An exploration of Gaelic dialects, other languages, and other sections including the missing Omniglot article

An exploration of Gaelic dialects, other languages, and other sections including the missing Omniglot article (a green coloured version of the title is above). Book by Linden Alexander Pentecost, from the UK. This ebook was published from the UK on my UK-based website www.bookofdunbarra.co.uk on the 12th of July 2023. This is page 1. The main contents is also below and on this page. Additional contents pages are on pages 113 and 114 (see below for further information) This ebook contains 114 pages including this page. **(Note that this contents page uses coloured text to help differentiate between different books I am talking about, because as well as completely unpublished material, this book also contains edited and republished contents from other books).**

I Linden Alexander Pentecost am the author, and am also the author of the photographs included in this book, and of the artwork included on page 56. All pages are numbered in all four corners.

.Note that this ebook was published on www.bookofdunbarra.co.uk but its content is entirely separate from the content on the website's pages/sections.

.Note also that even though this book contains republished and edited material which has been previously published in another form in other books, this does not mean that *most* of my books contain re-published material. I have generally re-published material which I felt needed updating and editing, and for me it is all a part of the learning process. When I re-publish material I also include new material as well.

The book you are currently reading, An exploration of Gaelic dialects, other languages, and other sections including the missing Omniglot article the text of which (the written title) is coloured green on this page except for in one place near the top, and which this introduction and contents page refers to, consists of new material never before published, such as *The missing Omniglot article: Basque and Quechuan, and other possible connections*, and the *The Scottish Gaelic dialects of Jura – Dualchainntean Gàidhlig Dhiùra* as well as some other sections towards the end of this book and around those mentioned (see the main contents further down this page). This new book, An exploration of Gaelic dialects, other languages, and other sections including the missing Omniglot article also contains the edited content of a previous book, *Gaelic dialects, language connections and other topics pertaining to language.* This ebook (the one with title text coloured blue) contains (in addition to other material) two previous short books which have been edited, titled:

.*A journey of languages around the Northern Seas with discussions on Germanic Celtic and Salishan languages second edition*

.*Northern Dialects of Scottish Gaelic, with sections on other Celtic languages and upon indigenous American languages*

The second of the two books mentioned above has far better photo quality than in this book. As well as the two ebooks mentioned above, this book also contains some new material with regards to ancient language connections, the spirituality of ancestry and language, and some information about Tiree Gaelic and prehistory. The contents of the original two ebooks mentioned above and coloured red can be found on pages 113 and 114, and these contents have been adapted to be used in this new book (the one you are currently reading). The content of these ebooks is from pages 3 to the end of page 44, and page 65 to the end of page 95 respectively. The contents on pages 113 and 114 is therefore for navigating the aforementioned areas of this book which have been coloured red on this page (when the books are written the titles are coloured red).

Contents

Above:

photo of the author, 2009.

I have been fascinated by indigenous languages since around the year 2007, and I have slowly began to get better at the languages I became interested in then. In 2009 I first visited Torridon in Scotland, and it further awakened for me my deep interest in Gaelic mythology, lore and language. By this point, my interest had also developed into a great admiration for indigenous American languages, such as Inuktitut and Navajo. I hope that everything I write goes towards protecting the world's languages, cultures and our collective wisdom.

<u>Historic language in Northumbria and elsewhere in Northern England</u>

This section contains some little details that are also mentioned on my The 'Cumbric Language' page on my site <u>www.bookofdunbarra.co.uk</u>*. Some parts of this article go into much more detail about things I have touched upon previously, or provide further information, some of the topics I discuss here are completely new to me.*

Some of the place-names in Northern England are very easily readable as Old Norse, and even as Danish. Some of the sound changes which took place in English, such as long [aː] being [ɛː] are also found in Danish, and thus the Northern English names Borrowdale and Bretherdale sound pretty similar to the Danish equivalents *Borgedal* approximately pronounced: [ˈpɒʔwtɛːʔl] and *Brededal*, approximately pronounced [b̥ʁɛðətɛːʔl]. These names mean 'fort valley' and 'broad valley' respectively.

