

Leasan 2
9 am Màrt 2021 (March 9, 2021)

A little reminder –
We really should pay the piper

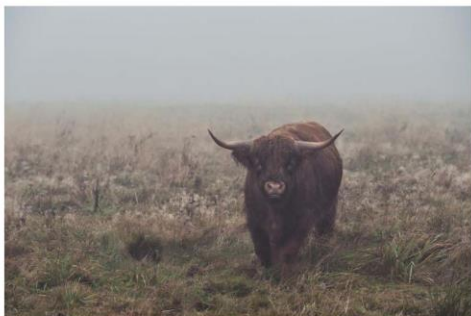


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Seanfhacal an Latha
Proverb of the Day

Tha adharcan an tairbh nas motha anns a' cheò.

- The horns of the bull are larger in the fog.



This week we will learn ...

- **Past tense** verb to be
 - Independent
 - Dependent / question
- Speaking our language,
 - Saying you 'have' a language p 14
 - Discussing languages and saying where you come from
 - Prep. Pronoun 'aig +' / working with other verbs – the progressive ('ing' form)
- The article – ('the' & "a/an")
- Sgeulachd – **na Sòmbaidhean**
- Song -
- Dualchas nan Gàidheil – **Gaelic culture / presentation**
- Sean fhacal

The article: 'the' & 'a/an'

This deserves a much longer treatment than we'll give to it here. (We'll save the long version for later). For now, briefly, note that Gaelic does not use an indefinite article – that is, an 'a' or 'an', so

- Taigh – a house
- Cù – a dog
- Duine – a man

The definite article – the equivalent of "the" in English – is signified variously as

- An
- Am
- A'
- Na
- Nan
- Nam

Which is why we're saving it for later! We'll make this clear in due time, but for now, if you see a noun with one of these in front of it, more likely than not, we're talking about **"the ... something"**

Past Tense of the Verb TO BE

The independent form is **Bha**, the dependent form is **Robh**. Like the present tense these are used to provide the four distinct forms of the past tense of the verb **To Be**:

Bha for positive statements:

Bha e fuar - It was cold

Cha robh for negative statements:

Cha robh e fuar - It was not cold

An robh? for asking a question (interrogative):

An robh e fuar? - Was it cold?

Nach robh? for a negative question (negative interrogative):

Nach robh e fuar? - Wasn't it cold?

Saying Yes and No

Gàidhlig has no single word for **yes** or **no**. The positive or negative forms of the verb need to be used in responding to a question. In other words, you use the same verb to answer the question as was used to answer the question.

Something like ...

- Is it cold?
- Is. (yes)
- Or,
- Is not (no)

In the present tense:

A bheil thu fliuch? - Are you wet?

Chan eil - No

Tha - Yes

Nach eil iad àrd - Aren't they tall?

Chan eil - No

Tha - Yes

In the past tense:

An robh sibh trang? - Were you busy?

Cha robh - No

Bha - Yes

Nach robh i leisg? - Wasn't she lazy?

Cha robh - No

Bha - Yes

Here's a story that uses the past tense:

Sòmbaidhean!

An-diugh bha mi ann am meadhan a'
bhaile



Bha iomadh sòmbaidh ann.



Bha iad geal agus grod!



Cha robh iomadh dhaibh gairdeanan
no casan aca



Bha fear ann. Bha ach aon shùil aige.



Bha e glè eagalach feagalach.



Bha mi ann an eagal mo bheatha!



Ach bha pìobaire ann cuideachd.



Bha eagal mòr air na sòmbhaidhean
ron cheòl aige!



An crìoch

Ceistean

- Càite an robh na sòmbaidhean?
- An robh na sòmbaidhean eagalach? (complete answer – not just “tha” or “chan eil” but in the form suggested below)
 - Tha. Tha iad eagalach.
 - Chan eil. Chan eil iad eagalach.
- Nach robh iad grod? (complete answer)
- An robh iad dubh no geal?
- An robh fear ann le aon ghàirdean no aon chas?
- An robh fear ann le aon shùil?
- An robh eagal orm ron sòmbaidhean?
- Bha eagal air na sòmbaidhean ron phìobaire, nach robh?

