

# On more understandings about ancient language, book published only in PDF format, published via BookofDunBarra UK, published on the 20/03/2026

Written and published by Linden Alexander Pentecost, and published on the 20<sup>th</sup> of March 2026. This book contains 57 pages. This book is only published in PDF format and not in any print format nor in any other digital format. This book and its contents are unrelated to and separate from any and all of my other publications. Note that some parts of this book were previously published before being edited for inclusion in this book, sometimes the edits are in a smaller text. As well as the edited material published before in an unedited form, this book also contains 7 pages of material never published before. I also have a lot of other books published with entirely different content, only two of which share differently edited, small parts with this book in front of you, each of my books contains unique material regardless of some material being republished. The photos in this book were also taken by Linden Alexander Pentecost. No AI was used in any part of this publication. This book was published in the UK, via one of my UK websites: [www.bookofdunbarra.co.uk](http://www.bookofdunbarra.co.uk).

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**This book contains some adult themes & imagery (imagery in terms of a phallic standing stone) pertaining to sexuality and must not be read by those under the age of 18.**

*This book is dedicated to wise women, especially to those wise witches who suffered greatly in the past.  
This book is also written with love to all, including of course to the Great Mystery.*

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## The Lule language, **leoLmaLe**

Article and photo by Linden Alexander Pentecost, August 2022 \*When originally written



Photo above: the train station of Luleå

The Lule language, known as **leoLmaLe** or in Swedish as *Lulemålet*, is a form of the Westrobothnian or Bondska language in Norrland. The **leoLmaL** language is spoken around the city of Luleå in the lower Lule Valley. This spelling is mostly similar to that of Swedish, except that **sch** is used for the Lule 'sh' sound, and **L** donates the thick L sound of certain Nordic dialects.

'Welcome' in leoLmaL is **veLkumin**, Swedish *välkommen*, if you ask what someone is called then one would say **bo heit do?** Swedish: *vad heter du?* And one would reply saying **jö heit**, e.g. **jö heit Linden, o jö er fra Stöorbritanien**, I am called Linden and I am from Britain. In Swedish this would be: *jag heter Linden, och jag kommer från Storbritannien*.

In my Nordnorsk: *æ heit Linden å æ kåmmer frå Stårbritannien*

The Swedish soft *g* is often equivalent to **dj** in leoLmaL, for example **djöno** – 'through', Swedish: *genom*, leoLmaL **djera** – 'to do', Swedish: *göra*. Another interesting difference is the sound difference in for example **läk** – 'long', Swedish: *lång*, in examples such as **in läk bat** – 'a long boat', and in Swedish: *en lång båt*, and leoLmaL **i gääk**, Swedish: *en gång*.

Swedish long *i* is often represented by **öy** or **uy** in leoLmaL. For example, **öys** or **uys** – 'ice', Swedish: *is*, **skröyv** or **skruyv** – 'write', Swedish: *skriva*, **bLöy** or **bLuy** – 'become', Swedish: *bli*. The past tense forms of **skröyv** are somewhat more similar to the Swedish, for example **jö skreiv** – 'I wrote', **jö hä skrivi** – 'I have written', Swedish: *jag skrev, jar har skrivet*.

The Swedish long o is often a diphthong. For example **beok** or **böök** – 'book', Swedish: *bok*, **eot** or **öot** – 'out', Swedish: *ut*, **seoLa** or **söoLa** – 'the sun', Swedish: *solen*, **steor** or **stöör** – 'big', Swedish: *stor*, **eoL** or **ööL** – 'word', Swedish: *ord*, and thus one can also say: **ööLböök** or **eoLbeok** – 'dictionary', Swedish: *ordbok*. For some speakers this diphthong is **åo**, for example **båok**, **åot**, **såoLa**, **ståor**, **åoL**, **åoLbåok**.

Old Norse *ei* is frequently represented as **ei** in leoLmaLe, for example **heim** – 'home', **meir** – 'more', Swedish: *hem*, *mer*. Norwegian: heim, meir

Below are some sample sentences in leoLmaLe:

**jö djikk dill höose** – I went to the house

**jö djikk** – I went, **dill** – to, **höose** – the house

**jö hä viri ati höose idä** – I have been at the house today

**jö hä** – I have, **jö hä viri** – I have been, **ati** – at, **höose** – the house, **idä** – today

**jö hä ånt tåLa pa Swäänsk idä** – I have not spoken in Swedish today

**jö hä** – I have, **ånt** – not, **tåLa** – spoken, or speak, **pa** – on, **Swäänsk** – Swedish, **idä** – today

**jö veit att böoka er pa böoLe** – I know that the book is on the table

**jö veit** – I know, **att** – that, **böoka** – the book, **er** – is, **pa** – on, **bööLe** – the table

**huri mitji koost batn?** - how much does the boat cost?

**huri** – how, **mitji** – much, **koost** – costs, **batn** – the boat

A little more information on Lulemål, unique from that in this book, can be read in my short print book: *Europe's minority languages and related topics – some essays* by Linden Alexander Pentecost, pages two and three.

And also in my ebook: *Languages and dialects of Northwestern Europe, and their heritage* by Linden Alexander Pentecost, pages 279 and 280

Note: since originally publishing this I have written a lot more about Lulemål in still more publications, including in a Silly Linguistics article and elsewhere.

## The Meänkieli language

Photo and article by Linden Alexander Pentecost



Photo above: a part of Sápmi near Giron, from the mountain Luossivárri, this area is also a part of the Meänmaa landscape, the mountain in Meänkieli is known as Luossavarra. In Northern Sámi it is actually known as Luossavárra.

Meänkieli is a Finnic language spoken in the north of Sweden, on the Swedish side of the Torniolaakson valley, and in some other inland areas leading from this valley in northern Sweden, such as around Gällivare. The Meänkieli language is very similar to the Finnish dialects spoken on the Finnish side of the Torniolaakson, in Finnish linguistics, most dialects of Finnish in Northern Finland, as well as the Meänkieli and Kväänin kieli languages are referred to as *peräpohjolaiset murteet*, northern dialects. However, many Meänkieli speakers from my experience would not consider their language to be what we know as the Finnish language, *suomen kieli*.

Known actually as: Peräpohjolan murteet in Finnish.

Meänkieli spelling is similar to that of Finnish. There are differences between Meänkieli and Finnish in writing, especially as Finnish has a written form called kirjakieli or book language, whereas Meänkieli is written according to how the language is pronounced in Meänmaa. Below are some examples of Meänkieli words:

<b>vaara</b> – mountain	<b>joki</b> – river	<b>järvi</b> – lake
<b>mettä</b> – forest	<b>tunturi</b> – mountain	<b>mäki</b> – hill
<b>puu</b> – tree	<b>suo</b> – bog	<b>maa</b> – land, earth
<b>ilma</b> – air	<b>vesi</b> – water	<b>tuuli</b> – wind
<b>tuli</b> – fire	<b>jää</b> – ice	<b>lumi</b> – snow

**minun häätyy lukea kirjaa – I must read the book**

**minun häätyy** – I must, **minun** – my, **lukea** – read, **kirja** – book, **kirjaa** in the partitive case    häätyy is the equivalent of Finnish täytyy

**käärme puhuu Meänkieltä joka päivä – the dragon speaks Meänkieli every day**

**käärme** – dragon, **puhuu** – speaks, **Meänkieltä** – from **Meänkieli**, **joka** – each, **päivä** - day

**punanen piili menee Suomheen – the red car goes to Finland**

**punanen** – red, **piili** – car, **menee** – goes, **Suomheen** – to Finland

The Meänkieli language contains a number of Swedish loanwords, such as **piili** – car, which in Finnish is *auto*. Some of the Swedish cognate words in Meänkieli may be much more ancient though, I think, and be words which have gone into North-Germanic and into Finnic from an ancient substrate or language.

Further information on the Meänkieli language, separate from that in this book, and some different sample sentences can be found in my printed book: *Europe's minority languages and related topics – some essays*, by Linden Alexander Pentecost, published August 2022, the Meänkieli parts are on pages 4 and 5, except for some comments elsewhere in the book. This book also contains more comments on the wider context of Meänkieli and the ancient Finnish or Kainu language in Sweden and in Norway.

Since writing this I have also written a lot of other things about Meänkieli in still further publications.

Note that the language is not referred to as the Kainu language in Meänkieli, in Meänkieli, Kainu refers either to the Kvens or to speakers of Överkalixmål Bondska, making the original meaning confusing to interpret through Meänkieli, although these factors may give some clue.

## Proto-Norse and early written language in Britain

By Linden Alexander Pentecost  
under pseudonym originally

Contact between Scotland and Scandinavia doesn't necessarily have to be as recent as the Vikings and the Kingdom of the Isles. In the Landnámabók, the region was already settled by Scandinavians. Even though the language of Northern Scotland was said to be 'Pictish' at this time, we have no way of telling what exactly was meant by the term 'Pictish'. Perhaps rather than a Norse takeover of the Pictish Broch culture, what actually happened is continuity from one to the other, only during the 'Viking' period, Scotland acquired an extra layer of culture onto its Norse culture, as well as changes in the language. From what I can tell, it appears that the Shetland Norn language was indeed 'Proto-Norn', which then became influenced in different ways by various medieval Norse dialects.

During the Viking era, large areas of Britain and Ireland came to use Old Norse as one of the common languages. Along the southern and eastern coasts of England there was a lot of old Danish or Old East Norse in use, much of Northern England became the Danelaw with Old East Norse spoken alongside Old English. Parts of Wales, but particularly the Isle of Man, Northwest England and the islands of Scotland used Old West Norse as one of the languages of the Norse-Gaelic kingdom.

Although the introduction of Old Norse is attributed to Viking invasion and settlement, in this paper I aim to question the validity of this and suggest that Norse or a related Germanic language was spoken in Britain before the Vikings. The story of the Vikings in Britain has been overshadowed by medieval, mainly Christian views of the Vikings in the middle ages. I have come to question whether or not the Vikings were truly invaders at all.

England's links to Denmark go further back than the medieval period. The Danish and Modern English languages underwent similar vowel shifts, after the Old English period, English became grammatically more similar to the modern Scandinavian languages. Parts of the Anglo-Saxon grammar like the ge- prefix on the past tense of verbs, and several pronouns, were either replaced or simply never existed in spoken English. This builds up a picture of a scenario where Old English was limited to certain classes and groups of people, but was not the direct ancestor of Modern English. The Old Norse language may not have been replaced by English but may have become Modern English. The Old Norse and Anglo-Saxon languages may have undergone creolization, or they could represent two 'registers' concentrated in certain movements of Germanic culture, whilst the normal language of farmers and villagers was between North Germanic and West Germanic.

Many of the Norse sites in Britain are older than the Norse. In Orkney and Shetland, many 'Pictish' sites later became Norse sites, as though the people themselves continued into the Vikings. Some of the place-names in Britain describing Norse deities like Ullr and Thor seem to refer to religious sites that pre-date the Norse by thousands of years.

Longhouses, commonly attributed to the Vikings, were also found in Bronze Age Britain, with some prototypes in the Mesolithic period. DNA haplogroups common in Mesolithic remains are sometimes found at higher frequency in Scandinavians. It's also notable that Scandinavian speaking areas tended to have a slower transition to the Bronze Age and Neolithic than other areas of Europe. We might be able to distinguish Celtic and Germanic Bronze Age cultures by whether they were living in roundhouses or longhouses.

## The Mesolithic - Neolithic and the Sea Peoples

The Vikings were a medieval people, but their traditions and lifestyle was arguably more like that of the Mesolithic Europeans than any other groups. Their shipbuilding tradition, rather than appearing out of no-where, was the result of thousand of years of technical perfection, from boat designs associated with similar art and symbols, found in the Mesolithic.

The Vanir Gods of Norse mythology, chiefly linked to the introduction of agriculture, seem only linked strongly with certain parts of Scandinavia, and with Britain surprisingly. In Britain, the Vanir god Ullr seems to have been very important, indicative of a Neolithic connection between Scandinavia and Britain.

The Neolithic art motifs and designs found with the Neolithic megalithic tomb culture are surprisingly similar in Scandinavia, Ireland and in Britain. These art motifs became the chief designs that were later found in Celtic and Scandinavian art right through the ages up until the medieval period. Quite possibly, Scandinavia and Britain shared a similar sea-orientated culture, which slowly diverged in different directions with the introduction of Indo-European languages. This is assuming of course, that Indo-European replaced other, unknown languages. The Palaeolithic-Continuity theory indicates that Indo-European languages can be traced back to the Upper-Palaeolithic and the first humans to settle in Britain after the Ice Age. Although undoubtedly this early Indo-European seems to contain an admixture of Basque or other unknown influences which, along the train of the Palaeolithic Continuity Theory, would have disappeared as distinct languages as soon as cultural unification with Europe took place, leading to many distinct languages that carried on earlier traits in different ways.

## Proto-Norse and not Old Norse

Anglo-Norse nouns seem not to have undergone the Old Norse vowel breaking.  
Proto-Germanic - Old Norse - Anglo-Norse - Anglo-Saxon

- \*birkijō - björk - birk - beorc, bierce
- \*ferþuz - fjqrðr - ferþ - ford
- \*greutą - grjót - grēt - grēot, grete, grit
- \*helmaz - hjálmr - helm- helm
- \*herutaz - hjqrtr - hert/hart - heorut
- \*blēwaz - blár - blē - blāw
- \*deupaz - djúp - dēp (later 'deep') - dēop
- \*kelaz - kjqlr - kel - not in Anglo-Saxon but found in Dutch and German
- \*laguz - lqgr - lag - Modern English law
- \*slihtaz - slétr - sleht - slizt, sleght
- \*stangō - stqng - stang - in other Germanic languages outside of Anglo-Saxon with "a".
- \*ternō - tqrn - tarn - no equivalent outside Norse

The element lees in place-names, Old Norse ljóss doesn't have direct cognates in non Norse Germanic languages, it shows that even though the Anglo-Norse phonology was closer to Proto-Germanic it was still more Norse than Anglo-Saxon in a lot of respects.

Proto-Germanic \*tēkaną gives taka in Old Norse, but the modern Danish and English forms have a sound closer to /e/, with both the English and Danish forms taking some kind of vowel harmony

brought on by apocope. Apocope of the final vowel as well as a tendency towards /e/ occurred in the English and modern Danish vowel shifts. Even though the word *take* exists in English, it replaced Middle English *nimen* and is assumed to be a Norse word. Proto-Germanic \**rēsō* becomes *rás* but giving *rēs* in Anglo-Norse and *ræs* in Anglo-Saxon, with different meaning, modern English 'race'.

Looking closely at the phonology of Anglo-Norse and Norn it becomes difficult to try and explain the sound changes as coming directly from Old Norse.

