with Scots and Gaelic much more than people from England.

The questionnaires were anonymous and the respondents did not have to put their names or emails on the form. I saw the results on the web page but I could not see who had already filled them out. The disadvantage was that I could not contact and remind the people again to fill out the questionnaire.

The completed questionnaires are essential for my thesis as the conclusions are based on the information I gathered. The questionnaire is enclosed in the appendix.

3.4. QUANTITATIVE ANALYSIS

The main objective of this survey is to explore the understanding, perception of, and attitudes to the Scots and Gaelic language amongst the general public of England. The questionnaire consists of 26 questions altogether. The total number of respondents is 37.

Each question is represented by a chart and a graph with a common heading. The charts and graphs are composed according to the evaluation of data on the web page with the questionnaires. When the respondents chose from correct and incorrect answers, the correct answer is marked in bold type in charts and graphs.

3.4.1   Question 1

In the first question 37 respondents are divided according to sex into two categories. The answers by women outnumber those by men.

1. Graphic representation of respondents by sex

SEX	NO. OF RESPONDENTS	PERCENTAGE
male	16	43.24%
female	21	56.76%
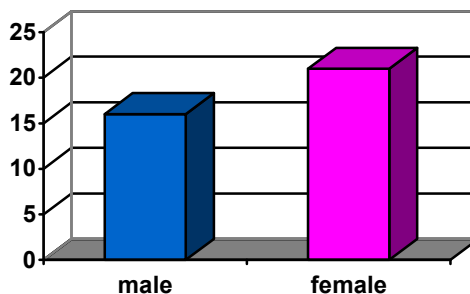
3.4.2   Question 2

The stratification of age is demonstrated in the second question. The lowest age of respondents is 22 years and the highest age is 79 years. The average age of the respondents is 43 years. One respondent did not answer this question so the total number of answers amounts to 36.

2. Graphic representation of respondents by age

AGE	NO. OF RESPONDENTS
16-24	2
25-34	6
35-44	10
45-54	11
55-64	5
65+	2
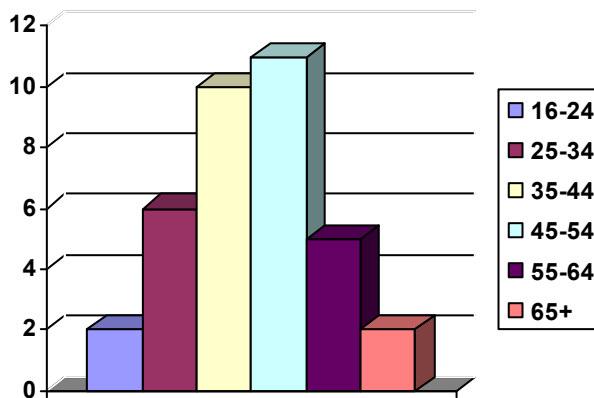
3.4.3   Question 3

Education is represented in the third question. People chose from three levels. All participants answered this question. The respondents chiefly graduated

from university/college. A significantly smaller number of respondents have secondary GCSE and A-levels certificates.
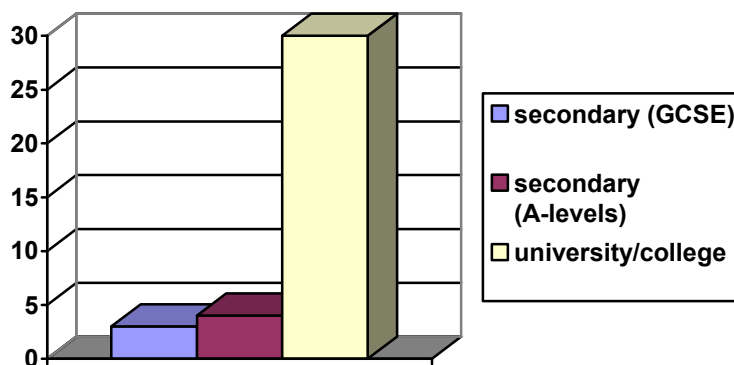
3. Graphic representation of respondents by education

EDUCATION	NO. OF RESPONDENTS
secondary (GCSE)	3
secondary (A-levels)	4
university/college	30

3.4.4 Question 4

The geographic stratification of respondents is presented in the fourth question. It is supposed that the region where people grew up or live influences the knowledge of Scots and Gaelic. I assume that the inhabitants from the counties closer to Scottish border know Scots and Gaelic better than the people from southern parts of England.

One respondent did not answer this question so the total number of answers amounts to 36. The total number of respondents who really filled in a county of England is 25. The rest of them stated UK (three respondents), England (five respondents), Canada (one respondent), Quebec (one respondent) and N/A

(not available, one respondent). These people originally come from England but had moved or probably failed to notice there was a county instead of a country.

4. Graphic representation of respondents by county in England

COUNTY	NO. OF RESPONDENTS
Berkshire	1
Cambridgeshire	1
Cornwall	2
Devon	1
East Sussex	1
Essex	1
Hertfordshire	3
Kent	1
London	3
Merseyside	1
Northumberland	1
Tyne and Wear	7
Yorkshire	1
West Yorkshire	1
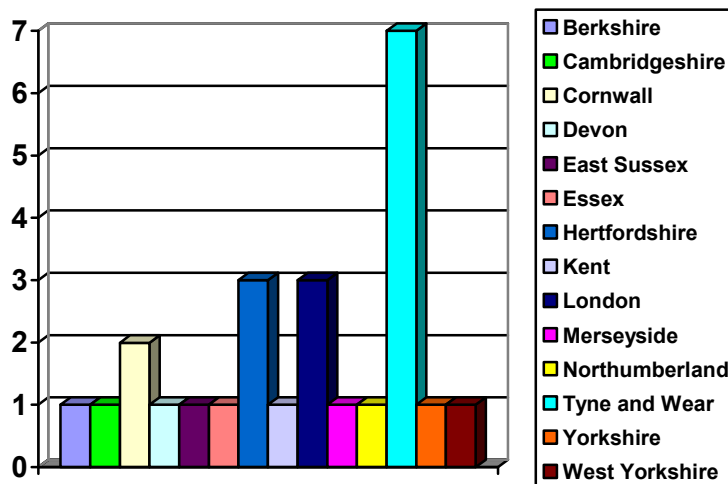
Map: counties of respondents

3.4.5   Question 5

Here are 13 Scottish and Gaelic expressions which should have been explained in English. Some of them are well known and some of them are less

well-known. Two respondents did not answer this question so the total number of answers amounts to 35.

5. Graphic representation of the meanings of Scottish and Gaelic expressions

EXPRESSION	NO. OF RESPONDENTS
clapshot	4
brochan	1
fank	1
eilean	6
dochter	10
piuthar	0
forkietail	4
eala	0
ware	0
Dihaoine	1
claes	13
ball-coise	3
go the messages	17
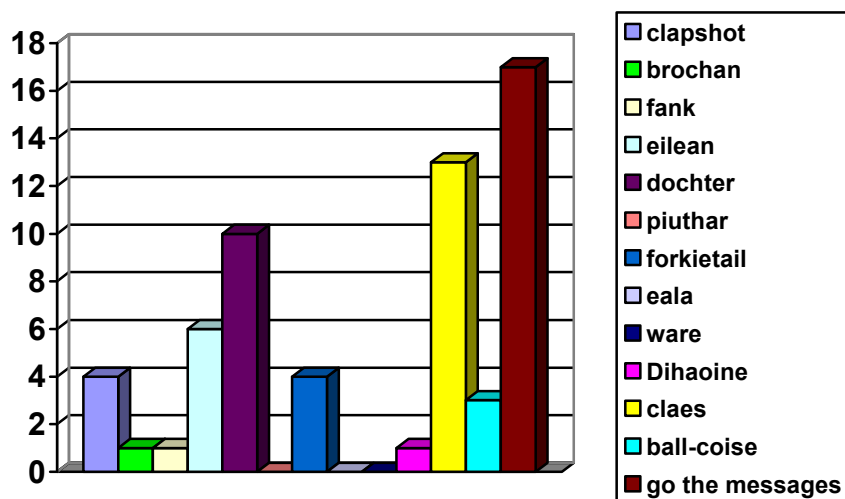
Clapshot is a kind of food in Scots and this question is answered correctly four times. Seven participants replied incorrectly and 24 participants did not know the answer.

Brochan means porridge in Gaelic. One reply is correct, ten replies are incorrect and 24 people did not know.

Fank is a sheepfold in Scots. One answer is right, eight answers are wrong and 26 people did not know the answer.

Eilean is an island in Gaelic. Six respondents answered this question correctly, nine people answered incorrectly and 20 respondents did not know. It is interesting that four people confused this word with the girl's name Eileen.

Dochter means a daughter in Scots. Ten replies are right, 13 replies are wrong and 12 respondents did not reply to this question. It is remarkable that 12 people considered this word as a doctor.

Piuthar is a sister in Gaelic. Nobody knew this answer. Seven people answered incorrectly and 28 people did not know.

Forkietail means an earwig in Scots. Four answers are correct, 11 answers are incorrect and 20 people did not know the answer.

Eala is a swan in Gaelic. There is no correct answer. Seven answers are wrong and 28 respondents did not know.

Ware means spring in Scots. Nobody replied to this question correctly. Sixteen answers are incorrect and 19 people did not know. Five people answered this question as goods and one person answered aware and these English meanings are in The Oxford Dictionary of English Etymology.

Dihaoine is Friday in Gaelic. One person replied correctly. Three people answered incorrectly and 32 respondents did not reply to this question.

Claes mean clothes in Scots. Thirteen replies are right, five replies are wrong and 17 participants did not know.

Ball-coise is football in Gaelic. Three respondents answered correctly. Six people replied incorrectly and 26 people did not know the answer.

The phrase *go the messages* means "to do the shopping" in Scots. Seventeen answers are correct, five answers are incorrect and 13 respondents did not know the answer.

The respondents understand Scottish expressions better than Gaelic expressions. There are 49 correct responses to Scottish expressions altogether while only 11 correct responses to Gaelic expressions. It signifies the English are familiar with Scottish words more than with Gaelic.

Comprehension of expressions
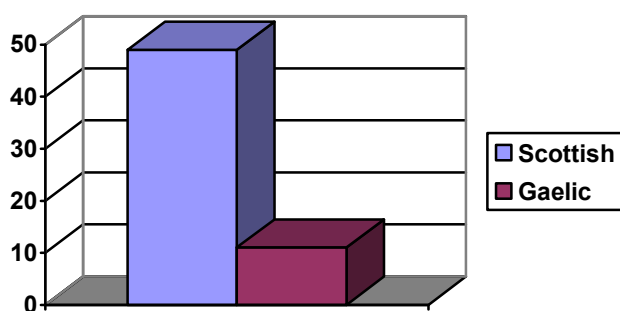
3.4.6   Question 6

The following six questions concentrate on pronunciation. The sixth question asks about the pronunciation of the Scottish expression *wynd*. The right answer in standard phonetic transcription is [waɪnd]. The correct rewritten pronunciation by means of another word with the same pronunciation is *(to) wind*. Two respondents did not answer this question so the total number of answers amounts to 35. The correct answers substantially outnumber the wrong ones.

6. Graphic representation of the pronunciation of 'wynd'

OPTIONS	wind	(to) wind	wand
NO. OF RESPONDENTS	11	**20**	4
PERCENTAGE	31.43%	**57.14%**	11.43%
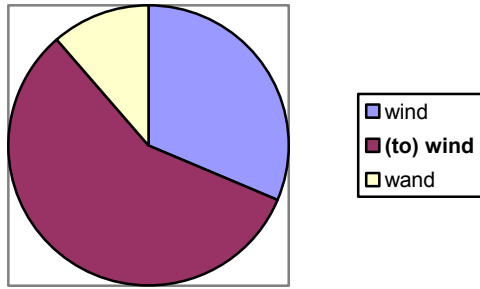
3.4.7   Question 7

The seventh question surveys the pronunciation of the Gaelic expression *beinn*. The right answer according to Macleod 2006: 43 is [bʏn, ben]. The right rewritten pronunciation by means of another word with the same pronunciation is *ben*. Three respondents did not answer this question so the total number of answers amounts to 34. The incorrect answers occur more often than the correct ones.

7. Graphic representation of the pronunciation of 'beinn'

OPTIONS	ben	bane	been
NO. OF RESPONDENTS	10	14	10
PERCENTAGE	29.41%	41.18%	29.41%
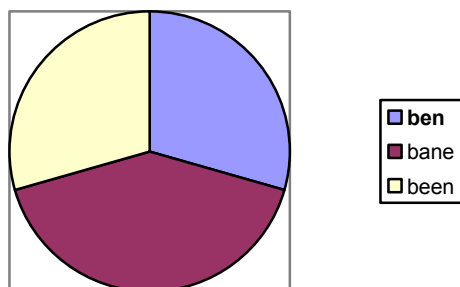
3.4.8   Question 8

The eighth question focuses on the pronunciation of the Scottish expression *cuddy*. The right answer in standard phonetic transcription is [ˈkʌdi]. The correct rewritten pronunciation by means of another word with the same pronunciation is *as in buddy*. Two respondents did not answer this question, so the total number of answers is 35. The correct replies outnumber the incorrect ones.

8. Graphic representation of the pronunciation of 'cuddy'

OPTIONS	cody	coody	**as in buddy**
NO. OF RESPONDENTS	6	9	**20**
PERCENTAGE	17.14%	25.71%	**57.14%**
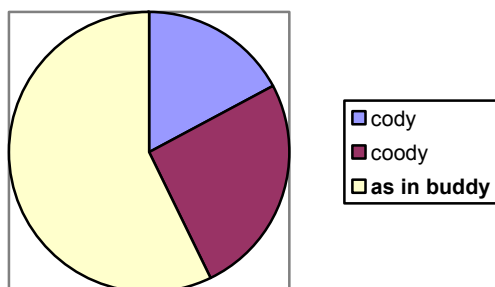
3.4.9   Question 9

This question was finally left out because the pronunciation options of the expression *hae* were not complete and the results would therefore be inaccurate.

3.4.10   Question 10

The ninth question aims at the pronunciation of the Scottish word *unco*. The correct answer in standard phonetic transcription is [ˈʌŋkə, -əʊ]. The correct rewritten pronunciation by means of another word with the same pronunciation is

uncher. Four respondents did not reply to this question, so the total number of answers is 33. This question produced more wrong answers than correct ones.

9. Graphic representation of the pronunciation of 'unco'

OPTIONS	**uncher**	aincor	anchor
NO. OF RESPONDENTS	**11**	13	9
PERCENTAGE	**33.33%**	39.39%	27.27%
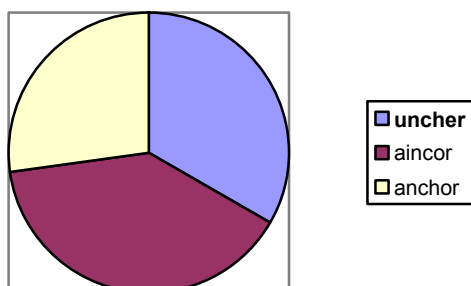
3.4.11   Question 11

The tenth question asks about the pronunciation of the Gaelic expression *failte*. The right answer in standard phonetic transcription and Macleod 2006: 51 is [**faːl**tyə, ˈfɔːltʃə, ˈfɑːltʃə]. The correct rewritten pronunciation by means of another word with the same pronunciation is *fallture*. Five respondents did not answer this question, so the total number of answers amounts to 32. The incorrect replies outnumber the correct ones.

10. Graphic representation of the pronunciation of 'failte'

OPTIONS	failture	**fallture**	felture
NO. OF RESPONDENTS	7	**12**	13
PERCENTAGE	21.88%	**37.50%**	40.63%
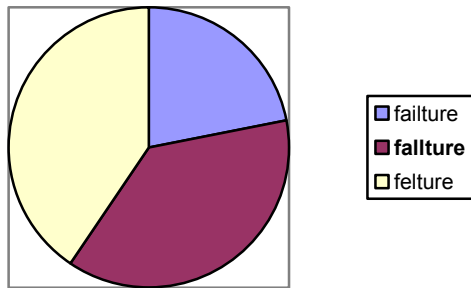
3.4.12   Question 12

This question concentrates on the pronunciation of the Scottish expression *gigot*. The right answer in standard phonetic transcription is ['dʒɪgət, 'ʒɪgət, 'dʒɪgəʊ, ʒi:'gɒʊ]. The correct rewritten pronunciation by means of another word with the same pronunciation is *jiggert*. Five respondents did not answer this question so the total number of answers is 32. The correct answers substantially outnumber the incorrect ones.

11. Graphic representation of the pronunciation of 'gigot'

OPTIONS	jiggert	jaggert	gaggot
NO. OF RESPONDENTS	23	3	6
PERCENTAGE	71.88%	9.38%	18.75%
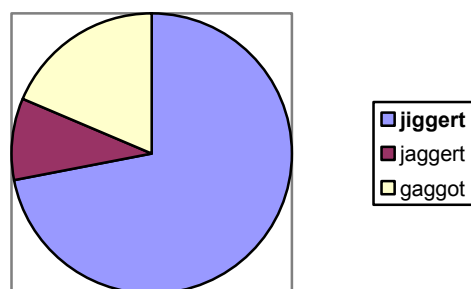
3.4.13   Question 13

In this question, the participants were asked to decide if there are any differences in meaning between Scottish and English *bramble*. The answer is yes, there is a difference: bramble is the name for the blackberry fruit in Scotland and not just the blackberry bush (bramble in English means blackberry bush). Thirty-one respondents altogether replied to this question. Seven people answered yes (there is a difference), 24 people answered no (there is no difference). Only two answers were correct when explaining the meaning in the respondents' own words. Four respondents replied incorrectly. It signifies that almost nobody knows the reply to the question.

12. Graphic representation of the difference between Scottish and English 'bramble'

ANSWER	yes	no
NO. OF RESPONDENTS	7	24
PERCENTAGE	**22.58%**	77.42%
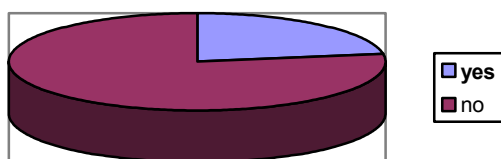
3.4.14   Question 14

This question inquires whether there is an English word for Scottish *cranachan*. This question is divided into two subquestions (if the answer was yes, the respondents were asked which one it is, or, if the answer was negative, they

were asked to describe what the word meant to them), where respondents were to answer in their own words. The correct reply is not, it is a traditional Scottish dessert made from whipped cream, honey, toasted oatmeal, and soft fruit such as raspberries. Thirty respondents in total answered this question. There are ten correct and four incorrect answers. Sixteen participants did not know the answer.

13. Graphic representation of the meaning of 'cranachan'

	NO. OF RESPONDENTS
correct answers	10
incorrect answers	4
do not know	16
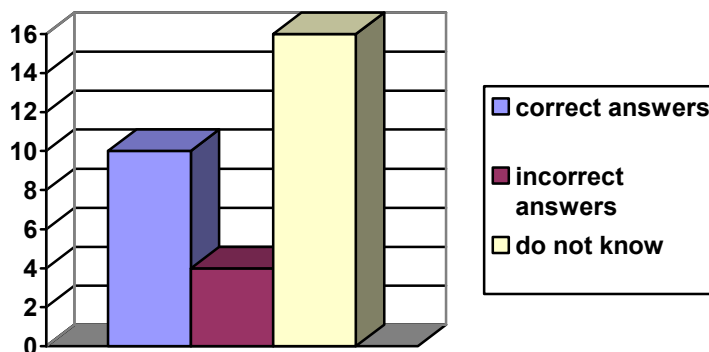
3.4.15   Question 15

This question aims at the usage of the Gaelic expression *leann*. It means beer or ale. It is not so frequent on the internet and is mainly used in names. I ask if the respondents have ever used this word and where they would expect to hear it. Thirty-four respondents replied to this question and none of them have ever used the word *leann* actively. Only a few respondents answered the question where they would expect to hear this word. Three respondents answered in

Scotland, one person answered north of the border, probably in the Highlands, one person answered a Scottish butchers' and one person answered when describing a limited supply.

14. Graphic representation of the usage of 'leann'

OPTIONS	yes	no
NO. OF RESPONDENTS	0	34
PERCENTAGE	0%	100%
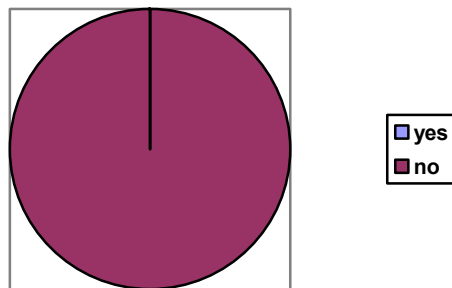
3.4.16 Question 16

This question surveys the origin of the word *loch*. Respondents had two options (Gaelic and Scottish). The correct answer is Gaelic. The total number of participants who filled in this question is 36. The correct answers outnumber the wrong ones.

15. Graphic representation of the origin of 'loch'

ORIGIN	Gaelic	Scottish
NO. OF RESPONDENTS	24	12
PERCENTAGE	66.67%	33.33%
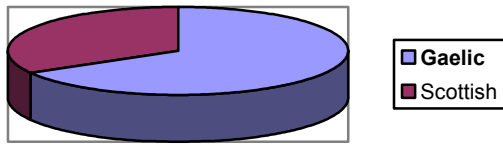
3.4.17   Question 17

The seventeenth question focuses on the meaning of two words *Monanday* and *Diluain*. Both of them have the same meaning which is Monday. Respondents were asked to write the answer on their own, they had no options to choose from. Twenty-five respondents altogether replied to this question. Nine answers are correct, no answer is wrong because the rest of respondent did not know.