Faclan ùra

- Ach = but, only
- Air = 'on';
- An-dè = yesterday
- Ann = in the sense used here, 'there' ... as in 'bha fear ann' = there was one ...
- Aon = one
- Baile = town, city
- Cas -an = leg -s
- Ceòl = music (an ceòl, ris a' chèol)
- Cuideachd = also
- Dubh = black
- Eagal = fear. One has fear 'on him' and 'before' something; *Tha eagal orm ro sòmbaidhean* = I am afraid of zombies; lit., is fear on me before zombies
- Eagal mo bheatha = scared to death (fig).; lit= fear of my life
- Eagalach = fearful
- Feagalach = fearful (also)
- Eagalach feagalach = hairy scary!
- Fear = 'one' (masc); also, 'man'
- Gàirdean - an = arm/s
- Geal = white (non-living white)
- Grod = rotten, "groddy"
- Gun – without, lenites ... gun chasan, without legs; gun ghàirdean = without an arm
- Iomadh = many > many (a) ... takes the singular, like the English phrase, 'many a' ... iomadh sòmbaidh – many zombies, many a zombie
- Iomadh dhaibh = many of them
- Meadhan = middle
- Orm = on me (see 'air')
- Piobaire = piper
- Ro = before; ron = before *the* ...
- Sòmbaidh / ean = zombie /s
- Sùil = eye

EXERCISE Translate into Gaelic – you'll notice responses alternate with questions:

***Note:** remember that in questions, you should use the question form of the verb, not the independent statement form.

Example:

Independent / Statement: Bha an cat mòr – the cat was big

Question: An robh an cat mòr – was the cat big?

1. Was there a man at the door?
2. A man was not at the door.
3. Was she at school?
4. She was not at school.
5. Did she have a big dog?
6. She had a big dog.
7. Did they have a new car?
8. They had a new car.
9. Did Seumas have a large boat.
10. Seumas had a large boat.
11. Did Màiri have a good job.

12. Mary's job was good..
13. Do you speak Gaelic?
14. I speak Gaelic (I have the Gaelic)

EXERCISE 1 Translate into English

1. Bha iad glè thoilichte
2. Cha robh i shnog
3. An robh iad sgìth? Cha robh
4. An robh i tioram? Bha
5. Nach robh am fear leisg?
6. Bha iad trang agus toilichte
7. Bha an là fliuch ach blàth
8. An robh thu blàth? Bha
9. Nach robh iad snog? Cha robh

EXERCISE 2 Translate into Gàidhlig

1. The man wasn't tired
2. Weren't you warm? No
3. Wasn't she wet? Yes
4. Wasn't I nice? Yes
5. She wasn't busy,
6. He was big
7. We were pleased
8. The day wasn't warm
9. They weren't pleased, were they? No

ANSWERS EXERCISE 1

1. They were very pleased
2. She wasn't nice
3. Were they tired? No
4. Was it/she dry? Yes
5. Wasn't the man lazy?
6. They were busy and happy
7. The day was wet but warm
8. Were you warm? Yes
9. Weren't they nice? No

ANSWERS EXERCISE 2

1. Cha robh am fear sgìth
2. Nach eil thu/sibh blàth? Chan eil
3. Nach robh i fliuch? Bha
4. Nach robh mi snog? Bha
5. Cha robh i trang.
6. Bha e mòr
7. Bha sinn toilichte
8. Cha robh an là blàth
9. Cha robh iad toilichte, an robh? Cha robh

Rumaging around the Preposition Box: aig

The preposition 'aig' has a couple different uses in Gaelic. In its simple form, it means 'at' –

- Tha duine **aig** an doras – A man is at the door
- An robh thu **aig** an sgoil? – Were you at school? (at 'the' school)
- Bha iad **aig** an taigh – They were at home. (at 'the' house)

Another use is to denote possession. Gaelic does not have a word commonly used in the same sense as 'to have' is used in English. We signify possession by saying that something is '**at**' the owner / possessor.