One could even go as far as to say that the Norse language in Northern England was actually a form of Danish, and this kind of fits. Even though we refer to the "Viking language" as Old Norse, a register of this language was referred to simply as Donsk, Danish. In the Faroe Islands there is a river called *Ljósá* 'light/shining river'. In Cumbria in Northern England is the River Liza, likely of identical origin, perhaps Anglo-Norse **līs-ā**. Although it is possible that the original name was something more like *ljōs-ā* or *liōs-ā*, it is also possible that this vowel-breaking process visible in Nordic languages did not actually take place in the Norse spoken in Britain and Ireland. This I have discussed elsewhere but I will go into some more detail here for this book.

An example of this is that Hugh Marwick in his book The Orkney Norn includes an Orcadian word, herto, to mean a heart shaped mark on a horse's head. In Shetland Norn 'heart' was *jarta* (from research by Jakob Jakobsen) with vowel breaking, but the Orkney form herto is actually pretty much identical to what the Proto-Norse form may have been, *hertō. It could also be argued in this sense that Anglo-Norse was in some ways already closer to West Germanic than other Nordic languages, and it is perhaps no surprise that we also have the same mixture of North and West Germanic features in Denmark. After all, the Angles, with their West Germanic language, actually came from Denmark as well. So when historians sometimes discuss the mixing of Danish and Anglo-Saxon, the reality is that both languages came from the same place to begin with. In Denmark too there is a language or dialect known as Angeldansk, literally 'Anglo-Danish', a Danish dialect with West Germanic elements. Similarly the West Jutlandic varieties of Danish also share many 'west Germanic' features. For example the initial w in 'worm' is absent in the North -Germanic forms of the word. On the following page are examples of this word in different North-Germanic languages.

Icelandic: ormur   (Also Old Norse *ormr as in "The Great Orme" in Wales)
Faroese: ormur
Norwegian: orm
Swedish: orm
Danish: orm
North-West Jutlandic: **wuurm** (Marc Daniel Skibsted Volhardt gave this word)
Anglo-Norse: **worm**?/orm

Also the initial w- is absent in the name Odin, whereas in Old English it was Wóden and in German Wotan. The North Germanic forms include Odin (Norwegian, Swedish and Danish), and Ódinn (Icelandic, Faroese).

But West Jutlandic follows West-Germanic in this sense, where 'serpent' is worm and Odin is Wodin and so Wednesday is Wonsdåw rather than Danish onsdag. We also find that in Cumbria we have 'worm' as in 'Worm Crag' 'Worm Gill', and we might assume that worm here is Anglic, but it may quite easily be Norse too.

It quite shocked me when I really began to look into the place-names of Northumbria. We are often taught in history that the north of Britain was entirely Brythonic speaking, and then came the Anglo-Saxons, and later on, the Vikings arrived and left a large influence. What I found though was that, in many respects, Northumbria is the most Anglo-Saxon part of England, linguistically. Or rather it is the most 'Anglic' part of England, because we can talk about the Angles and Saxons as two peoples, even if their languages were very similar and in a sense, varieties of the same language. But in my opinion the language we know as Anglo-Saxon was a sort of sacred language used only in certain contexts. There is a Norse presence in Northumbria, although as far as place-names are concerned it is really quite small compared to the Norse presence in Cumbria.

It is perhaps easier to look at this a different way. In all of the 'Anglic' parts of England, mainly the North Sea coast of England, there has been a long term interaction with North-Germanic languages. The Angles, some of whom came from what is now Denmark, have on both sides of the North Sea seen an interaction of North Germanic and West Germanic languages. Some have suggested that Anglic and Saxon languages on both sides of the North Sea came from an original Ingaevonic language, which from what I understand, was altogether distinct from the language that became Old High German and Modern High German/Hochdeutsch. I have wondered if Ingaevonic and specifically 'Anglic' is somehow connected to Doggerland. The Dogger Hills would not have been far from the Northumbrian coastline, and considering the very high concentration of Anglic names in Northumbria compared to other parts of Northern England, I have wondered if 'Anglic', or at least, the people who came to speak Anglic, were in some way connected to

Doggerland. The Anglic language in Northumbria is also referred to as the Northumbrian language, or the Old Northumbrian language. It had distinctions in its runic alphabet, and various sound changes and other differences appear to make it somewhat different from 'Old English' as a whole. Northumbrian runic inscriptions are some of the finest examples of early Germanic language in the British Isles, and interestingly they also seem very connected to southern parts of Scotand, not western areas like Galloway, but more eastern areas like Dumfrieshire, (where the Ruthwell Cross is located), and all along the corridor between the North Pennines and the Lowlands, towards North Cumbria, Hexham and Northumbria. There are also examples of Northumbrian language in certain parts of Cumbria, for example, on the Furness Peninsula at Urswick Church, a photo of which is included in my book *Ancient languages and their connections*, page 216.