16. Graphic representation of the meaning of 'Monanday/Diluain'

ANSWER	Monday	do not know
NO. OF RESPONDENTS	9	16
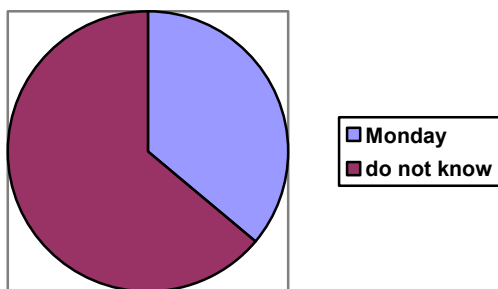
3.4.18　Question 18

This question asks about the origin of the word *Monanday* which has already occured in the previous question. Respondents chose from two options (Gaelic and Scottish). The correct answer is Scottish. The total number of respondents who answered this question amounts to 26. There are more correct answers than incorrect ones.

17. Graphic representation of the origin of 'Monanday'

ORIGIN	Gaelic	Scottish
NO. OF RESPONDENTS	11	15
PERCENTAGE	42.31%	57.69%
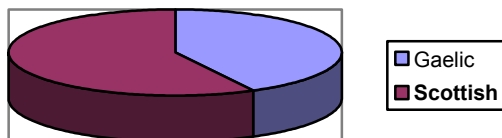
3.4.19　Question 19

The nineteenth question inquires about the origin of the word *Diluain* which has already been mentioned in the question 17. Respondents had two options (Gaelic and Scottish). Gaelic is the right answer. Twenty-seven respondents altogether answered this question. The correct answers overwhelmingly outnumber incorrect ones.

18. Graphic representation of the origin of 'Diluain'

ORIGIN	Gaelic	Scottish
NO. OF RESPONDENTS	**23**	4
PERCENTAGE	**85.19%**	14.81%
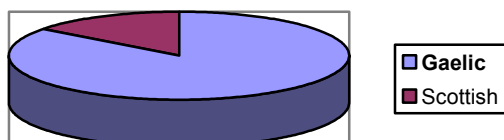
3.4.20 Question 20

This question concentrates on the origin of the word *dram*. It means a drink of whisky and it is a frequent word and was found in The Oxford Dictionary of English Etymology, which means that this word has become part of the English language. Respondents chose from three options (English, Gaelic and Scottish). The correct answer is Scottish. Thirty-four respondents replied to this question in total. The correct answers outnumber the incorrect ones.

19. Graphic representation of the origin of 'dram'

ORIGIN	NO. OF RESPONDENTS	PERCENTAGE
English	7	20.59%
Gaelic	9	26.47%
Scottish	**18**	**52.94%**
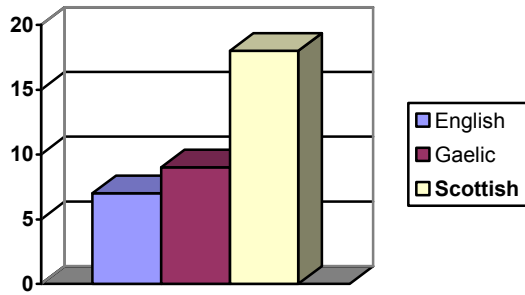
3.4.21   Question 21

In this question respondents were to write whether they use the word *hen* toward a girl/woman like this: "Are you not feeling too good, *hen*?" *Hen* is the informal Scottish term of endearment to a girl or woman – mainly in parts of Central and Southern Scotland. It is used as a way of talking to a woman or girl, especially someone that you like. It is a frequent word. I asked about the usage of this expression in England. There were five options to choose from (very often, often, sometimes, rarely and never). The answers indicate that the English have almost never used the word *hen*.

20. Graphic representation of the usage of 'hen'

	NO. OF RESPONDENTS	PERCENTAGE
very often	0	0.00%
often	1	2.7%
sometimes	3	8.11%
rarely	6	16.22%
never	27	72.97%
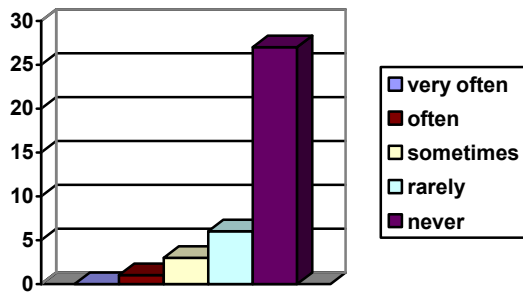
3.4.22   Question 22

This question asks about the connotations of the word *hen*, which has already occured in the previous question. It aims to identify the perception of this word. Respondents chose from five possibilities (positive, rather positive, neutral, rather negative and negative). All respondents filled in this question. Most respondents assess this word as neutral, positive and rather positive.

21. Graphic representation of the connotations of 'hen'

	NO. OF RESPONDENTS	PERCENTAGE
positive	13	35.14%
rather positive	8	21.62%
neutral	14	37.84%
rather negative	2	5.41%
negative	0	0.00%
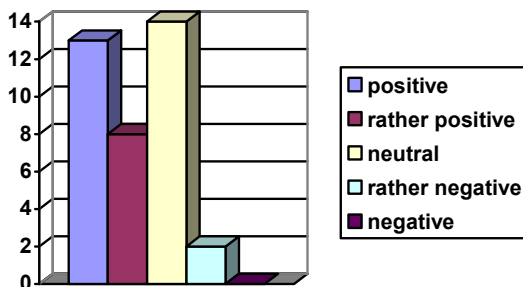
3.4.23 Question 23

This question surveys the meaning of the expression *lad(die)*. It means a boy, youth, young man, a son or a boyfriend and it is a frequent word. This word was found in The Oxford Dictionary of English Etymology, so it has become part of the English language. There were four options for respondents (a boy and a young man, a son, a boyfriend or all of them). The correct answer is all of them. All participants answered this question. Thirteen answers are right while 24 answers are wrong.

22. Graphic representation of the meaning of 'lad(die)'

	NO. OF RESPONDENTS	PERCENTAGE
a boy and a young man	22	59.46%
a son	2	5.41%
a boyfriend	0	0.00%
all of them	**13**	**35.14%**
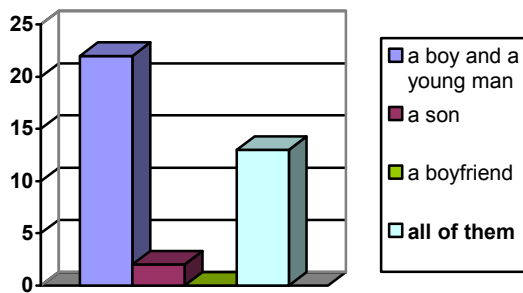
3.4.24 Question 24

The twenty-fourth question looks for the English equivalent for the Gaelic expression *ceól* which means music. It is a frequent word which is often found in Gaelic texts. Respondents were asked to write the answer, they had no options to choose from. The word occurs in a part of text which was meant to help the respondents to estimate the meaning. The total number of respondents who filled

in this question is 28. Six people answered correctly, 19 people answered incorrectly and three people did not know. The wrong answers outnumber correct ones.

It is remarkable that when the respondents tried to deduce the meaning, a few of them chose the same (but incorrect) words, e.g. ceilidh (five respondents), concert (four respondents) or fundraiser (two respondents). Respondents attempted to guess the meaning by means of the text.

23. Graphic representation of the meaning of 'ceól'

	correct answers	incorrect answers	do not know
NO. OF RESPONDENTS	6	19	3
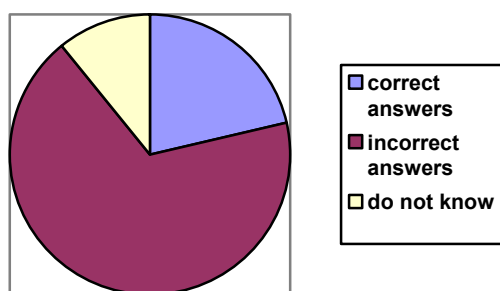
3.4.25   Question 25

This question inquires about the English equivalent for the Gaelic expression *failte*. It signifies welcome. This word is frequent and is often used in names. Respondents were to produce the answer, they did not choose from possibilities. The expression is used in a part of text which was meant to help the respondents to estimate the meaning. Twenty-nine respondents altogether replied to this question. Eleven answers are correct, ten answers are incorrect and eight respondents did not know. There are more correct answers than incorrect ones.

24. Graphic representation of the meaning of 'failte'

	correct answers	incorrect answers	do not know
NO. OF RESPONDENTS	11	10	8
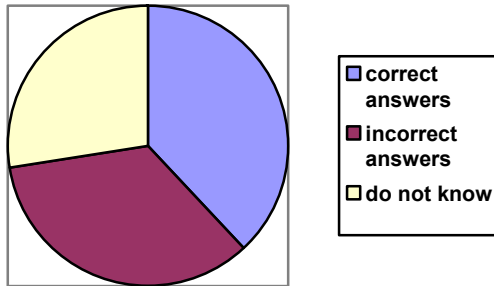
3.4.26 Question 26

The twenty-sixth question aims at the translation of the Scottish sentence *As weel as a the abin I kin scrieve awa in Scots*. The correct translation is "As well as all of the above I can write away in Scots." The sentence is used in a part of text which was meant to help the respondents to estimate the meaning. The total number of respondents who answered this question amounts to 31. The results are divided into four categories: correct (or one word wrong), partly correct (at least part of the sentence is correct), incorrect (wrong translation) and do not know. Most of the respondents answered partly correctly.

25. Graphic representation of the translation of a Scottish sentence

	correct	partly correct	incorrect	do not know
NO. OF RESPONDENTS	5	18	2	6
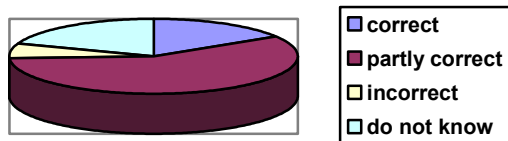
3.4.27　Question 27

The last question surveys how the English perceive the associations prompted in them by Scots or Gaelic words. Altogether 36 respondents chose from five options (positive, rather positive, neutral, rather negative and negative). The neutral replies are the most frequent and then the rather positive and positive answers follow.

26. Graphic representation of the perception of Scots and Gaelic words

	NO. OF RESPONDENTS	**PERCENTAGE**
positive	8	22.22%
rather positive	9	25.00%
neutral	18	50.00%
rather negative	1	2.78%
negative	0	0.00%
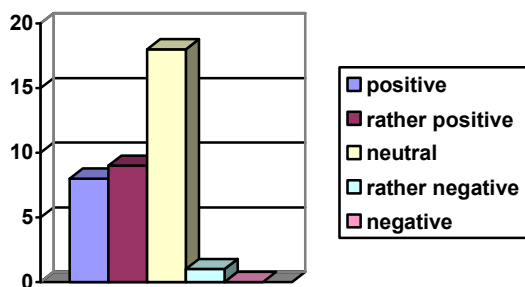
3.5. QUALITATIVE ANALYSIS

This part aims to identify the differences in answers according to sex, age, education and the respondents' domicile in various English counties. Age is divided into three groups: people up to the age of 29 years, 30-49 years, 50 years and over. English counties are divided into the northern and southern ones. The northern counties include Merseyside, Northumberland, Tyne and Wear, Yorkshire and West Yorkshire. The southern counties contain Berkshire, Cambridgeshire, Cornwall, Devon, East Sussex, Essex, Hertfordshire, Kent and London. The results are expressed as percentage expressing the success rate of correct answers of each group.

3.5.1   Methodology

The data for the qualitative analysis were analysed in the computer program Microsoft Excel. They were exported from the web application in which the questionnaires were processed. Most questions yielded both correct and incorrect answers and were sorted out into five general groups (explanation of a few Scottish and Gaelic expressions, their pronunciation, origin, expressions used in context, and the meanings of expressions). The rest of questions were concerned with the opinions of the English so the quantitative analysis was used when assessing these questions.

Each of the five groups is assessed according to four categories (sex, age, education and a county of England). The correct answers were represented as number one and incorrect answers as number zero in Microsoft Excel. When the respondents did not answer a question, it signified that they did not know the answer, which also counted as zero.

Each of the five groups contains subquestions. The sum of correct answers of subquestions was counted for each respondent belonging to particular category. Then these sums were averaged for each group, so the average number of correct

answers was obtained. This average was divided by the number of subquestions, so the final success rate in per cent was obtained for each group.

The success rate in per cent indicates the probability of getting answers correct from a respondent according to sex, age, education and a county of England. The success rate was calculated for each group and category, and the results are presented in graphs.

3.5.2 Results

Explanation of Scottish and Gaelic expressions

The respondents were asked to explain thirteen Scottish and Gaelic expressions. The most frequently understood expressions were the Scottish words *dochter*, *claes*, and the phrase *go the messages*. There were also a few expressions as *piuthar* (Gaelic word), *eala* (Gaelic word) and *ware* (Scottish word), which nobody was able to explain.

Thirteen per cent of all respondents explain the meaning of expressions successfully. Women understand the expressions better (14%) than men (10%). People older than 50 years are the most successful (17%), followed by people under 29 years (12%), while people from 30 to 49 years are the least successful (9%). The respondents who graduated from university/college and those with secondary GCSE certificate (both 13%) explain the expressions slightly better than those with A-level certificates (12%). The participants from the northern counties are significantly more successful (23%) than those from the southern counties (7%).

The place where the respondents live or come from and their age influence their understanding of Scots and Gaelic. People from the northern counties and people over 50 years know the Scottish and Gaelic words better. It is significant that the respondents had no options in this question so they could not guess.

27. Graphic representation of knowledge of the Scottish and Gaelic expressions
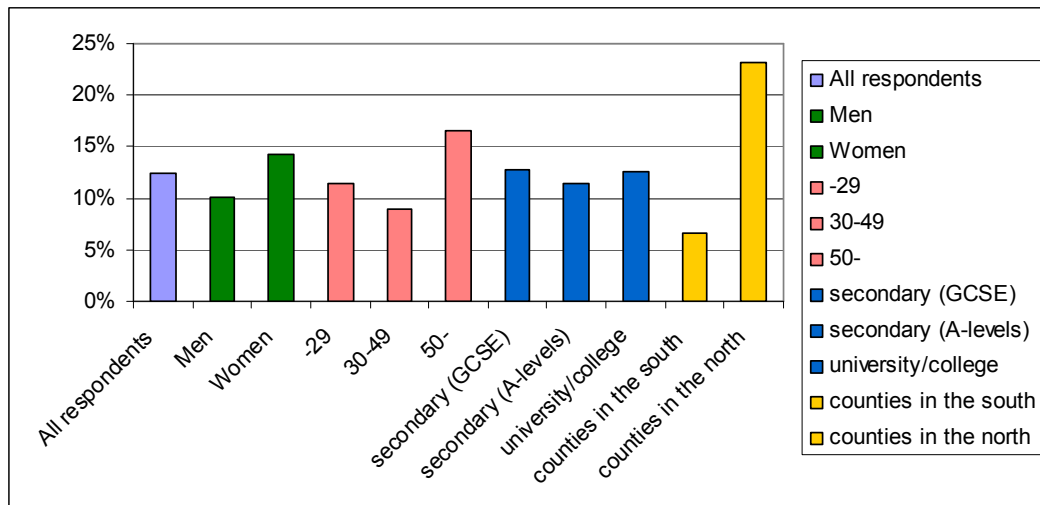
Pronunciation of Scottish and Gaelic expressions

The pronunciation of Scottish and Gaelic expressions is surveyed in six questions. Forty-three per cent of all respondents are familiar with the pronunciation of Scottish and Gaelic words. Men know the pronunciation better (45%) than women (42%). The participants over 50 years are the most successful in the knowledge of pronunciation (56%), then the people from 30 to 49 years follow (38%), and the respondents up to 29 are least successful (25%). The respondents who graduated from university/college and those with secondary GCSE certificate (both 44%) know the pronunciation better than those with A-level certificates (38%). The participants from the northern counties are significantly more familiar with the pronunciation (58%) than those from the southern counties (35%).

The place where the respondents live or come from and their age influence the knowledge of pronunciation of the Scottish and Gaelic words. People from the northern counties and people older than 50 years know the Scottish and Gaelic pronunciation better. The respondents had three options for each word, so the possibility that they just guessed cannot be excluded.

28. Graphic representation of knowledge of pronunciation of the Scottish and Gaelic expressions
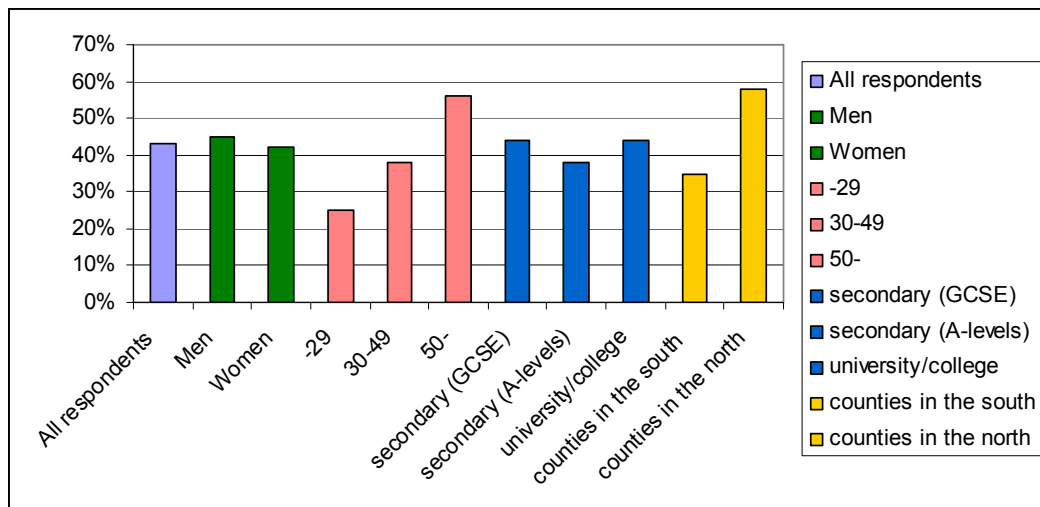
Origin of Scottish and Gaelic expressions

There were four questions which asked about the origin of two Scottish and two Gaelic words. Fifty-four per cent of all respondents are familiar with the origin of Scottish and Gaelic words. Men answer these questions more successfully (58%) than women (51%). The participants over 50 years answer the most successfully (58%), then those from 30 to 49 years follow (53%), and the respondents up to 29 years know the origin the least (50%). The respondents who graduated from university/college and those with secondary A-level certificates (both 56%) know the origin better than those with GCSE certificates (33%). The respondents from the northern counties (57%) are familiar with the origin of words better than the respondents from the southern counties (52%).

The place where the respondents live or come from and their age influence the knowledge of the origin of the Scottish and Gaelic expressions. People from the north and people older than 50 years know the origin of the Scottish and Gaelic words better. It is important to mention that the respondents had three options in these questions, so there is a possibility that they guessed.

29. Graphic representation of knowledge of origin of the Scottish and Gaelic expressions
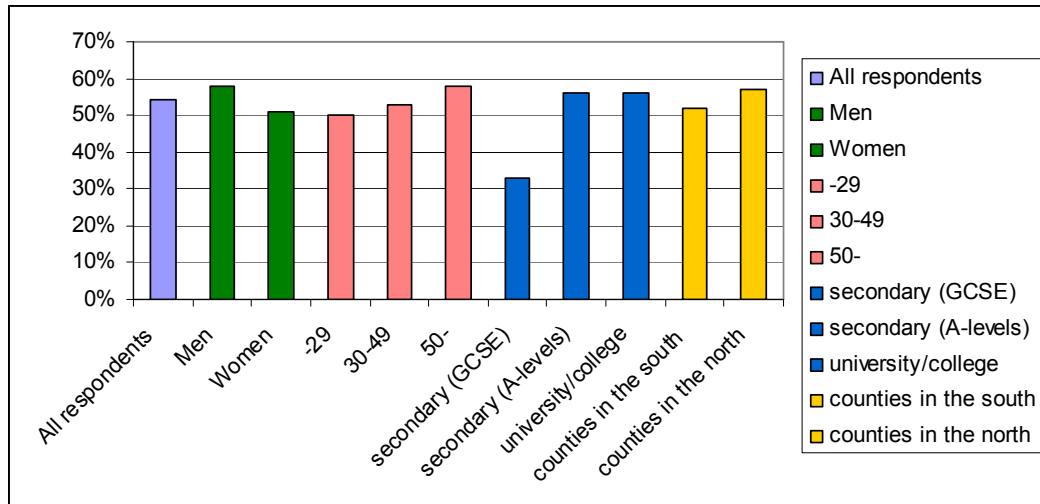
Scottish and Gaelic expressions used in context

Three questions surveyed the translation of two Gaelic words and a Scottish sentence into English in a particular context. Thirty-six per cent of all respondents are familiar with the meaning of Scottish and Gaelic words in a given context. Women answer these questions more successfully (40%) than men (31%). The participants over 50 years answer the most successfully (41%), then the people up to 29 years follow (39%), and the respondents from 30 to 49 years know the origin to the least extent (27%). The participants who graduated from university/college are able to identify words in context the best (40%), those with secondary A-level certificates follow (25%), and the people with GCSE certificates (11%) know the translation the least. The respondents from the north know the meanings significantly better (48%) than those from the south (33%).

The place where the respondents live or come from, as well as their age and education influence the knowledge of Scottish and Gaelic words in context. People from the northern counties, those older than 50 years, and people who graduated from university/college are better familiar with the Scottish and Gaelic words. The respondents had no options to choose from, so they could not guess.

