

On multiple language & ancient topics & more on polygonal masonry in Finland, book published in the UK via BookofDunBarra on the 04/06/2026, book only available in PDF format

This PDF-only book was written and published by Linden Alexander Pentecost, and was published on the 4th of June 2026, this book was published in the UK, I, the author, am also from the UK and live in the UK. This book was published via one of my websites (all of which are UK-based and UK-run), the website in question being: www.bookofdunbarra.co.uk; specifically this book in front of you was published via the following web address on the aforementioned site: <https://www.bookofdunbarra.co.uk/different-series-of-new-ebooks-autumn-2024-onwards-books-are-for-those-over-the-age-of-18>. Note that this book and other books published on that and other websites, are entirely separate from and contain different content from the online HTML articles on that website and my other websites. This book will thus likely be unreadable on any archived versions of BookofDunBarra and represents a separate item from the website's content. More generally this book in front of you is unrelated to and separate from any and all of my other publications, even though parts of this book were previously published as a print-only book in the past, this book in front of you is nevertheless a separate publication from the aforementioned print-only book, this PDF-only book in front of you contains edits to the parts originally published elsewhere, as well as this PDF-only book containing lots of new content and new pages.

This book contains some references to adult words and topics, and to some extent artwork, and should not be read by those under the age of 18. The artwork itself is not of nude nature or anything but the topic surrounding it is somewhat adult – another reason why those under 18 are now allowed to read this book.

This page is the title page, page 1, on the next page is the contents page, page 2, although the contents does also begin on this page. This PDF-only book contains a total of 62 pages. Page number is given in all four corners of each page. No AI was used in the creation of nor publication of any part of this book nor in its writing in any sense, I never use AI to write – why would anyone? The contents begins below on this page and moves onto the following page, after which the book proper begins. Any references in the first part of the text which imply that this book is a print book are simply bits of text left over from when a part of this book was originally published as a print book, and, a lot of brand new material never previously published topics and writings are also present in this book in front of you. This book contains also photographs, taken by the author unless otherwise stated, and a new piece of AI but human prompted and edited art (by myself) of a witch woman with warts (not the same as another piece of art showing a different witch with warts which I have published elsewhere, this piece in this book is new and has not been previously published, and is relevant to this book's text and is a part of it).

Chapter one: 1. Introduction (begins top of page 3, ends near bottom of page 3)

Chapter two: 2. Finnish and Quechua similarities newly noticed in March 2025 and never previously published (the word connections in this chapter are not mentioned elsewhere in this book in relation to other topics), chapter contains 10 connection points discussed (10 Quechua words in relation to 10 Finnish words, and further comments) (begins at top of page 4, ends around end of page 8)

Chapter three: 3. Re-introducing something on Quechua and Finnish connections, and the similarity between Finnish "kallas" and Quechua "challa" in relation to Finnish "kala" and Quechua "challwa"; and implications from this about the upheaval of the Andes and comments on the uplifting of Lake Titicaca (begins at top of page 9 and continues onto top of page 11)

Chapter four: 4. Finnish "apu" and Quechua "apu", and a Uralic word similar to Quechua "orqo" and explanations on these (takes up rest of page 11)

Chapter five: 5. Aymara and Quechua "willka" and Finnish "valkea" and "välkkyä", and a similarity between the Aymara and Finnish words for "butterfly" begins at top of page 12 and continues to over half way down page 12)

Chapter six: 6: Several similar words in Finnish and Mapuche, and other comments on word links, and further comments (starts at lower 3rd or so page 12 and continues across all of page 13) Chapter seven: 7: An introduction, and the Moche culture and Muchik language, and Muchik cognates including with Uralic (10 main connections) (starts at top of page 14 and continues til end of page 16)

Chapter eight: 8: The Chachapoyas culture of the northeastern Peruvian cloud forests, mummies and “Moai” (begins start of page 17 and continues onto top part of page 18)

Chapter nine: 9: Dream imagery regarding the Andes and Moai ancestors?; (and the “ñawpakuna”, Easter Island, and comments on mummies) (rest of page 18 and ends close to bottom of page 19).

Chapter ten: 10: The Kunza language of the Atacama and expanding the possible etymological connections of 8 Kunza words (often several possible links in different languages, to different words, per Kunza word)(begins at top of page 20 and continues til just under half way down page 21)

Chapter eleven: 11: Whelks and vulvas – an exploration of etymology and symbolism (starts around half way down page 21, continues til around a 3rd down page 23).

Chapter twelve: 12: More on Beurla-Reagaird - a pre-Celtic language of Scotland? (includes a photo) (starts half way down page 23, continues to over half the way down page 28)

Chapter thirteen: 13: A charm from the Shetland Islands associated with “Finns”, and its similarities with some Finnish and German rhymes (starts at around 2/3 down page 28 and continues as far as onto the top part of page 33)

Chapter fourteen: 14: Previously unpublished possible substrate words in Shetlandic and possible etymological connections, 82 main etymologies discussed (starts a short distance down page 33 and continues until about ¼ way down page 39)

Chapter fifteen: 15: Megaliths and polygonal masonry in Finland (includes 3 photos) (starts around one 3rd of the way down page 33 and continues til the end of page 46 including an end of book notice at the end)

.On the polygonal masonry near Sörnäinen (or Sörnäs in Swedish) in Helsinki/Helsingfors - all of pages 47 and 48, includes two photos

.Language around Sognefjord in Western Norway: the Aurland dialect and ancient language (republished in this UK book after originally being published in South Africa via Silly Linguistics), all of pages 49, 50, 52 and 53 - includes two photos

.More on Japanese mysteries and related topics - all of pages 54, 55 and 56, but with page 56 having text but also a large piece of art showing a beautiful portrait of a witch (with warts) created by the author, which is relevant to this chapter and to the next chapter which leads on from this.

.More on “The Thing” and “Things” (all of page 57 and onto the upper part of page 58)

.Further comments on my dream of Inka Uyo and implications about time, space and the linguistic history of the region: (from about 1/3 of the way down page 58, to around half way down page 61 and filling all of these places, I discussed other aspects of this dream and its related points in an unrelated PDF book.

.Mysterious inscriptions of North America, including hieroglyphs - fakes, or genuine history? - starting around half way down page 61 and ending at the end of page 62 which is the last page of this book.

The book’s main content begins on the next page.

1: Introduction

This publication looks at a mixture of linguistics, archaeology, folklore and dream interpretation, in my continual efforts to understand how ancient languages work, where they come from, and why and how they are connected, and how this relates to ancient cultures, folklore and mythology. This book contains a number of chapters, some of which are more connected to the Finns and to Finnish than others, but all in all, the material in this book is part of a greater effort to illuminate the past, particularly the mysteriousness of the Finnish language and ancient cultures. A large portion of this book also looks at indigenous western south American languages and their possible relationships to other languages, including Finnish, with newly discovered similarities in Finnish and Quechua being one of the main ongoing topics in this book. In connection with this, this book contains information regarding the Finns in the Shetland Isles of Scotland, the Beurla Reagaird language (not linked to the Finns but linked to Scotland's indigenous past), as well as Shetlandic etymologies. Whilst the chapters on Beurla Reagaird and Shetlandic etymologies are not directly connected to the Finns in a so-profound way, they are nevertheless included in this book so that they can be published, and as wider points of connection to the whole phenomena of mythological Scottish ancestors, Finns and mysterious language connections and indigenous languages; and I feel that Beurla Reagaird and the Shetlandic languages do indeed connect to the Finns in some way, especially given the Shetlandic charm or spell discussed in another chapter of this book and its similarities with a Finnish rhyme. The speakers of Beurla Reagaird, Indigenous Highland travellers, also share cultural similarities to the mythological Finns and to the Sámi peoples. This book also contains a final, long chapter, in which aspects of megaliths in Finland and newly discovered examples of polygonal masonry in Finland, and to a degree elsewhere, are discussed. This is again entirely separate from my previous publications pertaining to these subjects. Note that this book only contains a relatively small number of the linguistic similarities, including those between Finnish and Quechua, which I have discovered, namely those which I discovered in March 2025; and that I have written several other publications, mostly only in PDF format, which cover many many more word connections between Finnish and Quechua. Ultimately this book in front of you contains previously unpublished work, and I would recommend reading my other works about the subjects herein to get a broader picture of these connections, ancient cultures and other curious things. I hope that you enjoy this book. Chapter 2, *2: Finnish and Quechua similarities newly noticed in March 2025 and never previously published (the word connections in this chapter are not mentioned elsewhere in this book in relation to other topics), chapter contains 10 connection points discussed (10 Quechua words in relation to 10 Finnish words, and further comments)*, begins on the next page. The rest of this book, after this page you are currently looking at, mostly uses (but not always) font size 14 (not in titles though, nor at the end of book nor on this page and a few other places including the first two pages (the two pages previous to this page)). Note that not too long ago I published an online article pertaining to Beurla Reagaird, which is unrelated to the chapter on Beurla Reagaird in this book. The aforementioned online article is titled: *51: On documenting Beurla Reagaird* and can be viewed by finding my BookofDunBarra website online. Note that several Quechua and Finnish similarities are mentioned in chapters of this book where Quechua and Finnish similarities are not the main chapter topic or part of it, unlike some of the chapters in this book. Note that this book contains some references, the references to which are given at the end of or within a chapter if they occur in it. Other information in this book is from my own research and knowledge. Note also that copyright information for the three examples of polygonal masonry is given (two in Finland, one in the Åland islands), my online article about polygonal masonry at Hämeenlinna is separate from this. Note also there is a chapter on how the words "whelk" and "vulva" are related, with a Proto-Nivkh word and discussion on philosophical meaning, again this has never been published before being in this book. Note that the Finnish and Quechua similarities relate to the occurrence of megaliths and polygonal masonry in Peru and in Finland as discussed in this book specifically with relation to Finland and Northern Europe. Note that the day before publishing the book in front of you (the 22nd of March 2025), I published an unrelated article on the 21st of March 2025 on my BookofDunBarra website (one of my websites), the article being titled: *58: Phoenicians & Jewish tin-streamers in Cornwall*.

I hope that you enjoy this book (currently in front of you)

2: Finnish and Quechua similarities newly noticed in March 2025 and never previously published (the word connections in this chapter are not mentioned elsewhere in this book in relation to other topics), chapter contains 10 connection points discussed (10 Quechua words in relation to 10 Finnish words, and further comments)

Apart from **kala-challwa**, **-ko/-kö** - **-chu** discussed in the next chapter, in this book I will not be discussing any of the similar words between Finnish and Quechua which I have discussed previously, including those I have looked at more specifically in other parts of this book, which have also not been mentioned elsewhere. The words in this chapter were, as the titled suggests, discovered in February 2025. As can be seen, a few of them relate to the human body and genitalia. They are numbered 1 to

Note that not 1, but 2 of the discussed connections below relate to two unrelated Quechua words meaning “wart”, with one of these etymologies possibly also being found in Finnish and Votic, meaning “wart”, and the second, unrelated Quechua word for “wart” possibly being cognate to the Finnish (and other Quechua words) for “flower”. Note that some of these word connections are I think very compelling and there are few differences, fundamentally, between the basic consonant and vowel structures and positionings in some of these Quechua and Finnish words; whilst others, whilst perhaps still compelling, require for the repositioning of sounds in order for a connection to exist. Following are 10 word connections, each numbered. This means that 10 Quechua words are discussed in relation to 10 equivalent Finnish words, with discussions including sometimes other etymological connections. Note that chapter 3, after this chapter, provides a bit of a general introduction to the similarities in these languages and their mirrored structures and phonologies in order to talk about how words for “fish” and “bank” are related (this chapter is also mentioned at the top of this paragraph).

1. Quechua **sirki** – “wart”, shows some similarity to Finnish **syylä** – “wart”, if it can be assumed that the Quechua **r** is equivalent to the Finnish **l**, as is sometimes the case when seeing similarities in Quechua and Finnish words. The Finnish word **syylä** is also cognate to the Votic word *sügļe* which also means “wart”. The Votic example shows a basic consonant root structure of

S-G-L, which makes this even closer to the Quechua word **sirki** than Finnish **syylä** is. The -G- in *sügle* is perhaps equivalent to the **k** in **sirki**, and of course k and g are similar sounds, the former being the unvoiced version of the latter. If the liquids in the Quechua and Finnic (Finnish and Votic forms) are equivalent to each other, then this word shows three related consonant sounds, even if the positioning is somewhat different, with **sirka** having the consonant formula of S-R-K, or S-(liquid)-K, and the Votic form being S-G-L or S-G-(liquid).

(Note: Votic is a Finnic language, like Finnish, and is closely related to Finnish)

2. Quechua **tikti** is the second Quechua word given in this chapter meaning “wart”; and this also may have a Finnish cognate, although this Finnish cognate does not mean “wart” but “flower”, rather. The possible Finnish cognate is Finnish **kukka** which means “flower”. In this case, the initial **t-** in **tikti** would be cognate to the initial **k-** in **kukka**, whilst the **-kt-** in **tikti** would be equivalent to the **-kk-** in Finnish **kukka**. To further demonstrate the possible connection here: two Quechua words for “flower” also contain a similar formula, namely the Quechua words **t’ika** and **tuktu**, both meaning “flower”. We can see that Quechua **tikti** – “wart”, also contains the basic consonant formula T-KT- which is also found in Quechua **tuktu** – “flower”. Note that I have already published elsewhere about the similarity between Finnish **kukka** and Quechua **t’ika** and **tuktu**, all meaning “flower”. The way in which the latter Quechua word and the Finnish word might be related is perhaps equivalent to the way in which Quechua **tikti** and Finnish **kukka** are related. As to “why” words for “wart” and “flower” might be related; it could be due to how the “clusters” in for example, less-dangerous types of genital warts (although all can be dangerous and must be avoided), could be seen as similar in appearance to the petals of a flower (albeit, less visible geometrically symmetrical), but nevertheless there is a similarity in their appearances. Furthermore, flowers are very symbolic, and I believe that the basic origin of this root word does not have to mean flower, necessarily, but rather may refer to a particular shape of something that “seeds”. Note also that warts are not good for humans and should be removed, and are not “good” “flowers”. A flower is like a vortex that “seeds” life, in the same way that the wart is like a vortex that “seeds” life, albeit viral life. The Arawak word *tókoro* means “flower”, and also seems to contain a T-K consonant root which is similar to consonant roots in Finnish and in Quechua. I discuss this word and its connection to Finnish and Quechua in more detail in my article, titled:

34: *Arawak and bird language (pertaining to Arawak and other languages)*, which is only available online and on my BookofDunBarra website at this web address: <https://www.bookofdunbarra.co.uk/website-articles-30-45/34-arawak-and-bird-language> The book in front of you being a print book, the aforementioned web-address must be searched by typing it into a PC. I discuss a different aspect of the root's symbolic nature in the aforementioned article, as well as discussing how a Vöro word connects to this. I have also found and discussed other examples of this root word in other publications. One I have not included before but will include here is Bashkir **сәскә** – “flower” (the Latin alphabet transliteration is: *säskä*), Bashkir being a Turkic language. Another example which I have mentioned before in another publication is Mongolian **цэцэг**, transliterated as: *ceceg*, also meaning “flower”. The Ende word (1) **popo** means “flower”, whilst the consonants are not similar, their “wavelength” or higher structure is somewhat similar. This is taking into account the assumption that some of these words are based on natural cosmic music or vibrations which are not originally produced by the human voice box, but which simply exist. In this example it could be suggested that both **kukka** and **popo** are both human “versions” of a fundamental cosmic sound rhythm which likely does not have the exact same fuller vibrational nature as how we interpret this rhythm into consonants and vowels.

3. Quechua **sañi** – purple or lilac, bares a strong similarity to Finnish **sini** – “blue”. This is now one of several possible cognates in words for colours in Quechua and Finnish. Whilst **sañi** meaning purple or lilac does not have the exact same meaning as Finnish **sini** meaning “blue”, blue and purple, lilac are close to each other in the spectrum of colours, and I do not find it at all unreasonable that a root word having a form meaning “blue” in one language can appear in a different form meaning “purple” or “lilac” in another language.

4. The Quechua word **kancha** can refer to a kind of town square or designated area, one famous example of which is the *Qorikancha* in Cusco, the name of which means “gold square”, approximately. The word also refers to the “instep”, making the exact translation of this word into English to be a difficult task. But as can be seen there is a meaning connected to that of an area, a specific area similar to a town square or designated open space; and can also refer to the instep of the foot.

5. The Quechua word **sip'uti** – “anus”, may be connected to Finnish **tuppa** – “sheath”, but also meaning “vagina”. If these words are related, then it is the **p'uti** part of the Quechua word that would be related to **tuppa**, and the consonants are as they occur in the two words, do so in reversed positions to each other. Note that the Quechua **p'** is an ejective p and different from the Finnish **p**, although the sounds are related. In a wider sense these two words related to many examples of words from different language families, sound like “put” or “puti” that can refer to a vagina or to an anus, for example English “booty”. Smaller roots can be derived from the Quechua word, with **sip'u** on its own meaning “anus”, but also referring to other sheath-like shaped things, similarly to how Finnish **tuppa** has various more defined meanings, including “vagina” and “sheath”.

6: Quechua **ñuñu** – nipple, teat, shows a clear similarity to Finnish **nänni** – “nipple”. In a wider sense, we may be able to see a connection here with Egyptian **nnw** – primordial waters, Extra-Brittonic ***nani** used in English place-names, Welsh **nant** – “valley” and a number of other words, the general meaning I think has to do with a “flow”, but specifically a nourishing flow (not identical to what is within the **vene** – **wampu** root). This “flow” could be interpreted in terms of the river in a valley, a flow of energy, or, in the case of the more closely connected Finnish and Quechua words, as the “nipple” being the physical manifestation of that nourishing flow of life.

7. Quechua **ch'atay** – meaning to “tie one end of a cord to another cord”, bares a strong similarity I think to Finnish **sitoo**, which is a very meaning to attach, to tie or to bind. It can be observed that the **ch'**- in Quechua **ch'atay** is equivalent to the **s-** in **sitoo**, whilst the **-t-** in **ch'atay** is equivalent to the **-t-** in **sitoo**. There are of course differences in the vowels, but nevertheless I think it likely that these two words may be connected.