.Runic inscriptions: different versions of the runes were used throughout the Germanic speaking world, and a certain type appears specific to The Isle of Man, The Hebrides, Northern Isles, and South-Western Norway. The rune forms found in the Jæren region of Norway, show close similarity with those of the Isle of Man. It's possible that some of these runes were actually used in Britain and Ireland before they were imported to Norway.

.-A ending of weak feminine nouns: in Western dialects of Norwegian, the -a ending of feminine nouns is frequently replaced by -o -r -å. This might have been carried on from Proto-Norse. In Orkney there seems to be a confusion of the Old Norse case system, where the vowel at the end of any noun seems to become -o. This may have been a dialectal feature of Orkney Norn, but where Old Norse nouns have an -a ending it seems to have universally been -o in Orkney. This is again, more reflective of a Proto-Norse stage in the language, although prior to now it was believed to have been a later development. It is possible that this -o dialect continued over towards Norway. In South-Western Norway, the -o form is exceedingly common, and occurs in places up the west coast. But it is interesting that is most common in the region which would have had the most contact with Orkney.

.The Old West Norse diphthong *ei* appears commonly as *i* in Anglo-Norse with the *ei* and *ai* variants perhaps appearing later. Words in runic inscriptions on the Isle of Man, and across the Hebrides and Northern Isles, will often contain *risti* and *stin* rather than the more common *reisti* and *stein*. But some examples show more Old English phonology with *stan* instead of *stin*, OWN *stein* and OEN *stæin*. 'i' was used to write 'e' and 'ei' in Old Norse inscriptions, but in Britain it appears that *i* represented the actual pronunciation, which is reflected in later dialect forms. The simplification of the Older Futhark into the Younger Futhark may in part have been due to pronunciation of the Norse language in certain areas, where the distinction between voiced and unvoiced stops was less important, and where there was less distinction between *e* and *i*. Both of these traits appear to be in Proto-Norn or Anglo-Norse, the differing distinction between stops is found in Scottish Gaelic and in Icelandic.

.Preference for *u* rather than *o*. This appears quite early on Orkney, and can be found in the Orkney Norn lord's prayer, where *cuma* means 'come'. Proto-Norn area seem to show a preference for *u* where Old West Norse has *o* or *ó*. The Orkney Norn equivalent for Old West Norse *koma* is *kuma*, and in Runic inscriptions some examples include *utr* and *sunr* for *Oddr* and *sonr*.

.Old Norse *y* appears sometimes as *u* in Norn and Anglo-Norse.

.Lack of vowel breaking: a process of vowel breaking took place between the Proto-Norse and Old Norse periods. This was more prominent in Old East Norse than in Old West Norse, and it appears not to have effected Old Norn until much later. For example, 'Harter' in place names 'of the stag', Old West Norse: *hjaratar*, Anglo-Norse: *hartar*. Orkney Norn *herto*, meaning 'a heart shaped pattern on a horse', Old West Norse: *hjarta*, Proto-Germanic: *hertō*. 'Firth' is one of the few words which may have entered Scots and English from Proto-Norn. The Old West Norse equivalent is *fjqrðr*, showing vowel breaking from Proto-Germanic *ferþuz*. The Proto-Norn equivalent may have been

ferþ, .firþ, or ferþu(r). The Old Norse word stjarna 'star', also appears as starn- on Orkney, Proto-Germanic \*sterniz. The change from -er to -ar was common on Orkney e.g. kverka – kwark, whilst other words with -er in Old Norse have -ir in Orkney reflecting older pronunciation. Place-names with 'Gret', can be seen as coming from a Anglo-Norse grēt meaning 'stoney, pebble river', as opposed to Old West Norse grjót. In Orkney Norn 'light' is leus or lews (On The Phonology of Orkney Norn, Darren Sinclair), similar to Proto-Germanic \*leuhsaz.

.The -ar ending of masculine nouns: in Orkney Norn, the -ar ending sometimes reflects the Proto-Germanic -iz, appearing as -ir. Orkney Norn aanie - eagle, in the genitive case, Old Norse arnar Norn arnir, Proto-Germanic \*arniz. The Orkney Norn form shows greater similarity to Proto-Germanic rather than to Old Norse. Old Norse er 'is' appears as ir in Orkney Norn, reflecting older Germanic ist.

.Old West Norse ǫ rarely appears throughout the whole Proto-Norn area, normally appearing as a. This is something that Proto-Norn may have shared with Old East Norse.

.Old West Norse á as in blár, comes from Proto-Germanic \*blēwaz, so 'blea' in place-names can be seen as coming from something like blē, had 'blea' come directly from Old Norse one would expect a modern variant 'bla' or 'blaw'.

## The Norse-Gaelic connection

Norse and Scottish Gaelic had contact during the Medieval era, Norse left several loanwords in Gaelic, and some Gaelic loanwords appear in Norn, Icelandic and Faroese. In some cases, Gaelic seems to have influenced Norse. Some place-names are constructed of Norse words but using the adjectival position found in Gaelic. In Palaeolithic Continuity parallels are drawn between the Celtic languages and the Atlantic Megalithic Cultures, which were also found in Denmark and Southern Norway and Sweden. The basis of Atlantic Megalithic and Celtic knot patterns are similar to the more geometric parts of Viking era art and embroidery. Some Old Norse words like fá and gjá have Gaelic equivalents faigh and geodha with extra consonants still in place. The Norse tradition of marking events and lives on older standing stones is something that the early Celtic also did in Ireland and Scotland.

## Old Norse inscriptions in England and Scotland

An example of Old Norse from Argyle appears to show a similarity to Anglo-Saxon.

.kali:ouluis:sunr:lapi:stan:þinsi:ubir:fukul:brupur...

In Old West Norse: *Kali olvissonr lagði stein þenna yfir Fugl bróður...*

“Kali Olvi's Son, laid this stone over Fugl (his) brother...”

Replacement of [v] by [b] appears to occur across the UK, whilst stan for 'stone' is clearly closer to Old English.

The runestone in Princess Street Gardens, Edinburgh gives

ari:rasti:stain:aftir:hialm:fapur:sin:kup:hialbi:ant:hans, which is similar to the Old East Norse *Ari ræisti stæin æftir Hialm, faður sinn. Guð hialpi and hans*, except for raisti is instead rasti showing that diphthongs were not used consistently.

An inscription in Carlisle Cathedral, Cumbria, reads:

.tolfin:urait:þasi:runr:a:þisi:stain

“Dolfin wrote these runes on this stone”

This inscription shows the very 'mixed' nature of the language at this time. Stain is what we would expect as an East Norse form, runr for 'runes' is also unique.

The use of the word kirk shows loss of the weak feminine ending, -a, implying that apocope was grammatically a part of Anglo-Norse. The form urait for 'wrote' shows a connection with Anglo-Saxon not found in other Scandinavian languages.

Example (Isle of Man): sontulf:hin:suarti:raisti:krus:þona:aftr:arinbiaurk:kuinu:sina

In more standard Old Norse: *Sandulfr hinn Svarti reisti kross þenna eptir Arinbjörgu, konu sína*

This text shows a loss of the strong masculine ending -r, þenna becomes þona which is a curious change. The forms þaina and þina also appear on the Isle of Man. Kuiu is an unusual variant of konu. The name Sontulf shows apocope of the nominative ending.

Example (Isle of Man): utr:risti:krus:þono:aft:froka:fa(u)þur:sin:in:þurbiaurn. This shows þenna become þono, the -a to -o change is a frequent occurrence in Orkney Norn.

An 11th century runic inscription from Killaloe in Ireland reads þurgrim:risti:krus:ina, showing risti again instead of raisti.

In Lincoln, the inscription reading ...hitir:stin... appears, in Old West Norse this would be ...*heitir stein*...'stone is called'.

Note that the preference for [i] over [e] is at least partially, but not entirely connected to the local runic alphabet

The Maeshowe inscriptions

Maeshowe is a Neolithic chambered cairn, sometimes of the variety referred to as a passage tomb. In the *Orkneyjaga saga*, reference is made to the tomb having been discovered by explorers during the Viking Age, and when the tomb was excavated, archaeologists happened across the largest collection of runes outside of Scandinavia. Despite being 'found', the language of these inscriptions does appear to show local variation. Below is a list of some of the respective inscriptions with a translation.

.þat:ir:uikinkr...a:kom:utir:hir:til

*þat er vikingr.. þá kom undir hér til*

“it is a viking... when/then came here underneath”

...sæhia f...r:som:otr:orkr:sonr:sahþi:a:runom:þæim:ir:han:rist

*segja f...r sem Oddr Orka sonr sagði a rúnum þeim er hann reist*

.þat:man:sat:er:ek:sæhe:at fe:uar:ført:a brot:þrim:notom:uar fe:brot:fört:hæltr:æn:þæir:bre:hoh:þena  
*þat mun satt, er ek segi, at fé var foert á brott. Þrim nóttum var fé brott foert, heldr en þeir bryti haug þenna*

“it is true what I say, that wealth was brought away. Wealth was brought away three nights before they broke this hill”

The last example shows a more typically Old Norse inscription. The writer refers to the people who found 'treasure' in Maeshowe, and his or her own language appears not to be of local origin. There don't appear to be any features of the language used in this text, which can be said to come from Proto-Norn.

## Pre-Viking inscriptions in Northern Scotland

As well as a large number of Viking runic inscriptions, Northern Scotland also contains inscriptions in another alphabet, Ogham. These inscriptions were thought to be used to write Pictish, identified as a P-Celtic language similar to Welsh and Breton. Many of the Ogham inscriptions in Northern Scotland however are not readable. They may have been disguised so that only initiated people were able to read them. An Ogham inscription from Shetland has the word *duhtor*, indicating that at least some of the Ogham was Norse or contained Norse elements.

The Brough of Birsay Ogham inscription was read as [B^A]QI[:]A[B^A] by Padel O. (1972) and as [M]ONNORRA[N]RR by Forsyth, K.S. (1996). The Broch of Burrian inscription was read as UORRANNUUR RACTPEVVCERROCCS by Allen, R. (1903) and as I[T!^O!][E^B]IRRANN U[.]RRACT KEVV CERROCCS by Forsyth, K.S. (1996), the second reading seems to indicate ITO perhaps 'I', IRANN 'iron'? URRACT 'made', KEVV 'this' CERROCCS 'cross'. We assume that CC indicates /x/ or a similar sound.

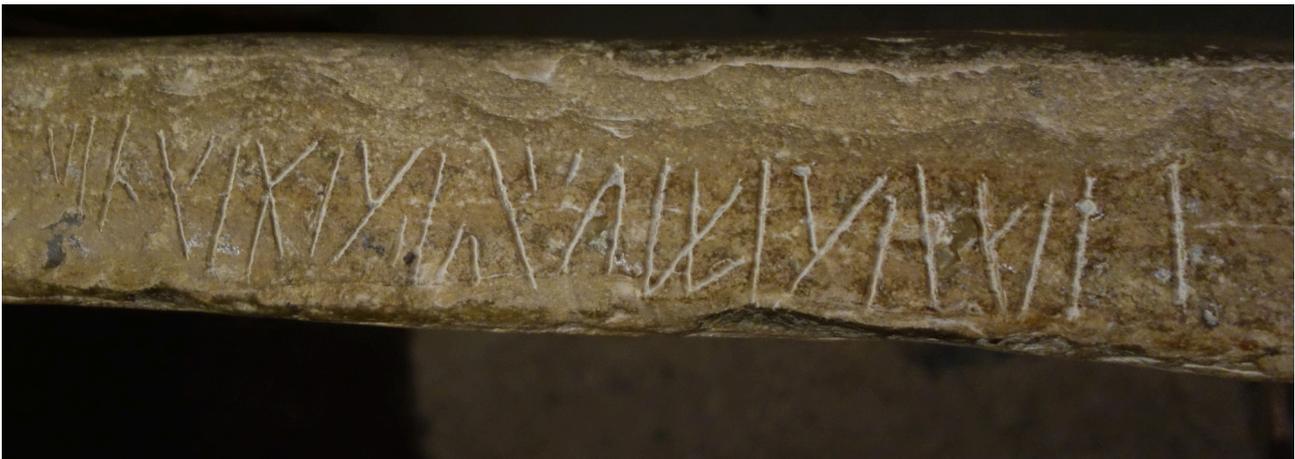
Ogham is more common in Eastern Scotland where readings can be more easily figured as early Celtic or a kind of Brythonic. There is a strong association between Ogham stones in Northern Scotland and the Iron Age broch builders. Ogham was found on a piece of whale bone in North Uist and an inscription was found on South Uist. We know that the people of the Outer Hebrides were a distinct culture that survives today in Gaelic folklore. There were Neolithic farmers here but their traditions were quite different from anywhere else in Britain, in the Bronze Age they actually practiced mummification. Many of the island names do not have a satisfactory Indo-European etymology. The Isle of Skye contains a rare genetic cluster not found commonly in Europe.

The inscription at Lunnastaig on Shetland was read by Allen, R. as TT[O^U]CUHETTS:AHEHHTTMNNN:HCCVVEVV:NEHHTONN. The language written here may have had unusual sounds which made their way into Scottish Gaelic, that were not easily written within Ogham. The language may have combined multiple parts of speech together, this has more recently been translated as HHTT 'lay' or 'put', NEHHTON a personal name 'pure'.

The Ogham inscription at Callingsburgh on Bressay was read by Allen, R. as CRROSCC:NAHHTVVDDA {DD}S:DATTRR:ANN | BE[NN^RR]ISEF:MEQQDDRROANN. I have read this as CROSCC /krosx/ 'cross' NAHHTVVDDA - the name NEHHTON plus a genitive suffix? DATTRR - daughter. The doubling of R in DATTRR may show a Proto-Norse final coming from Proto-Germanic -z. The final part is MEQQ DDROANN, MEQQ is related to Old Irish mac 'son' and in Ogham inscriptions is used to mean 'son of', the doubling of D in the following personal name may show lenition due to DDROANN being genitive. This inscription shows a curious mix of early Germanic and Celtic. This could be interpreted as an early type of Indo-European language. It may be that some of the Ogham inscriptions are in local languages which were less Indo-European, notwithstanding that they were linked to Indo-European languages but perhaps not fully incorporated.