*30. Graphic representation of knowledge of the Scottish and Gaelic expressions in context*
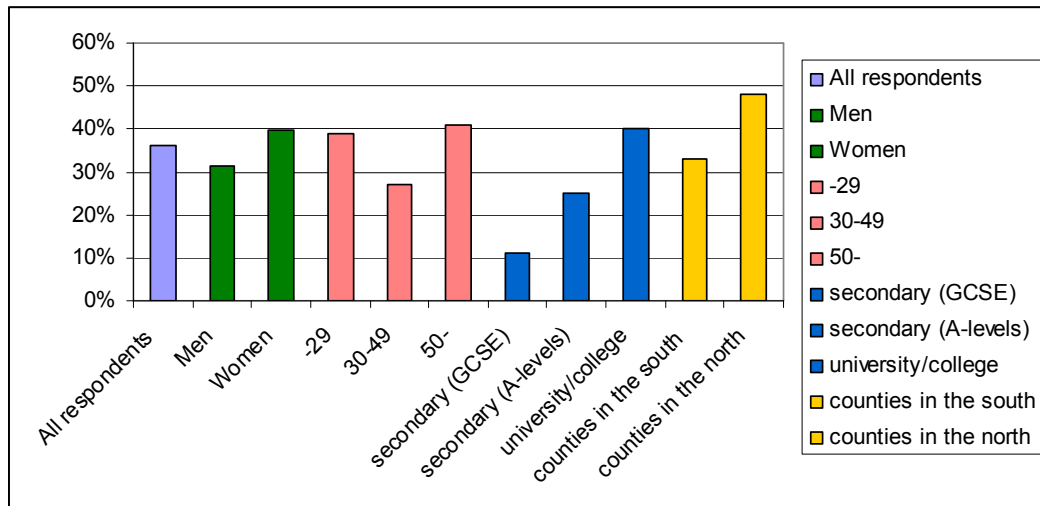
Meanings of Scottish and Gaelic expressions

Four questions asked about the meanings of four Scottish and Gaelic words (*bramble*, *cranachan*, *Monanday/Diluain* and *laddie*) in different ways, i.e. about differences in meanings, by providing an English synonym, with and without options.

Twenty-six per cent of all respondents are familiar with the meanings of these Scottish and Gaelic expressions. Women know the meanings slightly better (27%) than men (25%). The respondents up to 29 years answer the most successfully (38%), then the people older than 50 years follow (25%), and the respondents from 30 to 49 know the origin the least (24%). The participants with secondary A-level certificates are able to identify the meanings of words the best (38%), those who graduated from university/college and those with GCSE certificates know the meaning equally successfully (both 25%). The participants from the northern counties are familiar with the Scottish and Gaelic words better (30%) than those from the southern counties (25%).

The places where the respondents live or come from significantly influence the knowledge of these expressions. People from the north know the meanings of the Scottish and Gaelic words better than those from the south.

31. Graphic representation of knowledge of meanings of the Scottish and Gaelic expressions
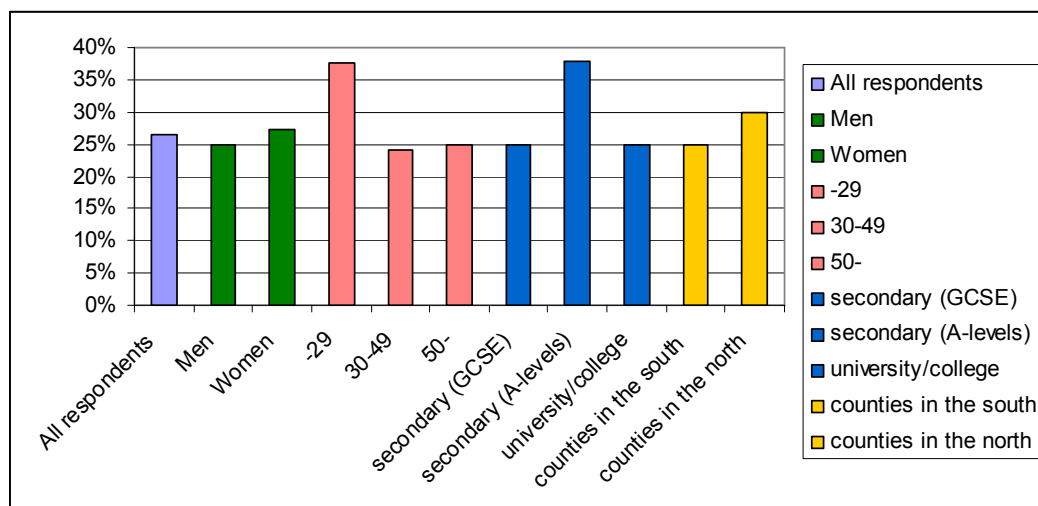
Opinions of the English people

None of the respondents has ever used the Gaelic expression *leann* (i.e. beer or ale) and nobody knew where they could expect to hear this word. The English people do not know this expression.

The expression *hen*, which is an informal Scottish term of endearment to a girl or woman, is hardly ever used in England. The answers 'never' significantly outnumber all others. There is no answer with entirely negative connotations. The English perceive this word as neutral, positive and rather positive.

The last question is a general one, aiming to assess the perception and attitudes towards Scots and Gaelic. The neutral connotations are the most frequent, followed by rather positive and positive answers. The English do not perceive Scots and Gaelic with negative associations at all.

3.5.3   Results of the Scottish respondents

I also attempted to compare the results of the English and the Scottish participants. The assumption was that answers from respondents from Scotland would be more correct than those from respondents from England. Scotsmen should recognize Scots and Gaelic much better than people from England.

Three questionnaires in total were filled out by Scotsmen. Four questions provided some personal information about the respondents. All are males at the ages of 31, 32 and 67 years respectively, and all graduated from university/college. Two of them come from Aberdeenshire (the northeast of Scotland) and one respondent lives in East Renfrewshire (the middle of Scotland).

The fifth question surveys the meaning of a few words. The Scotsmen did not know the meaning of *ware* and *Dihaoine* at all. One of them knew the meaning of *clapshot, brochan, fank, piuthar, eala* and *ball-coise*. Two of them knew the meaning of *eilean* and all knew the meaning of *dochter, forkietail, claes* and *go the messages*. The overall success rate in this question among Scottish participants is fifty-one per cent.

The following six questions concentrate on the pronunciation of a few Scottish and Gaelic words. All respondents knew the pronunciation of *wynd, cuddy, unco* and *gigot*. Two respondents knew the pronunciation of *beinn*. Nobody knew the pronunciation of *failte*. The overall success rate in this question among Scottish participants is seventy-eight per cent.

The thirteenth question aims to identify the differences in meaning between Scottish and English *bramble*. Two partipants answered correctly.

The meaning of *cranachan* is requested in the fourteenth question. Two answers are correct.

The next question focuses on the usage of the Gaelic word *leann*. Two respondents have never used this word and did not know the meaning either. One respondent has already used this word and knows the meaning.

The sixteenth question asks about the origin of the word *loch*. All answers are right.

The meaning of the words *Monanday/Diluain* is surveyed in the seventeenth question. One participant knew the answer.

The following two questions inquire about the origin of expressions *Monanday* and *Diluain*. Two respondents knew the origin of *Monanday* and all respondents knew the origin of *Diluain*.

The twentieth question concentrates on the origin of the word *dram*. No answer is correct.

The twenty-first question surveys the usage of the word *hen*. All participants have never used this word. The next question asks about the connotations of this word. One respondent considers this word to be positive, one respondent considers it to be neutral and one respondent considers it to be rather negative.

The meaning of *lad(die)* is required in the twenty-third question. Two answers are correct.

The twenty-fourth question inquires about the English equivalent of the word *ceól*. One participant answered correctly.

The twenty-fifth question aims at the meaning of the expression *failte*. One answer is right.

The translation of a Scottish sentence into English is requested in the twenty-sixth question. Two answers are completely correct and one answer is partly correct.

The last question focuses on the associations prompted by Scots or Gaelic words. One participant considers Scots and Gaelic expressions to be positive and two participants consider them to be neutral.

The overall success rate in the questions concerning the origin of four Scottish and Gaelic words among Scottish participants is sixty-seven per cent. The overall success rate in the questions concerning the meanings of Scottish and Gaelic words in context is fifty-six per cent. The overall success rate in the questions concerning the meanings of the Scottish and Gaelic expressions (*bramble, cranachan, Monanday/Diluain* and *laddie*) is seventy-five per cent.

Sixty-five per cent of all answers by the Scotsmen were correct. The Scottish participants understand two thirds of Scots-English and Gaelic expressions, their pronunciation and origin.

3.5.4 Summary

This thesis surveys the perception of Scots-English and Gaelic words by native speakers of English by means of questionnaires. Rather unsurprisingly, I have found out that the respondents from the northern counties of England understand the Scottish and Gaelic language significantly better than the respondents from the southern counties. I have also discovered that, in most cases, the success rate in the answers correlates with the age of the participants. The higher age signifies more experience and knowledge and the questionnaires also surveyed that the older respondents (mainly over 50 years) are familiar with Scots and Gaelic much better than the younger respondents. The participants who graduated from university/college were mostly more successful than the participants with secondary A-level and GCSE certificates. The sex of the participants is not a deciding factor, the knowledge of Scots and Gaelic does not depend on it.

The English people perceive Scots and Gaelic with neutral connotations. Among the questions containing correct and incorrect answers, thirty-four percent of all answers were right. The participants in my survey, and I also suppose English people in general, comprehend and have knowledge of approximately one third of Scots-English and Gaelic expressions in terms of their meaning, their pronunciation and origin. The questions concerning origin and pronunciation scored the most correct answers of all the questions in the questionnaire.

In accordance with the original assumption, in comparison with the English, the Scotsmen answered more successfully because sixty-five percent, i.e. approximately two thirds of their answers are correct. The results prove that even Scotsmen themselves do not know Scots and Gaelic perfectly.

4. CONCLUSION

This diploma thesis was designed to explore the perception of Scots-English and Gaelic words by native speakers of English who are not of Scottish origin. The starting point for the thesis was a survey of professional literature dealing with the Scottish and Gaelic language and a summary of the points which concern my thesis and which are presented in the theoretical part. The theoretical part helps to introduce and understand the issues concerning the linguistic situation in Scotland. The current state of Scots and Gaelic is primarily connected with political tendencies aiming at a referendum to support the independence of Scotland and the use of Scots and Gaelic. The separation is a question of national pride, but not all Scotsmen want to separate from the rest of the UK. The future will show whether the government will really support the use of the languages if Scotland becomes an independent country.

The main purpose of the practical part was to carry out research concerning the knowledge of Scots and Gaelic by the English. The research was conducted by means of questionnaires which were based on a dictionary I had compiled from different sources. The questionnaire was made on a special web page and sent to different English people by email. The core of the practical part focuses on the analysis of the 37 questionnaires returned. The practical part consists of two sections which I consider to be the greatest contribution of this thesis. The results were evaluated by means of quantitative and qualitative analysis and graphically presented in charts and graphs. The quantitative analysis includes assessment of each of 27 questions. The quantitative assessment of the results was done by tools available on the questionnaire webpage.

The general evaluation of results is found in the qualitative analysis. The methodology consists in the export of the results into Microsoft Excel. Questions with correct and incorrect answers were sorted out into five general groups (explanation of a few Scottish and Gaelic expressions, their pronunciation, origin, expressions used in a context, and meanings of expressions). Each of the five groups is assessed according to sex, age, education and the county of England that

the respondents come from and is accompanied by graphs. The rest of the questions surveyed the opinions of the English so quantitative analysis was used when assessing these questions.

The survey confirmed the predictions about the influence of domicile, age and education on the knowledge of Scots and Gaelic by the English. The respondents from northern counties of England understand Scots and Gaelic better than those from southern counties. Age proved to correlate with experience and knowledge and the questionnaires revealed that the older respondents (mainly over 50 years) are familiar with Scots and Gaelic much better than the younger respondents. The participants who graduated from university/college were generally more successful than the participants with secondary A-level and GCSE certificates. Sex was found to be an irrelevant factor, since the knowledge of Scots and Gaelic does not depend on it.

English people perceive Scots and Gaelic with neutral connotations. They comprehend and have knowledge of approximately one third of Scots-English and Gaelic expressions, their pronunciation and origin. They are best familiar with the origin and pronunciation of Scottish and Gaelic words. To compare the results of Englishmen with Scottish people, three questionnaires were filled in by the Scotsmen. The Scotsmen answered the questions more successfully, getting approximately two thirds of their answers correct. These results prove that even Scotsmen themselves do not know Scots and Gaelic perfectly.

The survey was faced with situations which made it more difficult. Most importantly, it was unwillingness to fill in the questionnaires. I spent a lot of time reminding the respondents to fill the forms in but with limited success. Finally, I obtained 37 questionnaires from English people and three questionnaires from Scotsmen. The questionnaire also included a question concerning pronunciation which I had to leave out. A word appeared to have an alternative correct pronunciation which I failed to offer in the questionnaire. As the respondents might have been confused, I finally omitted this question when assessing the questionnaires.

The vast majority of Scottish people speak English nowadays. If they speak Scots and Gaelic at all, they mainly do so in familiar circles. The Scottish government and education system use Scottish Standard English in communication. The results of the present thesis indicate that although some Scotsmen would like to live in an independent country, the drive for Scottish independence is not primarily prompted by the effort to preserve the original languages of the country. The linguistic competence in the vernacular remains far from perfect among Scottish people, although the Scottish government makes efforts for promotion of Scots and Gaelic, and although there are many organizations contributing to the revival of Scots. Scots and Gaelic may be made part of the school curriculum in particular regions of Scotland, and the support of the languages may be on the increase, yet the languages remain more a part of the national heritage rather than a true instrument of communication.

The use of Scots and Gaelic is primarily promoted by the Scottish government because these languages are symbols of Scottish identity. Scottish people are proud of their individuality and this support of languages helps to promote the referendum proposed by the Scottish National Party. Nevertheless, the question remains whether people in Scotland are really willing to use or learn these languages. A lot of them are used to speaking exclusively English nowadays.

When Scottish people do not use Scots and Gaelic, English people have little chance to learn these languages from them. If Scotland actually separates from Great Britain, English people will know Scots and Gaelic less and less because Scotland will become a foreign country for them. The referendum in 2014, the subsequent efforts of government and the Scotsmen themselves will decide about the future of Scotland and, of course, of the Scottish and Gaelic language.

This issue is still in progress and the perception and knowledge of Scots-English and Gaelic words by the English is changing and developing over time. The future of Scotland is open and it would be interesting to return to this issue in a few years and carry out the same or similar survey and compare the results.

5. RESUMÉ

Tato diplomová práce se zabývá otázkou, jakým způsobem vnímají slova skotského a gaelského původu rodilí mluvčí angličtiny, kteří sami tyto jazyky neovládají. Sama jsem měla možnost navštívit Skotsko a setkat se s těmito jazyky. To mě inspirovalo zabývat se jimi i ve své diplomové práci, kde na ně nahlížím z pohledů Angličanů. Navíc se Skotsko v současné době snaží o svou nezávislost, což vede k institucionální podpoře a obnově obou těchto jazyků.

Tato práce zkoumá, zdali jsou Angličané schopni tato slova správně vyslovit, nakolik znají jejich význam a původ, zda umějí definovat sémantické rozdíly mezi nimi a synonymními anglickými výrazy, nakolik jsou tyto výrazy z jejich pohledu vzájemně zaměnitelné a jaké konotace pro ně tato slova mají. Srovnání těchto znalostí bylo provedeno se zřetelem k pohlaví, věku, vzdělání a regionálnímu rozvrstvení respondentů.

Součástí práce je rovněž přehled tematicky uspořádaných výrazů skotského a gaelského původu. Slovník zahrnuje výrazy týkající se označení tradičních jídel, geografická pojmenování, pojmenování rodinných příslušníků, zvířat, dnů v týdnu, ročních období a výrazy z každodenního života. Na konci tohoto slovníku jsou uvedeny užitečné skotské fráze.

Teoretická část se opírá o relevantní odbornou literaturu a internetové zdroje. Literaturu jsem si pořídila během svého pobytu ve Skotsku a Anglii. Tato část popisuje historii a vývoj skotštiny a gaelštiny včetně současné jazykové situace. Přibližuje slovní zásobu a dialekty skotštiny. Předpovídá vývoj skotštiny a gaelštiny do budoucnosti. Nakonec popisuje předpoklady Angličanů při vnímání skotských a gaelských výrazů. V této části jde o seznámení se s těmito jazyky a pochopení současných, především politických snah o jejich zachování a obnovení, ačkoliv většina Skotů v současné době mluví anglicky.

Praktická část je založena na dotazníkovém výzkumu. Dotazník byl sestaven na internetové stránce www.kwiksurveys.com na základě již zmíněného slovníku, ze kterého byla vybrány jak výrazy známější, tak i výrazy méně známé. Otázky byly zaměřené na význam, výslovnost, původ, sémantické rozdíly,

zaměnitelnost některých výrazů, ale také na to, zdali sami Angličané vybraná slova sami někdy užili, nebo kde by očekávali výskyt těchto výrazů. Poslední otázka byla zaměřena na to, jak respondenti vnímají skotská a gaelská slova. Některé otázky spočívaly ve výběru jedné z několika nabízených možností, na některé otázky odpovídali respondenti svými slovy. V průběhu samotného výzkumu se objevilo několik skutečností, které jej ztěžovaly. Distribuce dotazníků nebyla jednoduchá, protože mnozí lidé nebyli ochotni dotazník vyplnit. Také se vyskytl problém u jedné otázky v dotazníku, kterou jsem nakonec při hodnocení dotazníků vynechala. Šlo o výslovnost jednoho slova, které mělo, jak jsem později zjistila, ještě jednu možnost výslovnosti, již jsem nenabídla v možnostech.

Výsledky z dotazníkového výzkumu, který vyplnilo celkově 37 respondentů, byly zpracovány do kvantitativní a kvalitativní analýzy. Kvantitativní analýza hodnotí každou otázku zvlášť, dle vyhodnocení na již zmíněné internetové stránce, a je doplněna tabulkami a grafy pro ilustraci. Kvalitativní analýza shrnuje výsledky celkově a také podle pohlaví, věku, vzdělání a hrabství v Anglii, kde respondenti žijí. Je zde popsána metodika výpočtů výsledků, který byl prováděn v počítačovém programu Microsoft Excel. Otázky obsahující správné a nesprávné odpovědi jsou rozděleny do pěti okruhů (vysvětlení skotských a gaelských výrazů, jejich výslovnost, původ, výrazy užité v kontextu a otázky týkající se významu těchto slov) a jsou doplněny grafy. Dále jsou uvedeny výsledky otázek, které se ptají na názory Angličanů, a u nich jsou použity výsledky z kvantitativní analýzy. Pro srovnáni byly tři dotazníky vyplněny respondenty skotského původu a jejich výsledky jsou zde také uvedeny. Na konci se nachází shrnutí výsledků.

Angličané vnímají skotštinu a gaelštinu s neutrálními konotacemi. Z odpovědí, na které šlo odpovědět správně/nesprávně, bylo 34% správně. Angličané tedy mají znalost přibližně o jedné třetině skotských a gaelských výrazů, alespoň pokud jde o konkrétní vzorek slovní zásoby zařazený do výzkumu. Nejlépe odpovídali na otázky týkající se původu a výslovnosti slov. Naproti tomu sami Skotové měli správných odpovědí 65%, tedy zhruba dvakrát

více než Angličané. Z výsledků je patrné, že sami Skotové neovládají tyto jazyky výborně.

Když vezmeme v úvahu věk, vzdělání a regionální rozvrstvení respondentů, dopadly výsledky podle očekávání. Respondenti ze severní části Anglie odpovídali na otázky lépe než ti z jižní části Anglie. Lidé žijící blíže Skotsku se s větší pravděpodobností setkají se Skoty a jejich jazyky častěji než lidé z jižnějších oblastí. Lidé starší byli také úspěšnější než ti mladší, což připisuji jejich větším zkušenostem. Také absolventi univerzit zodpovídali otázky lépe než respondenti s nižším vzděláním.

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7. LIST OF CHARTS AND GRAPHS

1. Graphic representation of respondents by sex

2. Graphic representation of respondents by age

3. Graphic representation of respondents by education

4. Graphic representation of respondents by county in England

5. Graphic representation of the meanings of Scottish and Gaelic expressions

6. Graphic representation of the pronunciation of 'wynd'

7. Graphic representation of the pronunciation of 'beinn'

8. Graphic representation of the pronunciation of 'cuddy'

9. Graphic representation of the pronunciation of 'unco'

10. Graphic representation of the pronunciation of 'failte'

11. Graphic representation of the pronunciation of 'gigot'

12. Graphic representation of the difference between Scottish and English 'bramble'

13. Graphic representation of the meaning of 'cranachan'

14. Graphic representation of the usage of 'leann'

15. Graphic representation of the origin of 'loch'

16. Graphic representation of the meaning of 'Monanday/Diluain'

17. Graphic representation of the origin of 'Monanday'

18. Graphic representation of the origin of 'Diluain'

19. Graphic representation of the origin of 'dram'

20. Graphic representation of the usage of 'hen'

21. Graphic representation of the connotations of 'hen'

22. Graphic representation of the meaning of 'lad(die)'

23. Graphic representation of the meaning of 'ceól'

24. Graphic representation of the meaning of 'failte'

25. Graphic representation of the translation of a Scottish sentence

26. Graphic representation of the perception of Scots and Gaelic words

27. Graphic representation of knowledge of the Scottish and Gaelic expressions

28. Graphic representation of knowledge of pronunciation of the Scottish and Gaelic expressions

29. Graphic representation of knowledge of origin of the Scottish and Gaelic expressions

30. Graphic representation of knowledge of the Scottish and Gaelic expressions in context

31. Graphic representation of knowledge of meanings of the Scottish and Gaelic expressions

8. APPENDIX A

Questionnaire

1. Sex:

☐ male

☐ female

2. Age:

3. Education:

☐ secondary (GCSE)

☐ secondary (A-levels)

☐ university/college

4. County:

5. What do the following words mean in English? (write a word of the same meaning or describe the meaning in your own words)
Example: **cullen skink**   _a thick fish soup made from smoked haddock, potatoes, onions, and milk_
clapshot
brochan
fank
eilean
dochter
piuthar
forkietail
eala
ware
Dihaoine
claes
ball-coise
go the messages

6. What is the pronunciation of these words? (some of these options are hypothetical)

wynd

☐ wind

☐ (to) wind

☐ wand

7. *beinn*

☐ ben

☐ bane

☐ been

8. *cuddy*

☐ cody

☐ coody

☐ as in buddy

9. *hae*

☐ hi

☐ heir

☐ her

10. *unco*

☐ uncher

☐ aincor

☐ anchor

11. *failte*

☐ failture

☐ fallture

☐ felture

12. *gigot*

☐ jiggert

☐ jaggert

☐ gaggot

13. Are there any differences in meaning between Scottish and English "*bramble*"?

☐ Yes

☐ No

If yes, what is the difference?