8. Quechua **wiksa** meaning a belly or womb, or stomach, shows significant similarity to Finnish **vatsa**, meaning “belly” or “stomach”. These words really do I think show another excellent example of how words in Finnish and Quechua do indeed seem related in a lot of cases. In this example, the **w-** in **wiksa** is likely related to the **v-** in **vatsa**; the **-ks-** in **wiksa** is likely related to the **-ts-** in **vatsa**, and the final vowels are the same. Note that often, but not always, the **v** in Finnish seems related to the **w** in Quechua.

9. The Quechua word **wich'una** refers to a needle-like tool made from llama bone, this Quechua word bares similarity to Finnish **veitsi** – “knife”. Even though Finnish **veitsi** is said on Wiktionary to be from a root with a medial “n” sound, which is interesting as **wich'una** does contain an “n” sound. The **w-** in **wich'una** is I think connected to the **v-** in **veitsi**, whilst the **-ch'-** in **wich'una** is likely connected to the **-ts-** in **veitsi**. The **-n-** in **wich'una** may be related to an older “n” in the Uralic form of the word, although the position has been reversed with the position of the **-ts-** or **-ch'-** sounds in the older Uralic form.

10. The Quechua word **wislla** – “spoon” shows a rhythmic similarity to Finnish **lusikka** – “spoon”. In addition, the **-s-** and **-ll-** sounds in **wislla** could be equivalent to the **l-** and **-s-** sounds in **lusikka**, although the positioning is reversed. The **-kka-** in Finnish **lusikka** is also not found represented in Quechua **wislla**, although this could have been an additional suffix added later on. Note that this Finnish word is generally explained as having a Slavic etymology, although I think it possible that the word actually went the other way round, and passed from Finnic into Slavic.

Note that many other Quechua and Finnish similarities, newly discovered in March 2025, are also included further on in this book. The words in this chapter are just those which I did not fit into the other topics of this book, and so are published here as word discussions without really linking to wider topics within this book, whereas the examples of Quechua and Finnish similarities in other parts of this book, are connected to specific other topics, for example when I discuss Quechua **challa** and Finnish **kallas**, this connects to a wider theme in this book, and Quechua **apu** and Finnish **apu** also connect to a whole section in this book, along with many other examples in other parts of this book of Quechua and Finnish similarities.

(1) The Ende word **popo** was sourced from: Kate Lynn Lindsey. 2020. Ende (Papua New Guinea) dictionary. In: Key, Mary Ritchie & Comrie, Bernard (eds.) The Intercontinental Dictionary Series. Leipzig: Max Planck Institute for Evolutionary Anthropology. (Available online at <http://ids.cld.org/contributions/842>, Accessed on 2025-03-21.)

3: Re-introducing something on Quechua and Finnish connections, and the similarity between Finnish “kallas” and Quechua “challa” in relation to Finnish “kala” and Quechua “challwa”; and implications from this about the upheaval of the Andes and comments on the uplifting of Lake Titicaca

For several years I have been noticing, and writing and publishing about a fairly large number of similar-looking words and potential connections between Finnish and Quechua, in addition to the 10 examples of connections between Finnish and Quechua discussed in the previous chapter, and the other newly discovered Finnish and Quechua similarities discussed in other parts of this book, including in the chapter in front of you. These previous publications containing other Quechua and Finnish similarities not in the book in front of you, are mostly available for free online. My aim in this chapter of this print-only book however is not to go over these words again, but to present some new possible connections which I have discovered recently, although in this chapter I will re-include new discussions regarding the **kala-challwa** and **-ko-chu** similarities, in the paragraph that is below.

Firstly, both Uralic and Quechuan languages tend to be agglutinative. Although not often, sometimes the suffixes can appear similar. I will briefly mention what I have elsewhere, in that there is arguably a similarity between the Quechua suffix **-chu**, which is an interrogative and negative suffix, and the Finnish suffix **-ko/-kö** which is also an interrogative suffix. For example, if you said in Quechua “a fish?” when asking whether an animal is a fish or not, you would say **challwachu?** In Finnish a similarly constructed phrase of “a fish?” would be **kalako?** Note that in this example the **ch** in Quechua seems equivalent to the **k** in Finnish, both in terms of the suffix, and in terms of the similarity between Quechua **challwa** - “fish” and Finnish **kala** - “fish”.

I noticed last month another Quechua word, **challa**, which refers to a “sand”, or more specifically, to the land of an “*Andean altitude between sea level and 500m*” (1). I wondered whether or not **challa** might be related to the word **challwa** in some way. I also found out that in Finnish, there is this word **kallas** meaning a “river bank”. Thus these words can be presented as:

Quechua **challwa** - “fish

Finnish **kala** - “fish”

Quechua **challa** - “bank, beach”

Finnish **kallas** - “river bank”

At least for me, I see a possible symmetry in these 4 words (shown at bottom of previous page), both in phonology and in semantics. It is curious also that **challa** in Quechua can refer specifically to the land on the Pacific coast below 500 metres, and indeed this coastline can be said to look like a large “bank” having risen out of the sea. Indeed, millions of years ago it did rise out of the sea with the formation of the Andes. Note that on Wiktionary, **kallas** is linked to a Germanic root word, which includes for example Faroese **hallur** - “sloping ground”, and Old English **heald** - “inclined”. This link between Finnish **kallas** and words in Germanic does not I think negate the possibility of more ancient connections between the Uralic and Indo-European etymologies to languages elsewhere. Similarly I wonder if semantically the words for “fish” and “bank/beach” might be connected in both languages.

There is this idea, or theory, that the Andes mountain range was once much lower, and that the mountains may have only risen into their present positions around 11,000 years ago. There are for example farming terraces at high altitude, where, without either being closer to sea level, or within some kind of vapour cloud, it would have been more or less impossible to conduct agricultural farming, at least with present climatic conditions. There are also some curious things about Lake Titicaca, where there is some evidence to suggest that the lake was at a different angle in the past, with there also being some possibility that the Tiwanaku culture would have once existed on the coastline.

This would of course imply that Lake Titicaca “rose up” upon the Andes at some point in the past, and that the Tiwanaku culture existed before this took place. It is also curious how Quechua **challa** has a similarity to Finnish **kallas**, as discussed in detail on the previous page and this: but furthermore, the fact that Quechuan speakers use **challa** to refer to an area up to 500 metres above sea level, and the way that this word **kallas** means a river bank in Finnish, may imply that Quechua speakers once saw the **challa** as some kind of river bank or beach. But up to 500 metres high! Could this imply that the **challa** is some kind of bank or beach, caused by the uplifting of the Andes, hence the identification of this word with an area between sea level and around 500 metres?

The age of the Tiwanaku culture is mysterious. I have previously written about the fascinating Kallawayá language connected to here, and indeed the god Viracocha was said to appear here first thousands of years ago. This is very significant I think, given that Kallawayá also contains a large number of

similarities with the Finnish (and with other) languages, and that Viracocha may be connected in some way I think to the seafaring Finns of mythology (this does not necessarily mean people of Finnish origin, but refers here to a mythical group of ancestors connected to both Finland and the Americas in some way, I think).

4: Finnish “apu” and Quechua “apu”, and a Uralic word similar to Quechua “orqo” and explanations on these

Let us now turn to some words for “mountain”. I studied Cusco Quechua in an online course in 2023, where I was also taught about some the religious philosophies of the Quechua-speaking peoples. One thing I was taught is that the word **apu** in Cusco Quechua describes certain sacred mountains, but can also refer more specifically to the deity or ancestor inside or on that mountain. Wiktionary also gives the meaning of “powerful lord” for **apu**. In Finnish, the word **apu** means “help” and also has, according to (2) the archaic meaning of “one who helps”. It is interesting I think to note that whilst no meaning of “mountain” is implied by Finnish **apu**, it does imply a kind of help or aid, or “one who helps”, in the same sense that the **apu** ancestors or deities in Quechua, are, from what my Quechua teacher told me, ancestors who can help and protect people. My teacher told me for instance that offerings of cocoa are made to certain **apu** before setting out on a journey. The more general word for “mountain” in Cusco Quechua is **orqo**. Whilst there are not to my knowledge any similar-looking words in Finnish, it is notable that according to source (1) there is a word in Eastern Mari **apka** (1) (transliterated: **arka**), which means “mountain” or “hill”, which appears similar to **orqo** in Quechua. Hill Mari is a Uralic language, albeit not in the same sub-family as Finnish.

Reference:

(1) - **apka** sourced from the English to Eastern Mari dictionary on Glosbe. This word is also in Russian to Eastern Mari dictionaries.

5: Aymara and Quechua “willka” and Finnish “valkea” and “välkkyä”, and a similarity between the Aymara and Finnish words for “butterfly”

More generally, there are a number of similar-looking words between Uralic languages and some other indigenous languages of western South America. Again, here I will mostly only be including similarities I noticed in March 2025.

Aymara is a language spoken in the highlands of Peru, Bolivia and Chile. Whilst it appears not to be in the same language family as Quechua, it does share with Quechua a fair amount of vocabulary. In Aymara, **willka** is a “ritual” word for the “sun”. This for me has a curious similarity to Finnish **valkea** - “white” or “bright”. There is also perhaps a connection here to the Finnish verb **välkkyä** which means both “to blink” and “to glitter”. In Quechua the word **willka** means “sacred”, and is likely from the Aymara and is in the Quechua name for the “Sacred Valley of the Incas”, **Willka Qhichwa** meaning approximately “sacred valley”. Another curious similarity between Aymara and Uralic which I noticed recently, is that in Aymara, a “moth” is **pharayli**. In Finnish, the word **perho**, of unknown origin, can mean a “butterfly”, with the derived word **perhonen** meaning “butterfly”.

6: Several similar words in Finnish and Mapuche, and other comments on word links, and further comments

The Mapuche language, primarily spoken in Chile, also has I think a number of words which appear similar in appearance to Uralic words. Some of the following I have discussed before. In Finnish, “forest” is **metsä**. In parts of Western Finland the form **meθθä** with a long dental fricative is found. This bares some similarity to Mapuche **mawida** - “forest”, also pronounced with a dental fricative. In Mapuche the numbers for “three and four” are **küla** and **meli**. In Finnish, “three” and “four” are **kolme** and **neljä**. In Quechua, “three” is **kimsa**, which possesses the **k** and **m** present in Finnish **kolme**, but not the **l**, whilst the Mapuche form **küla** possesses the **k** and **l** of **kolme** but not the **m**. Note that there are also I think many important similarities between Uralic

and Quechua numbers, which I have discussed elsewhere. In Mapuche, **lolo** is a word for “cave”. In Finnish, a “cave” is **luola**, which I think shows some similarity to the Mapuche form.

.Note 1: – another example of a possible cognate to Finnish **metsä** and Mapuche **mawida** is Mongolian **мод, mod** – “tree”.

.Note 2: - Mongolian **гурав, gurav** “three” is another word I have not included before as showing a connection to Finnish **kolme**, Quechua **kimsa**, Mapuche **küla**.

Further comments:

The aim in writing this information is not in any sense to suggest that Uralic speakers ever went to the Americas, nor that Europeans were in the Americas before recorded history. What I am suggesting is that, back in the mists of time, the indigenous ancestors who became Uralic speakers, may have shared some kind of connection with some Indigenous American peoples. This potentially shared heritage would belong as much to Indigenous Americans as it would to Uralic speakers, and I like to think of it in terms of a shared heritage.

I am also not suggesting something so simple as a common ancestor language between Uralic and say, Quechuan. I would rather just say, that I think it possible that some link might exist. The language families indigenous to the Americas, are, by and large, totally unrelated to languages in the Old World. But having said that, some observations (such as the Na-Dené - Yenisseian language links, first proposed by Alfredo Trombetti), do suggest a time when the populations in the Americas shared, to some degree, connections with people in Eurasia. And I do not think that this is merely about “land bridges”. Consider also the information presented by Vladimir Pericliev, in his paper *The Kaingang (Brazil) Seem Linguistically Related to Oceanic Populations**, the suggestion in this paper being of a linguistic link between the Indigenous Macro-Gê language of Brazil, Kaingang, and languages of Oceania.

7: An introduction, and the Moche culture and Muchik language, and Muchik cognates including with Uralic (10 main connections)

In the past there were many more indigenous languages spoken along the Pacific coasts of Peru and Chile. For someone who has never physically visited Peru, this is perhaps even harder to get my head around. One of the most famous of these cultures on the Pacific coast of Peru specifically is the *Moche* culture. This culture is famous for its sophisticated ceramics tradition and metallurgy. The two most well-known sites of this culture are arguably the two *huacas* known as the *Huaca de la Luna* and *Huaca del Sol*. The word *huaca* is used to some degree in Peruvian Spanish to refer to certain ancient sites, in these place-names we see *huaca* used with more general Spanish in place-names, thus in Peruvian Spanish *Huaca de la Luna* and *Huaca del Sol* essentially mean “huaca/sacred place of the moon” (Spanish: *la luna*) and “huaca/sacred place of the sun), Spanish noun *el sol* - “the sun”. 10 word connections are discussed with other notes and etymologies, including connections to Finnish. Although I did not realise this until very recently, the Moche culture is rather confusingly titled. The *Huaca de La Luna* and the *Huaca del Sol* are both located in the Moche Valley. The Mochica language takes its name from a similar root word, and it has been assumed before (including in my own assumption) that Mochica is the language that was used by the Moche culture. But this may in fact not be the case, and I would say that whilst the Mochica language must in some way have been connected to the Moche culture, that I do doubt it was *the language* of the Moche culture. Another reason for this is that there appears to be no (that I know of) oral history regarding the Moche culture, which might imply in some way, that like the Incan royalty, like the Mayan priests, that the builders of the Moche pyramids may have seemingly vanished or disappeared, and were not immediately identifiable with any of the attested languages or indigenous cultures known today. It is indeed a somewhat curious question, where exactly did these people go? A similar situation can be said regarding the Picts in Scotland, whilst they did not completely vanish, and whilst their cultural and linguistic history is I think thousands of years older than the Iron Age, it certainly appears that the urban aspects to Pictish society, the specific sculpture and religious knowledge did in fact disappear rather suddenly, in much the same way that whilst there are millions of Mayan people today, the Mayan priestly elite and the urban civilisation did largely end, or disappear

rather suddenly. For sure these events must have been in part due to environmental or social cataclysms of some kind, but is it also possible that, for example the Pictish priests, and the Moche priests, and whatever languages they spoke, disappeared, escaped through a door into another world, or perhaps, came back through a door that they had once used to enter our world?

The Moche culture is rather difficult for me to understand. The ceramics and religious symbolism of the Moche culture expresses many themes which were elsewhere, rightfully, considered to be very taboo or wrong. I am not placing my judgement upon any indigenous group attested today, as I believe that what we call the Moche culture were separate and independent from any of the attested and known indigenous languages and cultures today. Moche/Muchik etymological comments in relation to Uralic and other languages are as follows:

A few times previously I have discussed some of the words and aspects of the Muchik language and how they seem to bare close similarity to certain elements and words in Uralic, Indo-European and other language families. I will discuss a few more of these following words, which I have noticed only more recently. Muchik words are listed 1) to 10).

1). **fanu** - “dog”. This word shows some similarity to Northern Sámi *beana* - “dog”, Finnish *peni* - “dog” (normally *koira* is the word for “dog” in Finnish), Komi-Zyrian *пон*, *pon* - “dog”, other cognates include Moksha *пине*, *piñe* - “dog”.

2). **lucy-quic** - “eyes”, this is the non-possessed form, the root is **lucy** which is also the possessed form. This word bares some similarity to Welsh *llygad* - “eye” and to various words across Indigenous American languages meaning “eye”.

3). **mæcy** or **mōdsa** (1) - “hand”, shows some resemblance to Quechua *maka* - “hand”, and also to Finnish *käme* - “palm”, with consonant reversal or movement taken into account.

4). **xllac** - “fish”, bares some similarity to Quechua *challwa* - “fish”, Aymara *challwa* or *chawlla* - “fish”, and to various other words for “fish” in Indigenous American languages, and Finnish *kala* - “fish”, Northern Sámi *guolli* - “fish”, etc. In the example of **xllac** note that in Muchik, **x** is pronounced [ʃ] and I feel

that **x** [ʃ] is equivalent to the *k* in Finnish *kala* and to the *ch* in Quechua *challwa*. The Muchik word shows that the vowel between the first and second consonant is not present, unlike in Finnish and Quechua and the other examples.

5). **çopæł** - “three”, similar I think to Finnish *kolme* - “three”, Mapuche *küla* - “three” and more distantly to Quechua *kimsa* - “three”, Cusco Quechua *kinsa* etc.

6). **çötas** (1) - “heart”, perhaps distantly connected to Finnish *sydän* - “heart”, Estonian *süda* - “heart”, Moksha *седи*, *śed'i* - “heart”, etc.

7). **met** - “to give”, perhaps vaguely similar to Finnish *antaa* - “to give”.

8). **moiñ** or **móiny** (1) - “I”, Spanish *yo*, first person singular pronoun which I have already discussed previously, unlike the other words in this list. Similar in appearance to Finnish *minä* - “I”, Northern Sámi *mun* - “I”, Meadow Mari *myj* - “I” etc.

9). **neiz** or **näs** (1) - night; this word shows an obvious similarity to many of the words for “night” in Indo-European languages. Whilst the root is frequently reconstructed as something like *nokts- in Indo-European studies, this does not I think rule out that this -kts- consonant cluster could relate to the [s] in Muchik.

10). **mono** (1) - “moon”, this is another example of a Muchik word with a clear similarity to words in Indo-European languages, particularly Germanic words for “moon”, e.g. English “moon”, German *Mond*, Low German *Maan*, Norwegian *måne* etc; cognates outside of Germanic include Lithuanian *menuo* - “moon”, and Tocharian B *meñe* - “moon” etc. Tocharian languages could indeed I think represent some kind of link between Indo-European and the Americas.