There are two examples on Orkney of so-called Proto-writing from two of the Neolithic sites. The photo below shows one of them, which has been known about for decades, since the Neolithic village of Skara Brae was excavated. This may be an example of Neolithic writing, but no-body is able to translate it. One thing that weighs evidence in favor of it being a written language is the repetition of characters and vertical lines which seem to separate or add further meaning to the characters between them. *I personally think that Skara Brae was a sacred site connected to the people who came to be known as the pappae much later on. The site seems rather like a sacred*

*shell midden temple site, shell middens and for example early beehive churches may be linked (added in August 2022).*



Note that the writing in the photo above is similar to some mysterious inscriptions on copper found in the Americas and associated perhaps with the "Moon Eyed people" by some (info added in December 2023)

The photo shows the markings on a fragment of pottery found in the Banks Chambered Tomb on South Ronaldsay appears to contain the fragment of a written inscription, which is again unreadable at this time. One of the characters appears identical to the Younger Futhark T used in Anglo-Norse inscriptions, so this may lend evidence to the theory that the runic alphabet has indigenous origins rather than being from early Latin. We visited the tomb in July 2018 to examine rumors of Proto-Writing at the site. Interestingly, DNA analysis of bones in this tomb points to a Middle Eastern origin in the Neolithic. So was this perhaps an Afro-Asiatic language that they spoke, and did the runic alphabets in Northern Europe come instead from an ancient form of the Canaanite or another Mediterranean script rather than from Latin? I am very grateful to the person who copied these out for me in the original article I wrote under this pseudonym, these are the original photos I took.



More Citations:

.The Orkney Norn by Hugh Marwick

<http://www.nordiska.uu.se/forskn/samnord.htm> - Samnordisk runtextdatabas

<http://www.bankschamberedtomb.co.uk/ancient-dna/> [HYPERLINK](#) - Banks Chambered Tomb

.The longhouse as a central element in Bronze Age daily life - H. Fokkens, Leiden Universit

Photos by Linden Alexander Pentecost



### Rûn lesson one The Nordic language of Ruhnu, an Estonian Island

This was also originally written under the pseudonym Jakob Stenberg.

Written by Jakob Stenberg/Linden Alexander Pentecost 2016. The photo above shows the island of Run/Ruhnu and I was allowed to include this photo thanks to someone I know on the island.

Run is a Scandinavian Language native to the Estonian Island of Ruhnu or Runö in Swedish. Run is a nearly extinct language, there are a few people living in Sweden who speak it but it is no longer spoken natively on the island of Runö. Run has been classified as Estonian Swedish. This may or may not be accurate, depending on how a person classifies a language. The Estonian and Finnish dialects of Scandinavian later became considered Swedish because of political and cultural reasons, but the Estonian dialects aren't really the same language as Swedish. Estonian Swedish had many variants within it, it was mainly spoken on the coast so that different islands had different dialects of Estonian Swedish. Here we will treat Run as a language rather than a dialect, a language which is severely endangered and which could one day gain minority language status like Elfdalian or Walloon, but since Run has been understudied and left out of a lot of literature the language will need to be noticed by more people prior to that happening.

Alphabet and pronunciation.

Phonology is not an exact science and different people have measured languages in different ways, their measurements and use of different measurements can influence the way that phonemes are described and classified. This is a measurement of Run using the international phonetic alphabet and not all phonemes may be exact, Run's phonology has also been written in texts using phonological rules which differ from the measurement of the language written in the Swedish dialect alphabe. Generally speaking languages which have been studied more have more precise measurements than minority languages, the closer that people study languag the more they seem to change and be susceptible to personalized descriptions, so long as the language can be described to an extent it stands to be valid. With more time and research languages beome better known and can be described in a way that makes sense of and includes all previous measurements. For the time being this will serve as the form of Run used in this course, language is primarily a diverse and variable science and language studies merely freeze the language as

observed by whomever is studying them, so all descriptions of a language are valid in that way. Languages aren't consistent and mistakes and variations in pronunciation are the natural behaviour of language, consistency and choosing one thing as correct over another comes from how the language has been studied and measured by whomever is studying it at any moment in time.

### Vowels:

**a** - IPA /a/, short as in **tagha** - take.

**â** - IPA /ɑ:/, normally long, **tâbak** - tobacco.

**e** - IPA /e/, sometimes a schwa sound

**é** - IPA /e:/ i - IPA /i/

**î** - a long version of the above vowel

**í** - possibly similar to /i/ but uncertain, the character used in the Svenska landsmålsalfabetet used to write Run is described as being between i and e, a sound between the variants fisk and fesk which are Swedish dialectal forms of 'fish'. In Swedish words this sound is an e or i, it may also come from an older /y/ or /j/ in Run and occurs from palatal consonants.

**o** - /o/

**ô** - /o:/

**u** - /u/ or perhaps /ʊ/

**ú** - /u:/

**õ** - /œ/, as in Swedish 'full'.

**û** - a long sound, /u:/, like in the Scouse English pronunciation of "Liverpool".

**ä** - IPA /ɛ/

**ää** - /ɛ:/

**ö** - /œ/

**å** - the same sound as the Swedish å.

### The diphthongs

**oi, ou, ua** or **uâ, ui, äi**

### Consonants

**b** - /b/, **d** - /d/, **ð** - /ð/, **d** - /d/, **f** - /f/, **g** - /g/, **gh** - /ɣ/, **h** - /h/, **k** - /k/, **l** - /l/, **ɫ** - /ɫ/, **lj** or **sl** - /ʎ/  
**m** - /m/, **n** - /n/ **ng** - /ŋ/ **ŋ** - /ŋ/, **p** - /p/, **r** - /r/, **R** - /R/ an uvular trill, **R** - /ʀ/ **s** - /s/ **S** - /ʃ/ **š** - /ʃ/ **t** - /t/ **ʈ** - /ʈ/, **v** - like the Swedish v, **w** - not quite the English /w/ but close

### First nouns:

**íúq** – earth, **suʷwer** – silver, **dadd** – father, **trää** – tree, **brää** – bread, **hést** – autumn, **droum** – dream, **búk** – book, **guang** - a given time or moment, **búq** – table, **buat** – boat, **iaht**- hunt, **suann** – sand, **fišk** – fish, **biân** – bear, **dâ** – day, **fiäʷʷ** – mountain, **vågħ** – wave, **frída** – friday, **kwäald** – evening, **vågħeR** – weather, **siäʷ** - sjäʷ - soul

Compare reconstructed Orkney Nynorn droum - dream, to the example above.

### Verbs

**ita** – eat, **gʷäimí** – forget, **säga** – say, **gʷamm** – speak, **feStua** – understand, **gira** – do, **berí** - begin **inskí** – want, **bränn** – burn, **älskí** – love, **häit** - be called, **loup** – run, **drikk** – drink, **bʷés** - blow **dräim** – dream, **bînd** – tie, **hér** – hear, **kuma** – come, **gua** – go, **giva** – give, **fua** - get

### Interrogatives

**hakfíri?** - why? **ho?** - what?

### Numbers

**än** – one, **tû** – two, **trî** – three, **fiûr** – four, **fämm** – five, **siäks** – six, **siû** – seven, **ottu** – eight, **nîi** – nine, **tîi** - ten

### Pronouns

**iâ** – I, **tu** - you, one person, **han** – he, **huan** – she, **hé** – it, **vî, ví** – we, **nî, ní** - you plural, **te, täim** - they

The long vowels in pronouns can also be short.

### Some examples

**han ér gammʎan** - he is old

**han ér gâʎan** - he is old (alternative word)

**fiškín ér dûran** - the fish is big (masculine)

**fiškín ér bʎôwan** - the fish is blue (masculine)

**hé hou fiäʎí ér dûʎ** - the high mountain is big

The alphabet has been designed for the Run dialect and is based on the phonology recorded in Ordbok öfver estlänsk-svenska dialekterna / Freudenthal-Vendall. [Runömålet] : ljud- ock formlära samt ordbok /Herman Vendall, Freudenthal, Axel Olof, 1836-1911.



The pictures were kindly given by a resident on the island of Ruhnu.

This was originally written under  
the pseudonym Jakob Stenberg,  
but was written by me, Linden  
Alexander Pentecost

Aurland Norwegian - a guide for visitors by Jakob Stenberg/Linden Alexander Pentecost



Photo above: the mountains of Aurland, taken by Linden Alexander Pentecost

The Aurland dialect of Norwegian is a west Norwegian dialect and part of the Sogn dialect group, spoken around Sognefjord, Norway's longest and deepest fjord. The Aurland dialect is one local variation of Sognemål or Sognemaol, the traditional speech of Sogn. The Sognemål dialects share many things in common with other western Norwegian dialects, but the Sogn dialects are quite distinctive. It is believed that people from this part of Norway were influential in Iceland, since the Sogn dialect shares some things with Icelandic not found in other parts of Norway. The older speakers of this dialect can be difficult to understand for other Norwegians, so some Norwegians even use English here because it is easier for them to communicate with. The district of Aurland includes villages such as Flåm and Gudvangen on branches of the larger Sognefjord. Flåm and Gudvangen are visited by many travellers to Norway, this region has important old Viking history and is a part of Norway where the Viking sea culture linked to Iceland was very important. At Gudvangen it is possible to visit a reconstructed Viking village, the link is available at the bottom of this booklet.

### Pronunciation

- a** - similar to the English 'a' in 'man', can be long or short
- e** - like the 'e' in the English word 'let', or like the French é. Sometimes it sounds more like the English 'i' in 'pin'.
- i** - similar to the English 'i' in 'little' or a longer vowel, but sometimes more similar to the Aurland 'e'.
- o** - similar to the English vowel in 'know', occasionally more like an 'oo' sound.
- u** - like the Liverpool or Scouse pronunciation of 'oo' in 'Liverpool' or 'oo' similar to the 'oo' in 'soon'
- ú** - a sound somewhat between u and ø
- û** - like the English 'oo' in 'poor'
- y** - like the French 'u' or Danish 'y'.
- æ** - like the 'e' in 'bet' but longer
- ø** - like the French 'eu' sound or more open when short like the French 'neuf'
- ö** - like the English 'i' in 'sir'
- å** - similar to the English 'a' in 'all' but not the same vowel as the normal Norwegian å
- ǿ** - like the English 'au' in 'daughter'      This is a letter also used to write Old Icelandic

### Diphthongs

The Aurland dialect is also famous for its diphthongs, there are full diphthongs which are different to standard Norwegian as well as half diphthongs.

- ai** - like the English 'igh' in 'sight'
- aû** - similar to the English 'ow' in 'now'
- æu** - æ followed by u
- âi** - similar to the 'oy' in 'soy'

There are also some other diphthongs depending on the speaker and village.  
Half diphthongs include

- ï** - an Aurland 'i' with a slight 'e' sound before it
- ò** - an o with a short u sound after it
- ù** - an u with a short e sound before it
- ÿ** - an y with a slight ø sound before it

These may be long or short, i especially often has a long i sound.

### Consonants

**b** - like the English b

**d** - like the English d

**dj** - like the 'dg' in 'midge'

**f** - like the English f

**g** - as in the English word 'get'

**h** - like the English h

**j** - like the German j in 'ja'

**k** - like the English k

**kj** - like the Aurland tj but with the tongue in a less dental position so unlike the tongue position to pronounce d, dj, t and tj, but sounds very similar to the English 'tch'

**l** - like the English l

**m** - like the English m

**n** - like the English n

**nj** - like the 'ny' in 'onion'

**p** - like the English p

**r** - rolled or trilled like in archaic Scottish English

**s** - like in the word 'see', never a 'z' sound

**sj** - an s followed closely by the Norwegian j skj - like the 'sh' in 'shoe'

**t** - like the English t

**tj** - like the English 'ch' in 'chess'

**v** - softer than the English v with the lips pressed together less

### Nouns

**òr** – word, **bain** – bone, **hønd** – hand, **hødn** – horn, **fòlk** – people, **rabn** – raven, **fisk** – fish, **fjòr** – fjord, **baùt** – boat, **aùr** – oar, **tròdl** – troll, **skòg** – forest, **dal** – valley, **bru** – bridge, **hus** – house, **aùker** – field, **hùnd** – dog, **dua** – dove, **badn** – child, **nabn** – name, **bròr** - brother

### Verbs

**lesa** – read, **nyla** – hesitate, **høppa** – jump, **leva** – live, **blåusa** – blow, **kadla** – call, **tru** – believe

In this work I have been using the book 'Phonology of the Dialect of Aurland, Norway', by George T. Flom as a reference to the older dialect along with studying the older generations speak in Flåm and Gudvangen.

<https://www.vikingvalley.no> - Gudvangen Viking village

Photos of Aurland by the author Jakob Stenberg/Linden Alexander Pentecost

For more information on this dialect, I will hopefully soon be publishing some samples I wrote down from native speakers of the present dialect in Aurland.

(Written by Linden Alexander Pentecost  
but originally published under the pseudonym Jakob Stenberg)

## Lule Bondska by Jakob Stenberg/Linden Alexander Pentecost

The second article in this book, about Lule Bondska, Lulemål



Lulemål is a divergent dialect of the Bondska or Westrobothnian language, a dialect chain of North Germanic dialects spoken along the Baltic coast of Northern Sweden and into the adjacent valleys, which were settled in ancient times by Germanic speakers, as opposed to the more inland areas which were occupied by Sami and perhaps some Finnic speakers. Lulemål is a severely endangered language, the most endangered of all the Bondska dialects which also includes the Kalix, Piteå, Skellefteå and Umeå dialects among others which have far more speakers. Lulemål is not mutually intelligible with Swedish and even shares little mutual intelligibility with other dialects of Bondska.



## Pronunciation

**a** - /a/, **a:** - /ɑ:/, **e** - /ɛ/, **e:** - /e:/, **i** - /i/, **i:** - /i:/, **o** - /ʊ/, **o:** - /u:/, **u** - /ɜ/, **u:** - /ɜ:/, **å** - /ɔ/, **å:** - /o:/, **ä** - /ɛ/, **ä:** - /ɛ:/, **ö** - /ø/, **ö:** - /ø:/, **ei** - /ei/, **eo** - /eʊ/, **io** - /iu/, **oi** - /ui/, **åo** - /ou/, **öy** - /ɛy/, **b** - /b/, **d** - /d/, **dj** - /dʒ~j/, **f** - /f/, **g** - /g/, **h** - /h/, **j** - /j/, **k** - /k/, **l** - /l/, **L** - /ɾ/, **Ld** - /d/, **m** - /m/, **n** - /n/, **p** - /p/, **r** - /r/, **rd** - /d/, **s** - /s/, **sch** - /ʃ/, **t** - /t/, **tj** /tɕ~tj/, **v** - /v/, **w** - /w/

Long vowels are always written followed by a colon, two vowels in sequence are a circumflex and the vowels are pronounced separately. The circumflex tone happens with apocope, when the final vowel is lost. This happens with verbs that undergo apocope, e.g. **tjööp**, but Swedish *köpa*.