(Note that the *Old Northumbrian* language is distinct from the modern *Northumbrian language*, written about by authors such as Brendan Riley, in his book *Geordie and Northumbria Dialect: Resource book for North East English dialect*, published 17th November 2016). Brendan is a huge enthusiast for languages and a great guy, committed to minority languages, and a speaker of Irish as well as a fluent speaker of Northumbrian. Brendan is also very good with Hebrew, Welsh and has studied many languages.

So far, my own experience with the Northumbrian language is not quite so in-depth, I can however do a Geordie accent, thanks to that character from the TV series *Benidorm*, watching this character has been my education in the Geordie, Newcastle and Northumbrian dialects. Although the Urban dialects and the dialects of younger people today are often dialects of 'English' rather than being the Northumbrian language per-se, there are still a number of things I hear when speaking to Geordies, for example saying *with us* instead of *with me*, where *us* is sometimes used as the singular first person object pronoun. That, and the obvious typically Northern English things, like saying 'aye' and pronouncing things slightly differently.

As I have stated previously in other articles, sometimes the difference between 'Norse' and 'Anglic' appears to be one of how the original root words are *arranged* grammatically. For example, the word *tarn* in Northern England is technically a Norse word, but its phonology behaves as though it is Anglic. Also the word *stan* appears in a Norse runic inscription from Northern England, in the inscription transcribed as:
kali:ouluis:sunr:laþi:stan:þinsi:ubir:fukul:bruþur, the inscription means "Kali Olvi's Son, laid this stone over Fugl (his) brother...". I have discussed these inscriptions elsewhere. The word *stan* here is curious because *stan* reflects Anglic phonology, rather than a more typical Anglo-Norse rendering of *stain* or *stin*. These variations are in some ways reflected in the Cumbrian dialect today, where *steean* is a stone, a similar variation takes place on

Orkney where this vowel is sometimes represented as [i] or [e]. Below is an example of the Lord's Prayer in Northumbrian Old English, (based upon the version given in *Northumbrian Culture and Language*, by Bell, Laird D T.)

Fader usær ðu arð in heofnu
Sie gehalgad noma ðin
Tocymeð ríc ðin
Sie willo ðin
suæ is in heofne and in eorðo
hlaf userne of'wistlic sel ús todæg,
and f'gef us scylda usra
suæ uoe f'gefon scyldgum usum
And ne inlæd usih in costunge
ah gefrig usich from yfle

Below is a more standard Old English version of the prayer.

Fæder ūre þū þē eart on heofonum
Sī þīn nama gehālgod
Tō becume þīn rice
Gewurþe þīn willa
On erðon swā swā on heofonum
Urne gedæghwamlīcan hlāf syle ūs tō dæg
And forgyf ūs ūre gyltas
Swā swā wē forgyfð ūrum gyltendum
And ne gelæd þū ūs on costnunge
Ac alȳs ūs of yfele.

Note that some of the differences are due to spelling, but many are not. In Northumbrian transcription I generally do not write 'w'. Note also that the soft **c** is a 'ch' as in 'cheese' in Saxon, but less often so in Anglic and in Northumbrian.