All Muchik words in this without a (1) after them come from my own knowledge and words I remember, words marked with (1) are sourced from Brüning, Hans Heinrich. 2004. Mochica Wörterbuch / Diccionario mochica: Mochica-castellano, castellano-mochica. Lima: Universidad San Martín de Porres

8: The Chachapoyas culture of the northeastern Peruvian cloud forests, mummies and “Moai”

A much lesser known, and equally mysterious culture of the ancient Andes, are the Chachapoyas. The archaeological record of these people is arguably best known for the enormous drystone forts located at high altitudes. The parts of the Andes in which the Chachapoyas lived were much wetter however, and this is why they are sometimes known as the People of The Cloud Forests, or similar names. These giant hill forts, which also served as fortified towns, were not built using polygonal masonry methods unlike for example *Saksaywaman* near Cusco, but nevertheless the fortresses of the Chachapoyas are incredibly sophisticated structures, of enormous size and requiring a high level of engineering. One of the most famous of these forts is known as *Kuélap*. This place-name is itself from the language of the Chachapoyas, which is not well understood. But I think that final -p sounds may be a particular feature of this language. The Chachapoyas are also famously known for their mummies.

Although these are sometimes described as developments from earlier practices, the sarcophagi made by the Chachapoyas are really unique and unlike anything else. As has been pointed out by others, they bare a resemblance in their ceramic heads to the *Moai* stone heads of Easter Island. Considering my other research I think it entirely possible that the ancient ancestors of Easter Island and the Chachapoyas may have shared connections. The mummies of the Chachapoyas were generally placed within caves and on ledges which were located high up on cliffs. These caves and rock shelters are the driest places in the region, and hence were chosen as the places to place the mummies. However, I wonder if the mummies were also placed in these places so as to represent that the ancestors and their mummies are looking down over and guarding over the natural lands of the Chachapoyas.

A similar practice of placing mummies on ledges, where the mummies “look out” over the people, is also found in Papua New Guinea and was practised until relatively recently by the Änga people. Another connection may exist between the Chachapoyas mummies and the *Moai* on Easter Island in that the faces on the mummy sarcophagases of the Chachapoyas culture show a similarity with the face shapes of the *Moai* on Easter Island, the *Moai* being

the large, megalithic figures that exist on Easter Island (*Rapa Nui* in the language of Easter Island, Easter Island itself also being called *Rapa Nui*). Whilst I am not speaking in terms of the Chachapoyas and *Moai* being representations of the exact same ancestors, there may be a connection I think.

9: Dream imagery regarding the Andes and *Moai* ancestors?; (and the “ñawpakuna”, Easter Island, and comments on mummies)

In the spring of 2024 I was working on similarities between the Finnish and Quechua languages, as I had done a lot the previous year, and before. In 2024 I had a dream where I essentially saw people of a very short stature but with ordinary sized heads, the heads were elongated. I do not believe that these ancestors are representative of elongated skulled ancestors in general, but these particular ancestors I saw in this dream were a lot like the *Moai*, and whilst the *Moai* might look disproportionate, with their heads being extremely large for the size of their body, if they were scaled down to a human size; the ancestors I saw in this dream did have this same body shape and were perhaps 3 foot tall, with an ordinary sized head, but with the back of the head being elongated. It would be mere speculation to wonder whether or not these people are connected to the *ñawpa* in some way, all I know is that they appeared in this dream and that their appearance was very memorable. Their skin was a sandstone-reddish colour, and I think, if I remember right, they might have had some form of tattoo. I remember in my dream being confused by the presence of these people, not in a judgmental way, but in a curious “who are these guys?” kind of way. They seemed to be hanging out with other indigenous American peoples of an ordinary height. One *Moai* site on Easter Island with seven *Moai* is known as *Ahu Akivi*. The first element, *ahu* refers to a sacred burial place or raised place in the landscape. I do not know what the element *Akivi* means, but the similar word *kiva* can refer to keeping a secret, or it can refer to something of a smooth surface. I wonder if the “smooth surface” meaning could have some connection to the Finnish word *kivi* – “stone”, perhaps also in the place-name *Ahu Akivi*, but this is pure speculation and I may be entirely wrong. What I am certain of is that *Akivi* does not mean “seven”, the word for “seven” being *hitu* – “seven”.

I recently came across a number of articles, which seemed to propose that archaeologists have misunderstood what mummies are, and what mummification means. I am not surprised. A curator of Manchester museum, Campbell Price, said something about the purpose of mummies being about transforming them into gods. I have not included the exact quote here. Please see the article: *Have we got Ancient Egypt's mummies all wrong?* by Holly Williams, 21st March 2023 on the BBC's website.

This idea kind of makes sense to me. I have always felt that our most common interpretations about mummification are too simplistic, and largely based upon the idea that grave goods and the mummification process were based on the belief that in the afterlife, the person would "need" these physical things. When I really think about it, this idea does imply that the Egyptians were kind of stupid, which is untrue. People with a so advanced concept of metaphysics and the cosmos probably wouldn't have ever truly believed that they were going to wake up, and physically need their organs, chariots, food etc. The more that I think about it, the more that this idea seems founded in the idea of a wholly materialistic universe, a relatively modern worldview that has in this case been projected onto an ancient culture. Rather than this being about transforming people into gods, I think it is more likely about the transformation of a certain aspect of the human being into a spiritual form. Like many ancient cultures, the Ancient Egyptians had a belief in that the soul and spirit were separate, or rather that they were different parts of the human self which had different purposes in a sense. So mummification in Ancient Egypt might be less about transforming the person into a god, and perhaps more connected to the transformation of one part of the self into an eternal non-present form, whilst transforming the more physical, bodily aspects of the self into a kind of guardian or reflection of the self more in tune with the earthly realm.

In the case of the Chachapoyas mummies for example, which clearly seem to be gazing out over the land of the Chachapoyas, there is an argument that the part of the self that remains reflected in the mummy is acting as a guardian, with potent spiritual energy.

10: The Kunza language of the Atacama and expanding the possible etymological connections of 8 Kunza words (often several possible links in different languages, to different words, per Kunza word)

South America remains one of the most linguistically diverse regions in the World. But sadly, the number of languages spoken there today, is still far less than what it once was. Whilst there are several widely spoken indigenous languages in Peru and in Bolivia; apart from Mapuche, most of Chile's indigenous languages are sadly extinct, or extremely endangered. In the north of Chile lies the Atacama Desert, in Spanish *El desierto de Atacama*. This, is, to me, one of the most mysterious places in the world. For some reason, I have dreamed of the Atacama desert many times, and I would love to visit one day. The indigenous language of the Atacama is Kunza, thought to be extinct, but known now to still be spoken, according to what I understand of what I have learned. I do not speak any Kunza, so this chapter is really my own, brief exploration into the language. I have studied Quechua quite extensively, albeit not the South Bolivian variety spoken in Northern Chile, and, as will be clear from reading my Silly Linguistics articles about the mysteriousness of Finnish, I have recognised many possible similarities between Finnish and Quechua. But there are few similarities between Kunza and languages I have studied previously. Kunza is itself a language isolate. When studying a little Kunza, I did immediately notice *some* vocabulary similarities with Quechua however. Take the following examples:

- 1 Kunza **huayra** - "air", which is similar to Cusco Quechua (the variety I learned) *wayra* - "wind". This could also be related to the Finnish words *huuru* and *höyry* - "vapour, steam".
- 2 Kunza **yacko** - "water", related to Cusco Quechua *yaku* - "sacred water", and also perhaps to Latin *aqua* - "water" and to similar terms in "Indo-European" languages.
- 3 Kunza **ampatur** - "frog", similar to Quechua *hamp'atu* - "frog" the Quechua word was mentioned as being similar to Finnish *sammakko* - "frog" (I have discussed the connection between *hamp'atu* and *sammakko* in more detail elsewhere).
- 4 Kunza **puri** - another word for water, Cusco Quechua *para* - "rain".
- 5 Kunza **backra** - "horn", Cusco Quechua *waqra* - "horn"

- 6 Kunza **chaala** - “yellow”, shows similarity to Cusco Quechua *q’ullu* - “yellow” and to Finnish *keltainen* - “yellow”, and to the *gel- root for “yellow” seen in Germanic languages.
- 7 Kunza **lican** - “city” or “town”, shows some similarity with Cusco Quechua *llaqta* – “town”, perhaps distantly connected to Finnish *kylä* – town or village, through reversal of consonants.
- 8 Kunza **ppálama** - “three”, perhaps similar to Cusco Quechua *kinsa* - “three”, Aymara *quimsa*, with some similarity to Finnish *kolme* – “three”.

Kunza vocabulary came originally from the following source:

Text BibTeX Roberto Lehnert Santander. 2023. Kunza dictionary. In: Key, Mary Ritchie & Comrie, Bernard (eds.) The Intercontinental Dictionary Series. Leipzig: Max Planck Institute for Evolutionary Anthropology. (Available online at <http://ids.cld.org/contributions/308>, Accessed on 2025-03-22.)

11: Whelks and vulvas – an exploration of etymology and symbolism

In this chapter I want to dive again into the obscure depths of etymology. But this chapter is not just about “whelks” and “vulvas” and the relationship between the two words, as I will dive into some deep symbolism, and other possible etymological links, too.

What is a “whelk?” A whelk is a kind of marine mollusk, commonly found living around the coasts of Britain. Whelk shells are frequently washed up on the beaches here, and they have a distinctive spiral shape, and, as far as British waters go, these mollusks are quite large. (Obviously, not when compared to a giant squid for instance).

To begin with an important point, many of our words in Britain for sea invertebrates are quite obscure. For example, “piddock”. No, not *pillock*, as I erroneously called them in the past, but *piddock*, another kind of marine mollusk. This word *piddock* is obscure. And this is pretty much the “norm” throughout the languages of Britain: a fair amount of the vocabulary connected to fishing communities and to marine life is pretty obscure. My general theory around this, has been that pre-Indo-European vocabulary is more likely to dominate in areas of vocabulary such as marine invertebrates. Archaeologically speaking, some of the first recorded modern humans in Britain were connected to the coastline, so it would make sense that some of

our oldest, and most obscure words relate to these coastal or estuarine areas. Furthermore, much of this vocabulary is very specific, and, considering that many fishing techniques haven't changed much in thousands of years, it makes perfect sense to me that some of the specific words to describe our marine life would also be less likely to change.

The word "whelk" is another such word, but at least for this word, there are possible links to words in other Indo-European languages – (although this in itself does not prove that "whelk" or these other words came from a Proto-Indo-European root word). It might then be more accurate to say that the word "whelk" is potentially linked to a number of root words in other Indo-European languages, one of which is the word "vulva", referring to a vagina in English. This word is from Latin *vo/va* and is likely connected to the *vo/-* root in Latin, meaning to "turn". A word meaning "vagina" and a verb meaning "turn" are semantically pretty different. I do think that *vo/va* and *vo/-* are related, but through semantic meaning that we cannot quite grasp. It could be said that a so-far unknown philosophy and symbolism connects the ideas of "vagina" and "turning". But the words make more sense when we take into account that the English word "well", as in for a spring to "well up", may also be connected. So essentially this root, given here as **wel-*, could be connected to words for "turn", "vagina", "well", "wave" and "whelk".

This does make sense to me. A vagina gives forth, creates, just as water "wells up" from a well, and the motion of moving water is often one of twisting, turning. The whelk shell also twists as it grows, it spirals. It spirals as the waves do on the sea, and the whelk is aquatic, damp, just as vaginas are moist, strengthening the totality of semantic connections. We may not be able to grasp or understand the full symbolic and religious meaning of **wel-*, but we can get a general idea of what it means by studying how this root is used in different languages. Is there a specific connection between the word "whelk", the concept of a mollusk, and the word "vulva", though? Possibly, a whelk does somewhat resemble a vulva symbolically in some ways. Furthermore, some indigenous peoples, like the Hopi, have in their history this concept that the world was originally born from a kind of "shell mound". This is connected to how seashells spiral outwards, and this spiral, for the Hopi and some other indigenous cultures, often symbolises "time" and the emergence of "time" from a primordial goddess. And of course, the human vulva gives forth life in the same way.

In my opinion, this root word **wel-* encompasses symbolic and spiritual meanings that cannot be immediately understood consciously, because we no longer remember or have access to the symbolic ideas that underlie its original use. But I do think, that to some of our very ancient ancestors, the concepts of "turning", of "water that wells up", of "mollusks" and "vaginas" were symbolically linked; and the Hopi philosophy regarding the "shell mound" does I think help to explain how an older, fuller meaning of this

original root word or sound. On a final note though, there is a language spoken on the island of Sakhalin in Russia, called *Nivkh*. They have a word for a kind of seashell, reconstructed in Proto-Nivkh as ***wely** (1). This is, well, curiously similar to the word “whelk” in English. And although Sakhalin is a long way from Britain, there are indeed some very interesting similarities between the Nivkh language, the Ainu language, and Indo-European languages, Ainu being spoken relatively close to where Nivkh is spoken. In reconstructed Proto-Afro-Asiatic, there is also the root word ***?awil-** which means “vagina”. This has a clear similarity to the ***wel-** root in some Indo-European languages, and if ***?awil-** means specifically “vagina”, and is linked to the ***wel-** root in some “Indo-European” languages, then it implies that this root ***wel-** meaning “vulva” was not just a semantic change that took place in Latin, but rather that this root ***wel-** may have, as I have implied, had a more ancient meaning symbolically encompassing all of these later meanings.

(1) Fortescue, Michael. 2016. *Comparative Nivkh Dictionary*. Munich: Lincom Europa.

12: More on Beurla-Reagaird - a pre-Celtic language of Scotland?

In this chapter I discuss more on Beurla-Reagaird, the language used by Indigenous Highland travellers. Like the *Béarlagair na Saor* and Shelta languages used by indigenous travellers in Ireland, Beurla Reagaird has also received very little attention from academics, and this is surprising, given that I think there is a high possibility that these languages are pre-Indo-European languages, still alive to some extent in Ireland and in Scotland.

Note that the chapter in this book is separate from the online article I wrote this year, titled: *51: On documenting Beurla Reagaird*, which is available to read for free on my BookofDunBarra website. Below begins a creative description. The long paragraph following is fictional but is set in order to introduce the very real setting of northern Scotland in the 1800s, when one might have encountered Beurla Reagaird more frequently.

Scotland in the 1800s. I imagine myself in the month of June, in the county of Sutherland, in Gaelic Cataibh, located in the far north of Scotland. I am not on the coastline but inland. Over the past few days I have met people around Inchnadamph who speak Scottish Gaelic, a northern dialect. But I have

walked further inland, through the wild mountains, to a small glen, with a small area of Scots pine forest around the river. Beside the river is an encampment, cloth and other materials spread over long, tent-like structures, built of willow. Some people are sat around a fire, whilst others are taking the bark from a fallen birch tree, others are snapping off the larger branches to use for some purpose. A man is fishing by the river as the sun sets. An elder of the group greets me in Gaelic, and invites me to sit down beside the fire. A gentle and dry June breeze gently moves the fabric on his tent-structure, the willow branches visible here and there. The wind blows in the Scots pine trees, and the air smells of cooking venison and of pine resin. Even though I converse with the man in Gaelic, when he speaks with the others, they are speaking in some other language. Certain words sound just the same as some of the more unusual Gaelic words, but their meaning is unclear.

Beurla Reagaird is I believe, still spoken today to some degree, although I know no people personally who speak the language. Whilst the highland travellers are frequently being described as indigenous people, which is rightly so. Recognising Beurla Reagaird as an indigenous language on the other hand, seems to be something that will take a longer period of time, especially as the language is not widely known. There has also been an incorrect tendency for academics to view the indigenous travellers' languages of Ireland and Britain as being "corruptions" of Goidelic and in English. In actuality, similarities with Goidelic and English might more often be due to ancient layers of vocabulary shared between for example, Scottish Gaelic and Beurla Reagaird. Often this seems to apply to words which have a rather ambiguous meaning in Scottish Gaelic, words which also exist in Beurla Reagaird, the relationships seemingly existing at what I think is an ancient level, and not one that is Celtic or Indo-European in origin. I think it likely that in some way Beurla Reagaird could be somehow connected to the Finns in Norwegian, Swedish, Danish, Frisian, Shetland, Orkney and Donegal folklore, and once I begin analysing word etymologies of Beurla Reagaird, I may shed more light on this relationship, as I feel that Beurla Reagaird can possibly show how the Finn language in Shetland might have been connected to the rest of Scotland's languages, especially considering that those who speak Beurla Reagaird of the Indigenous Highland culture share a lot of the same knowledge of the land that the Sámi do in Northern Europe, and this may reveal more.



Photo above: besides the mast and the road, this landscape of mountains, a short distance from Scourie in Sutherland the northern Highlands, is much the same as it would have looked to the Indigenous Highland Travellers who in all likelihood knew this very area, its mountains, glens and ancient forests, of the type unchanged for thousands of years. The same I think can be said for the culture and language of the Indigenous Highland Travellers, whilst certain things have changed, I think it highly possible that the Indigenous Highland Traveller culture and language stems back thousands and thousands of years, and that they are a continuity of some of those ancient pre-Celtic cultures in Scotland and their languages. Note that Alec Williamson, the original contributor of the Beurla Reagaird sentences included further in this chapter, also came from Sutherland, and so I hope that the image above helps to give a physical and spiritual idea of the world in which the sentences included in this chapter may have been spoken.

On the next page begin some examples of Beurla Reagaird sentences. Please see the *Notes* section at the end of this chapter for a reference to my other works on related topics. The examples of Beurla Reagaird in this chapter I discovered on a DASG blog article, published by Kate on Thursday 20th September 2018, the blog post being titled: *Am Beurla Reagaird*, and the link to which is: <https://dasg.ac.uk/blog/214/en> (must be typed out into web browser). The sentences published on the blog post, among other words included on the blog post, seem to have been given by Alec Williamson, an Indigenous Highland Traveller from Sutherland. In the blog post, the author implies that this vocabulary was submitted by Alec Williamson for Dr McInnis,

but the author of the DASG blog post has not written exactly where the original source of this material is, although I do trust this blog and I think it likely that the material is probably in a library somewhere of original notes perhaps. This chapter continues on this page, the next and a good bit of the one after. The Beurla Reagaird sentences begin on this page.