## First nouns

**såoL**, **seoL** – sun, **båok**, **beok** – book, **heos** – house, **stein** – stone, **ståoL** – chair, **sä:t** – sand, **möyr** -marsh, **heim** – home, **skåog** – forest, **kar** – man, **båoL** – table, **åoL** – word, **däg** – day, **söyda** – page, **skåoL** – school, **maL** - speech or language, **båonmaL** – Bondska, **kåo** – cow, **vättn** - water

## Verbs

**våra** – be, **fa** – get, **gå** - go, walk, **tå** – take, **skröyv** – write, **bLöy** – become, **djera** - do, **djiva** – give, **täänk** – think, **hooir** – hear, **reis** – travel, **tåLa** – speak, **fåra** - go, travel  
Some of these words may not show consistent sound changes due to personal choice of pronunciation and variation is common.

## interrogatives

**bo?** - what?  
**bom?** - who?  
**huri?** - how?

## Pronouns

**jö** - I  
**do** - you singular  
**hån** - he  
**heo** – she  
**he** - it  
**ve** - we  
**i** - you plural  
**dom** - they

There is some dialect variation in Lulemål, the diphthong **eo** may be **åo** or **öö** depending on the village, so **heos** and **beok** may also be **höos** and **böök** or **båok**. There is some variation in other diphthongs, for example **skröyv** and **skuyv** which mean 'write', and in interrogatives, so **bo** and **bom** may also be **wo** and **wom**.

Examples

veLkumin – welcome

jö hä ånt/åt hoord'e - I have not heard it

bo heit do? - what are you called?

jö heit... - I am called

bors jer/er do bårti? - where are you from?

jö jer/er bårti... - I am from

dom sko tjööp pizza pa böyn - they will buy pizza in town

jö jer bårti LeoL - I am from Luleå

jö sko skröyv beoka - I will write the book

jö skreiv beoka idä - I wrote the book today

jö hä skrivi beoka - I have written the book

jö hääd skrivi beoka - I had written the book

jö sko gå ve de - I will walk with you

bors sko ve fåra? - where should we go?

bo sää do? - what did you say?

hån sko jööLp de - he shall help you

hån djer arbete ivi nåtta - he does the work overnight

veit do bom heo vär? - do you know who she was?

Photos of the traditional Luleå District by Nina Wikman Saxin, Johannes Broshaan Mörtzell also dedicated time to helping me make sure that this was all correct as possible, so many thanks to him.

## Ded Borriñholmska sprog – The Bornholmsk Language

Bornholmsk has been classified in the past as a form of Scanian, but the island of Bornholm is has been quite isolated from both Sweden and Denmark in more recent history, so it isn't the same Scanian as was spoken on the mainland. Both Scania and Bornholm have an ancient history, this is the part of Scandinavia where some of the first major Norse monuments appear and some of the earliest Runic inscriptions, which might have been written in Scanian rather than an early form of Danish or Swedish.

The Bornholmsk dialect evolved in isolation from Scanian on the mainland, so despite coming from the same early Scandinavian dialect it shares some things in common with other Norse dialects and has a recent Danish influence which Modern Scanian does not have. Bornholmsk is still different enough to Riksdansk to make it hard to understand for Danes, owing some to say that Bornholmsk is its own language. It would be more accurate to say that Scanian was its own language from the earliest Scandinavian language period before Danish and Swedish existed, the original Scanian language survives today as the Bornholmsk, Scanian, Blekinge and Halland dialects, which have been influenced to different degrees by the standard languages. The Danish language was a later development, and different from Scanian but coming from the same wider dialect area.

Modern Swedish was spoken originally in a totally different area, but both modern Swedish, Danish and Norwegian Bokmaal have come together and were influenced by more formal medieval Scaninavian speech coming from a centralized formal language.

Bornholmsk has different dialects and local variation which isn't surprising with the longevity of Norse on this island. There is a kind of standard spelling system, invented by K.J. Lyngby in the 19th century and used in Espersen's dictionary of Bornholmsk.

### Alphabet:

a, b, d, e, f, g, g, h, i, j, k, k, l, l, m, n, n, o, p, r, s, s, t, u, v, w, y, ø, æ, â, å, ö, z

### Pronunciation:

a – [a] [a:]  
 e – [e] [e:] [ə]  
 i – [i] [i:]  
 o – [o] [o:] [o:ʊ]  
 u – [u] [u:] [u:ʊ]  
 y – [y] [y:]  
 å – [ɔ] [ɔ:]  
 æ – [ɛ] [ɛ:]  
 ø – [ø] [ø:]  
 ö – [œ:]  
 â – [ɑ] [ɑ:]

### Consonants to note:

.í, ñ are palatalised [ʎ] [ɲ]  
 .r is [ʀ] as in Danish  
 .ś is [ʃ]  
 .k is [tʃ]  
 .g is [dʒ]  
 d is sometimes [ð] medially or finally

Basic sentences:

jâ e ín mań – I am a man    Note the masculine indefinite article

jâ hadde skreved ded – I had written it

mit huz/hûz e ønte på Borrińholm – my house is not in Bornholm

ded e dajlijt å/â vara på Borrińholm – it is beautiful to be in Bornholm

gomârn me jer – good morning to you

jâ kań læze ded Borrińholmska sprog – I can read the Bornholmsk language

nu ska jâ køre te huzed – I shall drive to the house now

aíle di anra e uda på holmen – all the others are out on the isle

je e ønte/ente i skâwiń – you lot are not in the wood

vi hâ fåed ded – we have got it

vort sprâg hedder Borrińholmsk – our language is called Bornholmsk

jâ ska lewa på Borrińholm – I must live in Bornholm

ögan va go – the week was good

dæń mańńiń e ønte frá Borrińholm – that man is not from Bornholm

i/ni ska gé dom nogged å læza – you lot will give them something to read

hań tæńte a ded końe vara bæer – he thought that it could be better

vi finje ín goer bil – we got (received) a good car

hań e dæń súene mańńiń, sâm jâ hâr sedd idâ – he is the seventh man, which I have seen today

dû e kommed jimm – you have come home

jâ hâr køft maj en go bog – I have bought a good book

di behøva ed huz – they need a house

jâ hâr sâ mâjed å saja – I have so much to say

goer awtań, miń vænn – good afternoon, my friend

hon forstâr vort sprâg – she understands our language

vińteriń e kent – the winter is knownjâ ska komma jimm ætte – I will come home after

I am unsure about the vowel in jimm and where it comes from.

dialect variation

Bornholmsk has a number of dialects, for example, the word 'not' can appear as: ønte, ynte, ikké.

.a can become æ for some speakers of the modern dialect. For example æle for ale.

.å can sometimes be â.

Numbers in Bornholmsk:

iń – 1 (masculine nouns)

to – 2

tre – 3

fira – 4

fæm – 5

sajs – 6

śu – 7

âta – 8

ni – 9

ti – 10

A little grammar

Bornholmsk has three genders, as do most dialects of Norwegian, Icelandic and Faroese. Adjectives are also different depending on the gender, something which is quite unique for a Danish dialect. For example

**iń goer mań** – a good man (masculine noun)

**en go sol** – a good sun (feminine noun)

**ed got huz** – a good house (neuter noun)

In the definite:

**dæń goa mańńiń** – the good man

**dæn goa solen** – the good sun

**dedh/ded goa huzed/hûzed** – the good house

Verbs:

In older Bornholmsk, distinctions were made between singular and plural verbs in the present tense, for example:

**jâ lewer** – I live

**vi lewa** – we live

or:

**jâ behøver** – I need

**vi behøva** – we need

**jâ fiķķ** – I got

**jâ ġiķķ** – I went

**vi fińe** – we got

**di ġińe** – they went

## The Breton language, part two:

This article is a continuation from *Basic Breton, part one*, which is located on page 136 of my free online book: *Languages and dialects of Northwestern Europe, and their heritage*, by Linden Alexander Pentecost.

The Breton and Welsh teacher Rhisiart Hincs helped me with some corrections in this article, including giving the correct form **e gamaladed** which I made a mistake with, a mistake in that I did not mutate **koad** after the definite article, and also several spelling mistakes. Rhisiart is an expert on the Breton language and I am grateful for his help and knowledge.

### Breton consonants:

**ch** – as in French *château*

**c'h** – like the Welsh *ch*, similar to the German *ch* but further back in the throat. This can be a voiced sound as in the word **alc'hwez** - key

**j** – as in French *jardin*

**k** – as in English (In some Breton dialects it is a 'tch' as in 'cheese', but this is a topic for another article.)

**l** – as in English

**lh** – like the 'll' in 'million'

**m** – as in English

**n** – as in English

**ñ** – silent, but causes the preceding vowel to be nasal, like the nasal vowel in Portuguese, written *ã*

**p** – as in English

**r** – uvular as in French

**s** – as in English 'see'

**t** – as in English

**v** – like the English *v*, but sounding like 'oo' in 'moose' in final position in words like **anv** 'name'

**w** – as in English 'water'

**y** – as in English 'yeah'

**z** – as in English 'z', but word finally sounds like the 's' in 'sail' or is silent, e.g.

**zh** – like the English 'z' in 'zoo', usually the same as **z** in modern standard Breton

**komprenan** – I understand  
**ne gomprenan ket** – I do not understand

**komz a rez Brezhoneg?** - do you speak Breton (singular, informal)  
**komz a rit Brezhoneg?** - do you speak Breton (plural, polite)

**komz a ran Brezhoneg** – I (do) speak Breton  
**ne gomzan ket Brezhoneg** – I do not speak Breton

From these examples we can see that negation is rather like French in a way, involving two parts, for example the French *je comprends* – I understand, *je ne comprends pas* – I do not understand. In the sentences about speaking Breton, this is constructed with an auxiliary verb, namely the verb 'to do', although this only happens when the verb-noun is first in the sentence. This is used commonly in Breton in instances, just as 'do' is used as an auxiliary verb in English, not in the same way necessarily though. Thus:

**ran** – I do  
**rez** – you (singular, informal) do  
**rit** – you (plural, formal) do

These forms are used together with the verb-noun **komz** – to speak.

**petra eo da anv?** – what is your name? (singular, informal) This sentence is compacted for some  
**petra eo hoc'h anv?** – what is your name? (plural, polite)

... **eo ma anv** – my name is...

The word **petra** means 'what', **eo** means 'is', **anv** is 'name'. There are also some possessive pronouns in here.

**ma** – my  
**da** – your (singular, informal)  
**hoc'h** – your (plural, polite)

As in Irish there is also consonant mutation, such as

**koad** – forest (m)                      **komz** – speech, language (f)

**ar c'hoad** – the forest (m)      **ar gomz** – the speech, language

**ar c'hoad kaer** – the beautiful forest  
**ar gomz kaer** – the beautiful speech, language

The definite article in Breton changes depending on the sound of the following word

**an** – before vowels, d, h, n and t  
**al** – before l  
**ar** – before other sounds

Such as:

**an askre** – the river (f)                      **al laezh** – the milk (m)  
**an aod** – the coast or shore (f)              **al luc'hed** – the lightning  
**an alc'hwez** – the key (m)

Note that often, despite the appearance of similar forms of a root word in both Breton, and Welsh for example, the Breton and Welsh languages are structured quite differently in a lot of ways, and words do not necessarily have the same meaning, even when they have related etymologies.

**an dour** – the water (m)

**an draezhenn** – the beach, sands (f)

**ar mor** – the sea (m)

Different semantically to Welsh traeth - beach.

### Basic Breton sentences

**petra eo anv an draezhenn?** - what is the name of the beach?

**Petra** – what, **eo** – is, **anv** – name, **an draezhenn** – (of) the beach

**pelec'h emañ an draezhenn vras?** - where is the big beach?

**pelec'h** – where, **emañ** – is/are, there is/there are, **an draezhenn** – the beach, **vras** – big, from **bras**

**emañ an den o vont d'an draezhenn vras gant e gamaladed** – he is going to the beach with his friends

**emañ** – is/are, there is/there are (present continuous), **an den** – the man, **o** – in the process of, **mont** – to go, **o vont** – in the process of going, **d'an draezhenn** – to the beach, **gant** – with, **e gamaladed** – his friends

**n'emañ ket an den o vont d'ar menez** – the man is not going to the mountain

**n'emañ ket** – is/are not, there is/are not (present continuous), **menez** - mountain

**emaon o vont d'ar c'hoad hiziv** – I am going to the forest today

**emaon** – I am (first person singular form of **emañ**), **d'ar c'hoad** – to the forest, **hiziv** - today

**pelec'h emaout o chom?** - where do you live (singular, informal)

**emaout** – second person singular form of **emañ**, **o chom** – living, in the process of living

**pelec'h emaoc'h o chom?** - where do you live (plural, polite)

**pelec'h emañ ar pesked bras o chom?** - where does the big fish live?

**ar pesked bras** – the big fish

**an aod zo kaer** – the coastline is beautiful

**an aod** – the coastline, **zo** – is, **kaer** – beautiful, pretty, fine, nice, charming

## Languages in Arizona

Linden Alexander Pentecost

This article is only a very short introduction to this topic. I am grateful to the hospitality and help of those who I visited in the states. The photos were taken by me (Linden Alexander Pentecost), and show parts of the state of Arizona. The photo below shows the landscapes close to Globe, perhaps showing something of the mighty ancestral power that I felt was present in these mountains.



There is an incredible variety of languages in the Americas, and Arizona itself has many indigenous languages, including the Hopi language, O'odham, Numi, Yaqui, Quechan, Maricopa, Cocopah Mojave, Yavapai, Havasupai, Halchidhoma, Western Apache and Navajo. I am not sure what the indigenous language is/are of the landscape visible in this photo, but a Hopi man has told me that this part of Arizona between the Mogollon Rim and Globe had ancestral cultures which are connected to the Hopi.

The Mogollon Rim itself is connected to some of the Apache speaking peoples, and is a very different and more wooded type of landscape to that which is shown here.

I have written more about  
languages in Arizona elsewhere.

## Possible rock art at Hodge Close, and an introduction to the ancient Langdales

*Written and published by Linden Alexander Pentecost, photos also taken and edited by Linden Alexander Pentecost. This article was originally published on archive.org on the 1<sup>st</sup> of January 2023. I may remove it from archive.org in the future. This version of the article has some updates (December 2023). This article has 7 pages and 8 pictures. This article is published under the Attribution-NoDerivatives 4.0 International licence.*

Also I should mention that any comments about the rock art would probably better be sent to the experts on the subject and not to me personally. I don't even remember where the rock art is exactly, at this stage, so I will not be able to help much at this moment.