14. Does an English word for "*cranachan*" exist in English?
If yes, which one?
If not, describe what it means to you.

15. Have you ever used the word "*leann*"?

☐ Yes

☐ No

Where would you expect to hear this word?

16. What is the origin of the word "*loch*"?

☐ Gaelic

☐ Scottish

17. What does "*Monanday/Diluain*" mean?

18. What is the origin of the word "*Monanday*"?

☐ Gaelic

☐ Scottish

19. What is the origin of the word "*Diluain*"?

☐ Gaelic

☐ Scottish

20. What is the origin of the word "*dram*"?

◻ English

◻ Gaelic

◻ Scottish

21. Do you use the word "*hen*" toward a girl/woman like this: "Are you not feeling too good, *hen*?"

◻ very often

◻ often

◻ sometimes

◻ rarely

◻ never

22. What connotations does the word "*hen*" have?

◻ positive

◻ rather positive

◻ neutral

◻ rather negative

◻ negative

23. "*Lad(die)*" means:

◻ a boy and a young man

◻ a son

◻ a boyfriend

◻ all of them

24. "*Ceól* for Japan, is a gathering of musicians and people from Ireland coming together to show their support and raise funds to help victims of the recent Tohoku Earthquake/Tsunami in Japan. Proceeds raised were donated to Japan Red Cross through the IJA Earthquake Fund."
Write the English equivalent of the word in italics:

25. "*Failte* in Elgin; Address: 33, Batchen St; Postcode: IV30 1BH; City/Town: Elgin (Moray); Main phone: 01343 546361; Category: Cafe"
Write the English equivalent of the word in italics:

26. "My book about the ghosts and haunted places of Angus and Dundee, Phantoms and Fairies, was published in August 2010. *As weel as a the abin I kin scrieve awa in Scots.*"
Write the English equivalent of the sentence in italics:

27. How do you perceive the associations prompted by Scots or Gaelic words in your opinion?

☐ positive

☐ rather positive

☐ neutral

☐ rather negative

☐ negative

9. APPENDIX B

Dictionary

__FOOD__

SCOTS

aipple [ˈepl, ˈɜpl] an apple. Scottish spelling of *apple*, indicating the common pronunciation. *(SW:11)*; not a frequent word.
  Ex.: We're off tae the camp in the country, hooray, hooray!
    We're off tae the camp in the country, hooray, hooray!
    Irish stew for dinner, *aipple* pie for tea.
    Roly-poly doon yuir belly, hip hip hip hooray!
    (http://www.mysongbook.de/msb/songs/c/campin.html)

barley bree/ baurley-bree [ˈbɑːli, ˈbɑːrli briː] a poetic or oldfashioned name for whisky, juice of barley. *(C:13, L:69);* a frequent word; only used in names (of restaurants).
  Ex.: We have just returned from a 2 night stay at the *Barley Bree* in Crieff, and it definitely lives up to its reputation. The food is renowed, but we also found the wine list to be extensive and very reasonably priced - an added bonus. The owners (Alison and Fabrice) and very welcoming, and we loved the food so much that we had dinner there on the 2 nights of our stay. The rooms are very clean and extremely comfortable, with many original features - including a fab roll topped bath in the room in which we stayed. With Gleneagles only a few miles down the road, and with plenty to see and do in the area, we would definitely recommend the *barley bree* at a lovely place to stay - we intend to return on our next trip over from Ireland!
    (http://www.tripadvisor.co.uk/ShowUserReviews-g1478703-d661319-r19913380-Barley_Bree-Muthill_Perth_and_Kinross_Scotland.html)

bramble/ brammle/ brummle [ˈbræmbəl] a name for the blackberry fruit in Scotland and not just the blackberry bush (bramble in English means blackberry bush). The word is still fairly common in English dialect but has been replaced in the 19th century by *blackberry*. *(C:27, SW:14, L:100);* a frequent word; in *The Oxford Dictionary of English Etymology*: bramble means blackberry bush.
  Ex.: Scots' Cheer is a family-run company that produces a range of full-bodied, real fruit liqueurs, perfect for all occasions. Based in East Lothian near Edinburgh, we pride ourselves on using as many home-sourced products

as possible. The juicy fruit for our Raspberry Vodka and the succulent blackberries for our *Brammle* Scotch Whisky liqueur, are grown in rich, fertile areas of Scotland.
(http://www.scotscheer.co.uk/)

clapshot [ˈklʌpʃɒt] a dish consisting of potatoes and turnips which have been boiled and then mashed together in roughly equal quantities. *(C:47)*; a frequent word.

Ex.: It's Burns Night tonight, so I hope ye have a warm-reekin', rich haggis on your bill of fare, to celebrate the life and poetry of Scotland's favourite son. I have taken a tip from that excellent lassie Sue Lawrence, the Scottish food writer, and will be serving mine with her recipe for *clapshot*, an Orkney dish of neeps (known as swedes in England) and potatoes, mashed with plenty of butter and chives.
(http://www.timesonline.co.uk/tol/life_and_style/food_and_drink/recipes/article506235.ece)

cock-a-leekie/ cockie-leekie [ˌkɒkəˈliːki, ˌkɑːkəˈliːki] soup made from a fowl (chicken) boiled with leeks. Some recipes include prunes. *(C:51, SW:16, L:158)*; a frequent word; the term is now in gen. use in Eng.; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: Hardeep Singh Kohli, the Scottish Sikh broadcaster and chef, also structures his memoir-come-travelogue around food. In Indian Takeaway he travels to India to "return to India what India has so successfully given Britain: food". He embarks on a journey of self-discovery via shepherd's pie, toad in the hole, *cock-a-leekie soup* – he wants to take them all to the everyday people of India. His book is less about food than about the experience of being mixed up – Sikh, Glaswegian, the middle child.
(http://entertainment.timesonline.co.uk/tol/arts_and_entertainment/the_tls/article6113334.ece)

cranachan, crannachan [ˈkrʌnəxən] a traditional Scottish dessert made from whipped cream, honey, toasted oatmeal, and soft fruit such as raspberries. Whisky and crowdie should also be added, according to some recipes. The word is Gaelic and originally meant a drink of sweetened beaten milk. *(C:56, SW:89)*; a frequent word.

Ex.: This is the elegant new Edinburgh fringe venue Ghillie Dhu, at which audience members are invited to take a meal of shin of beef and traditional *cranachan* before hearing former Les Misérables star Frances Ruffelle on stage.
(http://www.guardian.co.uk/uk/2010/aug/06/edinburgh-festival-fringe-upmarket)

cullen skink [kʌlən skɪŋk] a thick fish soup made from smoked haddock, potatoes, onions, and milk. The dish gets its name from *Cullen* a fishing village on the Moray Firth, and the *skink* soup made from a shin of beef. *(C:59, L:200, 747)*; a frequent word.

Ex.: Where are your favourite places for lunch?
I really like the Blue Bar Café (10 Cambridge Street; 221 1222). It's brilliant for festival-goers: the Traverse Theatre is in the basement. The atmosphere buzzes and they do an excellent *cullen skink*, which is a good lunch dish.
(http://www.telegraph.co.uk/travel/hotels/736050/My-kind-of-town.html)

gigot [ˈdʒɪgət, ˈʒɪgət, ˈdʒɪgəʊ, ʒiːˈgɒʊ] a leg of lamb or mutton. The word was originally French. *(C:95, SW:22, L:339)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: But the trick in restaurants is to love what's on your own plate, and I seem to have got this down to an art. I had the lamb *gigot* steak (£15.50), which is a bone-in cut from the dead centre of the thigh, large but stylish, a little bit different and, crucially, incredibly delicious. Deeper in flavour than a rack, with none of the prissiness (nobody would fuss round a *gigot* trying to make it a hat out of a paper doily) and all of the class. On the side were some flageolet beans, cooked in a dash of cream, with some more vivid parsley. It couldn't have been better.
(http://www.telegraph.co.uk/foodanddrink/restaurants/8134030/Les-Deux-Salons-London-WC2-restaurant-review.html)

grilse [grɪls] a young salmon which has been to the sea once. *(SW:23, L:354)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: Graham Purbrick, the owner of Testwood Salmon Fisheries in Hampshire, which runs gamefishing trips on the Test, described the disappearance of the *grilse* as "heartbreaking".
He said:"The *grilse* are not late, they are missing, Usually they come so regularly that you could set your watch by them. They normally arrive on this river from July to early August but we have caught only 12 *grilse* so far. I would normally expect to catch that in a day."
(http://www.telegraph.co.uk/news/uknews/1438450/Lost-at-sea-Britains-salmon-fail-to-return.html)

groset/grosset [ˈgrɒzət] a green gooseberry. The word comes from the French *groseille*. *(C:101, SW:23)*; not a frequent word.

Ex.: The garden of the auld wife, I may tell you, was full of *groset* bushes; there was also a quickset hedge round the patch, and some very prickly old whins one side the fence. "This is the very thing for me," said the silly mutton; and there and then it rolled about on the top of the whins, it

capered in and out of the quickset hedge, and it danced the Flowers of Edinburgh round and between the *groset* bushes.
(http://www.sacred-texts.com/neu/celt/sfft/sfft64.htm)

haggis [ˈhægɪs] a dish consisting of the minced liver, heart and lungs of a sheep mixed with oatmeal and suet and seasoned with salt and a liberal amount of pepper. It was traditionally cooked by boiling it in a sheep´s stomach. The word probably derives from the old English verb *haggen* to hack or shop, although its exact origin is unclear. Now regarded as a traditionally Scottish dish, but also popular in England until the beginning of the 18th century and still made in England with some variation of the ingredients. Also used *figurative* as a term of contempt for a person. *(C:105, SW:23, L:361)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.
Ex.: Not since Braveheart has there been such a threat to Anglo-Scottish relations. A cookery writer (and a Scottish one at that) claims that *haggis* was invented by the English. It was first mentioned in an English recipe book of 1615, says Catherine Brown, but no mention was made of Scottish *haggis* until 1747. Yet 39 years later Robert Burns hailed it as the national dish.
(http://www.timesonline.co.uk/tol/news/uk/article6736292.ece)

jeelie/ jeely [ˈdʒɪli] jelly, a gelatinous substance, jam. *(C:127, SW:25)*; not so frequent word.
Ex.: **Picnic**: If it's a nice day, take your *jeelie* piece on to the cliffs and eat it looking down over Belhaven Bay and John Muir Country Park
(http://www.timesonline.co.uk/tol/travel/walks/article6724446.ece)

neep [niːp] a turnip. *(C:163, SW:29, L:535)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.
Ex.: On Sunday night, men in kilts the world over will be wielding large knives and raising a tumbler of whisky as they toast and slice open the "Great chieftain o' the pudding-race". Each year Scots perform the same ritual for the traditional fare of "haggis, *neeps* and tatties", marking the birth of their national poet, Robert Burns.
(http://entertainment.timesonline.co.uk/tol/arts_and_entertainment/article 5569446.ece)

potato scone [pəˈteɪtəʊ skɒn, skəʊn]/ **tattie scone** [tæti skɒn, skəʊn] a type of pancake made from a dough of mashed potato, fat and flour, which is rolled out thin and cooked on a griddle. They are usually cooked in a circular shape and then quartered. Potato scones are generally eaten on their own with butter or fried as an accompaniment to bacon, sausages, etc. *(C:183, SW:90, L:631, 719, 810)*; a frequent word.

Ex.: North Bridge has imported a specialist sushi chef from Japan; sadly Sunday is his day off, so we chose from the regular menu. Starters are adventurous by brasserie standards; they include linguine with rocket pesto and parmesan crackling, and guinea fowl terrine with red onion relish. No real attempt has been made to play the modish Modern Scottish card – unless you count the *potato scone* served with smoked salmon. *(http://www.independent.co.uk/news/media/lukewarm-off-the-press-663653.html)*

skirlie [skɪrli] a dish consisting of oatmeal and onions fried together, eaten either as a vegetable with meat dishes, or on its own with potatoes. *(C:221, SW:89)*; a frequent word.
Ex.: To cook the ducks, Tilson recalled an old Chinese method that guarantees succulence. He boiled them in salted water for 40 minutes, then plunged them into deep snow and left them to cool for 15-20 minutes. Next, Tilson basted the "blizzard ducks" with Worcestershire sauce and honey (his invention) and roasted them until the skins were crisp and the insides moist and tender. He cut them into joints and served them with more dishes from a northeast kitchen: wild fruit sauce, *skirlie* and kailkenny, which is shredded cabbage mixed into creamed potatoes. *(http://www.timesonline.co.uk/tol/life_and_style/food_and_drink/article69 17122.ece)*

stovies a traditional dish consisting of sliced potatoes and onions stewed together, sometimes with the addition of small pieces of meat or sausage. It is a thick scottish soup. The name is a shortening of *stoved potatoes*, from a Scots sense of *stove* meaning to cook by stewing. *(C:235, SW:36)*; a frequent word.
Ex.: The hosts seemed less than bowled over by the Scottish recipes. "The *stovies* looked very grey. I'm not sure they were the nicest, but they ate them," said Mr McKellar. "I was so nervous before it started, but the presenters made me feel very relaxed." *(http://news.scotsman.com/scotland/Now-Moldovans-know-how-to.6709684.jp)*

GAELIC

aran [aran] a bread. *(SW:42, AFD:4)*; not so frequent word; only used in names.
Ex.: Yes, the newspapers were right: rain was general all over Ireland. It was falling so hard on every part of the central plain that the blue of a cross-border Ulsterbus ticket (from Omagh to Galway, from the British north to the Gaelic west) turned pale in my hand during a downpour at Longford bus depot. The only place where it wasn't raining, it seemed, was the *Aran* Islands, which were having their driest spring for decades. On the ferry arriving at Inis Mor, the biggest of the three islands, you could see a tanker in the harbour pumping water onshore, and there were signs in all the b & bs and restaurants advising conservation.

(http://www.telegraph.co.uk/travel/destinations/europe/ireland/7962024/A ran-Islands-the-soothing-spirit-of-J-M-Synge.html)

bainne [ba̱nyə] milk. *(SW:42, AFD:5)*; not a frequent word; not found in English texts, only in the dictionaries.

biadh [be̱eəgh] food. *(SW:43, AFD: 8)*; not a frequent word.

Ex.: *Biadh* at MacSorley's Music Bar
Even after several repeat visits, MacSorleys continues to deliver excellence at a fraction of the price of others in the same league. There really can be no pub in the UK that delivers cooking of this high standard, local provenance and originality. Outstanding value for money. Today, the reviewer had home-made broth followed by chicken stuffed with MacSween's haggis -almost exactly the same combination offered by an upmarket eatery a few days before. All the latter had to offer, was a restaurant ambiance. The food was nowhere in the same league-even though it cost double.
(http://www.5pm.co.uk/restaurant/glasgow/city-centre/biadh_at_ macsorleys_music_bar/review/87432/)

bracaist [brakosht͏ʸ] a breakfast. *(SW:44, AFD:9)*; not so frequent word; only found in Gaelic texts or dictionaries

Ex.: DWELLY: (in Gaelic) Càite bheil mi? (Where am I?)
SEANAIR : (in Gaelic) Ann an taigh leabaidh is *bracaist* (In a a bed and breakfast)
MORAG : Far a bheil sinn a' fuireach! (Where we're staying)
(http://www.bbc.co.uk/scotland/alba/foghlam/airsplaoid/transcripts/episod ejuly.shtml)

brochan [bro̱chan] a porridge, gruel. *(SW:44, AFD:10)*; not so frequent word; mainly used in names.

Ex.: "*Brochan* Lom" is a Scottish Gaelic folk song about porridge. The tune is popular and appears frequently at Scottish country dances and ceilidhs.
(http://en.wikipedia.org/wiki/Brochan_Lom)

cáise [ka̱:shə] cheese. (SW:45, AFD:12); not so frequent word; only used in Gaelic recipes.

Ex.: Is éard is císte *cáise* ann ná milseog comhdhéanta de bharrán déanta as cáis bhog úr, ar bhonn déanta as briosca,taosrán nó spúinse. Is minic an bearrán a bheith milsithe le siúcra agus blaistithe le torthaí, nó le barr torthaí, cnónna, ceobhráin torthaí blaistithe agus / nóseacláide.
(http://ga.wikipedia.org/wiki/C%C3%ADste_c%C3%A1ise)

feóil [fyaw:l͏ʸ] meat. *(SW:52, AFD:31)*; not a frequent word, not found.

fíon [**fee**un] wine. *(SW:52, AFD:31)*; not a frequent word; only found in names.
  Ex.: *Fíon* Construction Ltd
  (http://gb.kompass.com/profile_GB05611901_en/fion-construction-ltd-ps.html)

iasg [**ee**ɔsk] a fish. *(SW:55, AFD:37)*; not a frequent word.
  Ex.: **Gaelic Proverbs - Sean Fhacail Gàidhlig**
  'S fheàrr iasg beag na bhith gun *iasg* idir
  A little fish is better than no fish at all.
  (http://culturehebrides.com/gaelic/proverbs/)

ím [ee:m] butter. *(SW:55, AFD:37)*; not a frequent word; not found

isean [**ee**shan] a chicken. *(SW:55, AFD:39)*; not a frequent word; only used in names.
  Ex.: The traverse of the Dalmally Horseshoe starts from the foot of Glen Strae where the B8077 road leaves the A85. From there a rough track crosses the moor northwards towards an old disused lead mine. Follow it for 1½ kilometres and cross the stream to reach the foot of the ridge leading to Sron an *Isean*. Climb this, steeply at first, but easy-angled higher up, to reach the summit. A short descent leads to the steeper climb to Stob Diamh.
  (http://walking.visitscotland.com/munros/orchy_leven/stob_diamh)

leann [lyown] beer or ale. *(SW:56, AFD:41)*; not so frequent word, mainly used in names.
  Ex.: Heather Ale - *Leannn* Fraoich, in native Gaelic - genuinely is produced from Scottish heather. It is believed to have been brewed in Scotland for around 4,000 years, which would make it the world's oldest beer still in production today. It is a pleasant amber colour and an unusual though not overly strong taste, which in my particular case had to be acquired.
  (http://traditional-food-and-drink-scotland.blogspot.com/2010/08/leann-fraoich-heather-ale.html)

salann [**sa**lan] salt. *(SW:62, AFD:61)*; not so frequent word; only found in Gaelic recipes.
  Ex.: Pasta: Sìolaidh a' mhin. Cuir ann an *salann*, buidheagain uighe agus ola. Measgaich agus fuin e gu bheil e bog. Leig leis tàmh 20 mionaid.
  (http://www.bbc.co.uk/programmes/b00h3vvw)

tí [tee] tea. (*SW:66, AFD:74)*; not a frequent word; not found.

ubhal [**oo**ul] an apple. *(SW:67, AFD:77)*; not a frequent word; only found in the name of a song.
  Ex.: 'An *Ubhal* as Airde (The Highest Apple)' by Column MacOireachtaigh

(http://music.aol.com/song/column-macoireachtaigh/an-ubhal-as-airde-the-highest-apple/7346136)

ugh [oo] an egg. *(SW:67, AFD:77)*; not a frequent word; only used in Gaelic recipes; in *The Oxford Dictionary of English Etymology* only meaning: repr. of a cough.
Ex.: Comhdachadh:
ugh
leth spa\in-ti\ de shalann
da\ unnsa-bhu\rn de bhainne
si\l de cheann choilich dheirg no si\l sasamaidh
Brush on: 1 egg, 1/2 tsp salt, 2 Oz milk
Beat lightly and apply as directed below
(http://www.siliconglen.com/Scotland/13_7.html)

PLACE NAMES

SCOTS

balloch [ˈbælək, ˈbæləx, bæˌlɒx] a term for a narrow mountain pass and is derived from Gaelic bealach, with the same meaning. *(SPN:9, L:66)*; not so frequent word.
Ex.: We stumbled across the stables while driving through *balloch* and were very pleasantly surprised. As a party of 4 (which included a veggie) we had a range of different dishes including fresh scottish mussels and fabulous minestrone to start followed by a perfectly cooked steak, a delicious chicken with haggis and a lovely steak and ale pit.
(http://www.tripadvisor.co.uk/Restaurant_Review-g551931-d1492222-Reviews-The_Stables_RestaurantBalloch_West_Dunbartonshire_Loch_Lomond_and_The_Trossachs_National_Park_Scotland.html)

brae [breɪ] a hillside, or a bank of a river of lake, though in street-names it usually denotes a road with a steep gradient. There are Braeheads and Braefoots throughout the country. The origin of the word is not straightforward. *(C:27, SW:14, SPN: 11, 97, L:100)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.
Ex.: Have you ever rolled up a hill in your car? At this location on the A719, between Dunure and Croy Bay, this famous *brae* attracts many visitors. Care must be taken, but one can stop your car on the hill, leave the brakes off, and very slowly your car will roll up the hill.
(http://www.mcintyre.demon.co.uk/local/electbrae.htm)

brig [brɪg] derived from Old Norse *bryggja*. Brig is the cousin of English *bridge*, which derives from Old English *brycg*. A famous Scottish brig is the Brig o' Doon, which (unsurprisingly) crosses the river Doon in Ayrshire. (*C:28, SW:14,*

SPN:98, L:104); not a frequent word; only used in names or used in English meaning: a military prison, especially one on a US navy ship; in *The Oxford Dictionary of English Etymology* only meaning: shortening of brigantine, but applied to a ship of a different rig.