Beginning on this page I will give the first sentence in Gaelic, in italics, followed by the English translation in normal font, with the Beurla Reagaird following that and in bold. An analysis follows. The first sentence in the three languages is as follows:

Tha am misistear a' tighinn - the minister is coming

Hars an gasgarn bagail

Analysis:

The word **hars** seems clearly to be a Beurla Reagaird equivalent of Scottish Gaelic *tha* - “there is/are/is/are/exists”, and so **hars** may be roughly described as being a verb. Note that like Gaelic and for example many Salishan and Afro-Asiatic languages, the sentence order here is VSO, verb-subject-object.

We can assume that **an**, like in Gaelic, is an article, and thus **an gasgarn** presumably means “the priest”. It looks as though the noun **gasgarn** can be seen in connection to Gaelic *sagart* - “priest” via consonant reversal and repositioning. The vowel sounds in both **gasgarn** and *sagart* can be broadly transcribed as A-A. The consonants in **gasgarn** can be written as the formula G-S-G-R-N. This is slightly different to the consonant formula of S-G-R-T in *sagart*, however I believe it likely that the two formulas are related. Whilst the word *sagart* in Gaelic can be identified as being Latin in origin, it could be that **gasgarn** represents an older indigenous form, perhaps uninfluenced by Latin codification.

The word **bagail** appears to be from a Beurla Reagaird verb, **bag**, this appears to mean “to come”, but I wonder if it related to Shelta *bug* - “to take” but also meaning “to go”. Both of these terms seem in turn connected to Scottish Gaelic and Irish *gabh* - “to take” and Irish *gabh*, this being a good example of consonant reversal. Note that the *bh* in *gabh* is not [b] and that therefore **bag** and Shelta *bug* are interesting for still possessing the older [b] sound, present in the Gaelic spelling as *bh*. The form **bagail** seems to be a

kind of verb-noun, perhaps with **-ail** forming the present continuous tense of the verb. This ending may also be that found in Scottish Gaelic *fàgail* - “leaving”, from the verb *fàg* - “to leave”. The verb-noun in Irish is *fágáil*, the Ulster form *fágáilt* and Munster form *fágaint* show that the suffix forming the verb-noun differs. Could this perhaps be because **-ail** is pre-Celtic in origin and only sporadically appears in Gaelic, and not as the only suffix.

The second example sentence given in the blog is included below. The Gaelic version is:

Thig far an rathaid, tha daoine a' dol don eaglais - which translates as:

“Leave the road, there are people going to church/people are going to church”

In Beurla Reagaird the sentence is:

Bag an eanach. Noideachan bagail na chraban

This can be broken down this:

The word **bag** - “take”, “go” in this context means to “leave” or “go off”. Again we see that the definite article is **an**, and thus **an eanach** means “the road”. The word *eanach* also exists in Irish, meaning for example a “marsh” or a kind of track through a marsh. In Scottish Gaelic this word can also mean a kind of grass, but its meanings are diverse, perhaps owing to the possibility of its deep antiquity as a word shared in both Goidelic and possibly in older languages.

The word **noideachan** would seem to mean “people”, presumably with **-eachan** being a plural ending, similar to several of those found in Scottish Gaelic. If this is so, then perhaps ***noid-** is Beurla Reagaird for a “person”.

We notice that in this sentence the verb order is not VSO, and that **bagail** comes after the noun **noideachan**. The final two words, **na chraban** would appear to mean “to the church”, although I am unclear if **na** is a preposition, an article or a combination of the two. The form **chraban** appears to show initial consonant mutation after **na**. We can therefore assume that **craban** means “church”. This bares some similarity to Romani *kangeri* - church,

temple, but the similarities are not sufficient enough to suggest that **craban** is Romani in origin. Last year I wrote an article on the *Béarlagair na Saor* language of Munster in Ireland, which may be another example of a pre-Celtic language continuing in some way into recent times, along with Shelta and Beurla Reagaird.

Notes:

I had an article I wrote published on Omniglot some years ago, which talks a little about Beurla Reagaird, the article is titled: *Ancient language and extra-Indo-European language in Britain*, and can be read at this link:

<https://omniglot.com/language/articles/ancientlanguage.htm> . The page is archived on archive.org at the following web address:

<https://web.archive.org/web/20240304123109/https://omniglot.com/language/articles/ancientlanguage.htm> (the links need to be copied as this is a print format only book which you are reading)

Last year I wrote an article titled: *Béarlagair na Saor - an ancient language of Munster in Ireland?*

Note also the article I mention earlier in this chapter about another article I wrote on Beurla Reagaird, titled: *51: On documenting Beurla Reagaird* available online on my BookofDunBarra website.

I have also discussed other things about Beurla Reagaird elsewhere and will continue to do so in the future.

13: A charm from the Shetland Islands associated with “Finns”, and its similarities with some Finnish and German rhymes

The Shetland Islands contains numerous legends of an ancestral people, or semi-divine, semi-supernatural people, known as “Finns”. Whilst it is possible that the idea of these ancestors was brought from Scandinavia by the Vikings, where a belief in the magical power of “Finns” was also present, it is also possible that the people described as “Finns” in the Shetland Islands were one of the indigenous peoples here, perhaps speaking a pre-Celtic and pre-Indo-European language.

A language spoken by such a people may not be Uralic, and whilst the word “Finn” has been used by Germanic-speaking peoples to refer to the Finns, to

the Sámi, and possibly to other peoples in Scandinavia, it is also possible that some relationship existed between the Finns in Shetland mythology and the Finns of Finland and the Sámi in Northern Scandinavia. All of these peoples were associated with having great magical ability.

Vikings could have brought stories of the Finns and Sámi to the Shetland Islands, however, it is noteworthy that the Finns known in Shetland are, like certain other legends in Scandinavia about Finns, describing an ancestral, divine people who are somehow connected to the sea. I know of at least one place, Funziegirt or Finnigirt on the island of Fetlar, which has a name connected to the “Finns”, and this is an ancient monument.

This would seem to indicate some recognition of some ancient monuments in Shetland in connection with people called “Finns”, specifically, although other legends about Fetlar seem to describe other supernatural peoples with different names. The mythology surrounding the Shetland Finns is also rather specific, and I would argue that it seems suggestive of interactions between Shetlanders and ancient sea peoples, who were clearly not Viking nor “Picts”. Whether this name was applied later to ancient sea-associated peoples in general, or whether Finn referred to a specific group of these peoples, I am not sure.

In Finland there is a rhyme known as *Entten, tentten, teelikamentten*. Author Osmo Ikola, in his paper: *Entten tentten teelikamentten Erään lastenlorun arvoitus* (1), suggests that this rhyme could be of German origin, and indeed some of his examples of Finnish and German versions of these rhymes do appear to show a transition of certain German words into Finnish versions of this rhymes. From the information presented in *Entten tentten teelikamentten Erään lastenlorun arvoitus* it certainly appears to be that at least to some degree, a Germanic or Germanic-like substrate of vocabulary appears to have come into and influenced at least parts of the Finnish versions of these rhymes, although I do not think the rhymes as a whole, nor their structure are Germanic in origin

Furthermore there is an alternative possibility that both the German and Finnish versions of these rhymes are trying to imitate even older language, and whilst there was surely cross over between the Finnish and German versions, it is curious how these syllables in these rhymes seem largely connected to Finland and to Germany. Most of the words in the Finnish

versions of the rhyme do not make sense in Finnish, but in the cases of some words, it can be seen how they could be read as mispronounced or altered German, or coastal Germanic roots.

However, whilst the German versions contain more understandable words, the actual meaning of the words and their context is pretty unclear. And it does appear at least in some cases that such rhymes were used as charms, and so one has to wonder, is the German version of this rhyme and imitation of an older form, with newer German words inserted to match a more ancient syllabic structure of a certain form of chant or charm? And was this rhyme or parts of it, already associated with Finland in some way, and despite that German dialects spoken close to Finland seem to have given some elements of these rhymes to the Finnish versions; is it also possible that the rhyme or its structure are in part Finnish or pre-Finnish in origin?

In the Shetland Islands there is a curious charm associated with the Shetland Finns. This does not contain the exact same structure as *Entten, tentten, teelikamentten*, but I will comment on some similarities. The charm was used for laying the wind at sea, and was published in source (2). It is as follows:

Robin cam ow'r da vaana wi' da sköna
Twaabie, toobie, keelikim, koolikim
Pattrik alanks da Robin
Gude rank da gro

The definite article, **da**, can be seen throughout the spell. The part: **Robin cam ow'r da vaana wi' da sköna**, which could be translated to “Robin came over the **vaana** with the **sköna**” but I am not sure what **vaana** means nor what **sköna** means.

The Shaetlann word **vaama** for a kind of magic spell or an odour shows some similarity to **vaana**. The form **vaama** in particular shows some similarity to the Finnish word *voima* - “power”, although this is traditionally thought to be derived from the Finnish or an older version of Finnish *voida* - “to be able to, can”. It is also possible that **vaana** in the context of this spell is not a power or force, but a person, perhaps a Finn. Or it may be that the word **vaana** is related to Estonian *väin* - a strait between two islands, and to the name of the Finnish God *Väinämöinen*. The Shaetlann word **vaanloop** for a downpour of rain could also be somehow connected.

The charm from Shetland was clearly spoken with magical purpose, and can be considered an example of indigenous Shetlandic folk religion and magic. The names **Patrik** and **Robin** could quite well be substitute names used to obscure the original names of certain deities or ancestors, or, perhaps the names of these ancestors were already forgotten, and **Patrik** and **Robin** were already being said in these charms. The language in this charm could be obscured in order to avoid calling the names of these deities and ancestors directly. It is also possible, that a much more ancient form of the charm gradually became re-structured with Shaetlann grammar, hence why the charm is largely Shaetlann, but with words and one particular line which are unintelligible. The completely unintelligible line is:

Twaabie, toobie, keelikim, koolikim

Even though the Finnish rhyme *Entten, tentten, teelikamentten* clearly must have something to do with the Germanic-speaking world, and although clearly some elements are at least matched with Germanic words, or perhaps the rhyme evolved parallel from an older language into various “more” Germanic or “more Finnic” forms, the line above from the Shetland charm, which I will repeat again here as: **Twaabie, toobie, keelikim, koolikim**, shows some kind of connection, perhaps not in identifiable words as such, but in the syllabic structure to the line *Entten, tentten, teelikamentten* from the Finnish rhyme. Note also how closely similar the Shetland charm words **keelikim** and **koolikim** are to the form *teelikamentten* in the Finnish rhymes. We can also see that *teelikamentten* consists of this root *teelikam-* followed by *-entten*, which is also the root forming the first two words in the rhyme, *entten* and *tentten*. Again, even though parts of these rhymes may be German in origin, this does not explain why these particularly syllables in the Shetland form **keelikim** and Finnish form *teelikam-* are so similar.

My Finnish friend Jani Koskiin was the one who drew my attention to this similarity, after I sent him the charm from Shetland and asked if the **Twaabie, toobie, keelikim, koolikim** part looked in any way familiar. Looking at the two, I do feel that elements of the structure, i.e. the aforementioned lines, are perhaps some kind of ancient chant from a lost language, and that whilst this possible language is probably neither Uralic nor Germanic, I think that at least these aforementioned parts of the rhyme and charm have more to do with

Finland and the North Sea than they have to do with the area where Germanic languages are spoken as a whole.

Whilst author Osmo Ikola suggests that *teelikamentten* could come from the German lines *Zwei Regimenten* - “two regiments” in a German version, I think this is quite unlikely, despite that some influence from Germanic seems to be in some of the Finnish versions. I think it more likely that *Zwei Regimenten* is an example of modern German words being inserted to fit the rhythm of an older rhyme, I think this especially as the rhyme in German makes little sense, again implying substitution by later German words in order to try and make it memorable, whilst also sustaining the original rhyme, although this is my own speculation.

It is also noteworthy that these “entten, mentten”-like syllables do not make any sense in the German or Finnish versions of the rhymes, but they do share some similarity to for example the English words “eeny, meeny, mine, moe”, in the rhyme. This alone would seem suggestive that *Zwei Regimenten* as given from a German version of the rhymes in source (1), is not the original line, and that the syllabic structure of “entten, mentten”-like words may be far older. This is along with the suggestion that the *teelikam*- and **keelikim koolikim** elements of the Finnish rhymes and Shetland charm may also be indicative of similarities in ancient syllabic structure, and it is notably curious that the charm in Shetland is said to have come from the Finns.

There is I am sure a lot more to this subject, and when I understand more, I will write and publish more on it. References and note are as follows.

References:

- 1). *Entten tentten teelikamentten Erään lastenlorun arvoitus* by Osmo Ikola
- 2). *Shetland Folk-lore* by John Spence, published 1899

Note: I have also written and published brief comments on the Shetland charm, albeit in a different context, in my article *The Northern European link to language in Northern and Western Scotland*. I have published this in Silly Linguistics and then in an ebook. The following archive.org URL gives a link to where the article was later republished online in Silly Linguistics after being

published in the Silly Linguistics magazine:

<https://web.archive.org/web/20241224065823/https://sillylinguistics.com/the-northern-european-link-to-language-in-northern-and-western-scotland/>

14: Previously unpublished possible substrate words in Shetlandic and possible etymological connections, 82 main etymologies discussed

It was recommended to me by a colleague to take a look at the substrate words in this language. This work is still in the early stages, although it is possible to identify Afro Asiatic and Caucasian links to the Shetlandic language, it is as of yet unclear how these came here, and how the Caucasian forms relate to other Indo European forms, which although similar, seem not to have entered Shetlandic from a common Indo European language. Note that I have published other information about the etymologies of different Shetlandic words in several other publications.

1. *affrug* - a wave receding from the shore (Shetland), Proto Sino Caucasian *řiqwÅ - ravine or precipice, Yeniseian *ři(?)K-, Basque erreka, Proto Nakh *duq - ridge.
2. *ask* - drizzle or small particles of snow, Proto North Caucasian *jansē - hoar frost or snow, Khvarshi açqa. (from a very cold time).
3. *baa* - calf of leg or hollow of foot, Afro Asiatic *bar - bone of leg or arm, central Chadic *bawar- leg, also in the Semitic, Cushitic and Omotic groups.
4. *bal* - anything round and *baalie* - thick cake, perhaps related to Afro Asiatic *bVI(VI)- flow or overflow.
5. *bad* - piece of clothing, *fuwaṭ- cloth (Semitic has an initial p, Western Chadic has f), also *pVtVI- cord, clothing (Semitic and Central Chadic).
6. *baff* - an exposure to cold, also in Danish *šib-, *bar-, or *maṣaw-, Proto Yeniseian *ʔipV - breath.
7. *bard* - a scold, applied to women *Shetland, Afro Asiatic *biṣar- burn, a Borean word, only in Old Greek, e.g. pímprēmi and Slavic, also Altaic, Uralic, Kartvelian and Draidian. Perhaps English 'burn'?
8. *bawgie* - great black and white gull, perhaps Proto Afro Asiatic *bVgur- bird (Egyptian and East Chadic), meaning 'duck' in Egyptian and a hen in East Chadic. There are similar cognates for a bird in Afro Asiatic, but others contain different medial consonants.

9. *benon* - on the top of. This word seems related to the Egyptian 'Benben' stone, a stone that was placed on the top of a pyramid. In Northern England there are Ben stones, which probably once served a ritual purpose. The Gaelic word *beinn*, a mountain could be related.

10. *bet* - small quantity of straw or grass, Perhaps **bawV?*- grass, plus a suffix (West Chadic, East Chadic, Central Chadic and Berber), **bus-* plant or grass (Egyptian, Western and Central Chadic), There might too be a relationship to Proto Sino Caucasian **wīcV* - grass, Burushaski **bus*, in North Caucasian, Proto Nakh **būc*.

11. *bloint* - a wink from the effects of being tired, Afro Asiatic **luḡab-* be tired (Semitic, Western and Central Chadic), the Chadic meaning is perhaps more similar. Related to English 'blink'.

12. *boilta* - short, stunted barley. Afro Asiatic **ʕabVI-* leaf or grass, also in Indo European, including Celtic and Germanic, but as the cluster *bl*. Also in Kartvelian, Dravidian and Eskimo Aleut.

13. *bole* - to burst out, including smoke. Afro Asiatic **bVI(VI)-* flow or overflow, there is an Indo European form in Greek, Slavic and Latin, but with syncope. The root exists in Altaic, Dravidian, some Sino Caucasian and Native American languages. Related to Shetland *boolach* - a pimple, and *boolin* - to play with water as a fish. English *boil*, German *Beule*, Icelandic *beyla*.

14. *bourack* - cattle, Shetland **war-*, **baḡVr* - cow, **birk-* (Berber, West Chadic, East Chadic).

15. *bozen* - an enclosed chimney Shetland, perhaps Proto North Caucasian **mūs_i* - smoke or fog, in North Caucasian languages this word can mean the smoke above a fire, including Proto Tsezian.

16. *bruni* - round thick cake of meal, Iraqw *murúu*, *ayma* - food, Afro Asiatic **birVh-* to eat.

17. *buck* - to galp, a swallowing noise, Afro Asiatic **muk-* suck or drink, also in Altaic and Dravidian, Kali'na *emo'ki* - swallow.

18. *glaab* - any object on hill defined against sky, perhaps Afro Asiatic **gVI-* head or skull (Semitic, Central and East Chadic, Omotic), or **galgil-* thunder, perhaps related to Irish *lia* - stone.

19. *glaan* - small stone for sharpening, perhaps Irish *lia* - stone, or **galgil-*.

20. *glaggy* - soft or adhesive, also in Danish, Afro Asiatic **gal-* rivers or water (Semitic, Berber, Egyptian, Western and Central Chadic, Low and High East Cushitic), linked to Shetland *glush* - to gobble, and probably the *gl* words following.