In this short article, I will begin with some photos of the possible rock art near Hodge Close, near Coniston, and will then introduce some of the other archaeological sites in nearby Little Langdale and Great Langdale, including the Ting Mound in Little Langdale and sites in Great Langdale, and Norse language in Langdale. I will also talk about hornstone a little and possible thunder deities in ancient Cumbria and their possible connection to the Langdale 'axe factory' and to the name Thunacar, bird-head shaped 'thunder stones' and then briefly more on Great Langdale rock art.

The photo on the next page, shows the zigzag, snake or serpent-like marking on an exposed area of rock, just to the east of Hodge Close quarry. Sadly I am so far unable to find the exact location again, the photos I took were from when I found the site by accident in 2014. I cannot say for sure that this marking was not made by quarrymen in more recent times, that is possible, as there are slate quarries nearby, and works associated with them.

However, I think this marking is certainly worthy of sharing with more people, I think it unlikely that it is geological. I hope you enjoy seeing these pictures and I do hope indeed that it is something ancient, but, who knows, I will not hope too much for its authenticity just yet.

If this is rock art, it is of a type and style I have never seen before. These kind of shapes can be depicted in rock art, but to my knowledge it is not usual for rock art to contain these type of shapes as far as rock art in the UK is concerned, although some Pictish stones are a potential exception, those that depict snakes or serpents, although the art style is very different. There is other prehistoric rock art in this region, in Great Langdale, which I will talk about briefly later on in this short article.

Please note, that I have also discussed ancient Langdale before in other works I have written, where I have discussed the 'axe factory' and some other possibly associated sites including rock art in Great Langdale. Most, but not all, of the stuff I have written on this is in the article *New Ideas about the Langdale Axe Industry*, pages 200, 201 and 202 of my ebook *Languages and dialects of Northwestern Europe, and their heritage*, published on my bookofdunbarra website. These articles talk about some philosophy of why the Langdale Pikes may have been spiritually significant to these people.

Note that confusingly I published

an unrelated article also

connecting to petroglyphs in Great Langdale on archive.org before including

an edited version in an unrelated PDF book to that you are looking at. I have also since written and published a lot of other things

about the valley and about some possible

Neolithic symbol carvings I noticed at

The Axe Factory, and other things.

I have also written and published

about other serpent carvings, including

but not limited to an article about

the Hohokam petroglyph and other topics with a serpent

carving, another publication concerning a serpent carving near Wetherall and other things in Cumbria, another about the ame Aberlemno and its Pictish stone, which has a serpent carving, and I have published about more examples too.



Photo above: the 'possible' rock art close to Hodge Close. I hope that on a future visit to there I can locate it again, when I do, I will share the grid reference with museums and experts. More photos are on the next page



Photo to left:  
another view  
of the 'possible'  
rock art.

Photo below: a view from the 'possible' rock art across the boggy area,  
showing the location in the woods a little east of the main quarries (beware of  
the quarry edges here).



## Other ancient sites in the Langdales – an introduction

The photo below shows the ‘Ting Mound’ in Little Langdale, with a bright moon behind. If this name for the site is indeed original, then it shows us a rare example of an early Germanic, or Norse cultural word, attested in Icelandic as *þing*. If the name ‘Ting Mound’ is original, then it gives a fascinating example of how Cumbrian Norse/Anglo Norse phonology differed from Old Norse or Old Icelandic phonology, the Icelandic word is pronounced like the English word ‘thing’, and in fact, the word can also mean ‘thing’ like the English word; but in the Viking times and perhaps earlier, this word was also connected to law, assembly and had a cultural importance. Hence we have the Icelandic name Þingvellir, which refers to the place where ancient Icelanders gathered to discuss laws, where two tectonic plates meet, essentially a form of parliament. This cultural concept also existed on the Isle of Man, and is likely the origin of the word *Tynwald*.



The name Langdale is itself connected to Norse, in Cumbrian Norse I would perhaps reconstruct the name in Cumbrian Norse as **Langdal**, where the letter ‘a’ was perhaps a short [a] originally. Many other dialects of Anglo-Norse, like in modern English, perhaps shifted this sound to [ɛ] (or may in some cases have originally been this sound, before later Germanic stabilised as a language family. A similar thing also happened in many Danish dialects, including standard Danish, but not in Norwegian. In this regard Cumbrian

Norse may have been closer to Norwegian than to Danish, but in many other regards Anglo-Norse in general seems to have been closer to Danish and specifically to Jutlandic. In Norwegian and in Danish 'Langdale' meaning long valley, would also be *Langdal* but pronounced differently in Danish and in Norwegian. The Langdales are full of Norse names. Another example is Thrang Crag, this word shows that the 'th' actually stays as 'th' rather than being 't' as in the name Ting Mound. The word *thrang* in Cumbrian dialect means 'busy', but the Old Icelandic form of the word, *þrǫngur*, means something more like 'crowded' or 'narrow' from my understanding of Icelandic, which I have not studied in many years properly. It could be that the name Thrang Crag refers to the 'crowded' appearance of this crag, perhaps due to early slate quarrying, or it might mean 'narrow crag'. Or, the exact meaning may be unclear, but it does appear that the meaning of the crag's name is at least slightly different to what the Cumbrian dialect word means as we know it.

### More ancient sites

I have discussed these sites briefly already, but will do again here. The photo below shows one of the possible ancient cairns, which is located close to, more or less below the Langdale 'axe factory'. I believe, from looking at the position of these cairns, and from pondering generally about the site's ancient meaning, that the word 'factory' is not really adequate to describe this ancient site. I feel that the harmonic nature and 'ringing' of the stone here, had magical qualities to ancient people. Like quartz and other rocks high in silica, it may have been seen mythology as a kind of giant nervous system of the land, the musical undertones and fabric to creation, visible in the very landscape around us. Of course this is just my speculative interpretation, and I have in a different way discussed this in my article *New Ideas about the Langdale Axe Industry*, which has more information about this. Nevertheless I feel the site is sacred. Note that the 'axe factory' is to the right of where this photo was taken, and up the mountain. It is very dangerous to try and get to the 'axe factory' and I do not recommend it. This topic continues on next page. (*Photo below: a potential burial cairn below the axe factory.*)



I have also expressed the idea elsewhere that the name Thunacar, also an ancient site of Langdale hornstone processing, might be connected to the name of the thunder deity, visible in the root 'Thuna' perhaps. I doubt that this was a Germanic word but may instead I think be a pre-Indo-European, Neolithic word preserved in the landscape. I feel that this may be referenced due to the similarity with the later Indo-European words 'Thor' and 'thunder', and due to the fact that axe heads similar to those quarried at Langdale, have in European folklore, had a mythology that associates them with protecting a house from storms. Also, given that Cumbria has many 'thunder stones', and bird-head shaped erratics here and there which I have noticed, for example, one near Kirkby in Furness on Bankhouse Moor (this may be entirely natural and not carved) it kind of brings forth for me the idea of a flying thunder deity, and flying thunder protectors who once were a part of the indigenous religion of Cumbria's ancestors. I have also discussed Heysham chapel with regards to another possible thunder-bird like deity, in my ebook: *In search of the Setantii and the indigenous cultures and languages of West Lancashire and South Cumbria*.

The photo below shows an example of some very white, pale hornstone found on the screes. In other articles where I have discussed this site, I have not included the same photos as in this article.



The photo below shows a knoll next to the actual known rock art site at Copt Howe in Great Langdale. These photos were taken in summer 2019.



The photo below shows one of the spirals of rock art, which is not so clearly visible, but it is there. It is more visible if you zoom out.



I hope you enjoyed this article, and happy new year! Note that my article *New Ideas about the Langdale Axe Industry* was originally published on archive.org and then later removed and put into one of my ebooks on my website. This new article though published on the 1<sup>st</sup> of January 2023 will stay on archive.org, and was then again re-edited and put into an ebook in December 2023.

## The Norse presence in the Cumbrian dialect of English, and an introduction to the Cumbrian dialect

Article by Linden Alexander Pentecost, photo by a friend and included with their permission. This article was originally published in SillyLinguistics but was then re-edited including with orthography changes and published in this ebook (the one you are reading) in December 2023. I have written about Cumbrian dialect a little elsewhere this year too.

This article is a **laal**, little, introduction to the Norse elements in Cumbria, and to the Cumbrian dialect. Cumbria is a mountainous region of northwest England, where there are many **fells** – mountains, **meres** – lakes (dialect spelling: **mëar** (1)), and **tarns** – small upland lakes. The Cumbrian dialect of English shares its Old Northumbrian or old ‘Anglic’ roots with the Scots language in Scotland. Alongside a noticeable Norse presence in the dialect, and in the place-names in the Cumbrian landscape, this makes the Cumbrian dialect quite the linguistic curiosity.



Above, a Herdwick sheep. This is a local Cumbrian type of sheep, resembling a teddy bear. The name herdwick means ‘herd settlement/bay’, the second element can be transliterated in Old Icelandic as *vík*, in Old Icelandic *herdwick* could be written *\*hǫrðvík* – ‘herd bay’. Often, terms in

Cumbrian dialect are connected to Norse, but an Old Northumbrian English *\*heordwīc* 'herd village/encampment' is also possible.

Cumbrian dialect, where and how does Norse come into it?

There is a range of both Old Norse and Old English possibilities that lie in the interpretation of Cumbrian place-names. Even though a lot of the place-names are 'Norse' by definition, their phonology is sometimes not consistent with Old Norse phonology, but rather with Proto-Norse phonology. For example the name Blea Tarn 'blue tarn' would be written in Old West Norse as *blá tjörn*. The word 'tarn' (upland lake) is only found, as far as I am aware, in the English and Scots West-Germanic languages, it is generally seen as a Norse word. But I feel that actually the form *Blea Tarn* more closely matches a Proto-Norse *\*blē(w)o ternō* (2), which brings up some interesting questions.

Another thing about the Norse influence in the Cumbrian dialect, is that there seems to be quite a closeness to Danish, and more specifically to Jutlandic, with regards to certain sound changes. For example:

Cumbrian dialect **yam** – 'home', IPA: [jam], Danish and Jutlandic *hjem*, but Old Norse *heim*, Scots *hame*

Cumbrian dialect **yan** – 'one', IPA [jan], Jutlandic *jen* or *jæn*, but Old Norse *einn*, Scots *ane*

Cumbrian dialect **stian** – 'stone', Jutlandic *stien* but Old Norse *steinn*, Scots *stane*

Cumbrian dialect **wost** – 'curdles for cheese' (1), West Jutlandic *wost* – cheese (3), but Old Norse *ostr*

Cumbrian dialect **A** – I, Jutlandic *a* or *æ*.

Some sentences in Cumbrian dialect

**A'z gaan yam ower t' fells til Borrudal** – I am going home over the mountains to Borrowdale

**whatsta diun (1) nuu?** - what art thou doing now? (what are you doing now?)

**hesta sin t' auld huus (1) abiun (1) t' watter?** - have you seen the old house above the water?

**Put t' laal Christmas kiak (1) back on't yubm afoor yan ov us eits (1) it!** - put the little Christmas cake back on the oven before one of us eats it!

**A'z gaan til yon worchard (1) wid mi marras** – I am going to that orchard with my mates

**she'll tak her bwoat (1) ower t' mere til Ammalside** – she'll take her boat over the lake to Ambleside

**t' biuk (1) is on't fluur (1) naar t' yubm, tak it yam! We divven't hev maer ruum (1) for biuks in't kitchen! Thëar's (1) thousands (1) ov biuks in't kitchen!** – the book is on the floor near the oven, take it home! We don't have room for more books in the kitchen! There's thousands of books in the kitchen!

A small Cumbrian wordlist

**aks** – to ask

**divven't** – don't

**diu** – to do (1)

**efter** – after, compare Swedish *efter*

**fell** – a mountain, compare Old Norse *fell*, Swedish *fjäll*

**frae** – from, compare Scots *frae*, Danish *fra*, Jutlandic *fræ*

**hev** – have, e.g. **A hev** – I have, Icelandic *ég hef*

**hesta?** - have you/hast thou? Compare Icelandic *hefurðu?* - hast thou?

**ista?** - are you, literally 'is thou', Icelandic *ertu* – are-thou, a contraction of *er þú*

**kiak** – a cake (1), Old Norse *kaka* – 'cake'

**laek** – to play, Compare Old Norse *leika*, Swedish *leka*

**marra** – a mate or a friend

**ower** – over, Old Norse *yfir*, compare West Jutlandic *øwer* (3)

**t'** - the

**thuu** (1) – you singular, thou, Old Northumbrian *ðu/þu*, Old Norse *þú*

**thrang** – busy, connected to Old Norse *þröng* - narrow, crowded

**tlias** – clothes (1), often standard English *cl-* and *gl-* are represented as *tl-* and *dl-* in Cumbrian dialect. Compare Scots *claes* - clothes

Note that **iu** in my spelling generally represents a variant of [iu] or [ɪu] but perhaps better described as closer to [jɜ:] or [ɪɜ:]. The spelling **uu** is for the Cumbrian equivalent of English 'ou' in 'house' and 'mouse', represented in the Lorton dialect book referenced below, as having two vowels, which I suspect to be something like [ɜu], but for many speakers in Cumbria this sounds similar to [u]. Standard English *ea* and *ee* are often of a different quality in Cumbrian dialect and sometimes with a variant of [ei:], for example **weil** – 'wheel' (1), **tlein** – 'clean' (1). Note also that **aa** represents [a:] and **ae** represents [ɛ:]. the **oo** in **afoor** is given as [uə] in the Lorton dialect book referenced below.

Note also that the appearance of [w] after certain consonants is not found all over Cumbria, but is present for example in the Lorton dialect (see below).

References:

(1) Words given followed by (1) are spellings based upon the phonetic forms given in *A grammar of the dialect of Lorton (Cumberland) - historical and descriptive with an appendix on the Scandinavian element in dialect specimens and a glossary*, by Börje Brilioth, Oxford University Press. I have re-spelled the phonetically spelled examples given in this book. The realisation of diphthongs as given in this book is similar to where I have learned more common examples, like *steean* before. Note that the form **thëar's** is from the pronunciation of 'there' given in this book, as a long [i] followed by a schwa, also the same sound in **mëar**. This is different from the [ia] found in words written here with **ia** where the [i] is also more often short in Cumbrian dialect. In the spellings **eits** I have taken the pronunciation as given the word 'eat' in the Lorton Dialect Book.

This book is also for words such as **yubm**, although this was once quite a widespread pronunciation.

The spelling **ëa** is based upon **eä** as found in John Campbell's poem *JOHNNY CAMPBELL'S WAA*, pages 14 and 15 in *New writings: In Oor Auld Dialect, A celebration of 21st century Lakeland Dialect authors published by the Lakeland Dialect Society*, edited by Louise Green, Lakeland Dialect Society.