In the examples below, the object of the preposition is a noun:

- Tha taigh **aig** Seumas. – Seumas **has** a house (lit., Is a house at Seumas).*
- Bha mòran airgead **aig** Màiri. Mary **had** a lot of money. (lit. Was much money at Mary)
- Bha buaidh mòr **aig** an sgioba. – The team **had** a great victory. (lit. Was victory great at the team)
- Tha an càr aige dearg. His car is large (lit. Is the car at him red.)**

***Note:** for the 'literal' translations, keep in mind that in Gaelic, the verb comes first in the sentence, so unlike in English, the literal translation "**Is a house at Seumas**" is not a question, but a positive statement.

****Note:** the form for the prepositional pronoun is to use the definite article + the noun + prepositional pronoun; in most cases, it's this combination that signifies the equivalent of the possessive in English. As in ...

An taigh aice = her house

An coimhearsnachd againn = our neighborhood

Like with the preposition 'air' when the object of the preposition is a pronoun, we use a **prepositional pronoun** – that is, we never say/write 'aig mi'; instead, "agam" as in the examples below:

- Bha latha cruaidh **agam** – I had a hard day.
- Tha cù bòidheach **aice**. She has a beautiful dog (lit. Is a beautiful dog at her)
- Tha an cù **aige** bòidheach. Her dog is beautiful (lit. Is the dog at him beautiful)
- Tha taigh mòr **aca**. They have a large house. (lit. Is a house large at them)

The prepositional pronouns for **aig** +

Agam = at me	Againn = at us
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Agad = at you (singular, familiar) Aige = at him Aice = at her	Agaibh = at you (plural, formal) Aca = at them
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Emphatic forms

Personal pronouns have emphatic forms, which have no equivalent in English. English emphasizes pronouns by using italics or underlining, e.g.: 'I'm from Skye', but '*I*'m from Skye and *she's* from Lewis.' Gaelic uses the forms below to give emphasis.

Singular forms		Plural forms	
mise	I	sinne	we
thusa	you (familiar)	sibhse	you
sibhse	you (formal)		
esan	he/it	iadsan	they
ise	she/it		

Emphasis can also be given to pronouns by adding **fhèin** (*self*):

Singular		Plural	
mi fhèin	I myself	sinn fhèin	we ourselves
thu fhèin	you	sibh fhèin	you
	yourself(familiar)		yourselves
sibh fhèin	you		
	yourself(formal)		
e fhèin	he himself/it	iad fhèin	they
	itself		themselves
i fhèin	she herself/it		
	itself		

This also works with the possessives:

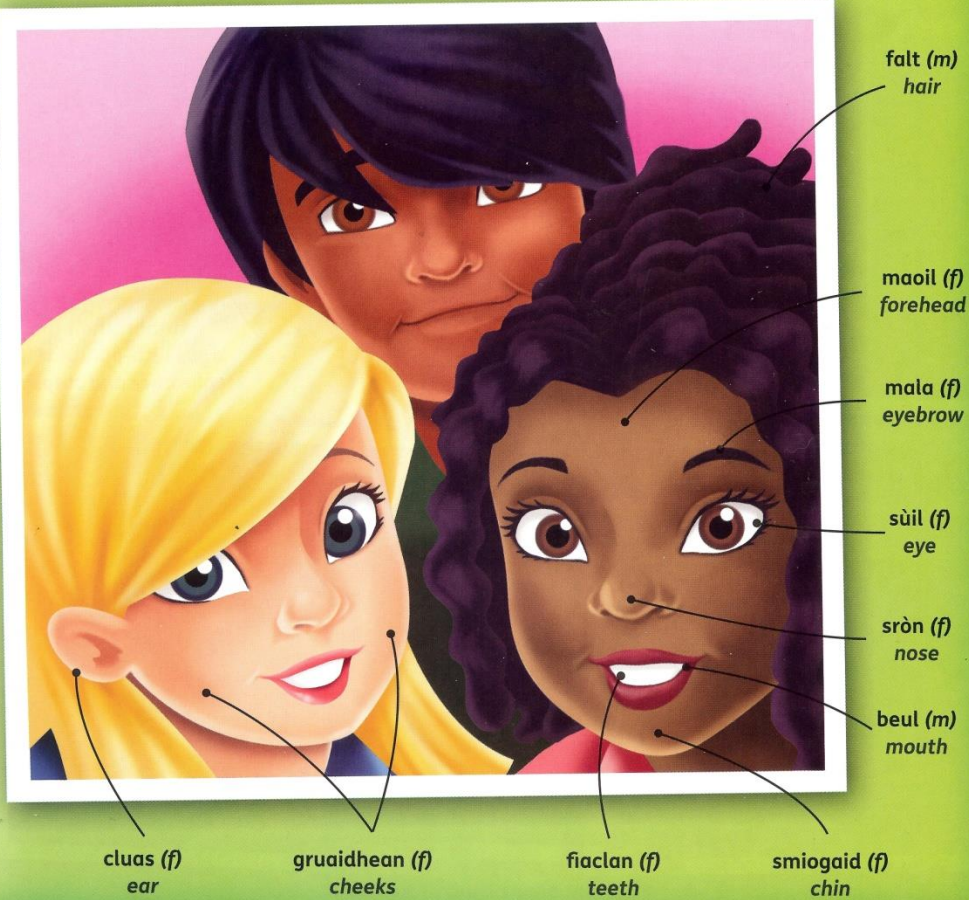
Agam fhèin - **my**
 Agad fhèin - **your** (familiar)
 Aige fhèin - **his**
 Aice fhèin - **her**

Againn fhèin - **our**
 Agaibh fhèin - **your** (plural & formal)
 Aca fhèin - **their**

Now, try the following exercises constructing sentences trying out the emphatic forms (using 'fhèin' where appropriate)

- He has a boat, but **I** have a car.
- She has cat. Do **you** have a cat?
- We have a small house, but **they** have a large house.
- I was cold, but **she** was warm.
- He was happy, but **she** was sad.

Aodann (m) • Face



Practice touching parts of your face:

Làimhsich (touch)

- Cluas
- Gruaidhean
- Fiacian
- Smiogaid
- Falt
- Maoil
- Mala
- Sùil
- Sròn
- Beul

Dualchas nan Gàidheal
Heritage of the Gales

An Dà Shealladh The Two Sights

Or “Second Sight”

The two sights ...

- *The Second Sight*, more correctly called the Two Sights, is the ability to see both this world and another world at the same time.
- The Second Sight has never been regarded as witchcraft in Scotland, it is seen more as a curse. *"Ah, take patience with the lad for he has the Sight and it is a terrible affliction."*



See into the 'other world'

- into an *dà shaoghal* - the two worlds of the living and the dead, or the living and the fairy folk ... (somewhat undefined) ...
- gift of communication from the ancestors, or the spirit world ...
- seldom 'willed' – not always a “gift”



Link between sight, bard, seer, & druid

- seeing into another dimension,
- precogntiion
- distant viewing
- Telepathy
- distant viewing
- telepathy



Deeply embedded in Gaelic culture

- Church in Scotland tended to frown on second sight – belief in the 'other world' was so deeply embedded in Gaelic culture that 'witchcraft' was never widely persecuted in the Gàidhealtachd as it was in English-speaking areas of Britain and European countries



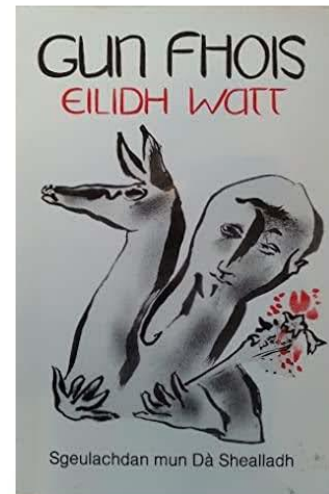
Martin Martin - (Skye) 'A description of the Western Isles of Scotland'

- “The Second Sight is a singular faculty of seeing an otherwise invisible object, without any previous means used by the person that sees it for that end; the vision makes such a lively impression upon the seers, that they neither see nor think of anything else, except the vision, as long as it continues; and then they appear pensive or jovial, according to the object which was represented to them.”