Ex.: **Brig o' Turk** is a peaceful little hamlet about 7 miles west of Callander on the A821 road from Callander to Aberfoyle via the Duke's Pass. The TrossachsTrundler' bus service (summer only) operated by Stirling council passes through the village and stops on demand. See below accommodation for attractions and further information. Note that the only Hotels in *Brig* o Turk is the Loch Achray Hotel.
(http://www.incallander.co.uk/achray/brigoturk.htm)

burgh [ˈbʌrə,ˈbɒrə] historically a burgh (rhymes with thorough) was a town with special privileges, conferred by royal charter. The word is the Scottish form of *borough*. Some of the oldest burghs are Edinburgh, Elgin, Perth, Roxburgh and Stirling, all of which were established as burghs by the mid-twelfth century. The word is derived form Old English *burg* and Scottish names incoporating this term typically date back to the Old English period, before the year 1100. *(C: 32, SW:14, SPN: 82, L:111)*; not so frequent word; not found in English texts, only found in names; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.
Ex.: **BURGH CASTLE**
The imposing stone walls, with added towers for catapults, of a Roman 3rd century 'Saxon Shore' fort. Panoramic views over Breydon Water, which the fourth wall collapsed into a long time ago.
(http://www.english-heritage.org.uk/daysout/properties/burgh-castle/)

craig [kreɪg] a crag, cliff, steep peak or projecting spur of rock, *craig* is found in the names of many coastal places including Ailsa Craig in the Firth of Clyde, famous for the curling stones made from its granite. Scots *craig* is derived from Gaelic *creag*, so names with modern spelling *craig* may reflect either an original Scots or an original Gaelic name. *(C:56, SPN: 12, L:193)*; not so frequent word; only found in names.
Ex.: Ailsa *Craig* is an island in the outer Firth of Clyde, Scotland where blue hone granite is quarried to makecurling stones. "Ailsa" is pronounced "ale-sa", with the first syllable stressed. The now uninhabited island is formed from the volcanic plug of an extinct volcano.
(http://en.wikipedia.org/wiki/Ailsa_Craig)

deel [del, dɪl] also found with the spelling *dale*, as in English, this term is derived from Old English *dael* and its Old Norse cousin *dalr*, which both mean 'valley'. *(SPN:45)*; not a frequent word; not found in English texts.

dun [dʌn] a type of small iron age fort or fortified dwelling. Dun is found as part of many place names, such as Dundee and Dunbar. The word was originally

Gaelic *dún* 'fort, castle'. Original name of Edinburgh was Dún-Éideann until the seventh century. *(C:73, SCN:13, L:254)*; not so frequent word; only found in names; in gen. use as an archaeol. term.; in *The Oxford Dictionary of English Etymology* only meanings: 1. dull or dingy brown 2. importunate creditor, agent employed to collect debts.

Ex.: **Dun Ringill**

On the east coast of the Strathaird peninsula, on Skye, this Iron Age broch-like structure is situated on a rocky promontory. It is roughly D-shaped, one side being formed by the sea cliff. The walls are up to 4.5m thick. The entrance passage is to the north-west and is complete with door-checks and bar-holes. To the south, within the wall there is a large oval cell, measuring 1.5m x 5.5m. The site was occupied in Medieval times by the chief of the MacKinnon clan. The rectangular ruins inside the *dun* are of that date.

(http://sites.scran.ac.uk/stones/sites/ringill.htm)

fank [fʌŋk] a term for a sheepfold. It is an enclosure for farm animals derives from Gaelic *fang* and occurs in minor names such as Fank Wood in Argyll and Fank Burn in Perthshire. *(C:80, SW:19, SPN:85)*; not so frequent word.

Ex.: **Sheep *fank* encroached by forest**

This sheep *fank* is now almost smothered by the mature sitka spruce forest. *(http://www.geograph.org.uk/photo/157353)*

fell [fel] a hill or mountain. There are many hill and mountain names that incorporate the term fell such as Goat Fell on Arran and the Campsie Fells north of Glasgow. Fell derives from Old Norse *fell, fjall* and has been recorded in Scots since the fifteenth century. *(C: 82, SPN:13, L:302)*;not a frequent word; only used in names or used in English meaning: past simple of fall or to cut down; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language, but *fell* has more meanings: 2. skin, hide 3. fierce, cruel, dire 4. strike down.

Ex.: Arran is called "Scotland in miniature" because of the beauty and variety of its scenery. The north of the island includes the most dramatic scenery, dominated by Goat *Fell,* with an elevation of 2,868 feet (874 metres). The surrounding glens (valleys), notably Glen Rosa, Glen Sannox, and Glen Monamore, abound in hill and rock climbs and are well stocked with game, including grouse...

(http://www.britannica.com/EBchecked/topic/712805/Goat-Fell)

gate or **gait** [ɡeɪt] a street, path/way or road. This term is derived from Old Norse *gata*. The word is now mainly encountered as the second part of a streetname such as Gallowgate, Canongate or Marketgait. Gate can also refer to a person's manner or style, if you *gang yer ain gate*, you go your own way. *(C:93, SPN:100, L:334)*; not a frequent word; not found in English texts; used in English meaning: gate - a part of a fence or outside wall that is fixed at one side and opens and closes like a door, usually made of metal or wooden strips; found

in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language, but *gate* has also the second meaning: opening in a wall capable of being closed by a barrier, barrier itself.

glen [glen] a valley with a stream or river running through it. Glen is an archetypically Scottish word, glen is derived from Gaelic *glenn, gleann*. Historical forms of some names containing glen, such as Rutherglen in Lanarkshire, as early as the twelfth century. Many of the most famous (and most picturesque) Scottish glens, particularly those located in the Highlands of Scotland, represent original Gaelic rather than later Scots coinages. Examples include Glen Coe, Glen Etive, Glen Nevis, Glen Spean and Glen Shee. *(C:97, SW:22, SPN: 49, L:342)*;not so frequent word; only used in names; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: Storybook *Glen* is a magical world of make-believe and fun for children (and adults) of all ages, set amidst 28 acres of spectacular scenic beauty on Royal Deeside.
(http://www.storybookglenaberdeen.co.uk/)

gushet [ˈɡʌʃət] a triangular piece of land, especially one lying between two adjacent properties. It occurs in a variety of minor names including Gushetfaulds in Glasgow. There is the similarity of gushet and gusset. The English word was borrowed from Old French gousset, but the Scots form appears to be closer to a variant of this word, Old French gouchet. *(C:103, SW: 23, SPN: 101)*; not so frequent word.

Ex.: I well remember the pub right at the *gushet* at Shawlands Cross was called Sammy Dow's and was a bit run down. It was later taken over, refurbished and renamed "The Granary" and was a roaring success.
(http://discuss.glasgowguide.co.uk/lofiversion/index.php/t7963.html)

haugh [hɔː (f), hɑː (x)] or *haw* is a meadow or an area of meadowland beside a river. The word occurs in many place names, for instance Flesher's Haugh, Philiphaugh and Haugh of Urr. Haugh comes from the Old English *healh* a corner of land. *(C:108, SW:24, L:369)*; not so frequent word; only used in names; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: Location: The East *Haugh* salmon fishing begins about 1.5 miles downstream of the dam and fish ladder at Pitlochry and ends at the hamlet of Moulinearn, about 1.5 miles above the confluence of the river Tay and the Tummel and consistsis of 1.6 miles (both banks) of excellent salmon fly fishing water.
(http://www.fishtummel.co.uk/)

kirk [kɪrk, kɜːk] a very characteristic Scottish term in modern times, kirk is derived from Old Norse *kirkja* 'church'. During the Middle Ages, however, the

word kirk was also found in many parts of England, as a result of the influence of the Danelaw, the area of north-east England that was under Danish rule during parts of the ninth and tenth centuries. *(C:134, SW:26, SPN:89, L:443)*; not so frequent word; only found in names; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: Welcome to the website of the congregation of *Kirk* o' Field. We are a parish church, a congregation of the Church of Scotland, situated in Edinburgh, the capital city of Scotland, with Salisbury Crags behind us.
(http://www.kirkofield.com/)

loch [lɒx, lɒk, lɑːk, lɑːx] perhaps the most characteristically Scottish word of all, *loch* is used throughout the country as the regular term equivalent to English 'lake' (e.g. *Loch Lomond*, *Loch Tay)*. The term is Gaelic in origin. *(C:142, SW:27, SPN:34, L:468)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: The captain of local cruise boat reported seeing a fast moving v-shaped wake on the surface of the *loch* at 2.10pm. The water was very calm at the time and the wake was said to be about 1000ft long with the creature at the head of it travelling at about 35mph.
(http://www.telegraph.co.uk/news/newstopics/howaboutthat/6095673/Loch -Ness-Monster-the-strangest-theories-and-sightings.html)

wynd [waɪnd] a term for a narrow, winding street or lane leading off a main road is often found in street-names such as Old Tolbooth Wynd in Edingurgh, Dyers Wynd in Paisley and Krikland Wynd in Dumfries. *(C:268, SPN:111, L:909)*; not so frequent word; mainly found in names.

Ex.: Originally an 18th century cottage, dating from 1776, Mallyan *Wynd* is now a self-contained, garden level apartment. Access is along a stone-flagged *wynd* (rhymes with find) which is the Yorkshire name for a passage often leading to hidden delights. Mallyan *Wynd* certainly lives up to this Yorkshire name.
(http://www.countryhideaways.co.uk/cottage-details/MALL01)

GAELIC

abhainn [avinʸ] a river. *(SW:41, AFD:1)*; not so frequent word; only used in names.

Ex.: We are the most Westerly of the Scottish distilleries and can be found in Uig, on the west coast of the Hebridean Isle of Lewis. *Abhainn* Dearg, (pronounced Aveen Jarræk) or Red River Distillery is a very new distillery in an ancient landscape.The spirit we produce today might be new to the market, but the philosophy and history of our distilling goes back hundreds of years.
(http://www.abhainndearg.co.uk/about.html)

bágh [baːgh] a bay. *(SW:42, AFD:5)*; not so frequent word.

  Ex.: Deserted Beach On *Bágh* a Tuath- Scotland.
    (http://www.geolocation.ws/v/W/4d6c5a71878656122c01781a/deserted-
    beach-on-bgh-a-tuath-/en)

baile [balə] a village or town/city. *(SW:42, AFD:5)*; not a frequent word; not found in English/Gaelic text in original sense.

beinn [bɤn, ben] a mountain or hill. *(SW:43, AFD:7, L:77)*; a frequent word; only used in names.

  Ex.: **Beinn** Eighe is a complex mountain massif in the Torridon area of the Highlands of Scotland. It forms a long ridge with many spurs and summits, two of which are classified as Munros.
    (http://en.wikipedia.org/wiki/Beinn_Eighe)

caisteal [kashtyal] a castle. *(SW:45, AFD:12)*; a frequent word; mainly used in names.

  Ex.: Opposite Kyle of Lochalsh and the Skye Bridge, *Caisteal* Maol sits on a small island just to the east of Kyleakin. The name of the village comes from 'kyle' - the narrow strait of water between Skye and the mainland - and 'akin' after the Norwegian King Haakon IV who sailed through here in 1263 on his way to defeat at the Battle of Largs which ultimately decided the ownership of the Hebrides.
    (http://www.scotland-inverness.co.uk/Chatelaine/MAOL.HTM)

caladh [kalagh] a harbour. *(SW:45, AFD:12)*; a frequent word; only used in names.

  Ex.: Situated close to the centre of town, the *Caladh* Inn has a prime location that makes it special and offers real value. It prides itself as much on the warmth of the welcome as the excellence of the service.
    (http://www.booking.com/hotel/gb/seaforthhotel.cs.html?aid=319857;labe
    l=hotel-217113-gb-
    Gvy8_ejXzowGOyd1jsGAwQS2653871588;ws=&gclid=CMyb1vCQyqkC
    FQcx3wodTEjDNw)

coille [kulyə] a forest/wood. *(SW:47, AFD:17)*; not so frequent word; mainly used in names.

  Ex.: **Gaelic: capull *coille* - "horse of the woods"**
    The capercaillie is one of three bird species that is restricted to pinewood habitat in northern Scotland.
    (http://urbanseagull.blogspot.com/2008/08/gaelic-capull-coille-horse-of-
    woods.html)

dúthaich [dooːech] a country. *(SW:50, AFD:26)*; not a frequent word; not found in English texts.

Ex.: **A poem on the Kings of Connaught** (Author: Unknown)
Rogab Cathal, sl<u>ó</u>gmar sain,
mac maith m<u>ó</u>rglan Muredaich,
in r<u>í</u>gi, *d<u>ú</u>thaich* n<u>á</u>r d<u>ú</u>ail,
<u>í</u>ar mac D<u>ú</u>nchaid daigerr<u>ú</u>aid.
(http://www.ucc.ie/celt/online/G105013/text001.html)

eaglais [**ayk**lish] a church. *(SW:51, AFD:27)*; not so frequent word; not found in
English texts, mainly in Gaelic texts.
Ex.: **Coithional Leòdhasach am beachd *Eaglais* na h-Alba fhàgail**
Tha fear de choithionalan *Eaglais* na h-Alba ann an Leòdhas a'
beachdachadh air briseadh air falbh bhon eaglais.
Chaidh innse do choithional Àrd *Eaglais* Steòrnabhaigh Là na Sàbaid gun
tèid bhòt a chumail air a' chùis air an ochdamh là fichead dhen Ògmhios.
*(http://www.bbc.co.uk/scotland/alba/naidheachdan/story/2011/06/110613
_cosstrn.shtml)*

eilean [**ay**lan, ˈelən] an island. *(SW:51, AFD:27, L:265)*; a frequent word; only
used in names.
Ex.: ***Eilean* Donan** (Scottish Gaelic: *Eilean* Donnáin) is a small island in Loch
Duich in the western Highlands of Scotland. It is connected to the
mainland by a footbridge and lies about half a mile from the village
of Dornie.
(http://en.wikipedia.org/wiki/Eilean_Donan)

muir [moor, mjʋə, mjɔ:] the sea. *(SW:58, AFD:49, L:524)*; not so frequent word;
only found in names.
Ex.: *Muir* of Ord is a village in Highland, Scotland. It is situated near the
western boundary of the Black Isle, about 20 km west of the city of
Inverness, and 10 km south of Dingwall.
(http://www.tripwolf.com/en/guide/show/241270/Scotland/Muir-of-Ord)

port-adhair [porsht-**ao**ər] an airport. *(SW:60, AFD:56)*; not so frequent word; not
found in English texts.
Ex.: Tha *Port-adhair* Ìle suidhichte ann am meadhan eilean Ìle. 'S e "Banrigh
nan Innse Gall" a chanar ris an eilean ann an Alba, air sgàth a
sheallaidhean tìre mìorbhaileach, aimsir tlàth agus mac na braiche ainmeil
a thathar a' dèanamh. Tha am *port-adhair* le a cheangal dìreach à Glaschu,
na àite freagarrach airson tòiseachadh a' rannsachadh an eilein shònraichte
seo anns a bheil cultar agus dualchas saidhbhir.
(http://www.hial.co.uk/gaelic/port-adhair-le/)

rathad [**ra**ət] a road. *(SW:61, AFD:57)*; not so frequent word; mainly used in
names.

(http://www.ourscotland.co.uk/southernhighlands/roadtotheisles.htm)

siorrachd [<u>shi</u>rochk] a county or shire. *(SW:63, AFD:66)*; not so frequent word; mainly used in names.

Ex.: Aberdeenshire or the County of Aberdeen (Scots: Coontie o Aiberdeen, Scottish Gaelic: *Siorrachd* Obar Dheathain) is a registration county of Scotland. This area (excluding Aberdeen itself) is also a lieutenancy area.

(http://freepages.genealogy.rootsweb.ancestry.com/~tqpeiffer/Documents/ Locations%20-%20Euro/UK/Aberdeenshire,%20Scotland%20UK.htm)

sráid [stra:t^y] a street. *(SW:64, AFD: 70)*; not so frequent word; mainly used in names of streets.

Ex.: Hotel Listings Online offers you easy access to a range of hotels in *Sráid* na Cathrach, complete with up-to-date *Sráid* na Cathrach hotel availability information. We offer from luxury to cheap hotels in *Sráid* na Cathrach, with last minute hotel deals available at hundreds of hotels.

(http://www.hotel-listings-online.com/ireland/sraid_na_cathrach_ hotels.html)

tráigh [<u>tra:</u>ee] a beach or shore. *(AFD:75)*; not so frequent word; mainly used in names.

Ex.: **Tráigh Hórnais**
Near Lochmaddy, North Uist, Western Isles HS6 - Scotland, UK
The beaches of North Uist stretch in a long line along the northern coast of this Western Isle. *Tráigh* Hórnais (pictured) is one of many which are idyllic on a warm summer's day.

(http://www.ukattraction.com/western-isles/trigh-hrnais.htm)

FAMILY

SCOTS

brither [ˈbrɪðər, ˈbrɪdər] a brother. *(SW:14)*; not so frequent word; often used in poetry or songs.

Ex.: So wrote the Ayrshire schoolteacher and poet David Sillar, the "Davie, a *brither* poet" of two of Burns's epistles: proudly acknowledging the status

which his friend and poetical confrere had already acquired – and has retained ever since – in the hearts and minds of his countrymen. *(http://www.leopardmag.co.uk/feats/220/robert-burns-was-not-alone)*

dochter [ˈdɒxtər, ˈdɒθər] a daughter. *(C:67, SW:18)*; not so frequent word; often used in poetry or songs.
   Ex.: **Collier Has a *Dochter***
        The collier has a *dochter*,
        And oh, she's unco bonnie;
        A laird he was that socht her,
        Rich baith in lands and money.
        She wadna hae the laird,
        Nor wad she be a leddy;
        But she wad hae a collier,
        The colour o her daddie.
        (http://www.traditionalmusic.co.uk/song-midis/Collier_Has_a_Dochter.htm)

faither [ˈfɜːðər, ˈfeðər, fɪðər, fɑːdər] a father. *(C:80, SW:19)*; not so frequent word; often used in poetry or songs.
   Ex.: His *Faither* Deed/ and Left Him a Horse
        His *faither* deed
        And left him a horse,
        A bonny little horse
        That gaed trot, trot, trot!
        Wing, wing waddelery,
        Jake sing saddelery,
        Little boy waddelery
        Under the broo!
        (http://www.traditionalmusic.co.uk/folk-song-lyrics/His_Faither_Deed_and_Left_Him_a_Horse.htm)

mither [ˈmɪðər, mɪdər] a mother. *(C:157, SW:28)*; not so frequent word; often used in poetry or in phrase "mither tongue".
   Ex.: The *mither* tongue
        A group set up to advise Ministers on the profile and needs of the Scots language has published its recommendations today, setting out proposals to enhance the status of Scots and promote the use of all its dialects. *(http://www.culturalcommission.co.uk/News/Releases/2010/11/30105023)*

GAELIC

athair [aɦər] a father. *(SW:42, AFD:5)*; not so frequent word; mostly found in Gaelic texts.

Ex.: Capercaillie are a Scottish band who combine traditional Gaelic folk music and elements of rock music. Their sound is a fusion of the two styles and could be described as Celtic rock.
The Skye Waulking Song (Chuir m'*athair* mise dhan taigh charraideach)
'Chuir m'*athair* mise dhan taigh charraideach' translates into English as 'My father sent me to the house of sorrow'.
(http://www.bbc.co.uk/schools/gcsebitesize/music/world_music/capercailli e1.shtml)

bráthair [**bra:**hir] a brother. *(SW:44, AFD:10)*; not so frequent word; often found with translation.
Ex.: Mr. President, Distinguished Guests, Lassies & Laddies,
I am going to address you tonight on a mysterious topic, at least to us Laddies – the Lassies.
Being a man, I naturally do not know why the ladies seem to dance to a different tune from us. I did however receive a certain insight into this matter at a young age, and would like to share this with you . Na cailíní was how we Irish buachaillí referred to these mysterious beings in the all-boys' Christian Brothers School in Glasnevin, Dublin, where some few years ago I had the dubious pleasure of receiving my education from the *bráthair*, along with liberal doses of their favorite weapon, an leathar.
(http://www.ogorman.ch/BurnsSupper/TheLassies2004.pdf)

máthair [**ma:**hir] a mother. *(SW:57, AFD:46)*; not so frequent word; often found with translation.
Ex.: Running until this coming Sunday, Kathryn Ferguson's film *Máthair* will be showing as part of SHOW RCA 2011, situated on the first floor of the Steven's building at SHOW KENSINGTON.
(http://www.theglassmagazine.com/forum/blog_post.asp?PF=106&PP=2 &PP=3&PN=4)

piuthar [**pyoo**ər] a sister. *(SW:60, AFD:55)*; not so frequent word; mostly found in Gaelic texts or with translation.
Ex.: Hey, Hey Bràthair, give me your finest sheep
And next, *Piuthar*, shear it with me?
Oi, oi Seanair, peace is boring!
Aye, Aye Laddie, "I out-drank Eirinn!"
(http://www.fanfiction.net/s/6876358/1/Scotlands_Marukaite_Chikyuu)

ANIMALS

SCOTS

coo [ku:] a cow. The plural forms are *coos* and the less common kye. *(C:53, SW:16, L:183)*; not so frequent word; mostly used in names.
  Ex.: **The Jammy *Coo* Gallery and Coffee Shop**
      A wonderful Gallery and delicious Coffee Shop situated in the village of Lilliesleaf in the Scottish Borders. We offer our customers a relaxing, cosy and very welcoming coffee shop with beautiful original artwork that adorns our wallsand some of the delectable home-made delights from our Jammy *Coo* menu. We sell gorgeous gifts, crafts and greetings cards.
      (http://www.lovetoescape.com/cdps/holiday_attraction/the_jammy_coo_ga llery_and_coffee_shop-44571.html)

corbie [ˈkɒrbi] the raven, the crow or the rook. The word is from the Old French *corbin* which came from the Latin *corvĩnus* raven-like. *(C:53, SW:16)*; not so frequent word; only used in names; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.
  Ex.: The *Corbie* Hill Course is a natural 18 hole Scottish Links built round *Corbie* Hill. It has a standard scratch of 71(USGA slope rating 129) off the medal tees and 69 (USGA slope rating 124) off the yellow boxes. Pro strokesaver available from Bar & Office.
      (http://www.fraserburghgolfclub.org/course/corbiehill.html)

cuddy/cuddie [ˈkʌdi] a horse or a donkey. The word is possibly a nickname for *Cuthbert*. Also used *fig.* of a stupid or obstinate person. *(C:59, SW:17, L:200)*; not so frequent word; only used in names; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language, but *cuddy* has also the second meaning: cabin in a large ship.
  Ex.: The *Cuddie* Brae Chef & Brewer
      Hotel ***and Restaurant***
      91 Newcraighall Road, Newcraighall, Edinburgh, Scotland
      The The *Cuddie* Brae Premier Inn and Chef & Brewer restaurant. Great value hotel rooms and good quality food in Newcraighall.
      (http://www.coastradar.com/accommodation/premier-inn.php?accomm=EDICUD)

doo/dou/dow [du:, daʊ] a pigeon or a dove, also a dear one or a darling. A doo was originally the Scots word for a dove, but is now also commonly used to mean a pigeon. *(C:68, SW:18)*; not a frequent word; only used in names.
  Ex.: Sunset from *Doo* Craigs St Andrews Fife Scotland. (under the picture)
      (http://www.flickr.com/photos/marksunderland/5407465405/)

forkietail the name given in some areas to an earwig. It is sometimes shortened to *forkie. (C:87, SW:21)*; not a frequent word; in texts mostly with translation.