(2) – Proto-Norse reconstructions were based upon combining/using in context Proto-Germanic lemmas on wiktionary, which were not referenced but which seem accepted.

(3) – The West-Jutlandic word examples specifically given with (3) were given to me by Marc Daniel Skibsted Volhardt, a native speaker of Northwest Jutlandic.

Other examples come from more widely known information which I have learned. My interpretations and questions about the Scandinavian elements in the Cumbrian dialect are also my own interpretation and probably differ quite a lot from how this is generally described.

## Eastern Gaelic dialects, Strathspey Gaelic and the Cairngorms, with notes on the Pictish language and other ancient languages, part one

By Linden Alexander Pentecost, photos also by Linden Alexander Pentecost, article written in December 2023



*Photo above: typical Scots pine forest close to Strathspey. These forests in this part of Scotland remind me a little of those in Lapland, and it is curious that the Scottish Gaelic word **giuthas** – Scots pine, bares some similarity to the Finnish word “kuusi” and Northern Sámi “guossa”. Note that Finnish “kuusi” – a Scots pine or spruce is not the same thing as the Finnish word “kuusi” meaning the number six.*

Note: this article is in two main sections, and the second part also reintroduces the topic again, but with new and different information. This article has never been published before, like several in this ebook

In this article I am going to draw together some information and ideas about the Strathspey Gaelic dialects, and those spoken close to the Cairngorms National Park, **Pàirc Nàiseanta A' Mhonaidh Ruaidh** in Gaelic, as well as certain ideas or thoughts about the “Pictish” or other ancient languages in this region from long ago.

Many have perhaps pictured Gaelic being spoken on the windswept, green, and mountainous islands of the Hebrides, with their vast sandy beaches, ancient monuments and unforgettable skies.

But the Cairngorms and the surrounding landscape is one of a quite different nature. The Cairngorms themselves are some of the highest mountains in Britain, some of them containing more or less permanent patches of snow. The mountains are flanked by vast forests of indigenous Scots pine, **giuthas** in Gaelic, a word that I think seems oddly reminiscent of the Finnish word for a Scots pine tree, *kuusi*. The forests smell beautifully of pine resin, where deer run, and birds chirp and sing. There are lakes with sandy shores, and small, braided rivers that run through the vast open valleys.

### Eastern dialects of Gaelic, a general discussion

Previously on Omniglot I have had some articles published by Simon Agar that talk specifically, or otherwise, about Scottish Gaelic dialects. When a person hears Scottish Gaelic today, they are most likely to be hearing a Skye dialect, an Outer Hebridean dialect, or the "Mid-Minch" Gaelic, a kind of informal spoken standard, which evolved from the aforementioned dialects. Gaelic dialects do survive to some degree still on Islay, Tiree, and to a limited extent elsewhere, including the northern Scottish mainland; but the vast majority are now sadly extinct as spoken and used forms of language.

Previously in my articles I had had published on Omniglot, I have talked about Arran Gaelic, St Kilda Gaelic, Mull Gaelic, Lochalsh Gaelic and Ardnamurchan Gaelic, and other dialects to a lesser degree. All of the aforementioned dialects are from western Scotland, especially the islands. But the dialects of the mainland are rather different altogether. The dialects of Gaelic in eastern Scotland are, in some cases, quite well researched, and there are efforts underway to revive some of these dialects (see the "notes" section in this article).

Defining and classifying the Gaelic dialects is, in my opinion, pretty difficult. We can talk about the Gaelic dialects of the eastern Scottish Mainland, as a group of related dialects, all the way from Perthshire, to Caithness in the north. Caithness Gaelic, and the adjacent dialects of East Sutherland and Easter Ross, also share peripheral "northern" mainland dialect traits, even though these dialects in the northern mainland can be very distinct from each other as well. However, at the same time, they do not exemplify the "eastern mainland common traits" to such an extent, as the Cairngorms and East Perthshire dialects do.

This has been quite a long way to introduce the topic, but I hope that it helps to provide a relatively good overview. Coming back to what I mentioned in the previous paragraph about the "eastern mainland common traits", what I am referring to are certain dialect traits, such as apocope and certain grammatical features, that exist throughout eastern mainland, and northern mainland dialects to different degrees. However, some of these particular traits, especially apocope, are exemplified more so in the dialects specific to East Perthshire and the Cairngorms region, namely, that central region of eastern Scotland, north of the Firth of Forth, and south of the Moray Firth.

The land to the northeast and east of this region in Aberdeenshire is largely flat and agricultural, and, despite that Gaelic was most definitely spoken here in the past to some degree, there is also plenty of evidence for the Pictish language here, and the language that seems most historically present in written history is that of Doric, a Scots dialect.

The Gaelic dialects of East Perthshire are quite well-discussed, see the "notes" section. But the Gaelic spoken to the north of here, around the Cairngorms National Park, is much less discussed, or known about.

## Cairngorms Gaelic, Strathspey Gaelic and Inverness Gaelic

Perhaps the first person to discuss the Gaelic of this region was Edward Llwyd, a naturalist and linguist of the 18th century. Llwyd is well-known for his important work on the Cornish language, and for him being a native speaker of Welsh. But Llwyd had an interest in all Celtic languages, and he was, to my knowledge, the first person to make descriptions of dialectal forms of Gaelic, outside of the church's official written Gaelic forms of language.

He wrote a guide, including what he terms "Argyllshire Gaelic" and "Inverness Gaelic". According to some, such as John Francis Campbell, Llwyd's "Inverness Gaelic" may have been the dialect of Strathspey, that large valley to the north of the Cairngorms. Whilst I agree that Llwyd's "Inverness Gaelic" dialect does seem to show some vowels and sound traits that are also common in the Cairngorms and Strathspey region, I do not think that Llwyd's "Inverness Gaelic" entirely matches that of Strathspey or the Cairngorms. I think it more likely that what Llwyd recorded was a general form of Gaelic found just to the north of the Cairngorms, perhaps in Strathspey to some degree, as it is thought that the Inverness speaker came from Strathspey.

I infer this from that the dialect is referred to as "Inverness Gaelic", and from that it does not directly match those of Strathspey or the Cairngorms. I think that perhaps Llwyd's "Inverness" Gaelic dialect became extinct before the Survey of the Gaelic dialects of Scotland () was undertaken, perhaps due in part to economic change around the more Urban parts of this region, such as Inverness itself. Llwyd's work on the dialect clearly indicates and demonstrates that it had prestige in the area at the time, and we must take into account that often more urban areas transitioned to being Scots or English speaking, quicker than in more isolated areas, such as around the Cairngorms.

Edward Llwyd employed a Welsh-based spelling for the two dialects of Scottish Gaelic, and, considering that this dialect is extinct, and he is the only person to have recorded it, I think it entirely appropriate to keep this spelling unchanged.

Some pronunciation notes:

- .Long vowels are indicated with a circumflex as in Welsh.
- .The combination **sh** represents [ʃ]
- .The combinations **ch** and **gh** represent [x] and [ɣ]
- .The letters **w** and **y** generally represent vowels, as is the practice in Welsh

I have chosen to include the words that are relatively sound, even if some of these variations may seem strange to speakers of modern Gaelic dialects.

See the following page for the source and the long list itself

Below is a list of words I have found and compared from the phrases and lists in John Francis Campbell's *The Scottish Gaelic translation of John Ray's dictionariolum trilingue*, the words are originally from Edward Llwyd's translation of this.

<u>Argyll Gaelic (Llwyd)</u>	<u>Inverness Gaelic (Llwyd)</u>	<u>Standard Gaelic spelling</u>	<u>English</u>
tìni bô-ishge, lo-ishge	<b>tin</b> <b>bow ereÿn</b>	teine bogha-froise, bogha uisge, bogha- fheartainn, bogha braoin	fire rainbow
fìe tùyrystal kraiv feàrhin	<b>fiygh</b> <b>tùarystyl</b> <b>krai</b> <b>flychy</b>	fiadh tuarastal cnàmh uisge, baisteach, ciùbhранаich, ceòbhran, sgùran	deer reward bone rain
wisge gimmach mùneal kàir kalliachyg	<b>wishg</b> <b>kammen</b> <b>àych</b> <b>sheyer</b> <b>kalliak</b>	uisge giomach muineal/amhach cathair srùban, broilleag, coilleag, (other variants too)	water lobster neck chair cockle
eynychîn tÿv tuchran relagh, [f]êylag shiêgan talaw klôs' teànka thÿn Ìosa loġ, lowġ erygych	<b>ennachan</b> <b>tow</b> <b>kychan</b> <b>runnak</b> <b>snengan</b> <b>talamh</b> <b>loinick</b> <b>teyngi</b> <b>town</b> <b>Ìst</b> <b>long</b> <b>ei</b>	eanchainn taobh allt, sruthan, caochan? rionnag seangan, snioghan talamh lonaig teanga tonn losa long deigh, eigh, eighreagach, eighre buidseach, doideag	brain side brook star ant earth lane tongue wave Jesus ship ice witch

#### Notes:

.The Argyll form for 'star' is written as "[f]êylag", may be connected to the word éibhleag, a spark or small fire, with the addition of the migratory initial f-.

.When this wordlist is compared with that in the next section of the article for Cairngorms dialects, it can be noted that whilst there are similarities to the Inverness Gaelic shown above, including apocope, they are perhaps not the same dialect.

.Some of the words, such as those given for the the word "witch" have many, many variants across Gaelic dialects. On South Uist the form *buidsear* is found for example. See my notes on the etymology of this word here:

<https://www.bookofdunbarra.co.uk/website-articles-10-19/18-some-pre-indo-european-etymologies-of-south-uist-gaelic>

I personally do think that Edward Llwyd's spelling systems do have a place in Gaelic revival, as they represent specifically "standard" forms of speech from two parts of Scotland.

.Some of the word examples given appear to show completely different words present to those recorded in Gaelic today. Is it perhaps so that the Argyll and Inverness languages that Llwyd recorded were in a sense distinct languages and are only somewhat visible in the language as recorded more recently?

### Previous publications

.Note: I previously discussed a few Gaelic dialect words recorded by Llwyd in my ebook: *Languages and dialects of Northwestern Europe, and their heritage*. (with different information and discussion).

### Pictish souterrains and prehistoric language



*Photo above: a "Pictish" souterrain at Lynchat, Loinn A' Chait, near to the Cairngorms. A souterrain is an Iron Age tunnel-type structure. These structures are found in some parts of Scotland, on Skye for example, and in Cornwall and elsewhere. Although they probably had many uses, including for storage, I think it likely that they served an unknown, possibly spiritual purpose as well, owing to that it does not make sense to me that such a complex structure of large stones would simply be used for storage or as a hideout for example. What language did these people speak? Was it a P-Celtic language, as some propose, or perhaps a form of Gaelic, or even a different language from either of these?*

*(Place-name etymologies on following page)*

### The name “Aviemore”.

Aviemore is **An Aghaidh Mhór** in Scottish Gaelic, meaning “the big... something”, as nobody known what **aghaidh** means. Perhaps it is a Pictish word, or a word from an even earlier language.

### The name of the River Spey

The name “Spey” has an unknown etymology, this is the main river in the region. In Gaelic, the River Spey is **Uisge Spé**. Due to that this can be somewhat of a braided river, with large areas of gravel, I think it possible that the Proto-Afro-Asiatic \*sip- river, river-bed (1) may be a candidate, especially as in some Afro-Asiatic languages it refers to the river bed or river bank, which would make sense as an etymology for the Spey, considered the stony banks and “braided” parts of this river. This is especially prevalent where the Spey enters the sea, but is also visible inland.

## Gaelic dialects around the Cairngorms, and Pictish, part two of this article

The Scottish Gaelic dialects that survive today are primarily those of Skye, The Outer Hebrides, Tiree, Coll and Islay. There are also a small number of speakers of other island dialects, and a small number of speakers that speak some of the mainland dialects, primarily those of the western mainland.

The Gaelic dialects of the eastern Scottish mainland were quite different in many ways. One of the primary features of the Gaelic in East Perthshire, East Invernessshire, and to an extent of the Gaelic in the northern mainland in general, is that of apocope. Apocope is common in Scottish Gaelic, when the following word begins with a vowel. E.g. *an duine a tha agam* – “the man who I have”, would frequently be contracted to: *an duin’ a th’agam* in the spoken language.

The difference in the eastern mainland dialects is that apocope occurs in the general form of the word, regardless of the following word. Apocope even occurs on the eastern mainland with regards to words ending with *-adh* for example.

The tables below and on the next page will help to demonstrate some of the differences between standard Scottish Gaelic and that of the Cairngorms area. All words are spelled in my own spelling system, but based upon the pronunciations given in *The Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh. Specifically the words shown in this table are those from informants 181, 182 and in a few examples 183, which is indicated after each word.

<u>Standard Gaelic spelling</u>	<u>Cairngorms Gaelic dialects</u>	<u>English</u>
sealladh	<b>seol</b> (181), <b>sioul</b> (182)	view
gealladh	<b>geol</b> (181), <b>gioul</b> (182)	promise
chuireas tu	<b>churs du</b> (181), <b>chors du</b> (182)	you put
iongnadh	<b>junts</b> (181)	wonder
chuireadh	<b>churdh</b> [xury], <b>chura</b> (181), <b>choradh</b>	would put

	(182)	
sgriobhadh	<b>sgriu</b> (182)	writing
eile	<b>eil</b> (181), (182)	other
samhradh	<b>saur</b> (181, 182)	summer
eòlas	<b>jòls</b> (181, 182, 183)	knowledge
slige	<b>slig</b> (182)	shell
duine	<b>dun</b> (181), (182)	man
crìdhe	<b>cri</b> (181), <b>cri</b> (182)	heart
doras	<b>dors</b> (181)	door

Below are some other words in standard Gaelic spelling and in the Cairngorms dialects, to show a comparisons, also based upon words in *The Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh.

lomadh	<b>lurim</b> (181)	shear
oidhche	<b>êich</b>	night
neul	<b>niàl</b> (182)	cloud
giuthas	<b>giu-ís</b> (181)	Scots pine tree
màthair	<b>már</b> (181, 182)	mother
taigh	<b>têi</b> (181, 182)	house
gaoth	<b>gao</b> (182, 182), <b>gaogh</b> (181)	wind
leac	<b>sleachg</b>	flagstone
roghainn	<b>rêinn</b> (181, 182)	choice
troigh	<b>trêi</b> (181, 182)	foot
tom	<b>tlum</b> (182)	knoll
grian	<b>grên</b> (181, 182)	sun
leabaidhean	<b>leaφbchîn</b> (181)	beds
toiseach	<b>tâiseach</b> (181, 182)	beginning
feart	<b>frest</b> [frest] (181, 182, 183)	attention
craobh	<b>crao</b> (182), <b>craogh</b> (181)	tree
crodh	<b>creu</b> (181, 182)	cattle
sabhal	<b>sλul</b> (181, 182)	barn
glé	<b>glei</b> (181, 182)	very
soillsich	<b>sêilseach</b> (181, 182)	shine
taobh	<b>tui</b> (181, 182)	side
ullamh	<b>ulî</b> (181), <b>olî</b> (182)	ready

A few other notes on the dialect from the words above:

.A frequent thing in these dialects seems to be the use of [ɣ] where there is a 'th' or 'b' in Old Irish, e.g. **craogh** and **gaogh** for *craobh* and *gaoth*.