21. *glet* - intermission of rain, Proto North Caucasian **GHōInV* - summer, rainy season or rain, Khinalug *qula* - rain, Afro Asiatic **gVlan-* soup or sauce, perhaps Shetland *glashie* - part of cow intestine. Also Shetland 'gluddery sky' is a rainy sky.

22. *gloags* - mixture of burstin and milk, Afro Asiatic **gVlan-* soup or sauce, also *glugs* - oatmeal stirred in cold water.

23. *gluff* - to fright both islands, Afro Asiatic *wagal- fright or fear, (Semitic and East Chadic).
24. *glumse* - a grough way of speaking Shetland, Afro Asiatic *lam- (Egyptian, Western and Central Chadic), in Egyptian to shout or cry.
25. *grop* - rain in large drops, perhaps Afro Asiatic *raʔob- rain (Semitic, Western Chadic, East Chadic, Saho Afar, Low East Cushitic), Perhaps linked to Proto Yeniseian *xur - rain, with only this and the Burushaski forms being similar to the Shetlandic.
26. *gruel* - oatmeal porrage, Afro Asiatic *ba/u(?)r-ay- flour or groats, the Chadic meaning is flour or gruel, related to English 'groat'.
27. *grugsie* - a large pin, Shetland, perhaps Afro Asiatic *kʷir- knife or sickle (Egyptian, Western and Eastern Chadic, South Cushitic), Borean KVRV - to scrape, in a wide variety of languages.
28. *grumfie* - a hobgoblin, perhaps linked to Gaelic gorm? And Norse moerk or myrk. Afro Asiatic *kVnaḥ- and *kVnum- dark (Egyptian, and all Chadic branches, Indo European - meaning golden or brownish, and Altaic).
29. *grummal* - crumbs, Orkney, perhaps Sino Caucasian *Hrémxkwř - dirt, Yeniseian *řəʔq- dirt, English 'crumb'.
30. *grute* - thick sediment of soil Shetland, North Caucasian *qǎrē - earth or dirt and *qḥwörV - dirt or turf, the first root is also in Sino Tibetan, Altaic, Uralic, Dravidian and Afro Asiatic *kuɟar- urine. Probably linked to the word above and to Shetlandic gur - mud or dirt, and gurm - to make dirty.
31. *gubb* - froth, foam, perhaps distantly to North Caucasian *xwamV - foam or liquid, Kali'na akepun - foam, Hausa kúmfáa - foam, also Shetland gupp - to vomit. Perhaps Afro Asiatic *gub- hole or well.
32. *gur-pug* - a small Shetland horse Shetland, Afro Asiatic *(ʔa-)bakw - young camel or horse, (Egyptian, Semitic, Central Chadic, Bedauye, South Cushitic, Dahalo), the element gur might mean earthy or dirty.
33. *had* - a hole or place of retreat, North Caucasian *ghwǎmdǎ - hole or pit, Yeniseian *kəʔd - swampy place, Proto West Caucasian *gʷədə.
34. *harkie* - pig or boar, Afro Asiatic *gʷVr- wild pig (East Chadic, Omotic), in East Chadic meaning 'wild pig', North Caucasian *wHārǎ_wə - pig, Lezghian *walǎ:w, other forms are less similar throughout Sino Caucasian, including in Basque. There is no Yeniseian form. Also North Caucasian *ǰa[r]qV - sow or pig. in Nakh, Dargwa and Lezghian.
35. *henk* - to limp in walking, also in German, perhaps North Caucasian *=alkV - to limp, lame.
36. *hocknie* - a horse Shetland, Afro Asiatic *gany- horse or mule.
37. *hoobs* - ebb shore over bay where a rivulet spreads Shetland, Afro Asiatic *gab- a beach, side bank or bay, in Southern England as 'gaps' on the south coast, 'hope' on Orkney, Afro Asiatic *ham- flow, in Borean but not in Indo European, Norse hamn, English 'haven'.

38. *hullcock* - smooth hound a fish Orkney, related to Afro Asiatic *kall- fish, or *ḥalaḳ- to be smooth (Semitic and West Chadic).
39. *huselack* - small stone for drying fish Shetland, Afro Asiatic *HaS- fish (East Chadic, Bedauye, Central Cushitic, Saho Afar and Omotic), perhaps with a root added *lek or *lak meaning a stone.
40. *klacht* - to sieze hold, Perhaps Sino Caucasian *=ǎxGǎr- to hold, Basque *e=gari, Burushaski *ḡar-k-, Indo European *glēp-, English 'clip'.
41. *klack* - rocky fishing ground near shore, Gaelic clach - stone, North Caucasian *qwiṭə - rock, cliff or stone, related to *ḷ_wēhlū - rock or cliff, Friulian clap - stone or rock. There may be a relationship to the Irish words clasan - groove, and clais - water channel, and gleann - valley.
42. *klag* - to lick or soak up, North Caucasian *HVq_Vr - drink, also in Sino Tibetan, Rutul Lezghian raḡla - to drink or gulp, Indo European *kleik'- bite or torment.
43. *kleebie* - heated stone put in buttermilk to separate curd from whey, perhaps also related to *qwiṭə.
44. *kliək* - a hook, or to hook, perhaps Ket qók-sí - hook, Indo European *lek(')h-, *klāw- and *kog-, restricted to certain families.
45. *klivsie* - a name applied to sheep on Shetland, perhaps North Caucasian *ṛlɣU - sheep or lamb.
46. *knappel* - a thick, round stick, Indo European *kang- stick (Germanic and Celtic) Old Norse honk, with some similar roots in Indo European but limited to Germanic and Balto Slavic and shared with other Eurasiatic languages, also in Altaic, Uralic and Dravidian, North Caucasian *ḵ(w)ançV.
47. *knarp* - to bite, Indo European *kənod-, Afro Asiatic *ḵwani?-. The final p in many of these verbs may be a grammatical feature shared with Finnish.
48. *knoren* - a boat, also in Icelandic, perhaps Afro Asiatic *kVbVn- boat?
49. *krank* - a stick, orth Caucasian *ḵara, Indo European *gwerw- tree, stick or spear, but the Germanic form is not similar to the Shetlandic.
50. *kuggle* - to move from side to side or rock, Perhaps a doubling of Afro Asiatic *kVI- move, Indo European *kwele- to move around or drive.
51. *kurfie* - shell, Afro Asiatic *pVrVk- bark, shell of a nut or skin, *fuy- - chaff or shell, *qwar- - shell (water animals).
52. *ky* - to discover or betray, Afro Asiatic *gi?- see or look (Egyptian, West and Central Chadic), North Caucasian *=agwV, Yeniseian *qo, found in a wide variety of languages but entered Indo European separately.
53. *shug* - call used to intice a horse (Shetland), *suwak- go or come, (Semitic, Chadic, Bedauye, Cushitic, Omotic), Western Chadic meaning 'galloping'.
54. *shug* - mist or fog, *gaç- (Egyptian 'pour out', Western Chadic 'wet'), *suḥ- make wet (Semitic 'flow, pour', Western Chadic 'pour', Eastern Chadic 'wet'),

North Caucasian *čHaxV - be wet, flow (less similar meanings), and Shetlandic shurg - wet gravelly subsoil.

55. *sielack* - a sow having young, Afro Asiatic *si/ulal- wild animal - cat, but in some Chadic and Cushitic languages the meaning is more general. This implies that the word arrived before the arrival of sheep.

56. *sill* - milt of fish, possibly North Caucasian *χwǎlǝi- fat, meat, Afro Asiatic *siḥ- milk.

57. *sinnie* - a small kiln for drying corn, Afro Asiatic *sVny/?- corn, widely spread but always meaning 'seed' or 'corn' rather than a kiln, perhaps related to Germanic *sindra, a non Indo European root. This word may have originally meant the embers of remains of cooked seeds. Perhaps Shetlandic sinter - a small quantity.

58. *sirp* - to make the leaven too thin for baking, Afro Asiatic *çur- press together, in Central Chadic this means to squeeze, also *ḥaçir- squeeze, press.

59. *skaab* - bottom of sea, *ḥab- water, flow (Semitic, Western and Central Chadic), Western Chadic *gVb - stream, Norse gapa.

60. *skam* - spot or blemish, the sk is probably from a root meaning to cut, Irish scean - a crack or valley in the ground, *čuk- cut or pierce (Semitic, West Chadic, East Chadic, Central Cushitic, Omotic), *cVḥaḥ- cut or break (Semitic and Egyptian), *sVḥ- cut or chop (Semitic, Egyptian, Western Chadic, Eastern Chadic, South Cushitic), *saḥ- (Egyptian and West Chadic). North Caucasian *k [ɫ]šwV - scythe, Nakh *kēs, and Afro Asiatic *kaʔas- cut or tear (Semitic, Western and Central Chadic, South Cushitic).

61. *skeb* - large basket for corn, Afro Asiatic *ḥup- a container, North Caucasian *č_wōpV - basket, not common but in Lak, Dargwa and West Caucasian.

62. *skeelkin* - loud wanton laughter, North Caucasian *=HilVq_Vr - laugh or rejoice, Agul ilql-.

63. *skeil* - wooden drinking vessel, Afro Asiatic *kwaIVb-, perhaps Danish skaal - a friendly toast.

64. *skerdins* - mice, Afro Asiatic *ḥVrad/d_ - rat (Semitic and Berber, Berber meaning 'rat', Semitic a type of rodent).

65. *skiumpack* - large unshapely piece of turf, Proto-Avaro-Andian: *ç:wimʔa - cane or reed, in Borean, Afro Asiatic *sayam-.

66. *skoodra* - a ling a fish (Shetland), AA *da/ug-, Borean Yeniseian *tūk-, Uralic totke, Indo European dhg'huu-.

67. *skooi* - species of gull (Shetland), Afro Asiatic *(ʔa-)ḥway- bird of prey, Egyptian ḥy - bird, meaning a hornbill in Mogogodo.

68. *skoorie* - coalfish full grown, perhaps Afro Asiatic *čVr- long or big, Berber zawr, Norse stor - big or large.

69. *skruddack* - a cleft in the rock, Afro Asiatic *rVd - rock, and the root sk - to cut, and -ack, a Gaelic and Scots suffix from a substrate language.

70. *skubba* - milk (Shetland), see Shetlandic gubb.

71. *skubly* - foggy weather, Afro Asiatic *ĉa(m)b- cloud or fog (Semitic and Central Chadic), *čVm- fog or rain (Egyptian and Western Chadic), North Caucasian *k_wĩmhV - cloud or fog, Lezghian *k:om:ol.

72. *skundg* - to gallop or run, Hausa gúdù - to run, Afro Asiatic *gVd- run, and *sani?- go or run, related to *gangan- horse? English 'splunder' may take a different prefix but contain the same root, North Caucasian *k̄ān - run or jump, Avaro Andian and Tsezian only.

73. *skunie-bait* - to open a shellfish for bait, Gaelic sgian - knife, or Irish scaineadh - a crack.

74. *slabbery* - rainy, windy weather, *IVbaḥ- be wet, (Egyptian, West and Central Chadic, Uralic *luppa - wetness, Sino Caucasian *lūp - wet ground, present in other families but with different meaning). Also Afro Asiatic *lap-/*lawap- wet (Egyptian and East Chadic). Also Shetlandic slub - slime, and slubie - slimy or slippery, related to English slip and slobber.

75. *sloomit* - sullen, ill looking, sly, Related to Afro Asiatic *ʕVI-, *ḥVbVI-, *ḥVm and *čVmVm- (Semitic and Egyptian), all meaning to be ill.

76. *sloos* - dash of water or to dash it, Afro Asiatic *ḥal- wash (Semitic and West Chadic), *sayal- water flow (Semitic, Western and East Chadic).

77. *slot* - fish liver and roe mixed with meal, North Caucasian *HlāḷV - liver, Lezghian *lāḷ - liver, Dargwa *duleḳ - liver, Afro Asiatic *ṭiḥal- interiors, but only meaning 'liver' in central and east Chadic).

78. *smook* - to put on cloths, Afro Asiatic *sisim- cloth (Egyptian and Central Chadic) Egyptian shAm - clothing or laundry, North Caucasian *χṣāmV - skin or cloth, West Caucasian *t-q:amə - skin or fur coat. Also Shetlandic smuck - woolen shoe made of cloth quilted (Shetland).

79. *smue* - squeeze through narrow space, Afro Asiatic *sVm- wind (Semitic, Western and Central Chadic), *tamVs- squeeze or pound (Semitic, West Chadic, Low East Cushitic), Semitic *mVsut- squeeze, perhaps Shetland dialect smuggar - eel, and smytem - a hole in the sail for a reef point.

80. *sneeg* - to neigh, Gothic gnegg, Afro Asiatic *gany- or *gangan- horse, Yorkshire dialect snegg - to drive a horse across country.

81. *snoog* - shoulder of hill, perhaps related to Gaelic cnoc.

82. *snoddie* - thick cake or bannock from ashes, Old English snæd - morsel, Egyptian Shps-w or ḥmd - vinegar, related to Danish mad - food?

All these Shetlandic words come from An Etymological Dictionary of the Shetland and Orkney dialect, by Thomas Edmondston.

Uralic, Sino Caucasian, North Caucasian (Including Nakh and some others), Burushaski, and Yeniseian etymologies by Sergei Starostin, Indo European etymologies by Sergei Nikolayev, Afro Asiatic etymologies (given in Proto-Afro Asiatic with comments on occurrence) by Alexander Militarev and Olga Stolbov. Available at: <http://starling.rinet.ru>

The few vocalized Egyptian form shAm (clothing or laundry) comes from *A Vocalised Dictionary of Ancient Egyptian* by Christian de Vartavan.

Some other words were collected from the World Loanword Database <http://wold.cld.org/vocabulary> Kali'na vocabulary is by Odile Renault-Lescure. Note that these web-addresses must be typed into a web browser as the book in front of you is only in print format.

15: Megaliths and polygonal masonry in Finland

Due to the similarities between the Quechua and Finnish languages, and due to how there are mythological and other links between the historo-mythological history of Finland and that of Peru, and due to the presence of ancient megalithic sites and polygonal masonry in Peru, I started to wonder some years ago whether or not similar megalithic sites and polygonal masonry might also be found in Finland.

The answer is that yes, there do appear to be both megalithic structures in Finland and examples of relatively advanced polygonal masonry in Finland.

The megaliths in Finland are, by and large, large stones said to be of natural origin. Some of these stones are shaped, or balanced in a way which is unnatural however, perhaps the most famous example being the *Kummakivi* near Ruokulahti in eastern Finland. Another type of megalithic monument that we see in Finland are "propped stones", large stones which are essentially propped up by smaller stones. Examples of these are also found in Northern Sweden and in Russia, and even in northwest England. Finland contains no sites that I know of which can be positively compared, at least exactly, to stone circles, passage tombs, chambered cairns or dolmens for example; these being common forms of megalith in parts of western Europe.

At least some believe that there are also pyramid sites in Finland, although having visited one of these sites near to Oitti in Southern Finland, if it is indeed a pyramid, it must predate the ice age, and if it possessed an original

pyramidal shape, then one can assume that large geological forces may have made it less obvious. However, despite that I found it hard to identify a whole “pyramid shape”, the shape of the stone walling at this site was nevertheless compelling and interesting, and did not seem entirely natural. Nearby there is also what has been called *Oitin stonehenge*, which consists of large stones in a formation. Even though I said that Finland has no examples, to my knowledge, of stone circles, the *Oitin stonehenge* does appear to be some kind of non-stone circle, but nevertheless deliberate arrangement of large rocks, perhaps serving a similar purpose to a stone circle. I discuss this Oitti in my article series published only in Silly Linguistics, the series it titled: “*The mystical nature of Finnish & of language in Finland*”, which contains content entirely separate to that in the book currently in front of you. The aforementioned article series also contains some Finnish and Quechua similarities not mentioned in the book in front of you, as do some of my ebooks contain other Quechua and Finnish similarities not in the book in front of you.

There are other curious sites in southern Finland which may look like natural features, but which also give the impression of being megalith-like; although like the Oitti Pyramid, the general impression I got is that if these sites are megaliths, they must be so incredibly old, that geological forces had changed much of the landscape of their formation. One example is that of a large, possible propped stone (but much larger than most propped stones), located at a hill called *Kalkkikallio* located a short distance north from Helsinki. This place-name in Finnish means essentially “limestone crag”. I once visited here after meeting and basically falling in love with a Russian woman who lived in Helsinki, I can still remember that magical and also painful feeling of meeting someone, being in love, and having to leave. But anyway.

Another more well-known potential megalithic site is the *Lemminkäisen Temppeli* near Sipoo to the east of Helsinki. The Finnish mystic Ior Bock said that this site, consisting of two giant megaliths placed in an unusual, unnatural looking formation against a crag, forms the entrance to a cave, leading to a domed underground chamber containing the entire history of humanity. Ior Bock had some very interesting ideas and things to say about the history of Finland, and even though I do not agree with all of his interpretations, nor with a lot of his etymological explanations, nor with his suggestion that Swedish is older than Finnish (if I correctly understand what he implies), I nevertheless think that the man was onto something. And

interestingly, despite there being no idea of the existence of a cave before the two megalithic slabs prior to Ior Bock saying that this place was the entrance to a temple, excavations have occurred, and indeed there is a cave under the two slabs, which has so far proven to be the longest cave in Finland, and indeed the shape of the passage seems somewhat unnaturally straight. Progress in excavating this site is slow, and when I have visited there, on two occasions, the entrance passage has been completely flooded, with a large pool protecting the entrance.