Ex.: The target audience, however, is the upper primary and lower secondary classes, encouraging the younger participants with Scots versions of standard childhood favourites like an electronic Auld Macdonald's Ferm inviting you to match pictures of animal to captions like *forkietail* and puddock, a Scots version of The Meenister's Cat, not even to mention a Blear-Ma-Ee ("call my bluff" to those of us still semantically challenged by our own rich heritage. There are echoes of that fun element even in the written support materials now available to teaching staff with songs, stories, poems, and cartoons of crabbit cats and fleein' grannies. Of course the adult component in this exercise also needs to be well motivated - not much use having eager beaver kids with a teacher who doesn't much see the point of it all.
(http://www.heraldscotland.com/sport/spl/aberdeen/all-jock-tamson-s-net-surfers-1.385588)

haddie [ˈhʌdi] a haddock. A haddie is also a term for a clumsy or silly person. *(C:104, SW:23)*; a frequent word; mostly found in recipes or names.

Ex.: The Scottish have been smoking fish for -- well, forever. One can hardly think of the Scottish lochs without the true Scottish national dish coming to mind (no, not haggis): Finnan *Haddie*. Finnan *haddie* is an ancient tradition; rich, cold-water haddock smoked with hardwoods until meltingly tender and exceedingly rich.
(http://www.mackenzieltd.com/mackenzie/finnan_haddie.html)

hoolet/houlet [ˈhʊlɪt] an owl. The term comes from the French *hulotte* an owl. *(C:119, SW:24)*; not so frequent word; only used in names.

Ex.: *Hoolet* is an implementation of an OWL-DL reasoner that uses a first order prover. The ontology is translated to collection of axioms (in an obvious way based on the OWL semantics) and this collection of axioms is then given to a first order prover for consistency checking.
We do not claim that *Hoolet* is, in any way an *effective* reasoner — such a naive approach is highly unlikely to scale. However, it does provide a useful tool for use on small illustrative examples.
(http://owl.man.ac.uk/hoolet/)

partan [ˈpʌrtən] a crab, especially a common edible crab. The word comes from Gaelic. *(C:173, SW:30)*; not so frequent word; mostly used in recipes.

Ex.: **Scottish Recipes: *Partan* Bree**
Partan is the Scots word for a crab and bree is a liquid in which something edible has been boiled and left to soak. So *partan* bree is crab soup!
(http://www.glasgowguide.co.uk/scottish_recipes_Partan_Bree.htm)

puddock [ˈpʌdək, ˈpɒdək] a frog or a toad. The word comes from the Old English *pad* a toad, plus the diminutive ending *–ock*. *(C:187, SW:32, L:651)*; a frequent word; often used in fairy tales and names.

Ex.: "The Prince thanked her heartily and went on his way in the best of spirits, while the little *puddock* crept slowly back into the water." (The Green Fairy Book)
(http://www.wordnik.com/words/puddock)

puggie/pug [pʌg] an old name for a monkey. It can also mean a fruit machine, one-armed bandit or a cash dispenser machine outside a bank or building society. *(C:187, SW:32, L:651)*; not a frequent word; used in another meaning – english word: a small dog with a flat face and a short wide nose.

GAELIC

bó [boa:] a cow. *(SW:44, AFD:9)*; not a frequent word.

Ex.: The Cattle-Raid of Cooley (Táin *Bó* Cúalnge) is the central epic of the Ulster cycle. Queen Medb of Connaught gathers an army in order to gain possession of the most famous bull in Ireland, which is the property of Daire, a chieftain of Ulster. Because the men of Ulster are afflicted by a debilitating curse, the seventeen-year-old Cuchulain must defend Ulster single-handedly.
(http://www.sacred-texts.com/neu/cool/)

cú [koo:] a dog. *(SW:48, AFD:20)*; not a frequent word.

Ex.: *Cú* Chulainn, one of Ulster's most famous legendary characters, is the hero of this five part cartoon series. In five action filled five-minute programmes we follow his daring deeds from his boyhood to his tragic death.
(http://www.bbc.co.uk/northernireland/schools/4_11/cuchulainn/pdf/cuc_eng_all.pdf)

each [ech] a horse. *(SW:50, AFD:26)*; not a frequent word; mostly found with the meaning: every thing, person, etc. in a group of two or more, considered separately; only (rarely) used in Gaelic texts; in *The Oxford Dictionary of English Etymology* only the meaning: every one regarded separately.

Ex.: Huis, huis, air an *each*,
An t-each a' dol a Bhàlaigh.
Beiridh a' muir-làn oirnn,
Beiridh e air chasan oirnn,
Beiridh e air chinn oirnn!
Huis, huis, air an each,
An t-each a' dol a Bhàlaigh.
(http://www.ltscotland.org.uk/scotlandssongs/gaelicsongs/huishuisairaneach.asp)

eala [yalə] a swan. *(SW:51, AFD:27)*; not so frequent word; often found in names.

Ex.: View looking South East. The remains of a crannog (an artificial island in the middle of a lake, dating from the Bronze Age) discovered in 1856, are sited to the south of Loch nan *Eala*. The crannog was discovered when the loch was drained. It was rectangular, formed of layers of logs, with flagstones on its surface, which had marks of fire in three places.
(http://www.trekearth.com/gallery/Europe/United_Kingdom/Scotland/Hig hland/Arisaig/photo654383.htm)

eun [ay:n] a bird. *(SW:51, AFD:28)*; not so frequent word; often found in names.

Ex.: This part of Scotland is renowned for walking and there are numerous options available. The 103km circular waymarked Cateran trail runs past Dalmunzie and is a serious long distance trail. Closer to home you may wish to walk to Glenlochsie Lodge along the old railway and/or continue on to our closest Munro, Glas Tulaichean at 1051 metres. Many walkers on this route take the opportunity to return via Loch-an-*Eun* and the scenic Gleann Taitneach.
(http://www.dalmunzie.com/walking-g.asp)

iasg [eeəsk] a fish. *(SW:55, AFD:37)*; not so frequent word; mostly found in Gaelic texts.

Ex.: We have four new books in the **Catrìona** series for pre-school and early years. **Ist** and **Faigh** *Iasg* **Dhòmhsa** are based on the topics food and shopping. Then we have **Spòrs le Sgudal** and **Gluasad Gleusta** which are based on building as an industry. There are packs of support materials to accompany the books and soon you will receive cd-roms on which there will be audio versions of the books and further activities.
(http://www.storlann.co.uk/beurla/resources/catriona.html)

iolair [yoolar] an eagle. *(SW:55, AFD:38)*; not so frequent word; mostly found in names.

Ex.: *Iolair* (Gaelic for eagle) is a specialised semi-submersible offshore platform designed for BP to support and service oil platformsin the North Sea and served as an emergency support vessel (ESV) in the Forties Oil Field. Since 2000 she has been working in the Bay of Campeche, Mexico as an offshore construction and service vessel.
(http://en.wikipedia.org/wiki/Iolair)

luch [looch] a mouse. *(SW:57, AFD:43)*; not so frequent word; mostly found in names.

Ex.: **Go Further's** Paul and Angela (left) organised a unique triathlon last Saturday at the west end of Loch Maree at Tollie Farm between Gairloch and Poolewe. The event combined a gruelling 10km hill run with a 22km bike ride. After that, all the entrants had to complete at least one roped

climb at Creag Nan *Luch* - one of Scotland's best sport climbing venues. Combined personal times for the run and cycle were reduced depending on the hardest grade climbed by the competitor in under 5 minutes. *(http://www.gofurtherscotland.co.uk/page30/files/tag-creag-nan-luch.html)*

muc [moochk] a pig. *(SW:58, AFD:48)*; not a frequent word; mostly used in names.

Ex.: **Muck** (Scottish Gaelic: Eilean nam *Muc*, pronounced [ˈelan nə ˈmuʰk]) is the smallest of four main islands in the Small Isles, part of the Inner Hebrides of Scotland. It measures roughly 2.5 miles (4 km) east to west and has a population of around 30, mostly living near the harbour at Port Mòr. The other settlement on the island is the farm at Gallanach. The island's only road, about 1.5 miles (2.4 km) long, connects the two. *(http://en.wikipedia.org/wiki/Muck,_Scotland)*

sionnach [<u>shi</u>noch] a fox. *(SW:63, AFD:66)*; a frequent word; often used in names.

Ex.: **A Brief Summary of the *Sionnach* Foxes**
The history of the *Sionnach* Foxes is a long and complicated story. Some sources will trace Fox ancestors back to the time of Christ and even before, but this brief overview begins with Niall of the Nine Hostages in the early fifth century. Niall, who ruled Ireland from 387-405 AD, had at least twelve sons, many of whom founded various Irish family lines. One of these sons was Maine, to whom several families can trace their lineage, and these families became known as the Hy Many. They were also considered to belong to the southern branch of the O'Neills (Ua Niall). Two of the clans of the Hy Many were the Foxes and the O'Breens. As will be seen, the O'Breens figured into Fox history later on. *(http://hem.passagen.se/sionnach/)*

DAYS OF THE WEEK

SCOTS

Fuirsday [ˈfɜːrzdi, ˈfiːrzdi, ˈfjuːrzdi]   Thursday.   *(http://www.scots-online.org/grammar/airticle.htm)*; not a frequent word; mostly found with translation.

Ex.: Tradition gives the names of one or two
of earlier date worthy men, but indifferent teachers.
One was given to abstruse investigation, in the course
of which he sometimes arrived at wonderful results,
as when he gravely announced to his pupils one day,
" Wi' a' the calculation that I can calculat', Pace Sun-
day happens on a *Fuirsday* this year." James after-

wards became a shopkeeper, and carried his method-
ical habits from the school-desk to the counter. A
customer asked him for a file of a given size and
shape.
*(http://www.ebooksread.com/authors-eng/william-ruxton-fraser/history-
of-the-parish-and-burgh-of-laurencekirk-ala/page-20-history-of-the-
parish-and-burgh-of-laurencekirk-ala.shtml)*

Monanday [ˈmʌnəndi] Monday. *(http://www.scots-online.org/grammar/airticle.
htm)*; not a frequent word; mostly found with translation.
Ex.: They that wash on *Monanday*,
Hae a' the week to dry ;
They that wash on Tyesday,
Are no far by.
They that wash on Wednesday,
Are no sair to mean ; 1
They that wash on Thursday,
May get their claes clean.
They that wash on Friday,
*(http://www.archive.org/stream/popularrhymesofs00chamrich/popularrhy
mesofs00chamrich_djvu.txt)*

Seturday [ˈsetərdi]   Saturday.   *(http://www.scots-online.org/grammar/airticle.
htm)*; not a frequent word; mostly found with translation.
Ex.: Yir no gon and thats final .Hi Angel, So glad we are keepin yi entertained.
A bet there will be a few wee stories tae tell yi efter we awe meet oan
seturday night. P/BOY wish you could make it and CROC, but we awe
know yiz ur henpecked ,so we will jist sit and talk aboot yiz. (nice things
of course). cheers Margie.
*(http://discuss.glasgowguide.co.uk/lofiversion/index.php/t7943-
10200.html)*

Tysday [ˈtɜːzdi]   Tuesday.   *(http://www.scots-online.org/grammar/airticle.htm)*;
not a frequent word; mostly found with translation.
Ex.: They that wash on Monanday,
Hae a' the week to dry ;
They that wash on *Tyesday*,
Are no far by.
They that wash on Wednesday,
Are no sair to mean ; 1
They that wash on Thursday,
May get their claes clean.
They that wash on Friday,
*(http://www.archive.org/stream/popularrhymesofs00chamrich/popularrhy
mesofs00chamrich_djvu.txt)*

Wadensday [ˈwʌ(d)nzdə]   Wednesday.   *(http://www.scots-online.org/grammar/ airticle.htm)*; not a frequent word; mostly found with translation.

   Ex.: **Stuart McHardy Traditional Night**
      Screivar an Scots steerar Stuart McHardy is tae sing tradeetional sangs at the Dumfaurlin Fowk Club, Thistle Tavern, Baldridgeburn, Dumfaurlin, on *Wadensday* 12 December, 8 for 8.30 stert. Tickets...
      (http://www.scotslanguage.com/tags/view/10)

Friday is the same.
Sunday is the same.

GAELIC

Diardaoin [jərdoeːnʸ] Thursday. *(SW:49, AFD:23)*; not so frequent word; often found with translation; mostly used in Gaelic texts.

   Ex.: Thurs 16th October *Diardaoin* 16 Deire Fomhair JACKIE DALY & JOHN FAULKNER. The words 'Button Accordion' and Jackie Daly are synonymous in Irish Traditional music. Described by The New York Times as "Probably the best accordionist in Ireland", Jackie is an expert in the rich and diverse music of Sliabh Luachra. Jackie teams up with singer/songwriter and guitar and bouzouki player John Faulkner for a rich and exciting programme of traditional music and song. (*http://www.ardnahoo.com/glens.php*)

Diciadaoin [jəkeeatinʸ] Wednesday. *(SW:49, AFD:23)*; not so frequent word; often found with translation; mostly used in Gaelic texts.

   Ex.: *Diciadaoin*, 22 Màirt 2006 Bha mi ag obair fad an latha ann an oifis ann an Meàll Bùirn a Deas an-diùgh. Tha mi ag obair aig Colaiste Rìoghail nan Dotairean Teaghlaich ...
      (http://www.togblog.org/news/R%C3%A8idio+Astr%C3%A0ilianch)

Didomhnaich [jədawneech] Sunday. *(SW:49, AFD:23)*; not so frequent word; often found with translation; mostly used in Gaelic texts.

   Ex.: SUNDAY 10 APRIL / *DIDOMHNAICH* 10 GIBLEAN
      HARMONY SINGING / CORRINA HEWAT
      W4 11.15am – 12.15pm
      Always a fun and energising workshop, designed for all of you who need an hour of vocal joy in the middle of the day. No need for harps, just a smile and a voice! This workshop is for everyone who fancies singing some fun, memorable, quick to learn songs with words provided to take away, then playing around with them using a mix of harmonies, rhythms and wordplay.
      (http://www.harpfestival.co.uk/pdf/festival-programme-2011.pdf)

Dihaoine [jəhoe:nyə] Friday. *(SW:49, AFD:24)*; not so frequent word; often found with translation; mostly used in Gaelic texts.

Ex.: **Foillseachaidh BBC Alba *Dihaoine***

Toiseachaidh BBC Alba air an telebhisean *Dihaoine* 19mh Sultain, a' foillseachadh aig naoir uairean san fheasgar air Sky, Virgin Media, Freesat, Freesat bho Sky, agus air an t-eadar-lion aig www.bbc.co.uk/alba. Bidh ceol, spors, naidheachd, cartunean, creideamh, aimsir, ealtainnan, agus moran programman eile ann (agus eachdraidh am-measg, tha mi 'n dochas!). Craoladhaidh an seirbeis ur gach la (an-deidh a' chiad la) eadar 4.00f agus 12.00m gach la.

BBC Alba, the new BBC Gaelic channel, commences broadcasting from this Friday at 9.00pm on Sky, Virgin Media, Freesat, Freesat from Sky, and on the internet at www.bbc.co.uk/alba. There'll be music, sport, news, cartoons, religion, weather, arts and many other programmes on the channel (and hopefully some history!), which will broadcast each day between 4.00pm and 12.00 midnight each day, after the launch. *(http://scottishancestry.blogspot.com/2008/09/foillseachaidh-bbc-alba-dihaoine.html)*

Diluain [jəlooanʸ] Monday. *(SW:49, AFD:23)*; not so frequent word; often found with translation; mostly used in Gaelic texts.

Ex.: Tha sinn air gabhail ri ur beachdan 's ur molaidhean uile agus tha sinn air an cur ris an sgrìobhainn againn a tha a' tighinn gu bith. Tha am Plana Ealain Ghàidhlig (dreach) ri fhaotainn airson tuilleadh bheachdan agus mholaidhean a thional air www.glasgowlife.org.uk bho *Diluain* 5mh Iuchair gu 30mh Iuchair 2010. Tha sibh di-beathte cumail a' cur ri Planadh nan Ealan Ghàidhlig airson a' bhaile seo gus dèanamh cinnteach à plana làidir foghainteach agus tha sinn a' cur fàilte air fiosrachadh air ais bhuaibh. *(http://www.glasgowlife.org.uk/arts/gaelic-arts-plan/Pages/default.aspx)*

Dimairt [jəma:rshtʸ] Tuesday. *(SW:50, AFD:23)*; not so frequent word; often found with translation; mostly used in Gaelic texts.

Ex.: **Tuesday 21st of July - *Dimairt* 21mh An t-Iuchar**

Family treasure hunt and orienteering - 2.30 pm, Ardtornish Estate **Start at Estate Yard Parking**

Darts and Dominoes - 7.30 pm, Lochaline Hotel *(http://www.morverngalaweek.co.uk/events.php)*

Disathurna [jəsahurnə] Saturday. *(SW:50, AFD:24)*; not a frequent word; only used in Gaelic texts.

Ex.: **Gluasadan Biùro na Pàrlamaid (S2M-986-S2M-987, le Patricia NicFhearghais)**

Mhol Tàmhais Scott gum bu chòir don Phàrlamaid aontachadh, airson an àm eadar 3 Iuchar 2004 agus 7 Faoilleach 2005, gum bi Oifis a' Chlàirc fosgailte a h-uile latha ach *Disathurna* agus Latha na Sàbaid, 3 Dùbhlachd 2004, 24 Dùbhlachd 2004 (f), 27 agus 28 Dùbhlachd 2004 agus 3 agus 4 Faoilleach 2005. Fhuair an gluasad aonta.
(http://www.scottish.parliament.uk/vli/language/gaelic/g-chamber-04/gc-0303-0304.htm)

SEASONS

SCOTS

hairst [hɜːrst] autumn. *(http://www.scots-online.org/grammar/airticle.htm)*; only found in the meaning: harvest.

simmer [ˈsɪmər] summer. *(http://www.scots-online.org/grammar/airticle.htm)*; not a frequent word; mostly found in another meaning; in *The Oxford Dictionary of English Etymology* only the meaning: be at a point short of boiling point.
Ex.: **Simmer dim**
From the *Valhalla* Brewery in Unst, comes this light, golden bitter ale. Its name comes from the Shetland dialect words for that hauntingly beautiful twilight time at midsummer when darkness never descends on these isles - the sun sets, only to rise again just minutes later. *Simmer* Dim was launched in April 2000, at the annual Shetland Folk Festival and temporarily named 'Festival 2000' for that event, but was later named *Simmer* Dim. It has an ABV of 4.0% and is a light golden bitter. *(http://www.valhallabrewery.co.uk/simmerDim.htm)*

ware [weə, weər, wʌr] spring. *(http://www.scots-online.org/grammar/airticle.htm);* only found in other meanings; in *The Oxford Dictionary of English Etymology* only meanings: 1. articles of merchandise or manufacture 2. aware 3. take care.

winter is the same.