.Note the unusual diphthongs in for example **creu** for *crodh* and **sλul** for *sabhal*.

.Note the frequency of unusual 'e' sounds in for example **grên** for *grian* and **trêi** for *troigh*.

Sample sentences on the following page:

Three example sentences in the dialect:

1). **churs du'n craogh air î'n tui eil den saul**

*chuireas tu'n craobh air an taobh eile den sabhal*

you put the tree on the other side of the barn

2). **bha mis sgrìu leur î'n zaur a cha**

*bha mise a' sgrìobhadh leabhar an samhradh a chaidh*

I was writing a book last summer

2). **bha dun anns 'bhàcht**

*bha duine anns a' bhàta*

there was a man in the boat

Notes:

1). Circumflex accents are used in this spelling on [e] and [i] to represent a range of local sounds similar to [e], and similar to [ɪ], which are broad vowels rather than slender vowels. So the initial [s] in **sêilseach** is pronounced [s], and the word **î'n**, a definite article, does not contain a slender [n]. The **î** can also be pronounced closer to [i].

2). The dotless j, **j** represents /j/, like the 'y' in 'yeah'

3). As in East Perthshire Gaelic, the phoneme [z] occurs as a mutation of [s] after the definite article, e.g. **î'n zaur** – the summer, standard Gaelic: *an samhradh*.

4). In some eastern dialects, *samhradh* might be spelled as *samhr*. Generally speaking, the [au] in this word is nasalised, in connection to the -mh-. However, in the Cairngorms region, nasalised vowels and diphthongs are often not distinguished, and so the spelling **saur** is used here because no nasalisation was recorded in this word.

5.) the vowel **â** represents [p].

Comments on Pictish

In the Cairngorms area there are several names of supposed Pictish origin, such as Abernethy and Aberarder. This word is similar to the place-name root \*aber found in Brittany and in central and Western Wales. Does the presence of root words like "aber" prove that the original language of the Cairngorms area was a P-Celtic language? In my opinion, no. Whilst the root \*aber occurs in parts of Wales, Pictland, and Brittany, it does not for example occur in Cornwall or in Cumbria, making it doubtful in my opinion that we can use this word as evidence for a P-Celtic language. I think it more likely that \*aber is a substrate word from an older language, which then passed into Breton place-names, Welsh and into Pictland.

Another root word that appears in the Cairngorms of supposed Pictish origin is \*pit or \*pett, e.g. the place-name Pitowrie. Whilst this may have some connection to Welsh *peth*, the semantics of how this word are used in Pictland make it extremely unlikely that any Brythonic cognates can give the meaning. I found instead that this word \*pit- or \*pet- may instead imply something to do with agriculture, which makes perfect sense, given the circumstances of this place-name element's usage. I found potential cognates in the Semitic languages and in the Kallawayaya language of the Andes.

Even if there is evidence of P-Celtic personal names from Pictland, and of Brythonic-like place-name evidence, this alone is simply not enough to state that the language of Iron Age Scotland was a P-Celtic language. This is not to say that a linguistic connection to P-Celtic and to Brythonic does not exist in this part of Scotland, in the same way that for example, the Quechuan and Aymara languages have some similar toponyms and words due to shared cultural contact. But Quechuan and Aymara are not in the same language family, and the same I think could apply to "Pictish" in Scotland. Even though we have evidence of a connection to P-Celtic, there is simply not enough evidence to say that the language in Pictland was P-Celtic, in my opinion.

I think it far more likely that the "Picts", or rather, the Iron Age people of Scotland, had many languages. I think it likely that the Gaelic language in Scotland, or at least something close to Gaelic, was spoken in Scotland during the Iron Age, and earlier. And in this regard, many of the "Picts" could theoretically have already been speaking a kind of Gaelic, or a similar language. I would say that the diversity of Scottish Gaelic dialects can in a sense attest to the longevity of Gaelic or of a Gaelic-like language in Scotland. If Gaelic had arrived so recently in Scotland, why would we see such vast differences in pronunciation and phonology, and especially when few, or none of the more unusual phonetic features of Gaelic dialects are specifically P-Celtic or Brythonic in nature? One might expect that, if a P-Celtic language was spoken in the Cairngorms prior to Gaelic, then we would see this as some influence on the local Gaelic dialects. But in my opinion, none of the local features of the Cairngorms, or of any of the eastern mainland dialects, can be paralleled to Brythonic or P-Celtic in any way.

Furthermore, the notion that "Scotland was P-Celtic and Gaelic is a newer language" could potentially be politicalised, whether intentionally or otherwise, to deny or try to obscure Gaelic as being an indigenous language to Scotland.

This is not to say in any sense that those people who view Pictish as P-Celtic are politicalising Pictish, I am merely stating that making this suggestion could, potentially, be used to fit history into a narrative which may not be true; which is not going to be a positive thing for the Gaelic-speaking communities, who have already had their land stolen from them, have been persecuted, and who, even to this day, are struggling to afford local services and to live on their ancestral lands.

I myself have no Scottish ancestry, to my knowledge. But I love Scotland, the islands, the land, the people and the language. And I wish that the communities and people in Scotland had more power to openly access information about their ancestry and historic languages. I hope that through this, their connection to the land and to their ancestry can be renewed, and that the pains and losses of the past can be rebuilt and reformed into something beautiful. This is what the indigenous peoples in Australia, the Americas and elsewhere are doing today.

The land has been stolen from indigenous peoples. And their history has often been misrepresented or even somewhat falsified. But in the end, it will be the truth that prevails. And no matter where we are from, or how much of our past we may have lost, I believe that our love and empathy for the world is the key to unlocking everything. For what is true will always be true, and what is truly ours is never truly lost.

*So take to the mountains. Smell the pine resin, and hear the music of the mountain streams. Feel joy at the rising of flowers in the spring, and honour the ancient places. For this is where Gaelic sings, in the crofts, in the mountains, in the trees, and in our hearts. See the salmon swimming in the stream, and sit beneath the stars, and remember, remember, remember!*

#### References:

As well as words from Francis Campbell's *The Scottish Gaelic translation of John Ray's dictionarium trilingue* and Edward Llwyd's translation of this; and words based upon those in the *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh, the Proto-Afro-Asiatic word, (1) is from the Afro-Asiatic vocabulary by Alexander Militarev, and Olga Stolbova, available at [starlingdb.org](http://starlingdb.org), database by Sergei Starostin.

For other information on the Gaelic dialects of this region, please see my other ebooks on [www.bookofdunbarra.co.uk](http://www.bookofdunbarra.co.uk), wherein can be found several articles, here and there in the many ebooks, that discuss Pictish and the Gaelic dialects of this region, albeit in far less detail and with different information to that written here, and with many details not in this book. Further on in this series of ebooks, details will be added which more accurately and usefully reference the whereabouts of different articles related to certain subjects, although it would be impossible I think to reference all of them. One which I completed on these dialects earlier this year is an article titled *The Gaelic dialects around Aviemore*, in my book *An exploration of Gaelic dialects, other languages, and other sections including the missing Omniglot article*



This is not the end of the book, the book continues for another 8 pages.



## The phallic quartz standing stones of the Isle of Man/Ellan Vannin – and more on the Quartz Woman of the Otherworld in a dream

When I was last on the Isle of Man, I was in an online romantic relationship with a woman older than me. I was about 23, probably, she was around 32. We were monogamous, but we expressed a curious and excited interest in polyamory, not because it offered us “more” but because we liked the idea of having such a powerful and romantic love that it could be both open and fluid, yet at the same time, romantic between us two, as each others’ twin flames. This focus on polyamory took on a more depressing meaning when I realised that this person was actually married, though. Nevertheless, I got over it, and she is doing good I believe and pray. The love we had and its nature was certainly real. Anyway, when I was last in the Isle of Man, her and I were speaking, and at the time I was looking at, what can only be described as phallic quartz standing stones. Whilst many standing stones can be said to have a degree of phallic symbolism – the Isle of Man is the only place I have been where there are giant phallic-shaped lumps of quartz jutting out of hedges and grass verges here and there.

I know of only two such stones on the Isle of Man. One is called the “White Lady Stone”, and is located in part of Douglas/Doolish, whilst the other is known as the White Lady of Ballafreer, which is located some way inland. It is noteworthy that both of these standing stones are very penis-shaped, although the White Lady of Ballafreer does also resemble a female figure. The phallic symbolism is also I think indicated in that the standing stones are made of quartz, quartz being symbolic of lightning, but also of semen, among other things. Whilst the meaning of “White Lady” in the local mythology of these stones is mysterious to me, from what I understand the White Lady of Ballafreer was said to give luck to young brides. According to the article *The White Lady of Ballafreer*, on the Manx Scenes Photography website, a woman about to be wed would drink water from Chibbyr Patrick, Patrick's Well nearby, then walk around The White Lady jesh-wise/sun-wise and then say a certain phrase in Manx. The “White Lady” in this sense of a kind of ancestral goddess figure and fertility spirit associated with the phallus and with fertility. The *Wiite Wieven* of Dutch folklore may be somehow connected, whilst others have suggested that the idea of a “White Woman” could refer to some kind of ancient goddess figure, associated with death, life, rebirth, nature and fertility. This topic of standing stones being connected to ancient spirit guardians and shaped like humanoid figures is something I have discussed a lot elsewhere, especially in the past few months.

One of the most truly amazing things about these standing stones on the Isle of Man, is that they are made entirely of quartz – they are standing stones made entirely of quartz. I have never come across these anywhere else, but they are something to behold. Even though these standing stones are connected with fertility, it is important I think not to see their symbolism in a sexual way that is devoid of or detached from spirituality. Like other standing stones and the guardians and spirits associated with them, the White Ladies on the Isle of Man, in both their physical and ethereal forms, are beings of great power and presence, which is why ancient fertility rituals and symbolism were always married with a deep spiritual understanding, respect and divine love.

Note that the dream I discuss on the next page (after which is a photo of one of the Ballafreer White Lady Standing Stone, I also discuss in different terms and in a different context and with different information in my online article: *Further details on the giant possible dolmen of Hen Blas on Anglesey/Môn, & on quartz guardians & related topics, also published on the 20/02/2026*, the link to which is: [https://www.languages-of-linnunrata.co.uk/3018816\\_further-details-on-the-giant-possible-dolmen-of-hen-blas-on-anglesey-mon-on-quartz-guardians-related-topics-also-published-on-the-20-02-2026](https://www.languages-of-linnunrata.co.uk/3018816_further-details-on-the-giant-possible-dolmen-of-hen-blas-on-anglesey-mon-on-quartz-guardians-related-topics-also-published-on-the-20-02-2026) – but the way I describe it in this chapter in front of you is different, and also I do not discuss the White Lady

Standing Stones of the Ile of Man elsewhere in significant detail.

Below is the dream:

Recently, I had a potent dream in which I met a female goddess figure, who was associated with either quartz or flint in some way – I cannot quite remember. I remember there being a green slope of grass, and the sky was misty. There was a line of standing stones, I think, or at least a kind of sacred trackway curving around the slope, with some standing stones upon it. One of these standing stones was large, it glittered and I saw it for a moment. It was like a huge crystal, maybe 8 foot tall, it was a yellow-white-orange colour. It glittered in a strange way and seemed to stand out as my focus was placed upon it. Some while later in the dream, I saw a woman walking along the curve of the sacred trackway. She was attractive, with a slender face, Goidelic features, blonde haired, with freckles, she looked about 40, but she was of diminutive stature, and in a sense her upper body was shaped more like that of a feminine man, or like a non-binary adult but with a feminine energy, face, eyes making her in a sense appear androgynous. She looked at me and smiled, and I at her. The moment felt sacred and as though I was meeting a divine spirit being. Her face seemed to glow and twinkle in a way akin to how the crystal standing stone in the dream had also glittered. I have met many, in many ways similar goddess beings in other dreams, some of which I have discussed elsewhere.

*Photo below: The White Lady of Ballafreer standing stone on the Isle of Man, which I discuss in detail on the previous page. Note how incredibly this standing stone is entirely made of quartz, and how it shines in the summer sunlight. Note also the way in which it has both a heavy phallic shape whilst also resembling a white glowing woman. Note how the top of the standing stone seems to glow the most in the sunlight. I find it a little sad that the fence seems to have been built around the standing stone, this to me seems very disrespectful. I hope that the photo below well demonstrates the stone's beauty:*



The next chapter begins on the next page:

## On the *Gandfinner* or Gand-Finns

The Sámi people are indigenous to Northern Scandinavia to the northwesternmost Russia, where they historically occupied a wide range of landscapes, and were once also present in some parts of more-southern Finland, Norway and Sweden. Sadly today, much of this land is no-longer considered Sámi, with the name Sápmi often applying only to the more northern regions, known in English as Lapland. The Sámi historically spoke many languages, two of which are now sadly extinct, and with the Ume, Pite and Ter Sámi languages critically endangered.

The Sámi also, in my opinion, were at one time a less homogenous people in a sense. On one level, the Sámi peoples are very connected to each other. Their languages are often relatively similar, as are their cultural beliefs and lifestyles, although the important aspect of reindeer herding was not always present among all Sámi groups, for example, not among the Inari and Ume Sámi speakers.

On deeper levels: by studying more localised Sámi history, culture, language and archaeology, it also becomes clear that the Sámi originally incorporated amongst them many sub-cultures. Even among speakers of Northern Sámi for instance, the Sea Sámis were quite culturally different from the Finnmark Plateau and Torne Sámi groups, and this is often not really emphasised in modern writings.

Furthermore, when we look at the historic picture, it becomes even more confusing. There are influences from other, non-Sámi indigenous languages, to varying degrees across the place-names of Sápmi. These are sometimes described as pre-Uralic, and assumed to have gone extinct well before the Viking period. Although, I am not so sure. Lapland also has other indigenous people even today, who speak Northern Finnish languages, namely Northern Finnish, Kven, Meänkieli and Lannankieli. These languages also contain seemingly non-Uralic roots, so perhaps other indigenous peoples, as well as the Sámi, Northern Finns and Norse speakers, also existed in Northern Scandinavia in a not too distant past.