Even though I am from England, until now I never really took so much interest in the Anglic and Saxon languages. I have however, often felt somewhat drawn to the idea of Anglo-Saxon life, the idea of being a young man at a village fête (well, I still am a young man), and being courted by a golden haired warrior woman in her thirties. I am nolonger in 6th form, but I still feel a manifestation of this sacred Anglic consciousness, I include this because there is a certain powerful romantic 'spirit' connected to our ancestry I feel. In fact, with time, I have come to feel that romance, traditions, and ancestry, and connected in a beautiful tapestry of life. In a sense this is what our ancient religions were originally about in their true form, our presence in nature, the joy of nature, caring for nature, respecting nature, and honouring love, family, and our responsibilities among the plants and animals. This is I believe an

element of Anglic spirituality, and it later becomes reflected in the Christian tradition. I also find it fascinating how, Goidelic languages and Anglic are so unrelated, yet culturally speaking, the Christian artwork, and the music are in some ways very similar in both cultural zones. One could even argue that ancient Northumbrian rock art is very similar to much of that found in parts of Ireland. I recently visited the Vindolanda museum on Hadrian's Wall, where I saw a beautiful example of a triskelion from the Christian period. This to me, further demonstrates the way in which the Goidelic, Anglic and Norse cultures were able to communicate with spirituality and the heart of nature all around them, and that they represented this in these sacred patterns, shapes and ideas, which are found throughout the ancient landscapes and throughout the later Christian artwork. The name Vindolanda is likely from Gaulish **windolandā** which contains the Gaulish words **wind-** 'white' and **landā –** 'designated area of land', these words are related to the Welsh words *gwyn* and *llan*. The meaning of 'white' here is thought to refer to the large amounts of snow that Vindolanda received, and still receives often in the winter months. I personally believe that the Gaulish or Brittonic language in this part of England was mainly a register, a formal form of speech, an aspect of the central interconnectedness of Atlantic 'Celtic' cultures, with certain common trade, family and religious customs. From what I understand, many parts of Scotland remained outside of this 'Indo-European' web and thus it is possible that they remained pre-Indo-European.

Many of the 'Cumbric' names from Northern England may actually be interpreted as pre-Celtic root words, which simultaneously exist in Brythonic, and which simultaneously exist in similar genitive and adjectival constructions to those found in Celtic languages. In other words, these so-called Cumbric names may be from a language which is neither Celtic nor Indo-European, but which shares certain structural trains and roots words with Celtic, from ancient times when the landscape was very different. For example the place-name Plenmellor close to Vindolanda is likely related to the Welsh words *blaen* – 'summit' and *moel* – 'moorland', but here we see that there may be an extra suffix of unknown meaning, and that *bl* is represented instead as *pl*. From my own research these words cannot be traced to an Indo-European language, and despite being found within Indo-European Celtic languages, I do not believe that either word actually originates in 'Indo-European'. Another fascinating example of this first word exists in the name *Blenkett* on the coast of Morecambe Bay. This name has been thought of as Cumbric, and it does indeed show exact phonetic correspondence to the Welsh *blaen coed* which would mean 'summit of the forest', showing typical Welsh or Celtic adjectival order. However, from my own research, I have also come to think that both of these words are likely not Indo-European in origin. And, furthermore, there is a cave located within Blenketh forest, not to mention that the caves on this peninsula, the Cartmel Peninsula, have evidence of Mesolithic and Upper-Palaeolithic human activity. Could the words 'blen' and 'kett' come from an

Upper Paleolithic language, which was not 'Celtic', but somehow related to Welsh, Cornish and Breton in ancient times?

Another curious piece of evidence here is that the name *Cartmel* may also be 'Celtic', or rather, pre-Celtic. In this name we may have another example of a cognate to the Welsh word *moel*, - 'moor'. Examples are found throughout Cumbria, for example 'Mell Fell.　　Also for example "Mallerstang" in Cumbria.

I have discussed elsewhere the presence of Goidelic names around Morecambe Bay, this is talked about in some detail in some of the books I completed this year, and also in the article online on omniglot:
Ancient language and extra-Indo-European language in Britain. One of the most common 'Goidelic' elements in this area appears in Old Irish as *érghe* meaning essentially a place for cattle, often the correct kind of pasture. It appears for example in the name Torv<u>er</u> in Northern Lancashire, close to Coniston. But I think perhaps this element and the other 'Goidelic' elements are similar in their manifestation to how the so-called Brythonic elements manifest. The 'Goidelic' names may also be pre-Celtic and pre-Indo-European, but in this case they are shared more with Goidelic languages and with a Western maritime orientation, rather than with Brythonic languages and a more inland orientation. I am not sure if this is two ancient cultures, showing that the difference between Brythonic and Goidelic is in some ways completely ancient, or if it is due to geographical reasons, although I suspect that the former is true, and that the latter plays a part.