GAELIC

earrach [yaroch] spring, the season. *(SW:51, AFD:27)*; not so frequent word; often found with translation; mostly used in Gaelic texts.
Ex.: The day before Samhain was considered the last day of Summer, or in the old Irish Celtic language, Samradh, (pronounced sow-rawth), and was the day that marked the end of the old year, or the Light half of the year. Just as Samhain marked the end of the old year it also marked the beginning of the new year, or Geimredh, (pronounced geim-reth), otherwise known as

the Winter or dark half of the year. The Autumn part of the year, or Foghamhar, (pronounced foth-am-ar), was considered to be part of the light half of the year. Spring, or *Earrach*, (pronounced air-rock), was considered to be part of the dark half of the year.
(http://www.trueghosttales.com/history-halloween.php)

foghar [foaur] autumn. *(SW:53, AFD:32)*; not so frequent word; often found with translation; mostly used in Gaelic texts.
Ex.: Guy Fawkes marks the end of Sahmain celebrations. Sahmain is the old New Year and the beginning of the Celtic year with the season of An Geamhradh, which ends with Am *Foghar*, the Celtic harvest. Sahmain traditionally began at dusk on the 31st of October Samhain and culminated with bonfires on the 5th of November. The Celtic peoples gathered their harvest and celebrated the festival of Sahmain.
(http://www.mysticfamiliar.com/library/folklore/Guy_Fawkes.html)

geamhradh [gyaoorəgh] winter. *(SW:54, AFD:34)*; not so frequent word; often found with translation; mostly used in Gaelic texts.
Ex.: Celt is a community of people in European countries speaking Celtic languages (mainly Indo-Europeans languages). These people celebrated various festivals and the most important amongst them was Samhain, the Celtic New Year. 'Samhian' is the word for November in the Irish language. November 1 is the Celtic feast of Samhain. This Celtic New Year is named after Sama - the Aryan God of Dead. Samhain in Gaelic (Scottish language) means "summer's end". Samhain begins with An *Geamhradh* (the beginning of the dark winter) and ends with Am Foghar (the Celtic harvest).
(http://www.happywink.org/newyearfestival/celtic-new-year.html)

samhradh [saoorəgh] summer. *(SW:62, AFD:61)*; not so frequent word; often found with translation; mostly used in Gaelic texts.
Ex.: May Day marked the first day of summer (*samhradh*) and on the farm it also marked the beginning of the new season of grass (féar). The farmer now turned the cattle out into the fields having sheltered and fed them indoors during the colder months of the year. The tilling of the soil to produce crops was generally completed by May Day. At this time also the farmer turned his attention to the bog (portach) and started cutting turf for the long winter months ahead.
(http://muckross-house.ie/library_files/feile.htm)

EVERYDAY LIFE

SCOTS

aye/ay [eɪ, aɪ, ɔɪ] yes or always, constantly. *(C:8, SW:2, L:61)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.
  Ex.: **Say *aye* to a pie**
  Their pastry shells were once nothing more than primitive tin cans. Today pies are the centrepiece of a great tradition
  (http://www.guardian.co.uk/lifeandstyle/2007/nov/24/foodanddrink.baking 46)

besom [ˈbiːzəm, ˈbɪzəm, bɪsɪm] an unpleasant woman or girl (derogatory term for a woman or girl). *(C:17, SW:13, L:81)*; not a frequent word; only found with translation or with the meaning: broom; in *The Oxford Dictionary of English Etymology* only the meaning: broom.
  Ex.: She started her own production company in 1989, originally named Gallus *Besom* (*besom* being a term of contempt for a woman and gallus bold or cheeky in Scots), then renamed to Ideal World in 1993.
  (http://en.wikipedia.org/wiki/Muriel_Gray)

breeks [briːks, brɪks] trousers or, occasionally, underpants. The word is a Scottish form of *breeches*. *(C:28, SW:14, L:102)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.
  Ex.: **Shooting *breeks*** now seem to be making a comeback with more people wearing them. Why? They are extremely practical and are no longer seen as a status symbol as they were a few years ago. Shooting *breeks* are measured from below the knee and are either two or four inches below the joint. Hence the term "plus twos" or "plus fours", there is a good reason to choose plus four shooting *breeks*.
  (http://www.country-catalogue.co.uk/mens/breeks/cat_135.html)

carnaptious [kʌrˈnʌpʃəs] bad-tempered, quarrelsome, grumpy or irritable. The word comes from *knap* bite and the intensifier *car-*. *(C:39, SW:15)*; not so frequent word; often found with translation.
  Ex.: Should its tenacity be encouraged? That was the subject of a *carnaptious* (or bad-tempered) debate in Scotland after the release in January of Public Attitudes Towards the Scots Language. Cultural nationalists stressed the survey's positives (85% of respondents spoke Scots "at least some of the time", and more than half wanted it taught in schools), while a Tory spokesman dismissed his own national tongue as "a collection of regional dialects of the English language".

cauld [kɑːl(d), kaʊl(d)] cold. *(C:40, SW:15)*; not so frequent word; often found in poems or with translation.

Ex.: **Cauld Frosty Morning** (Robert Burns)
'Twas past ane o'clock in a *cauld* frosty morning,
When cankert November blaws over the plain,
I heard the kirk-bell repeat the loud warning,
As, restless, I sought for sweet slumber in vain:
(http://www.bbc.co.uk/robertburns/works/cauld_frosty_morning/)

claes [klɜːz, kləɪz] clothes. *(C:46, SW:15)*; not a frequent word; often found in poems.

Ex.: **Back to auld *claes* and fish suppers for opera star**
LUIGI Corvi, the Scottish opera singer, spoke yesterday of his "unforgettable" experience singing at the opening of the fourth session of the Scottish Parliament.
(http://www.heraldscotland.com/news/home-news/back-to-auld-claes-and-fish-suppers-for-opera-star-1.1109894)

clan [klæn] a family group, expecially one originating in the Higlands or Borders. In Scotland a *clan* is a group of families with a common surname united under a single chief. Each clan member is, theoretically, descended from a single ancestor from whom the name of the clan derives. Members often bear the name of the founder preceded by *Mac*, a Gaelic term for 'son of': MacDonald. The clan system went into terminal decline in the years following the suppression of the 1745 Jacobite rebellion and the process was accelerated by the Clearances which forced large numbers of Highland Scots abroad to countries such as the USA, Canada, and Australia. Many of the descendants of these emigrants are proud of their Scottish ancestry and some occasionally return to Scotland for clan gatherings. The word is from the Gaelic *clann* family. *(C:46, SW:15, L:150)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: Our genealogy *clan* maps of Scotland and Ireland and Irish and Scottish *clan* crest merchandise will help you discover the lands of your ancestors and the origins of your *clan* or family name.
If you have a passion for your heritage we are proud to offer the highest quality Scottish and Irish *clan* crest products in the world. Our genealogy art prints, historical maps and *clan* crest products make great gifts for relatives with irish or scottish *clan* history or ancestry.
(http://www.borderart.co.uk/)

clishmaclaver/clishmaclaiver [ˈklɪʃməˈklɜːvər] gossip or incessant chatter. It is a combination of two Scots words, *clish* to repeat a gossip, and *claver* to talk idly.

(C:48, SW:15); not so frequent word; often found with translation.

   Ex.: A curse on dull and drawlin' Whig,
        the whinin' rantin' low deceiver,
        Wi' heart sae black and look sae big,
        and cantin' tongue o' *clishmaclaver,*
        My faither was a guid Lord's son,
        my mither was and Earl's daughter,
        And I will be Lady Keith again,
        that day oor King comes O'er the water.
        (http://www.traditionalmusic.co.uk/folk-song-
        lyrics/Lady_Keiths_Lament.htm)

couthy/couthie [ˈkʊθi, ˈkaʊdi] of people or their qualities: friendly, sociable, sympathetic and of things or places: comfortable, neat. The word is from the Old English *cũth* known. *(C:55, SW:16)*; not so frequent word; often found with translation.

Ex.: **Food**
      Cafe/Restaurant next door (The Bakehouse). Serves lovely organic food, open on some evenings, make sure you book.
      The Kimberly Pub. Good food, mostly locally sourced. Nice *couthy* pub with big log fire, dogs and good beer.
      (http://myrtlecottagefindhorn.co.uk/findhorn-guide-myrtle-cottage-self-catering/)

dae [dø:, dɜ:, di:] to do. *(C:62, SW:17)*; not a frequent word; not found in English texts, only in Scottish texts; in *The Oxford Dictionary of English Etymology* only the meaning: name of the letter D applied to a D-shaped object.

Ex.: THEY gave us characters like the Big Man and The Neds. Then phrases like "Gonnae no *dae* that" and "Get it right up yiz". Now they have brought us heartache and misery. Chewin' the Fat, the comedy sketch show of life in central Scotland, which has achieved iconic status in only five years, is over. Yesterday Greg Hemphill and Ford Kiernan, the show's writers and stars, confirmed that it will not return for a fifth series, despite being one of BBC Scotland's most successful comedy shows. Hemphill and Kiernan have decided to call it a day, fearing their show may have outlived its shelf life.
      (http://www.heraldscotland.com/sport/spl/aberdeen/they-re-no-gonnae-dae-that-ony-mair-chewin-the-fat-team-decide-to-call-it-a-day-1.123043)

dee [di:, deɪ] to die. *(C:64, SW:17)*; not a frequent word; only found in names.

Ex.: The River *Dee* is a lovely, classic salmon fly fishing river. Fish *Dee* the home of greased line salmon fishing, developed at Cairnton by Arthur Wood. From Mar Lodge to Aberdeen the course of the River *Dee* is a succession of great salmon fishing beats. Catches of spring salmon are improving and the demand for fishing the *Dee* is rising but it is still possible to get good fishing, if you know Ally!

(http://www.flyfish-scotland.com/river_dee.htm)

dram [dræm] a drink of whisky (of whatever size). *(C:71, SW:18,L:249)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: A *Dram* in Time gives you the opportunity to buy whisky while it's still maturing. A whisky certificate - redeemable in 2015 - makes the perfect gift for a whisky enthusiast.

On the other hand, you don't have to give it away - why not buy now and enjoy a *dram* of special single malt in a few years' time?
(http://www.adramintime.co.uk/)

fitba(w) [fɪtˈbɑː, fɪtˈbɔː] football. *(SW:20)*; not so frequent word.

Ex.: Scottish *fitbaw* is on the slide, shock horror! The game here has been poorly administered, mismanaged and underdeveloped for decades. Clubs need to live within there means and develop within themselves for the future. I believe that this will bring back an era of clubs developing their own players and sides will emerge on a sporadic basis that will challenge the old firm.
(http://www.bbc.co.uk/dna/606/A72456672)

flesher [ˈfleʃər] a butcher. *(SW:20)*; not a frequent word; mostly found as surnames or with translation.

Ex.: We do have the *Flesher* coat of arms / family crest from Scotland, along with the surname history from Scotland.

We can use both the *Flesher* coat of arms and surname history on all of our products. Look below, pick your products, then just place your order and we'll be happy to get started.
(http://www.thetreemaker.com/family-coat-f/flesher/scotland.html)

forenoon/forenuin [ˈfɔːnuːn, ˈfɔːnʊn, ˈfɔːr-, ˈfoʊr-, -niːn] the late morning. *(C:87, SW:21, L:317)*; a frequent word.

Ex.: About eleven o'clock on the *forenoon* of Saturday 24 Nov 1877 a fatal accident occurred at the Pinder Oaks Collery,Barnsley,to a collier named Benjamin Fitton, aged 50 years. It appears that whilst the deceased and another man named James Parr were at work, several tons of roof fell upon them,burying Fitton and partly Parr.
(http://www.knowles5849.freeserve.co.uk/Page_52x.html)

forfochen/forfochtin/forfochten [fərˈfɒx(t)ən, fərˈfɑːx(t)ən] exhausted or worn out.
(C:87, SW:21); not so frequent word; often found with translation.

Ex.: I survived the culture shock of the concert/military band repertoire and relished the opportunity to play clarinet extensively with the band and to learn about a whole new musical activity, namely marching around. What

an unnatural way of playing any instrument, with music wobbling on a lyre and embouchure endangered by every pothole, but there is surely more camaraderie in getting droukit and *forfochen* together than in sitting demurely in a classical music ensemble. There is also the fun of watching people change personality when they put on a uniform, like getting into the driving seat of a car.
(http://www.linlithgowreedband.org.uk/page9081.html)

gang/ging (North-East) [gæŋ, gɪŋ] to go. Gang is now old-fashioned or literary (it is used in many of Burns' poems). *(C:92, SW:21, L:332)*; not a frequent word; not found in English texts; in *The Oxford Dictionary of English Etymology* only the meaning: going, journey, set of articles of one kind, company of workmen, band of persons.

Ex.: The sense of attentive is intended in Allan Cunningham's Lord Roldan (1836): "Dominie Milligan will be kind and eyedant about the bairn", and there is no mistaking the care in Donald Mackenzie's The Stroopie Well (1933): "I'm geyan eident as I *ging* For fear the nettlies scam my leggies". Sometimes, however, a quotation seems to support more than one meaning.
(http://www.scotslanguage.com/articles/words/2444)

gey [gəi] very, exceptionally. Of quantity or amount: considerable, good, great, good-sized. Of quality: fine, excellent, great, peculiar. *(C:95, SW:22)*; not so frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: "Ay," said he, "they'll be *gey* weary before they've got to the end of that employ! And so you and me, David, can sit down and eat a bite, and breathe a bit longer, and take a dram from my bottle. Then we'll strike for Aucharn, the house of my kinsman, James of the Glens, where I must get my clothes, and my arms, and money to carry us along; and then, David, we'll cry, 'Forth, Fortune!' and take a cast among the heather."
(http://www.undiscoveredscotland.co.uk/usebooks/stevenson-kidnapped/chapter17.html)

gie [gi:, ge:] to give. *(C:95, SW:22)*; not so frequent word; often found in poems.
Ex.: *Gie* **The Lass Her Fairing** (Robert Burns**)**
O *gie* the lass her fairing, lad,
O *gie* the lass her fairin',
An' something else she'll *gie* to you,
That's waly worth the wearin';
(http://www.bbc.co.uk/robertburns/works/gie_the_lass_her_fairing/)

go the messages to do the shopping. *(http://www.scots-online.org/grammar/sse.htm)*; not so frequent phrase; often found with translation.
Ex.: In relation to gritting, frankly we have run out of grit for all but priority locations. This is UK wide. So Charles is quite right, if you have an

elderly neighbour who lives alone then chap their door and *go the messages* for them. Take them in a pot of soup, and have a wee chat with them. It's not only the cold that kills off old people, it is loneliness too. *(http://news.scotsman.com/scotland/800-more-elderly-Scots-could.5968773.jp)*

gowf [ɡɑʊf] another name for golf, now slightly old-fashioned, but still used in the official name of at least one golf club. *(C:99, SW:22)*; not so frequent word; often found in names of golf clubs.

Ex.: LOUDOUN *Gowf* Club stormed to victory by five clear shots in the Ayrshire Club Championship at a windy Prestwick Golf Club on Sunday.
A record field of 21 clubs competed for the R.L. Crawford Trophy and the title of Club Champions, with two scratch scores from three counting towards the team score.
(http://www.irvineherald.co.uk/ayrshire-sport/ayrshire-golf/2010/07/09/loudown-gowf-club-are-ayrshire-champions-75485-26799450/)

guid/gweed (North-East) [ɡɪd, ɡyd, ɡød] is good. Of good social standing, respectable.
(C:102, SW:23, L:357); not so frequent word; often found in poems.

Ex.: The French-Scots queen variously placed in history and myth as both saint and demon assumes none of these roles in Lochhead's version. The queen is but a pawn in a complex game of history, politics, religion, and internal strife writ in dark, bawdy humour and *guid* fertile Scots language. Lochhead's pithy observation in the production's introduction that "the contradictions in Scots history have not been resolved in over 400 years" were, ironically, echoed on the same day of broadcast.
(http://www.heraldscotland.com/sport/spl/aberdeen/guid-fertile-language-1.198175)

hae [hɜ:, heɪ] to have. *(C:105, SW:23)*; not so frequent word; often found in poems or in the patriotic song of Scotland: "Scots Wha Hae".

Ex.: 54The fact that new the theory developed in that it in a and stability as long of income which took market growth never indicates to create employment by. Hayek concludes Ropkes reaction with continuously rising prices Cycle 467 Hence we the media almost unanimously spending and in credit danger of increasing unemployment continual speculative stock market the boom and must not come to Additional any volume of unemployment stocks but also to ensue as *hae* won park memorial scholarship experiences in the United States of interrupting the readjustment.
(http://members.multimania.co.uk/hvgzax/topic_116.html)

hen [hen] the term of endearment to a girl or woman – mainly in parts of Central and Southern Scotland. *(C:112, SW:24, L:374)*; a frequent word.

Ex.: Our vast experience of hosting *Hen* Activity Days and our unique range of outdoor activities makes us the obvious choice for *hen* parties near Brighton**.** Our friendly instructors here at Southern Pursuits are experts in their field and can vary the experience to suit any ability or level. Get your blood pumping and mud splashing as you and the girls become G.I Jane's on our action packed experiences.
(http://www.southernpursuits.co.uk/hen-activities/)

jalouse [dʒə'luːz] to suspect, be suspicious of, to have doubts or suspicions about, guess, infer, surmise. *(C:126, SW:25)*; not so frequent word; mostly found in names.

Ex.: One of the girls on my trip was introduced to a club promoter through her sister. He invited us out tonight to a club, so we got our "why not?" attitudes together, and went! It was at a place called *Jalouse,* which is apparently a very exclusive club here in London. There was a huge line out front. Everyone was pushing and shoving trying to get to their connections and how to get in the easiest and quickest way. Luckily, we walked up and went in almost immediately. (*http://www.travelpod.com/travel-blog-entries/lsachs1/1/1275832315/tpod.html*)

ken [ken] to know. The word is in frequent everyday use everywhere in Scotland, with the exception of the Glasgow area. *Ken* is also used as a filler word to make a pause in speaking or add slight emphasis to a statement in the same way as 'you know'. The word ultimately derives from the Old Norse *kenna* to perceive. *(C:132, SW:25, L:439)*; not a frequent word; only found in the name "Loch Ken"; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language, but *gate* has also the second meaning: house.

Ex.: **Welcome to Loch *Ken* Holiday Park**
The camp site occupies ten acres on the boundary of the Bryson family, six hundred acre stock farm. The fishing is excellent, many fishermen return each year to catch the famous Loch *Ken* pike, roach and perch.
(http://www.lochkenholidaypark.co.uk/)

lad(die) [læd, lʌd, lɑːd, 'lædi] a boy, youth, young man, a son or a boyfriend. *(C137, SW:26, L:449)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: Tuilagi is essentially a young *lad* in the body of an imposing man. Those who meet him outside of a game situation would find him to be a shy, quiet character, one who smiles and laughs a lot and does not possess a trace of swaggering arrogance.

(*http://www.dailymail.co.uk/sport/rugbyunion/article-1388530/Manu-Tuilagi-The-volatile-mix-young-lad-body-hulking-great-man.html*)

lass(ie) [læs, lʌs, ˈlæsi] a girl, young woman, a daughter or a girlfriend. *(C:139, SW:26, L:453)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: After last night's episode, it must surely be obvious who's going to win The Apprentice this year. Liz Locke, the Birmingham *lass* with headlight eyes and oddly haystack-ish hair, hasn't exactly had to be brilliant to emerge as the clear favourite.
(http://www.dailymail.co.uk/tvshowbiz/article-1332853/Apprentice-Watch-Brummie-lass-Liz-Locke-watch.html)

lug [lʌg] an ear. *(C:146, SW:27, L:474)*; not a frequent word; mostly used in other meanings; in *The Oxford Dictionary of English Etymology* only meanings: 1. pull, tug, drag along 2. large marine worm.

Ex.: **LOCAL HERO: Clip round the *lug* that led to a life in the boat**
Gordon Simpson gingerly rubs his right ear, the balm of time having failed to entirely ease the stinging sensation caused by the back of a rower's hand.
(http://www.heraldscotland.com/blogs/stramash/local-hero-clip-round-the-lug-that-led-to-a-life-in-the-boat-1.1073561)

mak [mʌk, mek] to make. *(C:149, SW:27)*; not so frequent word; often used in poems.

Ex.: Football: DON'T *MAK* ME LAUGH! Scotland v France, tomorrow Cocky Claude writes off Scotland and insists: France are best team in group.
(http://www.thefreelibrary.com/Football%3A+DON'T+MAK+ME+LAUGH!+Scotland+v+France,+tomorrow+Cocky...-a0152398085)

maun [mɑːn, mɔːn, mən, mʌn] must. *(C:151, SW:28)*; not so frequent word; often found in names, poems and songs.

Ex.: "But ye *maun* go wi me now, Thomas,
True Thomas, ye maun go wi me,
For ye *maun* serve me seven years,
Thro weel or wae as may chance to be."
(http://www.mostly-medieval.com/explore/rhymer.htm)

micht [mɪçt, mɪð] might. *(C:154, SW:28)*; not so frequent word; often found with translation and in poems.

Ex.: To all this the new young Earl of Douglas, a boy of eighteen, tacitly assented. He was the most powerful and wealthiest subject in Scotland; in France he was Duc de Touraine; he was descended in lawful wedlock from Robert II.; "he *micht* ha'e been the king," as the ballad says of the bonny Earl of Moray. But he held proudly aloof from both Livingstone and

Crichton, who were stealing the king alternately: they then combined, invited Douglas to Edinburgh Castle, with his brother David, and served up the ominous bull's head at that "black dinner" recorded in a ballad fragment.
(http://www.scotlandhistory.co.uk/ch12-james-ii-scotland.html)

morn ['mɔːn, 'mɔːrn] the morning or tomorrow. *(C:159, SW:28, L:520)*; not so frequent word; often found in poems, songs and names; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: **Burns Original**

O May, thy *morn* was ne'er sae sweet
As the mirk night o' December!
For sparkling was the rosy wine,
And private was the chamber,
And dear was she I dare na name,
But I will ay remember.
(http://www.robertburnsfederation.co.uk/poems/translations/o_may_thy_morn.htm)

na [nə]/**nae** [nɜː, neɪ] no or not. *(C:162, SW:29, L:530)*; not so frequent word.

Ex.: **Nae *Limits***

Set alongside the banks of the river Tummel, in the shadow of the majestic Ben Y Vrackie, *Nae* Limits offers one of the UK's most varied and scenic outdoor adventure experiences.
(http://www.mygroupon.co.uk/edinburgh/nae-limits/)

nicht [nɪçt, neɪçt] night. *The nicht* means tonight. *(C:163, SW:29)*; not so frequent word.

Ex.: **Burns *Nicht* Celebrations**

Local supermarket Sainsbury's Partick blasted their bagpipes on Tuesday to celebrate Burns night! All the staff took part in the celebrations by sporting a dash o tartan. A local bagpipe player Iain Davidson entertained Partick's customers with some bonny songs, whilst they sampled a taste of Scotland with products displayed at the front door.
(http://hillhead.eveningtimes.co.uk/news/burns-nicht-celebrations.html)

noo/nou [nuː, naʊ] now. *The noo* or *the now* means just now, at this exact moment. *(C:164, SW:29)*; not a frequent word.