A recent writer and 'seer', Elidh Watt describes an *da-shealladh* as both a gift and a failing ...

- Foresaw the death of her oldest son, but in protecting him, left her youngest son vulnerable -- & **he** died in the accident she had **seen**
- To those who say that such second sight is against the laws of nature, Watt counters that is only according to the laws of nature that we understand ...



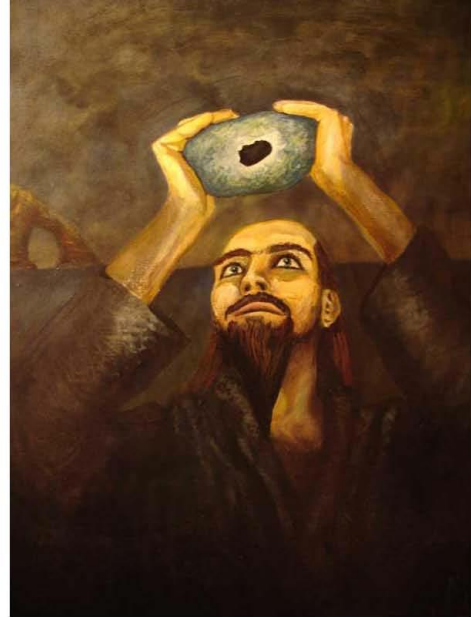
But the most famous ...

- Coinneach Odhar –
Kenneth the Sallow --
the Brahan Seer
- Born in the mid 1600s



Coinneach Odhar acquired his divining pebble from the dead –

- It was through his mother that Kenneth the Sallow was given the *sight*.
- At a graveyard one night when ghosts were known to roam the earth, his mother encountered the ghost of a Danish princess on her way back to her grave.
- In order to allow her to pass back into the grave, Kenneth's mother demanded that the princess should pay a tribute, and asked that her son should be given the second sight.
- The legend goes that later that day, Kenneth found a small stone with a hole in the middle that was sticking up through a *sìthean* - fairy mount ... fairies being the living dead ... through which he would look and see visions.



Prophecies of the Brahan Seer

The Battle of Culloden, 1745 (50 years or more after his death)

- “Oh! Drumossie, thy bleak moor shall, ere many generations have passed away, be stained with the best blood of the Highlands. ... it will be a fearful period; heads will be lopped off by the score, and no mercy shall be shown or quarter given on either side.”



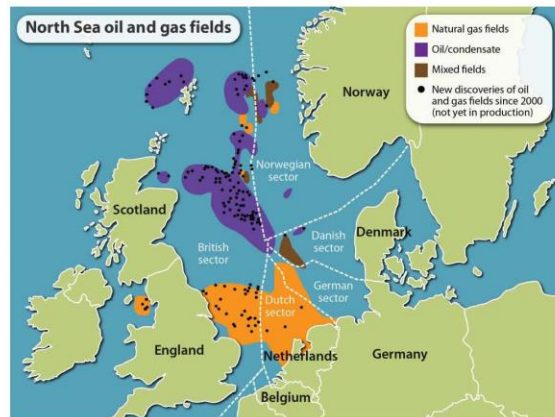
“The sheep shall eat the men” (more than 100 years after his death)

- During the Highland Clearances of the late 1700s and 1800s, families were driven from the Highlands by the landowners and the land they farmed was given over to the grazing of sheep.



North Sea oil (200+ years after his death):

- “A black rain will bring riches to Aberdeen.”