For more information on the Gaulish or Gallo-Brittonic language which certainly did exist as an elite language, I have to recommend the book by my friend Edward Hatfield, who has researched Brythonic and Gaulish to a truly dedicated expert level. His book on Common Brittonic is titled: *Pritanica: A Dictionary of the Ancient British Language*, published 18th Nov. 2016. Edward Hatfield is also very knowledgeable about Germanic languages, including Old English, Old Saxon, Old Frisian, as well as being knowledgeable about other ancient Celtic languages such as Lepontic, Old Irish and Old Welsh, as well as learning to read Ancient Egyptian.

It is a strange coincidence, or perhaps not, that both Edward Hatfield and Brendan Riley have published books about indigenous British languages on more or less the exact same day. My article here is dedicated to all friends, wishing you luck in love and in your good deeds, and above all, thanking my friends for the support, encouragement and love they have given me. Especially those male friends like these two, who are strong individuals, and also kind, fair, sensitive and understanding, the exact kind of friends that a guy needs. I give great thanks.

I would like to also give love to a friend who helped me recently with kind words, and to Neil Whalley, an expert in the Cumbric language who I have known for many years, and who I have discussed and consulted about the Brythonic languages and about his interpretation of Cumbric. Whilst I may not share the exact same views about Cumbric that Neil has written about, I greatly admire his work, and I agree that to some extent such a language would have been spoken across the Old North, at least by a certain royal Brythonic families *(in my opinion, this is why the language of historic Welsh literature is so greatly connected to the Old North, it seems perhaps to have been a particular culture, wisdom and language, connected to the organisation and carrying down of certain myths, only some of which are represented across Wales and the Old North in local folklore, this is just my opinion though).*

I have a great respect for Neil's Cumbric, and hope that his work continues with Cumbraek becoming more incorporated into the modern revival of culture in the Old North. I made some attempts for years to developed my own forms of Cumbric, but I feel now that this reseach has become more dedicated to the identification of pre-Celtic elements and to the study of Cumbric from that particular angle. I feel that Neil's version of Cumbric, known as Cumbraek, is where the future of revived Cumbric is going, and I hope in the future that I may adopt this form of Cumbric in writing various things, perhaps with archaeological site notices at old castles and historic locations connected to the Old North (provided of course that I have the opportunity and permissions). I would also be interested in working on reviving a form of Goidelic in Cumbric and Lancashire.An example of the Cumbric I did write, a very late form, is available in my book, *Languages and dialects of Northwestern Europe*, as a poem titled *Solas Blah Y Gheuree*, which is written in Manx and in Cumbric. There are various other pages with Cumbric throughout this book and with a few bits in other books.

Neil has also published two free online books on Cumbraek, titled:

Grammadek Cumbraek An Essential Grammar of Cumbraek, by Neil Whalley

Geryadour Cumbraek English – Cumbraek Dictionary, by Neil Whalley

Neil also has two websites for Cumbric and a more general website for The Old North, its history and historic languages.

https://cumbraek.wordpress.com/

http://old-north.co.uk/wordpress/

The Gaelic dialects of St Kilda, with comments on Gaelic and language in the Outer Hebrides

By Linden Alexander Pentecost, August 2022.

(Note: some changes and additions have been made to this article since it was published on omniglot this August).

(Note: on my website www.bookofdunbarra.co.uk there is an article for St Kilda Gaelic. The content of that article on my website is different to the content of this article here)

About 90 percent of what I have been able to learn about St Kilda Gaelic, comes from the Survey of the Gaelic dialects of Scotland. In the dialect surveys, there are three contributors who give words from St Kilda Gaelic, and, all of the words mentioned in this article are from those pronunciations given in the Survey of the Gaelic dialects of Scotland, edited by Cathair Ó Dochartaigh. The word forms are marked with a number, e.g. (15), to show the contributor from the dialect surveys in relation to a particular word; but, as with my article about Arran Gaelic, I have adapted the phonetic information given by these speakers into a more Gaelic-based orthography. The orthography used here is thus based upon standard Scottish Gaelic, but with changes to help show the St Kilda pronunciation. Note also that I have only been able to write some of the sound changes in these words, and that I do not include all St Kilda pronunciations of these words included. In some cases where I add for example (14), (15) but not (16), there may be a form from informant (16) which I haven't included. Note also that informants 14, 15 and 16 are all from the same island in St Kilda, Hirta. There are no informants from Soay or Boreray, which have been largely uninhabited, at least in recent centuries.