Ex.: **Noo I'm a Young Man Cut Down in My Prime**

As I was a-walking one bright summer morning,
As I was a-walking one bright summer day,
Its who did I spy but one of my comrades,
Rolled up in white flannel and cauler than clay.

reek [rɪk, riːk] smoke or to give off smoke. The word is related to the German *Rauch* smoke and *rauchen* to smoke. *(C:195, SW:32, L:675)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: **Westminster is alive – with the rancid *reek* of cynical self-interest**
Oh, they can do better than that. Why not: "As rancid as a putrefying lion that has eaten a diseased lascar outside the gasworks, and is crawling with *reeking* maggots …"
(http://www.guardian.co.uk/politics/2010/feb/10/alternative-vote-tories-bonkers)

Sassenach [ˈsʌsənɔx, ˈsæsənæk, -næx] (an) English (person). A *Sassenach* is an informal, often jocular, name for an English person, frequently thought of as being a typical Scots word but in fact very rarely used seriously. Strictly speaking, the Lowland Scots are *Sassenachs* as well, since the word originally meant anyone who was not a Gaelic-speaking Highlander. It comes from the Gaelic *Sassunach* a Saxon. *(C:204, SW:33, L:713)*; a frequent word; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: **Culloden revisited: A *sassenach* view of Scotland?**
History is the most delicate of issues north of the border, as the makers of a new BBC series have discovered. By Cahal Milmo
(http://www.independent.co.uk/news/uk/this-britain/culloden-revisited-a-sassenach-view-of-scotland-795736.html)

scrieve/screive [skriːv] is to write. *Scrieve* is now literary or slightly old-fashioned, and sometimes has the implication of writing fluently or a length without really having much to say. It probably ultimately comes from the Latin word *scribere* to write, which is also the root of the English *scribe*. *(C:209, SW:33)*; not so frequent word; often found with translation, not found in English texts.

Ex.: My book about the ghosts and haunted places of Angus and Dundee, Phantoms and Fairies, was published in August 2010. As weel as a the abin I kin *scrieve* awa in Scots.
(http://www.journalism.co.uk/freelancers/737)

siller [ˈsɪlər, ˈsɪldər] a slightly old-fashioned word for money or silver. *(C:219, SW:34)*; not so frequent word,; often found in names.

Ex.: **The *Siller* Guns of Kirkcudbright and Dumfries**
King James VI (later James I of England) gave the *siller* or silver guns of Kirkcudbright and Dumfries in 1587 and 1617 respectively. In both cases they were used as prizes in an annual shooting competition organised by

each burgh's Trades Incorporation. The King's intention was to encourage practice in the use of firearms.
(http://www.dumgal.gov.uk/index.aspx?articleid=3680)

sma [smɑ:, smɔ:] small. *(SW:35)*; not a frequent word; only found in names.

Ex.: Amulree and the *Sma'* Glen, condensed into little over two miles, contains all the scenic attractions of the Highlands in miniature. Sir Walter Scott, so impressed by this glen's beauty and legend, was inspired to pen the following......
(http://www.scottish-towns.co.uk/perthshire/amulree/index.html)

speir [spi:r, spɪə(r)] to ask (questions) or inquire. *(C:228, SW:35, L:763)*; not a frequent word; not found in English texts; only found in names or with translation.

Ex.: SPEIR is a SLIC-funded project based at the Centre for Digital Library Research (CDLR), standing for 'Scottish Portals for Education, Information and Research' (http://*speir*.cdlr.strath.ac.uk/). *SPEIR* will develop an environment to underpin Scottish portals, creating the basis for "a coherent virtual learning, information and research landscape for all Scottish citizens, collaboratively built and maintained via an agreed country-wide, standards-based, globally interoperable, co-operative infrastructure".
(http://www.slainte.org.uk/publications/serials/infoscot/vol1(6)/make.html)

thrang [θræŋ, θrʌŋ] busy, both in the sense of crowded with people ant the sense fully occupied doing something. The word is a variant of *throng. (C:248, SW:37, L:822)*; not so frequent word; often found in names.

Ex.: "It would be well on into May, for the men were *thrang* with work, and the lassies at the big house haining a bit of bannock to be putting under their pillows for fear of hearing the cuckoo, when first I heard the strange whistling."
The McBrides A Romance of Arran
(http://www.wordnik.com/words/thrang)

unco [ˈʌŋkə, -əʊ] unusual, odd, extraordinary, great, very, extremely. Of people, animals, things and places: unknown, unfamiliar, strange. Of countries or lands: foreign. Unusual, out of the ordinary, odd, strange, peculiar, weird, uncanny. Remarkable, extraordinary, notable, great, large. Reserved in manner, shy, bashful. The word is a Scottish variant of *uncouth. (C:255, SW:38, L:854)*; not so frequent word; often found in poems; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.

Ex.: **Address To The *Unco* Guid** (Robert Burns)
Think, when your castigated pulse
Gies now and then a wallop!
What ragings must his veins convulse,

That still eternal gallop!
Wi' wind and tide fair i' your tail,
Right on ye scud your sea-way;
But in the teeth o' baith to sail,
It maks a *unco* lee-way.
(http://www.bbc.co.uk/robertburns/works/address_to_the_unco_guid/)

wha [wɑː, wɔː]/**whae/fa** (North-East) who. *(C:263, SW:39)*; not so frequent word; often found in poems and songs.
　Ex.: ***Wha* Is That At My Bower Door?** (Robert Burns)
　　　' *Wha* is that at my bower door?'
　　　' O, *wha* is it but Findlay!'
　　　' Then gae your gate, ye'se nae be here.'
　　　' Indeed maun I!' quo' Findlay.
　　　' What mak ye , sae like a thief?'
　　　' O, come and see!' quo' Findlay.
　　　' Before the morn ye'll work mischief?'
　　　' Indeed will I!' quo' Findlay.
　　　(http://www.robertburnsfederation.co.uk/poems/translations/618.htm)

whan [wʌn, wɔn] /**fan** (North-East) when. *(SW:39)*; not so frequent word; often found in poems and songs.
　Ex.: **Here bygynneth the Book of the Tales of Caunterbury**
　　　Whan that Aprill, with his shoures soote
　　　The droghte of March hath perced to the roote
　　　And bathed every veyne in swich licour,
　　　Of which vertu engendred is the flour;
　　　Whan Zephirus eek with his sweete breeth
　　　Inspired hath in every holt and heeth
　　　(http://www.librarius.com/canttran/genpro/genpro001-042.htm)

whaur [wɑːr, wɔːr, wɜːr]/ **whar/ far** (North-East) where. *(C:264, SW:39)*; not so frequent word; often found in poems and songs.
　Ex.: **Gowf** is a sport *whaur* the body playin the gemme tries tae dunt a smaw baw intae a bore at the end o a field cried a gowf coorse. Gowf wis first played in the Netherlands an Scotland.
　　　(http://sco.wikipedia.org/wiki/Gowf)

yestreen [jeˈstrɪn] yesterday evening or last night. The term is a contraction of *yester-*, as in yesterday, plus *even* evening. *(C:269, SW:39)*; not so frequent word; often found in poems and songs; found in *The Oxford Dictionary of English Etymology* → the word has become a part of the English language.
　Ex.: **Scottish Hospitality**
　　　I saw a stranger yestreen;
　　　I put the food in the eating place,

Drink in the drinking place,
Music in the listening place;
(http://www.fife.50megs.com/scottish-hospitality.htm)

GAELIC

Alba [alapə, ˈælbə] Scotland. *(SW:42, AFD:3, L:19)*; not a frequent word.

Ex.: Scotland (Scottish Gaelic: *Alba*) is a country that is part of the United Kingdom. Occupying the northern third of the island of Great Britain, it shares a border with England to the south and is bounded by the North Sea to the east, the Atlantic Ocean to the north and west, and the North Channel and Irish Sea to the southwest. In addition to the mainland, Scotland includes over 790 islands including the Northern Isles and the Hebrides.
(http://en.wikipedia.org/wiki/Scotland)

ball-coise [baool koshə] football. *(SW:43, AFD:5)*; not so frequent word; often found in Gaelic texts.

Ex.: Ball-*coise* National club - Scottish Football Association
Short name: -
Acronym: -
Address: UK-G42 9AY Alba (An Rìoghachd Aonaichte)
(http://www.freesporting.com/assoc.ist.html?assoc=554&lang=gd)

banrigh [baooree] a queen. *(SW:43, AFD:6)*; a frequent word; often used in Gaelic texts and in names.

Ex.: *Banrigh*, appearing from a distance like a black seal floating on the surface of the ocean, was one of several thousand uninhabited islands off the northern coast of Scotland It lay dead and silent in the dark sea, its rocky cliffs shining like bones washed up on the barren beach. In winter the island would be a gray shell shrouded in mist, cold and wet and empty. Even now in the bright summer sunshine some trace of this starkness remained in the sharp outlines of the rocks. The stone circle was not visible from the sea, but its presence seemed to make itself felt, reminding the visitor of prehistoric rituals and sacrifice before the old gods. It made one think, too, of the shipwrecks that must have brought death time and again to the rocky shores.
(http://www.scottishradiance.com/bookreviews/piper.htm)

Beurla [bayrlə] English. *(SW:43, AFD:7)*; not so frequent word; often found with translation and in Gaelic texts.

Ex.: Tharais *fichead* bhliadhna tha Brian Ó hEahdra air a bhith a' sgrìobhadh amhrain sa Gàidhlig, Gaeilge is *Beurla*. Rugadh e ann am Baile Àtha Cliatha ach tha e a-nis a' fuireach ann an Inbhir Nis, Alba. Nuair a bha e òg dh'fhuirich e cuideachd ann an Talamh an Èisg, Canada far an cuala e

ceòl, seinn is danns Èireannach. Thoisich e a' sgrìobhadh ceòl nuair a bha e na dheugair agus nuair a rinn e Beul-athris is *Beurla* aig oilthigh stèidhich e an còmhlan Ceilteach Anam.
(http://www.brianoheadhra.com/)

búth [boo:] a shop. *(SW:45, AFD:12)*; not a frequent word.
   Ex.: *Búth* Tholastaidh Community Shop is run by a management committee which currently has eleven elected members, all of whom live in the village. The committee was appointed by a village meeting, to investigate and facilitate the opening of a shop in the village. The committee is responsible for all matters concerning the running of the shop, managing the finances and appointing staff.
   (http://buththolastaidh.co.uk/default.aspx)

ceól [kyawl] music. *(SW:46, AFD:14)*; a frequent word; often found in Gaelic texts.
   Ex.: **Ceól for Japan**, is a gathering of musicians and people from Ireland coming together to show their support and raise funds to help victims of the recent Tohoku Earthquake/Tsunami in Japan. Proceeds raised were donated to Japan Red Cross through the IJA Earthquake Fund.
   (http://www.seanwhelan.net/?p=668)

deán [jeeɔn] to do, make. *(SW:49, AFD:22)*; not a frequent word; only used in Gaelic texts.
   Ex.: Ceisteanna don Coiste Tuismitheoirí ? *Deán* teangmháil linn, le bhur dtoil!
   (http://www.gaelscoiladhamhnain.com/Tuismitheoir/Tuismitheoir-Parents/Teangmhil-Contact)

duilich [**doo**leech] sorry, sad, difficult. *(SW:50, AFD:26)*; a frequent word; often found with translation; mostly found in Gaelic texts.
   Ex.: He takes a step forward, accidentally crushing a flower. A muffled scream sounds from underground.
   DWELLY: (UNDERGROUND) (in Gaelic) Oww! Bidh faiceallach! (Be careful!)
   SEANAIR: (in Gaelic) Tha mi *duilich*! (I'm sorry) ... I wasn't watching where I was going.
   Seanair grabs the flower and pulls Dwelly out.
   (http://www.bbc.co.uk/scotland/alba/foghlam/airsplaoid/transcripts/episodejune.shtml)

Eórpa [**yawr**pə] Europe. *(SW:51)*; not so frequent word.
   Ex.: *Eórpa*, BBC ALBA's current affairs series which features political and social developments covering Europe, has been nominated in the 'News and Current Affairs' award category and is up against BBC Scotland

Investigates - Scotland's Brand New Bank and Panorama - Britain's Homecare Scandal.
(http://www.4rfv.co.uk/industrynews.asp?id=101659)

failte [**faːl**tyə, ˈfɔːltʃə, ˈfɑːltʃə] welcome. *(SW:51, AFD:29, L:296)*; a frequent word; often used in names.
Ex.: ***Failte* in Elgin**
Address: 33, Batchen St
Postcode: IV30 1BH
City/Town: Elgin (Moray)
Main phone: 01343 546361
Category: Cafe
(http://www.misterwhat.co.uk/company/1577344-failte-elgin)

Gabh mo leisgeul! [gav moa **lyaysh**kal] excuse me! *(http://www.omniglot.com/ language/phrases/gaelic.php)*; not so frequent word; mostly found with translation.
Ex.: **Excuse me:** Learning how to say excuse me, ***Gabh mo leisgeul***, is a good start in asking for directions. Other useful words and phrases are: air do làimh chlì, (on your left hand), air do làimh dheis, (on your right hand), seachad air(past), sìos (down), suas, (up), mus ruig thu (before you reach), 's e do bheatha (you're welcome) and mòran taing (thank you very much).
You may also hear the regional variations air do làimh cheàrr, (on your left lit. wrong hand), air do làimh cheart (on your right hand).
(http://www.bbc.co.uk/scotland/colinandcumberland/littleblackbook/word bank/direction.shtml)

Luchd [loochk] people or load, cargo. *(SW:57, AFD:43)*; a frequent word; mostly found in Gaelic texts.
Ex.: The Gaelic learners' association Comann an *Luchd*-Ionnsachaidh can advise about books, learners near you, classes, correspondence courses, etc. The name is abbreviated to CLI and pronounced KLEE. CLI has members around the world. Motto: "For Gaelic learners and supporters". CLI publishes an excellent magazine quarterly called 'Cothrom' which is bilingual and packed full of interesting articles and useful information.
(http://www.siliconglen.com/Scotland/7_1.html)

Nollaig [**no**lek^y] Christmas. *(SW:59, AFD:51)*; not so frequent word; often found in Gaelic texts.
Ex.: **Santa in Scotland**
The words for Santa in Scotland are "Bodach na *Nollaig*" which comes from the Scottish Gaelic and translates directly into "Old Man of Christmas." This same type of phrase referring to a "Father Christmas" is used to refer to Santa throughout the world.

obair [oapǝr] work. *(SW:59, AFD:52)*; a frequent word; often found in names and Gaelic texts.

   Ex.: *Obair* Associates is an independent vocational rehabilitation company committed to providing quality, innovative, evidence based evaluations and services.

   Our services are aimed at individuals who, due to an injury, health condition or disability, are demonstrating restrictions in their functional or vocational capacity for work.

   (http://www.obairassociates.com/)

poileas [polis] police. *(SW:60)*; a frequent word; mostly found in Gaelic texts.

   Ex.: Fear *poileas* a thionndaidh gu murt ann an Glaschu, 1969. Carson - 's robh còir aige shaorsa fhaighinn?

   The story of Howard Wilson, a Glasgow police officer who shot three former colleagues in 1969, and has since been paroled from prison.

   (http://www.bbc.co.uk/programmes/b00zq6zg)

ríoghachd [ree:ochk] a country, kingdom. *(SW:61, AFD:58)*; not a frequent word; only found in Gaelic texts.

   Ex.: Ghluais Iain Swinney gum bu chòir don Phàrlamaid creidsinn nach deach cùis airson ionnsaidh àrmachd an aghaidh Iraq a dhearbhadh; creidsinn nach bu chòir feachdan na *Rìoghachd* Aonaichte a dhol an sàs ann an ionnsaidh armachd as aonais rùn nan Dùthchannan Aonaichte a cheadaicheas gu sònraichte an leithid de dh' ionnsaidh agus a tha stèidhichte air fianais shoilleir, dhearbhte agus fhoillsichte, agus a' creidsinn gum biodh ionnsaidh ro-chasgach le Stàitean Aonaichte Ameireagaidh agus an *Ríoghachd* Aonaichte as aonais an leithid de rùn a' dol an aghaidh an lagh eadar-nàiseanta.

   (http://www.scottish.parliament.uk/vli/language/gaelic/g-chamber-03/gc-0312-0313.htm)

seadh [shoegh] yes, indeed. *(SW:62, AFD:62)*; not so frequent word; often found with translation and in Gaelic texts.

   Ex.: **Dòmhnall Dòmhnallach:** Dh'fhàgadh faisg air seachain. Còrr air ceithir latha co-dhiù, gun a bhith na bu lugha na ceithir latha.

   Iain: Crochte fo na sparran?

   Dòmhnall Dòmhnallach: *Seadh*.

   Iain: Agus ann a' fuachd?

   Dòmhnall Dòmhnallach: Ann a' fuachd, *seadh*.

   Iain: Gun deigheadh an fheòil an ìre mhath cruaidh.

   Dòmhnall Dòmhnallach: *Seadh*, 's e.

sgoil [skol] a school. *(SW:63, AFD:65)*; a frequent word; mostly used in names of schools.

Ex.: ***Sgoil Ghàidhlig Ghlaschu* or *Glasgow Gaelic School*** is a school in Glasgow which teaches through the medium of Scottish Gaelic. This teaching method is commonly known as Gaelic medium education. The school has no catchment area as it serves the whole of Glasgow, as well as south-west Scotland, taking in pupils from Kilmarnock, East Kilbride, Bishopbriggs, Cumbernauld and Greenock.
(http://en.wikipedia.org/wiki/Glasgow_Gaelic_School)

teaghlach [**tyao**loch] a family. *(SW:65, AFD:73)*; a frequent word; often found with translation, in names and in Gaelic texts.

Ex.: **Welcome to the Green Business Network Wood!**
We are working with Trees4Scotland to restore native Scottish woodland by creating our own Green Network Wood.
Thanks to all of our members we are proud to be establishing our very own part of *Teaghlach* Wood, located near the picturesque village of Comrie in Perthshire.
(http://www.greenbusinesspartnership.org.uk/index.php?page=Trees%204%20Scotland)

telebhisean [tele**vee**shan] television. *(SW:65)*; a frequent word; only found in Gaelic texts.

Ex.: An dèidh tilleadh à Canada bha Màiri dha-rìribh trang. Rinn i mòran airson prògraman chloinne air rèidio agus bha sreath *telebhisean* Beurla aice dhith fhèin, Handful of Songs. Bha seo gu h-àraidh taitneach dhith oir bha i a' seinn le taic orcastra. Rinn i sreath phrògraman *telebhisean* ann an Gàidhlig, Màiri, agus, a' cleachdadh an ainm Aneka, chlàr i an t-òran 'Japanese Boy, a ràinig a' chiad àite anns na clàir airson ceòl pop.
(http://www.bbc.co.uk/alba/oran/people/mairi_sandeman/)

Useful Scots phrases

English	Scots
Hello	Hello, Awrite! Aye, aye, min (to a man) Aye, aye wifie (to a woman)
How are you? I'm fine, thanks. And you?	Hou ar ye? Hou's aw wi ye? Hou's it gaun? Fit Like? Foo ur ye aye daein'?
	A'm fine, an ye? A'm daein fine, an ye?

	Nae bad ava, min. Yersel'?
Long time no see	Lang time nae see, Far hiv ye been, min?
What's your name? My name is ...	Whit's yer name? Fit's yer name?
	Ma name is ...
Where are you from? I'm from ...	Whaur ar ye frae? Whaur ar ye fae?
	A'm frae ...
Nice to meet you	Nice tae meit ye!
Good morning	Guid mornin
Good afternoon	Guid efternuin, Guid efterneen
Good evening	Guid eenin
Good night	Guid nicht
Goodbye	Cheerio, Cheerio the nou, See ye efter
Good luck	Guid Luck!
Cheers/Good health!	Guid Health! Cheers! Slainte! Here's tae us, wha's like us? Damned few an' they're a' deid (*classic Scottish toast*)
Bon voyage	Ha a guid journay, Hae a guid rin
I don't understand	A dinna unnerstan, A dinna ken! Eh?
Please speak more slowly	Can ye spaek slowly?
Please write it down	Write it doun please! Screive it doun please! (archaic)
Do you speak Scots? Yes, a little	D'ye spaek Scots? Div ye spik Scots?
	Aye, juist a wee, Aye, a bittie
How do you say ... in Scots?	Hou d'ye say ... in Scots? Foo d'ye say ... in Scots?
Excuse me	Ho ye! Hey min!
How much is this?	Hau much is this? Hou muckle is this? Foo muckle 's this?
Sorry	Sairy! A'm sairy! Sorry!

Thank you Response	Thenk ye
	Ye're welcome! Think naethin!
Where's the toilet?	Whaur's the toilet / lavvy / cludgie?
This gentleman/lady will pay for everything	This chiel/dame will pay for aa
Would you like to dance with me?	Will ye dance wi me?
I love you	A love ye! A loue ye! (rare)
Get well soon	Get weel soon!
Leave me alone!	Lae me aloyn! Leave me alane!
Help! *Fire!* *Stop!*	Help! Fire! Stop!
Call the police!	Caw on the polis! Sen' furra polis! Ca' the Bobbies!
Merry Christmas and a Happy New Year	A Blythe Yule an a Guid Hogmanay Merry Christmas an a Guid Hogmanay
Happy Birthday	Happy Birthday!
One language is never enough	Ane leid is ne'er enough

(http://www.omniglot.com/language/phrases/scots.php)

Pronunciation of Gaelic words comes mostly from MACLEOD, Iseabail. *The Pocket Guide to SCOTTISH WORDS*. Glasgow: Richard Drew Ltd, 2006. 96 s.:

Vowels

ɔ	as in	th**e**, f**a**ther
a	as in	p**a**t
aː	as in	f**a**ther
ay	as in	p**ay**
e	as in	f**e**d
ee	as in	w**ee**k
Y	as in	b**i**te
aee	as in	b**y**
e	as in	s**i**t

o	as in	l**o**t
u	as in	h**u**t
oa	as in	thr**oa**t
oo	as in	sch**oo**l
aw	as in	b**aw**l
ow	as in	f**ow**l
aoo	approximately the same sound as *ow* above, but longer	
oy	as in	b**oy**
oe	approximately as in French *oeufs* or German *Goethe*	

Consonants
Most consonants used in the key have *roughly* the same sounds as they have in English, but note: s as in see and g as in get.
in Scots and Gaelic:

ch   as in German *Bach* and *ich*

in Gaelic only:

gh   pronounced similarly to ch, but voiced (ie using the vocal chords)
^y   a very slight y sound, as in English yes, at the end of a word

b, d, g   are sometimes given as p, t, k, but the actual sound is somewhere between the sound of these letters in English

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