There are examples of polygonal masonry in Finland, and it seems that out of the countries in northern Europe, this occurs more commonly in Finland than in any other northern European land. There are to my knowledge no examples of polygonal masonry in Ireland, the UK, Germany, France, Poland, the Baltic States nor in Slovakia and the Czech republic. There may be examples I do not know about, and as I discuss in an article titled: *56: Polygonal masonry at Selets Bruk and at Moholt in Scandinavia*; there is one example in Sweden and one example in Norway (I have since discovered another, not mentioned in the following article), both of them (those which I discussed in the following article) are connected to iron smelting and mining. This article can be read via the following link, although of course, this being a print-only book, one has to use their eyes to manually copy the following address into a web browser: <https://www.bookofdunbarra.co.uk/website-articles-56-70/56-polygonal-masonry-at-selets-bruk-and-at-moholt-in-scandinavia>

I have also previously discussed the examples of polygonal masonry at Hämeenlinna in Finland in an article on the same website, titled: *47: The root "häme" - "Suomi" - "samay" and polygonal masonry in Finland*, the web address to which is: <https://www.bookofdunbarra.co.uk/website-articles-46-55/47-the-root-haeme-suomi-samay-and-polygonal-masonry-in-finland>, although again, this being a print-only book that you are reading, the aforementioned web address must be copied with the eyes and typed manually.

In the aforementioned article, I also talk about the polygonal masonry at Bomarsund Fortress on the Åland Islands, the Åland Islands are not Finland, but, are located rather close. So, thus far, as well as an example of polygonal masonry in the Åland Islands, and one example in Sweden, and one in Norway, I have mentioned in this book with regard to the aforementioned article the polygonal masonry at Hämeenlinna, of which there are two

examples. One example forms one of the walls at the Hämeenlinna Castle, whilst another can be found in the woodlands of the Hämeenlinna city park, and which is, at least, officially speaking, a folly, but nevertheless both of these are examples of polygonal masonry. I would like also to briefly mention another example of polygonal masonry which I found in Norway, or, not literally "found" in the physical sense, but rather, noticed from photos. The polygonal masonry in question is found at the Steinvikholm fort in Trøndelag, a fort which, officially speaking, dates at least from the 1500s, although I suspect that part of it is older. Only a small section of the site uses polygonal masonry. The use of polygonal masonry at this fort makes it the only other place in Norway that I have found, apart from the iron smelter at Moholt near Larvik in southern Norway (discussed in my online article on the subject), exhibiting polygonal masonry in Norway. Most of the examples of polygonal masonry in Finland are also associated with fortresses, like at Bomarsund on the Åland Islands, and at Hämeenlinna Castle in Finland itself. Since already having discussed something of these sites however, I discovered, by looking at yet more photos of forts, in this case, of Finnish ones, that polygonal masonry can also be found at some of the other forts in Finland. Some forts in Finland possess a form of less sophisticated polygonal masonry too, but I have discovered that examples of truly megalithic polygonal masonry exist at several forts other than Hämeenlinna Castle. Two others are found at the Kyminlinna fortress, and at the Taavetti fortress, both located around Kotka. I have included these here, but they are perhaps not examples of true, megalithic polygonal masonry, and do not seem as sophisticated as those examples at Hämeenlinna Castle and Borgarsund on the Åland Islands. Fort Katarina, however, at the larger Ruotsinsalmi fortress also around Kotka, has somewhat larger examples of polygonal masonry and of megalithic sized blocks, although like in the cases of Kyminlinna and Taavetti, it appears that this is a less sophisticated form of polygonal masonry than that found at Bomarsund and perhaps at Hämeenlinna, I say perhaps, because I also not visited the Hämeenlinna polygonal masonry sites, and can only say from photos that the polygonal masonry at Hämeenlinna castle appears more sophisticated. Note that in comparison, the examples at Moholt in Norway and Selets Bruk in Sweden are pretty sophisticated. Pitkäsalmi fortress, also a part of the larger Ruotsinsalmi fortress at Kotka also has examples of polygonal masonry. But all of these sites in Finland, outside of Hämeenlinna, do not seem to have megaliths that fit together exactly perfectly, even though they are definitely examples of polygonal masonry. There do appear to be a few fine and advanced examples of polygonal masonry at Suomenlinna near

Helsinki. On this and the following pages I include a photo of polygonal masonry at Katarina fortress, among other photos, a photo of Suomenlinna polygonal masonry, and a photo of polygonal masonry at Bomarsund in Åland or Ahvenanmaa. The Katarina fortress polygonal masonry photo is on this page.

Photo below: an example of less sophisticated, but more megalithic polygonal masonry at Katarina Fortress, a part of the larger Ruotsinsalmi fortress at Kotka. Note that this polygonal masonry in the photo below, is, at least as it is visible today, less sophisticated than that shown in the photo of polygonal masonry at Suomenlinna shown on the page after this. Copyright information is below the photo below.



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File URL: https://upload.wikimedia.org/wikipedia/commons/6/6a/Katariina_tervalepp%C3%A4lehto_rauniot.jpg

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Note that the web addresses given above must be typed to check copyright information.

The same applies to the copyright information below the next two photos in this book (also the last two photos). The license for the photo above previous page is, in short, the Attribution-ShareAlike 4.0 International license.

The photo on the previous page does not give the best example of polygonal masonry, but I have included it for it is an example, and it shows an example of larger, more megalithic-sized stones. It is curious that many of the examples of polygonal masonry in Finland, and that at Steinvikholm in Norway, exist at forts. Some of these are known as “star forts”, and in some alternative history circles, there is an idea that these structures might actually be far older than conventional history suggests; and that, furthermore, they may not have originally been forts, but were rather re-used as forts, having originally been constructed for some, perhaps more sacred purpose. This is particularly true in that some of these forts with polygonal masonry are “Star forts”, and there are a number of theories suggesting a much more esoteric and spiritual meaning in why they are shaped like stars, from above. Indeed I am inclined to agree with this.

Photo below: a beautiful example of more sophisticated or delicate polygonal masonry at Suomenlinna, a fort within the Helsinki archipelago. Copyright information is below the image. Despite having been to Helsinki several times, I myself have not been to Suomenlinna, for some reason. Note the unusual angular shapes of the stones which contrast to the polygonal masonry at most other Finnish sites.



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some edits were made to the original file for use in this book. In short the photo is licensed with the Attribution-ShareAlike 4.0 International license. This is a print-only book so web addresses must be typed into a browser.

The polygonal masonry in Finland does nevertheless not seem as sophisticated as that in Peru, Japan or Egypt for example, and there are a number of reasons why this might be. Firstly, the examples in Finland could be much later in origin, and some of the structures in Finland do show evidence of bore holes to remove the rock, although there is every possibility that these were hand-bored. However, I still think that the examples in Finland could be a lot older than the dates currently given to these structures.

Secondly, it could also be that indigenous south American peoples, or the sea ancestors who interacted with those cultures, simply had a more advanced understanding of how to build these structures. This is I think entirely possible, just as it is I think more than possible that indigenous south American peoples had a much more advanced understanding of agriculture than those in Europe did. A third possibility, is that more advanced examples of polygonal masonry might exist in Finland, but that they might be buried, underwater, or have simply been so changed by time that they are misidentified as natural rock formations, similarly to how the Oitti pyramid, Kalkkikallio and the Lemminkäinen Temple "may be" misidentified ancient structures, that are so old that they appear to be more natural. One place I would like to bring up are the rock formations at Pyhä-Nattanen in the Sompio strict nature reserve, *Sompion Luonnonpuisto* in Northern Finland. These rock formations are described as natural, but perhaps it is possible that they are an ancient, fossilised example of polygonal masonry, as their appearance does bare this out. This site is located in Finnish Lapland, *Lapin Lääni*. And of course in Karelia there is the Vottovaara mountain, which absolutely does have examples of typically more advanced megalithic stone work, including a reservoir perfectly shaped into the rock, many massive megaliths, some of them of unusual shape. There are plenty of other reports of other megalithic structures in Siberia, although nobody really knows for sure the truth on any of these sites. Whilst Japan does have several examples of megaliths and of polygonal masonry, there are also a fair number of sites in Japan, which, like some of those in Finland, *could be* examples of megaliths and polygonal masonry, but as is the case in Finland, if that is the case, then enormous geological forces have changed these sites to such a degree, that there is no clear answer as to whether or not they are natural. This is keeping in mind that the whole of the northern hemisphere was covered in, and shaped by ice, and perhaps by other forces, in a not too distant past.

The photo on this page, shows part of the megalithic structure at Bomarsund in the Åland Islands. As I have commented elsewhere, many of the blocks here are hexagonal. They also bare some similarity to the smaller polygonal masonry stones at Suomenlinna. But note also the more complex, tightly-fit and ancient looking polygonal masonry at the base of the wall in the photo. Copyright information is below the photo.



Page URL: <https://commons.wikimedia.org/wiki/File:BomarsundFortress01.JPG>

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<https://upload.wikimedia.org/wikipedia/commons/6/63/BomarsundFortress01.JPG>

Attribution: PatríciaR, CC BY-SA 3.0 <<https://creativecommons.org/licenses/by-sa/3.0/>>, via Wikimedia Commons - note that some changes were made to this image for inclusion in this book, including cropping the original image to show the polygonal masonry. The copyright of the image is in short the photo is licensed with the Attribution-ShareAlike 4.0 International license.

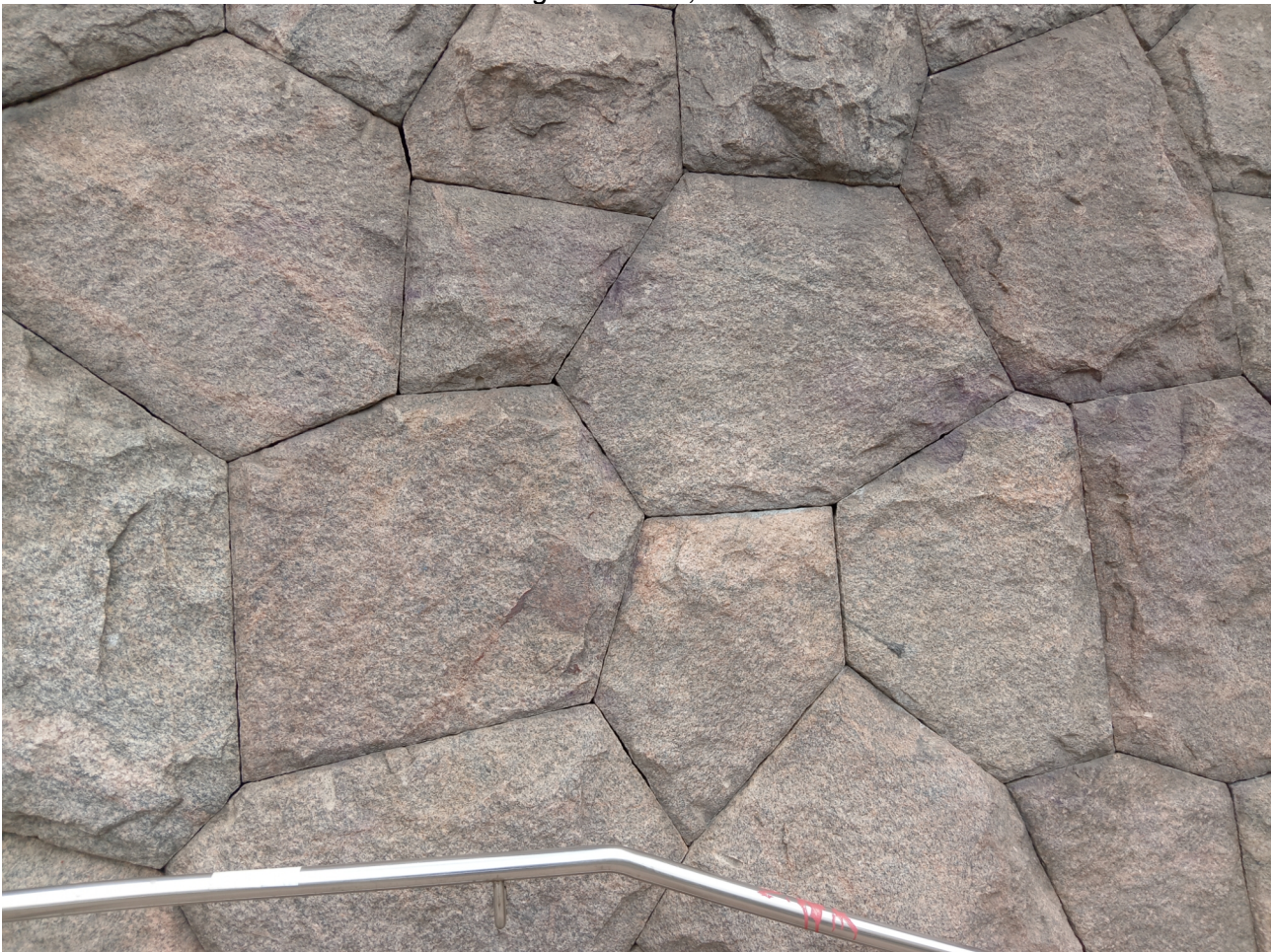
I hope that the photo on this page and the other 2 in this chapter help to demonstrate a superb example of Northern European polygonal masonry, and that it helps to demonstrate how Peru and Japan are not the only places where this kind of amazing architecture was created. I have discussed much on how words and language (sound) may have been used to alter these materials elsewhere, but nevertheless, I do not think it possible that we would be able to create these structures today. The appearance of these structures in both Peru and Finland and other parts of Northern Europe like the Åland Islands, Ahvenanmaa, is also curious given the many Quechua (spoken in Peru and elsewhere in the Andes) and Finnish language similarities in this book, and those I have discussed in other books. Note that as well as my website article on Selets Bruk and Moholt mentioned in this chapter, I hope to soon have published an article only in Silly Linguistics about the Lule Bondska and Lule Sámi languages, which will also include a photo of Selets Bruk. Note that I do not mention the ██████████ book currently in front of you in the Lule Bondska and Lule Sámi article, as I wrote that just before fully writing and publishing the print-only book currently in front of you.

This book continues on the next page
for a lot more pages, this book has 62 pages and you are currently on page 46 of this book.

On the polygonal masonry near Sörnäinen (or Sörnäs in Swedish) in Helsinki/Helsingfors

Since writing the original parts of this book which went into a print-only book, and before adding all these new pages and content for this current book, I had not actually been in person to any of the polygonal masonry sites in Finland. Since then, I have, on several occasions, and one site where this masonry is found and which I have not previously discussed, is located within the part of Helsinki known as **Sörnäinen** in Finnish, although the name is likely originally Swedish, and in Swedish is known as *Sörnäs*. Through the centre of **Sörnäinen** runs the **Junatie** road, and in the areas of this busy road around the steps at the coordinates: 60°11'22.6"N 24°57'48.6"E , one can see examples of polygonal masonry within the walls that form the sides of valley in which the **Junatie** is located, except for the area where the polygonal masonry can be viewed up close from the pedestrian steps, the other examples cannot be viewed safely due to the high speed dangerous nature of the **Junatie**. From what I understand, the valley in which the **Junatie** is now located seems to have had something to do with railways in the past, hence the name, although I am not entirely sure how the railway lines would have run in relation to the current valley, but the polygonal masonry is likely connected to this earlier railway usage of this area. From what I understand, the masonry was originally added in the late 1800s, although of course, it could be older, if we go by the "Tartaria" type theories, and it is also entirely possible that sections of the polygonal masonry here have been rebuilt or replaced since the 1800s, as has likely been the case elsewhere in Helsinki.

*Photo below: a close up of the beautiful polygonal masonry visible from the steps at the coordinates given above, at **Sörnäinen**:*



Chapter continues on following page:

The polygonal masonry in Finland is a really fascinating topic, and I hope that my own research into this encourages others to further research it. I have also discussed many examples thus far, as well as those discussed in this book, I will provide links below to *some* of my online publications in which I also discuss specific other examples of polygonal masonry in Finland with photos:

<https://www.bookofdunbarra.co.uk/website-articles-70-77/71-vanhankaupunginkoski-polygonal-masonry-august2025-more-quechua-finnish-similarities-august2025> – polygonal masonry at Vanhankaupunginkoski, Helsinki, with other Finnish-Quechua cognates not discussed elsewhere.
<https://www.clwaideac-na-cuinne.co.uk/articles-about-the-finnish-language-its-dialects-f1-to-f22/f5-new-finnishpolygonalmasonrysite-written-in-october2025-new-finnishquechualinks-found-in-oct2025> – polygonal masonry at Mannerheimintiensilta, Helsinki, with yet other Finnish-Quechua similarities only discussed in the aforementioned article (separate to those discussed elsewhere including being separate to those in this book, and separate to those in the first article I linked to.
https://www.languages-of-linnunrata.co.uk/2996038_further-information-on-haameenlinna-s-polygonal-masonry-walls-also-published-on-the-10-02-2026 – on polygonal masonry around Hämeenlinna, I have also written other articles about the polygonal masonry at Hämeenlinna, including online, which I have not linked to here.

Below is another photo showing a wider view of the polygonal masonry around the steps in question at **Sörnäinen**:



End of chapter (book continues on next page)

Language around Sognefjord in Western Norway: the Aurland dialect and ancient language

By Linden Alexander Pentecost. Written in early March 2024. The first photo (that of the *Flåmsbana* was taken by myself, the author, whilst the second photo, which shows Hardbakke on Sula, was taken by *Eeerland* and posted on Wikimedia commons (see the relevant photo and description for the link to the image and license).



*Photo above: **Haut i Aurland frå Flåmsbana**: Autumn in Aurland from the Flåmsbana, locally pronounced **Flåmsbana**. This is one of the World's steepest adhesion railways, and goes from Myrdal to Flåm, which in the local dialect is pronounced **Flåm**. Can you imagine these mountains (locally: **fjedl**) and forests (locally: **sko^uga**) being the abode of "trolls", spirits of the ancient wild places? Locally known as **ait trød'!** – a troll. - photo by the author, Linden Alexander Pentecost.*

Norwegian dialects are to me, a very interesting subject, which I have written about many times before. Whilst a few years ago I would have said that the Nordland dialects of Norwegian (in Northern Norway) are the prettiest, in my opinion; the more that I listen to the Sognefjord and other western Norwegian dialects, the more I think: "hmm, I like these a lot too." Sognefjord is Norway's longest fjord, as well as being the deepest fjord in Norway, with a maximum depth of 4,291 feet, or 1,308 metres. The local Norwegian dialects spoken around the fjord are collectively referred to as *Sognemål*, or *Sognemaol* in local pronunciation. These Norwegian dialects belong to the larger *Vestlandsk* or "Westlandic" dialect area of Norwegian, which within it contains many diverse dialects, which can be very distinct from each other. The Sognemål dialects share a particular closeness with other dialects spoken around the other fjords in the same part of Vestland, for example, the dialects of Sunnfjord and Nordfjord to the north, and the dialects of Hardangerfjord to the south.