St Kilda is well known to people in Scotland, and to nature-lovers from the UK in general. But for those who have never heard of St Kilda, St Kilda is a small archapilago, located out to sea, and west of the main Outer Hebrides island chain. This main island chain includes, from north to south, Lewis, Harris, North Uist, Benbecula, South Uist, Eriskay and Barra. There are many other smaller islands within this island chain, but these are the islands that people generally refer to as the Outer Hebrides. Further to the west, is a group of much smaller islands. In English they are known as St Kilda, and in Gaelic as **Hiort**. The islands of St Kilda are now uninhabited, except for people living there temporarily. The website Tobar an Dualchais has some recordings of Gaelic, spoken by original residents of St Kilda. And from this I have discussed a little about the prosody of the St Kilda Gaelic dialects. As far as I know this topic has not been researched by anyone else, and so I am

somewhat in the dark with how much progress I have been able to make, so far, I can just make certain comments about the prosody. For instance, sometimes the prosody of St Kilda Gaelic audible at Tobar an Dualchais sounds a little like Argyll Gaelic prosody to me, but other times, the prosody of St Kilda Gaelic sounds closer to the prosody of some Irish dialects. I have heard a similar 'Irish-like' prosody in some of the recordings of Wester-Ross Gaelic at Tobar an Dualchais, but from my own research, this seems to be found in the northern, aka Ullapool region of Wester Ross, and not so much in the dialects of Torridon, Lochalsh and Duirinish. With regards to the similarity to Argyll Gaelic, I have occasionally heard what is almost like a stød sound in St Kilda Gaelic, from the recordings on Tobar an Dualchais. This is not common, and I would not interpret it as a full stød or as a full glottal stop. But more recently I did notice that the word *fighe* – 'knitting, weaving' is given with a medial glottal stop for speaker 16 from St Kilda (Survey of the Gaelic dialects of Scotland). This glottal stop is not given as existing in other Outer Hebridean dialects in the Survey of the Gaelic dialects of Scotland, but the glottal stop is given for this word in the language of several informants from Argyll.

So essentially, St Kilda Gaelic, in my opinion, shows a range of prosodic structures that can't be tied to any particular region or origin with ease. The phonemes of St Kilda Gaelic are also clearly audible in the recordings at Tobar an Dualchais, and now I am going to discuss some of those features. I have previously discussed St Kilda Gaelic on my non-commercial website, The Book of Dunbarra, but this article will provide further information and examples.

Broad velarised l to [w] or [u]

In St Kilda Gaelic, the broad velarised l tends to be [w] or a variant of [u] or [ʊ]. The distribution of [l̪ˠw] for the broad velarised l is far more common, and is found in various parts of Argyll and elsewhere. But [w] is quite unique, although it also occurs in Lismore Gaelic for instance, according to people I have spoken to, although the *Survey of the Gaelic dialects of Scotland* tends to give [v] more commonly on Lismore. Below are some examples from St Kilda Gaelic, followed by their spelling in standard Scottish Gaelic.

làmh – 'a hand', St Kilda **wàmh** (14)

eunlaith – 'birds', St Kilda Gaelic **iawaidh** (15), note that **-aidh** here represents [ai].   Also Irish: éanlaith - birds

dlò – 'a handful of corn', St Kilda Gaelic **dwò** (14)

laogh – 'a calf', St Kilda Gaelic **wùgh** (15), **uaogh** (16)

labhairt – 'speaking', St Kilda Gaelic **wabhairt** (14) **uabhairc** (16)

long – 'a ship', St Kilda Gaelic **wong** (14 and 15), **uoung** (16)

eòlas – 'traditional knowledge', St Kilda Gaelic **eowas** (14, 15) **eouas** (16)

làidir – 'strong', St Kilda Gaelic **wàidil** (15), **uàgir** (16)

luchd – 'load', St Kilda Gaelic **wuchg** (14, 15), **uuchg** or **euach** (16) (the latter form contains something close to [ɛu].