We find further evidence or suggestion of these mysterious cultures, when looking at certain localisations within Sámi and Northern Finnish cultural, linguistic and archaeological settings. For example, some of the Northern Finns, as well as the Sea Sámis, had a culture that was very much connected to sailing. Furthermore, we find strange reports from Northern Scandinavia of *gand* witchcraft, being practiced by *Gandfinner* or “Gand Finns”, a kind of sorcery that actually bares little resemblance to the spiritual practices of the Sámis and Finns as a whole, yet which seems to have survived in some way among the Sea Sámis and among some of the Kvens. It also bares some resemblance to *gandr* magic in Old Icelandic spirituality, the word whence J.R.R. Tolkien created the name of Gandalf, the Wizard.

In the Kalevala, the north of Finland, specifically these areas where *Gandfinner* historically

lived, is central to the plot of the story, and is connected to the witch Luohi and to the land of death, one of the underworlds. The “north” is associated with death in Finnish and Sámi mythology in a more general way, because it was believed that, according to the rather strange and inverse cosmology (at least by our perceptions today), to go “north” was to inevitably start going “down” towards the Land of the Dead, which is why the Finnish word *pohja* means both “north” and “bottom”, and why the north is referred to as *pohjoinen* - “north” or “bottom”.

There is a witchcraft object from this part of Lapland homed at Whitby Museum on the northeast coast of England - of all places. And in the past, many innocent Sámi of the Varanger Peninsula in Northern Norway were put to death due to what I think was a very unjust act of blame and confusion with another culture.

But the point is, whilst these people were referred to as *Gandfinner*, and whilst we see evidence of them across northwestern Europe, and I would argue, even beyond, I do not believe that they were actually Sámis or Northern Finns in the traditional sense. I think it far more likely that these *Gandfinner* are more akin to the *Fin-men* of the Shetland Islands, to the *Finnfolk* of the Orkney Islands, and to the *Finns* of County Donegal in Ireland.

## A conversation with a white witch, and her comments about Pictish symbol stones, and related topics

On the day that I did the drawing of the Pabbay Pictish symbol stone for an unrelated article I recently published about it and other topics, I met a witch lady, about my age (I am 33), who is a practicer of white witchcraft. As soon as she became aware that I'm interested in these subjects, her voice seemed to change, to become more intense. Her voice and intonations reminded me a little of my own voice and intensity in a sense. When you speak to somebody who is a witch, it's difficult to not feel the lull of their voice, filled with power, it's like communicating with a higher being. Her eyes looked into me intensely as we talked. Note that the unrelated article I published about the Pabbay Pictish stone can be reached via the following link: <https://www.kielimatka-2-11.co.uk/b1-more-on-barra-isles-language-on-the-pabbay-pictish-symbol-stone-published-on-the-15-03-2026> , and is titled: *B1: More on Barra Isles language & on the Pabbay Pictish symbol stone, published on the 15/03/2026*. I do not discuss the witch's words in the aforementioned article, and only do in this chapter of this book in front of you.

I told the witch of a dream I had had the previous night, in which I saw a symbol on each of my wrists, symbols that were akin to both the eye of Horus and akin to the Pictish V-Rod and Crescent symbols. The enchanting and beautiful witch looked at my first attempts to draw the Pabbay Stone. Our knees touched, and her hands brushed against mine, as she traced where on my wrists I had seen the tattoos in the dream.

We talked about the Pictish symbols, the V-Rod combined with Crescent in particular. I told

her that I felt the symbol was pertaining to the horizon of this physical world in a sense, to the idea of a “gateway” beyond the horizon. She told me that she thought that the V-Rod part of the symbol represented a person’s life, the way in which the V rod goes down to the right and then up to the right, akin to how a person’s spirit enters this world and this horizon or plane of existence, before eventually leaving it. At the base of the V rod, between it and the Crescent, the Pabbay Stone appears to have another circle and upward-facing V-shape. She told me that she thinks this represents some kind of choice in life.

The symbol below the V-Rod combined with Crescent symbol on the Pabbay Stone, is what has been interpreted as a Pictish flower symbol. I told her of the alternative explanation, that this flower symbol could be a kind of cephalopod-like Cthulhonic being, but she said that to her it makes more sense as a flower, like a flower rising from the underworld. This makes sense to me - making this flower in a sense akin to the Blue Lotus in some Ancient Egyptian traditions. To her, the cephalopod interpretation of the flower symbol did not seem most obvious, because she said that cephalopods are so different from her.

I then put forward though the theory that the Pictish flower symbol might be something both akin to a flower and akin to a cephalopod. It reminded me of a dream I had years ago, a sacred dream I have described elsewhere, in which I saw the earth goddess in the form of a giant whale-like being, who then opened her mouth and gave forth aquatic beings, and who then became a kind of cephalopod, and who then became a “solidified cephalopod” being, upon an island, with flower like shapes coming from her hands and back. The idea of a goddess connected to both cephalopods and flowers, and rising from the primordial sea as a creator goddess - makes sense to me.

I then spoke with the witch about the VV symbols. One of the interpretations I have worked with is that these symbols were sometimes used for keeping something from coming “out” of the underworld dimensions accessible through caves. I also told her about the occurrence of these markings on Neolithic tombs and at Neolithic sites, and how I had already thought and published about how it didn’t really make sense that the Neolithic people would fear these other worlds, considering that they had such a close “hands-on” relationship with these worlds.

The witch explained that she didn’t think they were afraid of them, and asked what there was to be afraid of. I replied, saying to her that there was an aspect to Neolithic and Bronze Age religion, and to the “old gods” perhaps connected to them, that implies that certain deities or beings feed from our energy, “own” a part of us. There is a lot to say on why I believe this, and I have written about it a lot elsewhere. I remember reading in a book once that the old “giant” gods were very polyamorous, but that part of their “idea” of love and connection also implied a form of merging, that these deities are often connected to diseases like warts, mutation, and through this a kind of spiritual transformation, a part of the self, living, but decaying in humanness, merging into some higher, collective, tentacled consciousness, albeit not in a literal way. The idea of accepting these beings on a metaphysical and meditational level is what I found a little scary, even if the original

essence of these beings and things is not I think “bad” in any sense, on a spiritual level at least.

I did not say this in such detail to the witch, but she understood my meaning, and the confusion around this, which is hard to explain. But when we were on the subject of this theme of “decay” and “consumption” by spirit beings, I remember telling her that I was not afraid, and, her penetrative eyes shining and looking deep into my willingly vulnerable self, she mysteriously said “It’s natural, it’s nothing to fear”, as I felt a strange rush of awe as her enchanting voice washed over me. I am inclined to agree with her. May this witch’s guardians protect her always, and may the Great Mystery grant her true luck.

## More miscellaneous discussions on ancient writing & related topics, including with references to Finland, to the Canary Islands & to elsewhere

Over the past few months, I have been writing more about, and with increasing frequency about ancient written language and forms of magical symbolic language, as likely implied in the previous chapter in this book also. Just yesterday (the day before publishing this book in front of you), I published an article about what is probably an arguably less-exciting surveying symbol at Vantaankoski in Southern Finland, itself a form of symbolic language, albeit with a very physical application. This article is titled: *On Vantaankoski & its probable surveying triangular marking, also published on the 19/03/2026*, the link to which is: [https://www.languages-of-linnunrata.co.uk/3072650\\_on-vantaankoski-its-probable-surveying-triangular-marking-also-published-on-the-19-03-2026](https://www.languages-of-linnunrata.co.uk/3072650_on-vantaankoski-its-probable-surveying-triangular-marking-also-published-on-the-19-03-2026) In the aforementioned article I did mention similarities to symbols associated with fishing. Such symbols are found in parts of Western Finland, and since writing the aforementioned article yesterday, I have recovered some information about these other symbols (not the surveying symbol) in Finland.

One of these examples, photographed by Kim Wennman and posted onto the Facebook group: *Muinaiset kivikuvat ja pyhät paikat* is a symbol carved into the bedrock, located somewhere on the island of Stora Pärändören, a small island off the mainland of Kokkola in Western Finland. This symbol is shaped somewhat like an anchor, but I do not think that this is what it represents. It consists of a tall lower case “n”-like line, the two ends of the line curve outwards at the base on both sides, and more or less symmetrical to each other, then turn upwards to meet the lower outer sides of the “n” like shape.

At the top of the thin “n”-like shape there is a left semicircular line, if the semicircle is the left of the circle, attached to the outer left upper line of the “n”-shape, and a similar semicircular shape, but slightly different, with the semicircle being on the right of what would be the whole circle, is more or less symmetrically positioned attached to the outer, upper right part of the “n” line. To me, this symbol resembles somewhat the hammer symbol associated with the Finnish God Ukko, a god associated with thunder, and also to a lesser extent resembles the Sámi god Horagalles, who is also associated with thunder. One can see a similarity also to the Long Man of Wilmington symbol, a chalk figure in England. Whilst this symbol may be associated with fishing, I wonder if there is a

connection to a thunder god?

Another photo by Kim Wennman and also on the Facebook group: *Muinaiset kivikuvat ja pyhät paikat* show a different symbol carved into the bedrock on the island of Torsön, an island associated with the Norse thunder God Thor or Tor. This symbol consists of an oval shape, attached to the bottom of which, is a line that goes down from the bottom of the oval, curving to the right slightly, before turning into a gentle spiral that comes close to touching slightly further up the line on the right side. This symbol reminds me a bit of one of the symbols in the Icelandic *Galdrabókin* or “Magic Book”. I wrote about this, and other Icelandic magical symbols, in a Silly Linguistics article I had published last year, but I did not therein mention the symbol on the island of Torsön.

The symbol in question in the *Galdrabók* is on page 95 of the book: *Galdrabok An Icelandic Grimoire*, and is numbered and described as: “8. Carry this sign with you, it protects from all sorcery”. Whilst this Icelandic magical symbol differs from the symbol on the island of Torsön in some ways, both symbols consists primarily of an oval shape, and both symbols have a line going below that oval shape, which goes down, then turns to the right, and then turns around and up into a small spiral, even if the Icelandic example shows this line as having another curve, spiral or point just below the oval.

It could well be that the pre-Norse people in Iceland and those in Western Finland, in areas that later became Norse-speaking, used related or connected symbolic movements and patterns in symbolic ritual language, hence these similarities.

Another thing I have picked up on recently and not discussed before, is the use of ship depictions at ancient petroglyph sites, in rock paintings, and in later Christian churches. I personally do not think these symbols are Christian, but that they might relate to a common tradition of divine ancestors from over the sea, and to the idea of the sea, and boats, and churches, being “vehicles” as it were for traversing to the heavens and otherworlds, and to the realm of God. I have discussed other different aspects of this elsewhere, including in a quite recent blog post concerning a Viking ship burial on the Isle of Man, the article in question is titled: *About the Viking ship burial at Balladoole, and on the Vikings on the Isle of Man & related topics, also published on the 26/02/2026*, the link to which is: [https://www.languages-of-linnunrata.co.uk/3032158\\_about-the-viking-ship-burial-at-balladoole-and-on-the-vikings-on-the-isle-of-man-related-topics-also-published-on-the-26-02-2026](https://www.languages-of-linnunrata.co.uk/3032158_about-the-viking-ship-burial-at-balladoole-and-on-the-vikings-on-the-isle-of-man-related-topics-also-published-on-the-26-02-2026) . (the aforementioned article is unrelated to the chapter in this book pertaining to quartz standing stones on the Isle of Man, although I have discussed aspects to the quartz elements discussed in this book, in the aforementioned article and in other articles).

One of the striking things I really picked up on in the past few days however is how commonplace these depictions of ships are in medieval British churches, and also among indigenous petroglyph and written inscriptions found in the Canary Islands. In fact, what strikes me as what is in many ways most remarkable, is that the Iberian-like writing in Lanzarote and Fuerteventura, the V-like and Box-like incisions, which may often be lettering, and the depictions of ships, are, in my opinions, forms of the same symbolic and

written languages found at Neolithic British sites, such as at Banks Chambered Tomb and at the Langdale Axe Factory, in caves and in later magical traditions. The spiral and labyrinth patterns, more common in the western Canary Islands, are less specific, but are another example of motifs found in both Britain and in the Canary Islands.

The Iberian-like alphabetical inscriptions (not the Tifinagh-like inscriptions of the Guanche language), are associated with the islands of Lanzarote and Fuerteventura, and are associated with the Majos, not the Guanches, the Majos likely speaking their own groups of languages. It seems to be the motifs and lettering associated with the Majos which bare the greatest similarity to those in Britain. Even if the Majo language in its Iberian script might not help us to read some of the Neolithic examples in Britain (although I have not yet tried), the lettering and characters are in many ways *generally* similar.

It is also interesting, as I have discussed elsewhere, that polyandry was thought to be practiced by the Attecotti in ancient Scotland, something I have discussed, and discussed many related aspects of, in other publications. And, interestingly, the Majos people of Lanzarote were also polyandrous, something I have discussed elsewhere, and will discuss more in the future. We also found broch towers in Scotland, and in Sardinia, but also there are similar structures on the Balearic Islands and at least one such example on Lanzarote. So, were the Majos in some way specifically linked to certain cultures in and around Iberia, and in Scotland?

The topic of spirals and labyrinth patterns also connects in a greater way to the labyrinths made of small stones, found around the Baltic Sea, Northern Scandinavia and Northern Russia. An example from Sweden is the Trolleborg Labyrinth on the Baltic island of Blå Jungfrun, in the sound of the much larger island of Öland. The people who originally built these labyrinths seem not to have been Sámi people - at least in my opinion. I wonder if they also in some way connect to the *Gandfinner* mentioned in a previous chapter.

These labyrinths bare a striking resemblance to the labyrinths found in petroglyphs, but what is a mystery to me, is why we only find the labyrinths made of small stones in a limited area of northern Eurasia. These sites invoke such a power (see what I have written elsewhere about Blå Jungfrun) that, despite these structures being usually made of small stones, and thus being easy to destroy (I am glad they are not destroyed) – they have remained largely untouched. Why a monument that could so easily be removed or destroyed has survived for so long, is perhaps in testimony to the great power and fear that is associated with such sites. They surely deserve our respect, and I do not think that they should ever be disturbed.

There are I believe at least two of these labyrinth sites on the sacred mountain of Saana in Northern Finland, which is a sacred place to the Sámi people, and has been for a very long time, although I am still personally doubtful that it was the Sámi specifically who created these labyrinths. I wonder if their creators might have some connection to the Sikkhirtya known to the Nenets, who I have discussed much in other publications.

This is the end of the last page of the book titled: *On more understandings about ancient language, book published only in PDF format, published via BookofDunBarra UK, published on the 20/03/2026*