Additionally, there can be fairly large differences in Vestlandsk Norwegian between more inland dialects spoken around the large fjords, and the dialects spoken in the parts of Vestland close to the open sea. I will talk a little about language in Ytre-Sogn, Outer Sogn, later in this article. To

begin however I would like to talk about the dialect of Aurland, in central or Indre-Sogn, depending on your definition, and on the edges the central branches of the Sognefjord.

Vestlandsk, or Westlandic dialects generally share a closeness with Icelandic, Faroese and with Shetland Norn. In terms of the Sognefjord and Hardangerfjord dialects, this closeness is even more pronounced in that specific phonetic processes found in Hardangerfjord and Sognefjord Norwegian can be similar to some of those found in Icelandic, Faroese and Shetland Norn. I will go on to discuss a couple of these similarities, including in the "diphthongisation" section below. Note that within the Sognefjord dialects there are differences, and the dialects of Aurland along Sognefjord are, in particular, very good examples of dialects with traits or similar features shared with Icelandic, Faroese and Shetlandic Norn, to different degrees.

Diphthongisation

The Sognefjord dialect is particularly known for its [au] diphthong, which occurs often where standard Bokmål and Nynorsk have å. This is usually equivalent to the long á in Old Icelandic [ɑ:]. A similar process has occurred in modern Icelandic, where for example *frá* – 'from' is pronounced [frau:], *ást* – "love" is pronounced [aust], and *bátur* – 'boat' is pronounced [pau:tyr]. In the Sognefjord dialect, the sound seems to be more specifically [au], which is often written *ao* in dialect spelling. Although in the source I employed for writing the example words (*The Phonology of the Dialect of Aurland, Norway*, by George T. Flom), this sound is written **au**. Below are some examples, with their equivalents in Nynorsk and in Bokmål.

<u>English</u>	<u>Bokmål</u>	<u>Nynorsk</u>	<u>Aurlandsk</u>	<u>Icelandic</u>
oar	<i>år</i>	<i>år</i>	aúr	ár
yesterday	<i>i går</i>	<i>i går</i>	i gaúr	í gær
from	<i>fra</i>	<i>frå</i>	fraú	frá
I saw	<i>jeg så</i>	<i>eg såg</i>	eg saúg	ég sá
speech/language	<i>mål</i>	<i>mål</i>	maúl	mál
boat	<i>båt</i>	<i>båt</i>	baút	bátur
small	<i>små</i>	<i>små</i>	smaú	smár
goose	<i>gås</i>	<i>gås</i>	gaús	gæs, gás
a word for field	<i>åker</i>	<i>åker</i>	aúker	akur
to blow	<i>blåse</i>	<i>blåsa, blåse</i>	blaúsa	blása

Note that in Icelandic *mál* is used to mean language, whereas in Norwegian the forms of the word generally mean "measure" or "amount", and only generally mean "language" when attached to a place-name to imply the speech associated with that place, e.g. *Sognemaol*, *Helgelandsmål* etc. Note also that in Icelandic the word in question for "field" does not possess this sound, further helping to demonstrate that the correspondence of this sound with that in Icelandic cannot be described as exact. A similar difference can be seen with Icelandic *gæs* and *í gær*. Below is an example of a sentence, using many of these [au] sounds:

eg va paú baúten i gaúr, og eg saúg ai gaús paú aúkeren – Aurland dialect

jeg var på båten i går, og jeg så ei gås på åkeren – Bokmål Norwegian

I was on the boat yesterday, and I saw a goose on the field – English

Diphthongisation also occurs with other vowels, for example **t^eing** - "thing", Bokmål and Nynorsk: *ting*, **t^eime** – "hour", Bokmål and Nynorsk: *time*, **sko^ug** – "forest", Bokmål and Nynorsk: *skog*, **fjo^ur**

– “fjord”, Bokmål and Nynorsk: *fjord*, and for example: **bøyå** – “raincloud”, the forms of which in Bokmål and Nynorsk I am unsure about.

Segmentation

Another thing which Sognefjord Norwegian shares with Icelandic, Faroese and Shetlandic Norn, is segmentation. This is not unique to Sognefjord Norwegian, it is also found for example in Hardangerfjord Norwegian and in the Hallingdal Norwegian dialects. It is not however found to the north in the dialects of Nordfjord for example, or along the coast towards Sunnmøre, both of which I recently wrote about in an ebook. To roughly explain segmentation using Aurlandsk words, basically where what are represented as non-initial consonant clusters or long consonants have an alteration of the first consonant. For example, standard Bokmål and Nynorsk *troll* – “troll”, becomes **trød’l** in Aurlandsk, and *fjell* – “mountain” is **fjedl**. This is an interesting phonetic variation and is not *that* common really across languages. In Icelandic and in Faroese, segmentation is not written, but it follows certain rules, in this case // in Icelandic, for example in the Icelandic form of *fjell* is *fell*, is pronounced [fetl], whilst the Faroese form *fjall* is pronounced [fjatl].

Along with the diphthong similarity of Icelandic *á* and Aurlandsk/Sognemaol **au/ao**, segmentation might be seen as evidence of the particular Old Norse dialects spoken by the seafaring “Vikings” from Western Norway to Iceland, the Faroe Islands and Shetland. Because, at least in terms of the “Vikings” who were known in parts of Britain, and in Iceland and the Faroe Islands, there sure is a connection to the Sognefjord part of Norway, and to southern Vestland in general. But I do not believe that the relationship between these places was actually Viking in origin, I personally think it was far older than that.

And to demonstrate that segmentation is not just a “Viking thing”, I shall mention that it also occurs in the Manx and Cornish Celtic languages. Manx did have contact with Norse, but Cornish, not really. And for this reason I think that segmentation is perhaps an older, pre-Indo-European language feature, that passed into certain languages. Norway and Scotland, and possibly Iceland too, were interconnected long before the Viking Age. In the Manx language, segmentation is very complex, arguably more so than in the other Germanic and Celtic languages where it occurs, perhaps demonstrating that it is ancient to the Isle of Man and was not simply borrowed from Norse.

In Manx for example, *kione* – ‘head’ can be pronounced [ki^odⁿ], *long* – ‘ship’ can be pronounced [lo^oŋ], in the latter, the [ŋ] is formed in segmentation from the [ŋ]. Segmentation can be written in Cornish, for example (Late/West Cornish): *thew tobm hethew* - “it is hot today”, *tobm* is a variant of *tomm*, or for example *a chei ew gwydn* – “the house is white”, where *gwydn* – “white” is a variant of *gwynn*.

Below are some more examples of segmentation in the Aurlandsk dialect

<u>English</u>	<u>Bokmål</u>	<u>Nynorsk</u>	<u>Aurlandsk</u>
horn	<i>horn</i>	<i>horn</i>	hød’n
all	<i>alle</i>	<i>alle</i>	adle
embrace, arms	<i>favn</i>	<i>favn, famn</i>	fab’n
to call	<i>kalle</i>	<i>kalle, kalla</i>	kadla
raven	<i>ravn</i>	<i>ravn, ramn</i>	rab’n
gold	<i>gull</i>	<i>gull</i>	gúd’l
name	<i>navn</i>	<i>navn, namn</i>	nab’n

I have visited Flåm and some other parts of Aurland a few years back, when there were beautiful autumn colours, hence the photo on the first page of this article. Did I, personally, get much time to speak Aurlandsk when I was in Flåm/**Flåum**? To be honest, no, not really. I had some sleeping

problems on my trip, due to me thinking I could handle some strong coffee a Norwegian girl, who was studying at university, made me (the coffee did keep me awake rather longer than I expected). I did however speak to one local farmer, and heard his beautiful dialect. I have written about Aurlandsk Norwegian before a little, and in a sense, this article is a different look at the dialect from that. But I would like to write about it again, perhaps in Silly Linguistics.

Now, briefly, I would like to talk about another aspect of the language connected to Sognefjord and to the “Sogn” region. Because, although I have already thus far alluded to possible “pre-Norse” aspects to the Sognefjord dialect, such as the segmentation shared with some Insular Norse and Insular Celtic languages for example, there is more to say on this topic.

The inner parts of Sognefjord are firmly connected to what we might term the “Vikings”. This is clear, and picked up on by people, presumably this is why there is a Viking museum in Gudvangen in Aurland. And Gudvangen and **Flåm**, and especially Gudvangen *look* like the setting of that 50s film, *The Vikings*, by Richard Fleischer, starring Kirk Douglas; and I have heard unconfirmed rumours that parts of it were filmed on Sognefjord. This film is worth a watch for the beautiful scenery and music alone.

But anyway, this specific “Viking” connection to Indre-Sogn and Mid-Sogn is attested to by the Eggja runestone and Stedje runestone, both found in Sogndal. The Amla runestone is also located close to Kaupanger, whilst the area boasts various other archaeological sites, many of them from the Iron Age, helping to demonstrate, in my opinion how the origins of the “Vikings” locally, as well as generally, had a much earlier origin than the Medieval period.

However, looking at Sognefjord in general, and particularly at the coastlines and islands around the mouth of Sognefjord, there may be I think evidence of another language, and a different seafaring culture which was not “Viking”.



Photo above: Hardbakke on the island of Sula in Ytre-Sogn, Outer Sogn. By Eeerlend - Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=9377947>
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"This image has not been modified from the original linked to above".

My research has not yet taken me to look prehistoric Sognefjord in much detail. However, I have recently been working quite a lot on the Kven language of Northern Norway, a language closely related to Finnish. One thing I have discussed in some recent ebooks is that some of the words in

Kven, and also in Northern Sámi, appear to be from some other language or languages spoken in the past on the coasts of Norway, no doubt sharing some relationship to the Sámi, Kven and Northern Norwegian languages.

One example of such a substrate word may be the Northern Sámi word *suolu* – island. In Kven, the form of this root word is *sullu*. I have discussed some potential etymologies and other details surrounding this in three recent ebooks, but will not go into detail here. What is interesting about the island name Sula, at the mouth of Sognefjord, is that it sounds similar to *sullu*, *suolu*. And honestly, this is a fascinating subject, and apart from myself, I do not know of anyone else who is tapping into the linguistic side of exploring prehistoric coastal Norway. There is work to be done on this subject.

We may often associate the fjords and islands of Norway, with the Vikings. And we might imagine that, being so far north, Norway was not really colonised until much later than say, Britain. But actually, there were people in Northern Norway over 10,000 years ago. Although the coastline looked very different back then, people moved about along it, and this is proven by archaeology, and the wealth of Mesolithic, and potentially earlier sites along the coasts of Norway. I think this *is* in some way connected to ancient Mesolithic language in Scotland, which is a central topic of my research, and another interesting thing I noticed with regards to the Sognefjord region, is the name of the island of *Skorpa* just north of *Sula*. The words *skorpa* in Icelandic and *skorpe* in Norwegian mean “crust”, but this word has an unclear etymology, and it is curious to note the similarity to the Scottish island name *Scarba*. The island of Scarba in Scotland is located close to the island of Jura, an island with a large number of Mesolithic sites. The name *Jura* or in Scottish Gaelic: *Diùra*, is also of unknown etymology. There is also a *Skorpa* island in Troms county in Northern Norway, and it is known that *some* of the islands in this area were visited by Mesolithic people. Curious I think. But I will not touch on this any more here. I talked about words for “cormorant” in an ebook recently, and *Skorpa/Scarba* names do show some similarity to words for “cormorant”.

So with this article, I hoped I have elicited a general understanding and feel for the Norwegian dialects of Aurland in Mid or Indre-Sogn, and of Sogn in general, at least to some degree. But I also wanted to draw attention to the other cultures in Norway, and to that what we call “Vikings” were not the first or only cultural group in western Norway. And in a sense I think multiple cultural and linguistic elements contribute to what we call the Sognefjord dialects today, aka, they are not simply “Viking”. And in addition, some of these other cultures probably spoke very different languages, and it is possible I think, as I have discussed more widely elsewhere, that some linguistic evidence may be found, for example in place-names like the island name of Sula at the mouth of Sognefjord. There are also other islands in Western Norway with this name. I also personally believe that many of the “giants” and “trolls” in Norse mythology are connected in some way with folklore connected to earlier peoples, for example there is a *Trolldalen* on Hadseløya in Vesterålen for example, which is a prehistoric site, as I have discussed elsewhere.

I hope you enjoyed this article. In the next article for Silly Linguistics, I would like to write about a different Nordic language or dialect.

References:

The word examples given of the Aurlandsk/Aurland dialect of Norwegian are as given in the book: *The Phonology of the Dialect of Aurland, Norway*, by George T. Flom, originally published in 1915. In addition to this, I have corroborated my understanding of the dialect with the help of other resources, and my own research. In addition, I find it rather cool that George T. Flom wrote about the Norwegian dialects of Aurland, including Flâm/Flaom/**Flåum** and that his last name is *Flom*.

The other information in the article is from my own research. I will also shortly be publishing a print book (in March 2024) that talks about some aspects of prehistoric Norway, some of which connects in a way to the latter part of this article.

in my online article: [101: Yet more miscellaneous etymology & other discussions 02/05/2026, updated on: 12/05/2026](#) which contains entirely different content to that in this article in this book in front of you.

More on Japanese mysteries and related topics

Japan is I think a fascinating country with a fascinating language - not that I have ever been. That the mythology and languages of Japan are distantly connected to those in western Eurasia I have no doubt, although any coherent understanding of these connections is currently buried by time. I have talked elsewhere about a number of these connections which I have talked about in different publications, and will talk about new ones in this article.

Japan's place in the linguistic and mythological world is hard to define. Japan is linguistically and culturally, to some degree, connected to for example China, Korea and Siberia, and to the island of Sakhalin in Russia. Yet Japan is also on many levels very different from all of these other lands, both linguistically and culturally. Japanese history, like that of any other nation which developed a certain level of centralised control in the past, tends to be described in terms of Buddhism and kingdoms and warriors and battles and so forth. The indigenous roots of the Japanese language outside of the aforementioned historic perspective, and the indigenous history of Japan's spirituality and ancient sites, and its poetic inspiration and other forms of art, are less often discussed, yet these are for many reasons that people are I think drawn to Japan. Many of the animé series catered for adult audiences exhibit a mythological knowledge and mysticism that seems to connect to a Japanese mythological past, something truly magical and a gift to the whole world - yet this past is not really elaborated on at a historic level, where again, Japanese history tends to be defined, on an international level, by war and dynasties, warrior cultures, castles, and, well, the same stuff that most European history came to be defined by. When it comes to spirituality, on a mainstream level the indigenous, pre-Buddhism shintoism of Japan is rarely elaborated upon, yet its principles, and other more mysterious ones, become expressed in some animé series as they are in Japanese mythology and landscapes.

I think Japanese does bare some connection to Finnish and more generally to Uralic languages, and to other languages elsewhere, e.g. in the Americas as I have discussed elsewhere. There are also I think cultural similarities between Finland and Japan, and I think generally that Finnish traditional spirituality for example is far more similar to Shintoism than it is to the indigenous spirituality of the Germanic peoples in Northern Europe, for example. Sometimes I think that some Finnish women, Japanese women and Andean women have a similar "look", only sometimes, but given the use of polygonal masonry in all these areas, and linguistic and other similarities, this is interesting to me.

In terms of the polygonal masonry in Japan, most examples are found at "castles" in Japan, such as those at Tokyo and Osaka, where they are often associated with a late medieval date, although in reality, it could also be a case of these polygonal walls having been thousands of years older than the later "medieval" elements of these star-fort type structures, and indeed, some of the polygonal masonry in Japan seems to be extremely impressive, from photo I have seen. There are also a large number of stone circles and passage tomb type monuments in Japan, in a sense similar to the large number of dolmens found in Korea. These archaeological features in northeast Asia suggest some

kind of relationship to the dolmen-, stone circle-, and passage tomb-builders of northwestern Eurasia. Ishibutai Kofun is one such example of a giant passage tomb structure near Asuka not far from Osaka. This appears in a sense to also use a form of polygonal masonry in places. Closeby are other structures including giant megalithic stones with features carved into them, one of which contains two “water-tank” like pits, perfectly rectangular, similar to an example of Vottovaara mountain in Karelia, Russia.

Another thing I would like discuss briefly is a little more on the Oni. These figures, sometimes with horns, or with red or white skin, are I think somehow connected to the giant and sacred clown figures of other cultures, and to the stallo in Sápmi for example. The idea of a giant horned being, sometimes hairy and an expert in metallurgy is such a common thread in Eurasia and elsewhere that there must be a common thread behind them. Just as the stallo are to the Sámi associated with metallurgy and with sometimes having horns, so are the Oni associated with metallurgy and with having horns. The Oni also display qualities in Japanese folklore which connects them to the ancient giant beings of Finland and Scandinavia in other ways, and to beings like the drauger and witches. Some of the mythology about the Oni implies that, if a bad Oni has their head cut off with a samurai sword by a warrior, then the “head” and “body” can still survive independently of each other, and presumably in order to completely destroy a bad Oni in folklore tradition, one would have to destroy all the individual parts of it; similarly to how in drauger traditions the *entire* body has to be burned and then the ashes thrown to the sea in order to stop the draug from coming back. A similar idea is found in the witch lore of Lancashire in England, where for example the Fylde witch was said to be buried face down and deep under a stone in order to stop her from being able to crawl back out again. In terms of the Oni, we find both in Norse and Finnish mythology a similar idea of the “head” of one of these magical giant beings, still being alive or containing an aspect of the being’s soul energy, even though the giants are already dead and decaying, with their heads separate from their bodies.