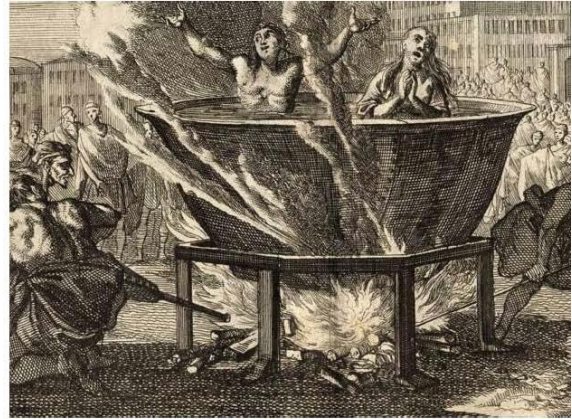
Scotland would have its own Parliament again!

- This would come when men could walk *dry shod* from England to France.
- The opening of the *Channel Tunnel* in 1994 was followed a few years later by the opening of the first Scottish Parliament since 1707.



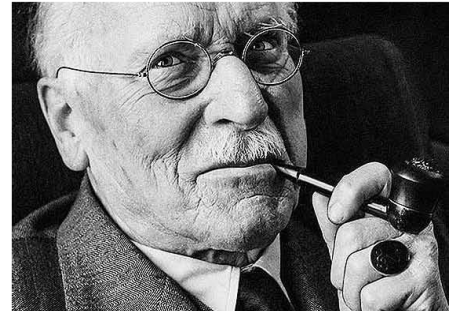
But he didn't see this one coming ...

- Isabella, wife of the Earl of Seaforth, wanted news of her husband who was on a visit to Paris.
- Odhar reassured her that the Earl was in good health but refused to elaborate.
- Isabella demanded that he tell her everything or she would have him killed. Coinneach told her that her husband was with another woman, fairer than herself.
- Isabella was incensed by this and had him thrown into a barrel of boiling tar.
- Just before his death, he foretold the end of the Seaforth line, with the last heir being deaf and dumb.
- Which also came to pass.



For those who believe this is *just* folk mythology ... Attested to by one of the fathers of psychology, Carl Jung

- *"There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes. ... I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. "*
- *"In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. "*



Still widely believed ...

- Iain Thomson wrote in his book *Isolation Shepherd* (2007):
- “No Highlander has any doubt about the existence of the second sight or indeed simple prognostication.”



Òran an seachdain

Eala Bhàn

This week's song is "An Eala Bhàn" – "The White Swan" – composed by Dòmhnall Ruadh Chorùna, a veteran of the First World War. He composed the song after being wounded in action on a mission in no man's land during the Battle of the Somme. "An Eala Bhàn" is a love song addressed to Magaidh NicLeòid of Lochmaddy, the woman whom the Bard hoped to marry, but whom he didn't. Like other Scottish Gaelic and Welsh poetry from World War I, the song expresses the futility and human destruction inherent in war. In recent years, the song has been recorded by artists as diverse as Calum Kennedy, Donnie Munro, Capercaillie, and Julie Fowlis.

Although – or perhaps, because -- it was forbidden when he was young for Gaelic children to be educated in their native tongue, Dòmhnall Ruadh was a strong advocate for Gaelic. In his poem *Dhan Gàidhlig* ("For Gaelic"), urged his fellow Gaels to "forget English", saying he had no use for it. He urged his listeners to remember their warrior ancestors from the Scottish clans, who never gave way while there was still a head on their shoulders. Dòmhnall Ruadh compared the Gaelic language to a tree that had lost its branches and leaves. But he said that if people were to dig and weed around its base, the tree would grow again and spread its leaves and branches. Dòmhnall expressed the hope that the descendants of the Gaels who were evicted during the Highland Clearances would return from around the world to hear from those who had stayed how heartlessly the landlords treated their ancestors. Dòmhnall expressed a vision of the Scottish Gaeldom prosperous and teeming with children and how sheep, with which the landlords replaced those whom they evicted, would be replaced with Highland cattle. Dòmhnall concluded by predicting that the women in the milking fold will sing Gaelic songs and recite Gaelic poems as they work. (more at https://en.wikipedia.org/wiki/D%C3%B2mhnall_Ruadh_Chor%C3%B9na).

<https://www.youtube.com/watch?v=5fV6j9ZmPfE>

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We really should pay the piper



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the amount is up to you, but the suggested donation is \$5

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