This same concept is quite similar to the supernatural horror themes as expressed in the film *The Thing*, a film about an alien being that is thawed in Antarctica and which has the macabre ability of being able to replicate and integrate other beings into it. Furthermore, when a “part” of one of these *Things* is removed, it remains alive independently of the greater whole. In terms of actual mythology, it is almost as though drauger and Oni are implied to be possessed by, or perhaps, merged with, some kind of other consciousness that functions like a pathogen or disease. Alternatively and or simultaneously, it could be said that perhaps the consciousness of the “giant” or “human”, through being possessed and meringue with this other thing, is also able to deliberately spread its consciousness into every single part of its physical form, meaning that even if their body is cut up or mostly destroyed any surviving part of it can contain the whole and allow the consciousness to continue in a physical form before it can rejuvenate its energy. Compare this to the idea of horcruxes for example, or to the idea of how giants or witches were sometimes said to have been able to have placed their soul or a part of it inside an object or even within a biological organism. I personally think that the “wyrn” and “dragon” in English mythology and the oilliphéist in Irish mythology for example are representative of a similar idea, that fundamentally what appears to be represented is that certain individuals,

like witches, would form a kind of "marriage" with an *Other*, a *Thing*, or as we know call it, a *Devil*, and that this was in a sense a form of reproduction and fertility between a human and the divine, although this kind of reproduction and fertility was something more vampiric, parasitic and akin to how fungi reproduce after taking over a physical form, and quite unlike how humans reproduce. For whatever reason, perhaps by choice, or perhaps because their soul became in some way bound to these parasites, if these individuals were to die of old age, a part of their soul could choose to live on in a space between the physical and spiritual worlds, often growing into a kind of wyrm, beings that exist neither on a wholly spiritual plane but not on a wholly physical one either, beings, nature spirits, that are the animation of life that connect the two into creation. It is also noteworthy how beings like Oni, witches, Iku-Turso etc are often associated with certain forms of disease, in a sense it could be said that these beings are also fertility deities, but they represent a more parasitic and diseased form of creation, although again, this is a part of creation. The "Things" or "Devils" also seem to "disease" witches by creating warts, marks of contact on their bodies, where this alien marriage has been consummated. *Photo below: some human-edited and human prompted (both by the author) AI art or rather digital art, showing a face portrait of an adult woman of about 35 years of age with a pretty large number of warts on her face, representative of this form of marriage between human and "other" that manifested in witches physically; it is also possible that the appearance of these warts is symbolic of this kind of fertility between the witches and the Iku-Turso-like forces that some witches were reputedly dancing and performing magic with etc. The witch in the art below seems happy to me and has slightly Finnic- or Siberian-shaped eyes, her hair is shaved on one side to give an impression of non-typical femininity, and whilst the warts are all over, they are concentrated on her cheeks. I think that she looks as though she is feeling beautiful. I, the author created this artwork and it is relevant to this book. "Life is beautiful" is written on her bag strap, and she is wearing a necklace with triple spiral witch symbols upon it, all of which I added. This book's text continues on the next page, after the artwork which occupies everything below this point on this page you are on. Note that the art below is also not there to state or imply that having warts is a good thing nor healthy, but it is there to show and give a beautiful depiction of this part of our native folklore and its possibly philosophical meanings. The art below has never been published before now.*



More on "The Thing" and "Things"

This is at least my opinion. I do not believe that this kind of "marriage" to whatever these *Things* are, because, I am discussing this from a psychological perspective too, and "Thing" or "Other" is the best description I think - I do not believe that this kind of "marriage" between us and them is necessarily an evil thing, it is definitely alien and strange and "unnatural" to our Euclidean perspective of the world, but it's no more evil than the actions of humans and our cruelty on this physical plane, which to me is more *evil* than the grey-area concept of being married to and in-part possessed by some kind of other *Thing*. And precisely what is the difference between a *Thing* and an Angel?

Perhaps we can describe Things as the idea of a form of divine, but hungry, lustful consciousness that takes over and expands, like a mycelium network. In a fantasy situation, it seems evil to us, because its consciousness of merging and connection feels like a violation to our individual sovereignty, and this idea of being simultaneously "me" but also something "other" doesn't make sense in our socio-linguistic programming, our human experience of reality and of individuality. But this is our human experience and not necessarily the only divine experience of reality. Humans are also lustful, when we are lustful from our human sense of being, it seems natural to us, but are we not also in a sense like fungi, feeding and taking over and possessing things, when we love being in a place and alter it to our own desires, even if holy, are we not in a sense also possessing that place?

Really, the level of alienness does not make one thing good or evil, rather, one being good or evil depends upon intent and point. Angels, Biblically accurate angels, look Cthulhonic, like Things, if both Things and Angels are fundamentally not dissimilar, what is the actual difference? Does the difference in some way lie in what a being or person aims towards and conceptualises as their aim?

Note there is also an idea in Star Trek that a person allows a kind of alien "wurm" into their body, which then merges with them and creates a new being and consciousness, whilst simultaneously also being the consciousnesses of the human and of the wurm. Again this is kind of like a form of reproduction and fertility but it produces a different kind of life and through a different method. An aspect of human desire seems to be naturally "wired" towards this, hence why Japan is known for its erotic literature featuring women (and men) breeding with tentacled, Eldrich entities, in some cases merging into and becoming a part of these entities in the process. In a similar vein, throughout human history there are common themes of humans being married to, and also being consumed by/merging into wurm-like beings and continuing their existence as wyrms.

Frank Herbert's Dune books go into a similar theme, wherein one of the characters merges with smaller worms in order to transform into a larger one. Similarly we see the Navigators as being depicted as worm-like, the navigators being humans who have consumed so much Dune Spice that it mutates their physical body, presumably so that their physical body can accommodate the "worm" consciousness, "Dune spice consciousness", which presumably causes their brain to grow, and change, enabling them

to ordinarily perceive far off objects and to be able to perceive a short distance into the future. In Dune, the “spice” and also the worms themselves are I think representative of the innermost “jewel” of consciousness, something which is fundamentally very alien to us as humans, but which is also fundamentally connected to our physicality and consciousness at the deepest of levels.

The word “Thing” in English is also related to other Indo European root words meaning to “be suitable” or “to fit”, which is kind of interesting, given how “The Thing” in the 1980s movie also “fits” into different forms and “suits” itself to mimic.

Further comments on my dream of Inka Uyo and implications about time, space and the linguistic history of the region:

During the Inka Uyo dream I mentioned and described already in an unrelated book, as I said, in the initial part of the dream, I was cycling backwards, with others, past the temple of Inka Uyo. When cycling backwards I entered a tunnel, then, somehow ended up in a dry, narrow valley, accessed by a small dirt road, in which was a tree, burning, on fire, yet undamaged, like the “Burning Bush” mentioned in the Bible.

Initially, this “cycling-backwards” made no sense to me. Whilst parts of the dream proved to be real places, the part about the trains was bizarre and obviously confusing, but so was the “cycling backwards” part. But, I have since thought, that this “cycling backwards”, before later cycling forwards out of the tunnel and back to Inka Uyo, and ultimately, to Lake Titicaca and to Paracas, - that the “cycling backwards” part made no sense. But, I have a possible idea of what it may mean.

The speakers of Quechua and Aymara are some of the few peoples in the world who conceptualise time as, in a way, being “backwards” from the speaker’s perception. What I mean by this is that, in English for example, the “past” is seen as “behind”, “behind” being the invisible point, i.e. behind the speaker, out of sight, whereas the “future” is conceptualised as being forward from the speaker, in front, becoming slowly more visible. This is also likely connected more or less to the action of walking forward and to the assumption that one goes “towards” the future as it gradually becomes more visible.

To speakers of Aymara and Quechua on the other hand, the “future” is behind them, it is invisible, to their back, whilst the “past” is conceptualised as being in front of us, which makes sense, because, like what is in front of us, the past is, in a sense “visible”, whereas the future is never visible in the same way. This is confusing to me still, but, I wonder if to the Aymara and Quechua speakers, sometimes motion itself, is also implied as going backwards, as well as forwards?

In this regard, we would be moving “backwards” towards the future, unable to see it, whilst the “past” would remain in vision, but would gradually become more distant in sight, which is really interesting, because, in my opinion at least, this conceptualisation by the Aymara and Quechua, when a backwards movement is implied, *makes more sense* of a description of our relationship to time, than the “forwards = future”, “backwards = past”

implication given by most other cultures. This is also very interesting because my dream in many ways (apart from Paracas) applied to an area of Peru which is perhaps the strongest area of Quechua and Aymara language interaction, with Lake Titicaca being sacred to both cultures, and, in my opinion, this area was fundamental in the early formation of the languages of this region and in their shared vocabulary, but perhaps dating back to a time when (as I discussed earlier) the landscape was very different, and possibly at, or closer to sea level.

Another curious point to this is that the Hebrew language (remember the “Burning Bush” in my dream) is written from right to left, so “backwards” from how many other languages are written, although, many languages in the past could be written in multiple directions. Nevertheless this point about Hebrew is interesting.

As for the nature of the small glowing “faery-realm” lady in my dream, who I could only barely perceive visually, perhaps I only imagined, blonde hair, a kind face, - as I primarily only perceived the glow of warm, loving light which radiated from her. I have some new thoughts about this, in addition to those mentioned earlier in the book. For sure, I think she was some kind of angelic being, and of a good nature. I have also written about multiple other examples of small, red-haired or blonde-haired people, outside of my own personal visionary experiences, but who are found in many parts of the world, including for example the Sikhirtya of Nenets tradition, discussed in detail elsewhere, and the Patupaiarehe of Maori tradition, and others. Could these people be in some way connected to the *apukuna* in Peru (also recently discussed elsewhere), as well as to “elves”, as the blonde hair and red hair is, whilst likely in my opinion having genetic correspondences to peoples of Northern Europe and Northern Eurasia (as demonstrated by Brien Foerster’s Paracas DNA results - if they are indeed accurate, and by other things), - likely due to that these people are usually associated with misty, dark places, having a dislike for direct sunlight. Many specific ancestral peoples are described in this way, not all of them the same. That some European groups likely correspond to them in some ways is quite possible, but as will other peoples in other ways, and fundamentally their “paleness” and Caucasian features and not to do with their “race” but due in my opinion to their dislike of direct sunlight, with the implication being that they inhabited a world where the light and atmosphere was indeed different in some way. As mentioned, this corresponds perhaps to the Hopi and other traditions about the Sun having been raised from the underworld into this world, thus changing the landscape and causing these pale ancestors to move outside of our sphere of physical observation, and from the light and sound frequencies that our body consciously interacts.

Going back to the Aymara and Quechua conceptualisation of the future and past, is there some wider, worldwide truth that these people hold about the nature of time, a part of the puzzle not held by most other cultures? I have personally found, in my own thoughts, that I have come to understand in my own way, that the “past” and “future” are not separate in the same way that we commonly think, rather, taking the Aymara and Quechua perspectives into account, the difference between them can also be seen in terms of visibility. The past is visible, to a degree, the future is not. So “past” and “future” are in a

sense metaphors for the “visible” and “invisible” dimensions of physical space as our brain and mind perceives them.

Similarly, in my reckoning, our perception of the future is only based upon what we can see and feel, and the interaction of those things. Take a Science Fiction novel from the 1960s or 1970s. The way that “the future” was conceptualised in those days is so very alien from the reality of that “future” that we find ourselves in. People were imagining a future of rocket ships and business taking place on far off worlds, because this version of the future reflects “the past” and the “visible” reality available to them at the time, which was often in its own way very materialistic and misguided. Nowadays, most people I know would sure as hell rather save this planet, and get back to our spiritual roots, with the idea of a “future in space” being nowadays associated with the dreams of an arguably exploitative, billionaire elite, whose own values are so far removed from the values of most people. And so our entire conceptualisation of the future is altered and changed. Which is not to say that some of the 60s and 70s conceptualisations of the future did not have their own beautiful parts and ideas.

But another thing I have noticed is this. That if the “past” and “future” are metaphors for the visible and invisible parts of our world, then they don’t *really* exist on different planes of existence, and so it can be inferred that their destinies are always bound and interconnected. We might find that, the more we healthily “flow” with the future, the more we flow into the past as well, for everything is always about returning to an equilibrium in time, and to reach this equilibrium, we cannot merely head into the future, for this will not lead anywhere. We need a future which also leads into the secrets and truths of our past, and for some time, humanity has been misguided into thinking that we need to head towards the future like a bulldozer. Look what this has done to the planet and to our collective mental health. Thus when an Aymara speaker sees the past as in front of them, and they walk forward, does this also imply that as we walk forward in life, we are constantly also walking towards the past? This makes perfect sense to me. In addition, when it comes to divine beings - spirit beings, I occasionally come across this idea that they are actually time travellers. That’s one way that people try and explain them, that spirit beings are sometimes “us” but in the future. This is not what they actually are, but our human reliance upon trying to explain this as being about time travel, I think tells us a lot about how this actually might work, as it shows us that “time travel” is a way for us, arguably three dimensionally thinking beings, to understand something which is not three dimensional, and because we do think three dimensionally, anything that connects the past and future in this way tends to be seen in terms of travelling through time, because that’s the only way we can visualise it in terms of our reality.

This is also the fake, in many ways “evil” application of the concept of “success”. My Hopi friend, and other indigenous communities, would likely see “success” as the continuation of balance, well-being, empathy, harmony and care for all things. Our western idea of success is often based on a dream, be it Hollywood, Love Island, to be the CEO of a huge company, the paths to “success” in terms of the direct, official paths, will very often help to contribute to disbalance, the destruction of the environment, the destruction and loss of family values, the ignorance of indigenous values, the numbing of instinctive wisdom and

to a society that runs around in circles, trapped in slavery, whilst making money and giving power to only a few. I hope, sincerely, that this will change, through peace of course, but also through self-knowledge and our ability to say “no” to what is not morally right, in a peaceful way. And I have a feeling that the ancestors, the angels, are guiding many of us right now, making themselves and their knowledge known in subtle ways. But it is not really about the knowledge for us as individuals, it is about remembering our spirit, and daring to trust in what so many of us feel about the nature of reality: that our spirit is significant, that all life is sacred, and that the purpose of our lives on earth are to pursue our true spirit here in this life, and in doing so heal the world. It all starts within the individual. May our ancestors and angels watch over us, may we learn how to feel ourselves and our love more profoundly, in a world that constantly tries to strip our feelings and attention away from us, and, for those of us who do believe in truly good forces and ancestors and angels - may we do them proud with our deeds. May we be romantic and magical, in a world which seems in many ways to have forgotten romance and magic, and to have replaced it with a matrix. May that not stop us from being romantic and magical all the same. Note that some of the things in this article about moving backwards or in a motion different from normal movement also connects with for example some of my online articles on the BookofDunBarra website concerning two faced or two headed beings and other topics. **Solpayki, kiitos**, thank you.

Mysterious inscriptions of North America, including hieroglyphs - fakes, or genuine history?

Written by Linden Alexander Pentecost, written in the UK in early June 2025.

This article is an exploration of inscriptions, including hieroglyphs, reputedly found across North America. The aim of this article is not to try and prove or disprove the validity of these examples, but merely to present an overview of this fascinating topic; even if it could be more myth than reality.

Some indigenous American peoples had fully fledged writing systems before the arrival of the Latin and Cyrillic scripts; - yes, Cyrillic script was used for a time in Alaska, which was once part of Russia. But anyway, of the indigenous scripts, the Mayan hieroglyphs are without doubt the best well known. There are also examples in North America, for example the Miqmaq hieroglyphs, used by the Miqmaq of the north Atlantic coasts. There is also some suggestion that certain alphabets used by indigenous North Americans today, such as the Cherokee and Cree scrips, also had their origins, at least partially, in pre-colonial times. But in this article I am not going to look at any of the scripts in the aforementioned categories; instead, I am going to discuss something of more mysterious inscriptions, at least reputedly found in North America.

Chapter continues on next page:

Strange hieroglyphs associated with Mound Builders and with “giant” people

Many people are aware of the topic of “giant human skeletons” having reputedly been found in North America; and elsewhere. The existence of people, sometimes well over 9 or even 11 or 15 feet tall, is not generally taken seriously in academia today. But regardless of one’s personal views, the sheer number of reports of giant skeletons in North American literature, is in itself a topic worthy of note from literary and historic standpoints.

Most of these giant skeletons were reputedly found within earthen burial mounds, some of them of giant proportions, such as those built by the “Moundbuilders” in the Mississippi Valley. These are of course, accepted by historians as fact, and there is no exact consensus on the relationship that these people had to the indigenous peoples present in the Mississippi Valley today. Thus their language is also somewhat mysterious. As well as giant skeletons, frequently accompanied by finds of seashell jewelry and objects made of copper, there are some reports of mysterious hieroglyphs and other forms of writing that are found alongside these finds.

One of the most fascinating refers not to the culture of the moundbuilders themselves, but rather to the apparent discovery of a whole underground city, located near the Nevada - Arizona border. Reputedly there were giant mummified skeletons found within underground chambers of the city, alongside hieroglyphs chiselled into the walls. The original article describing this story was published in the *Nevada News*, in 1947, in an article titled: *Atlantis in the Colorado River Desert*. I once saw a video by Megalothomania (the YouTube channel), where I think either Hugh Newman or Jim Vieira (I think) talked about another group of hieroglyph finds elsewhere in North America in an underground complex, the image shown on the video was a photograph of I think copper plates with these hieroglyphs on them. In some ways, they resembled the cuneiform scripts from what I recall, but one could also see some more general comparisons to Masonic symbols and to Pictish symbols, both of which could be related in some way. Sadly I cannot remember which video on their channel this image is shown in, but someone else will find it I am sure. There are also plenty of other examples in the Americas of where hieroglyphs on copper plates were found alongside giant mummies, reputedly.

This is the end of the last page of the book, titled: *On multiple language & ancient topics & more on polygonal masonry in Finland, book published in the UK via BookofDunBarra on the 04/06/2026, book only available in PDF format*