loisg – 'burn', St Kilda Gaelic **woist** (14 and 15), **uoisge** (16)

dall - 'blind', St Kilda Gaelic **dauw** (14 and 15), **dauɸ** (16)

dlùth – 'near, close', St Kilda Gaelic **duù** (16)

mholadh – 'would praise', St Kilda Gaelic **mhowadh** (15), **mhouadh** (16)

Notes:

1.The word *dlùth* is given as having two separate [u] vowels.
2.As can be seen, an [ɸ] can arise from where the broad, velarised l becomes [w], this is given as a small [ɸ] in the Survey of the Gaelic dialects of Scotland.

Slender r and slender l

In St Kilda Gaelic, slender r and slender l often interchange with one another. I am not sure what is the specific pattern behind these changes. Another possibility is that there might have been another language spoken in St Kilda in ancient times, and so the seemingly random l and r switches could come from that the original language of St Kilda did not possess these as distinct sounds, and so when they adopted the Gaelic language, they did not always repeat these sounds as they are in Gaelic. In terms of what this earlier language might have been, we can talk about Norse. Some of the island names in St Kilda are of Norse origin, like Soay and Boreray, which I think are likely from Old Norse *Sauðey* – 'sheep island' or perhaps more likely *Souðey* in the Norn language, which to some extent was connected Western Scotland as well as being spoken in the Northern Isles; and *Borgarey* – 'fort's island', although in Old Norse *borg*, genitive singular *borgar* can also refer to a 'castle shaped' rock formation. In the Norn language *Borgarey* could be spelled something like *Borgharey.*

But I would argue that the Norse presence in St Kilda had more to do with navigational naming, i.e. that Norse names were applied to some features because they were navigational to the Norse sailors. Norse names are found throughout the Outer Hebrides, but I think many of them are navigational rather than suggestive that there were actually many Norse speakers on these islands. The Norse language, was I think connected in some way to a much earlier 'oceanic' language, and for example, the names Hirta, and also the names of the nearby islands of Harris/Na Hearadh, Lewis/Leòdhas, and Uist/Uibhist may be pre-Celtic and pre-Norse in origin. Below are some examples or slender l and slender r interchanging:

éirich – 'to rise', St Kilda Gaelic **éilich** (15), **éirich** (16)

cuiridh – 'will put', St Kilda Gaelic **cuilidh** (15)

creididh – 'will believe', St Kilda Gaelic **cleidich** (15), **creigich** (16)

idir – 'at all', St Kilda Gaelic **idil** (15), **igir** (16)

muir – 'sea', St Kilda Gaelic **muil** (15)

goirid – 'short', St Kilda Gaelic **goilid** (15), **göirig** (16)

meòirean – 'fingers', St Kilda Gaelic **meoilean** (15)

eile – 'other', St Kilda Gaelic **eile** (14) and (15), **eirï** (16)

litir – 'a letter', St Kilda Gaelic **lihtil** (15), **lichcir** or **lichcil** (16)

imlich – 'lick, lap', St Kilda Gaelic **imilich** (15), **gimilich** or **gimirich** (16)

Note: in my spelling of St Kilda Gaelic, I write pre-aspiration, so in **lihtil** the h represents [h], and in **lichcir** the ch represents [ç]. Note that **gimilich** and **gimirich** likely represent the verb-noun form, e.g. standard Gaelic: *ag imlich*, St Kilda Gaelic: **gimilich** – 'licking, lapping'. Attaching the particle *ag* onto a verb-noun beginning with a vowel is fairly common in some Gaelic dialects. It also occurs in Manx e.g. *ta mee gynsagh*, Scottish Gaelic: *tha mi ag ionnsachadh.*

Note that ï is written for the similarly spelled vowel in this word in the Survey of the Gaelic dialects of Scotland, except that in the survey this letter is given with a small hook below. The letter **ö** is for a sound spelled as a variant of [ø] in the Survey of the Gaelic dialects of Scotland. This may be much the same sound as the [ø] sound in Arran Gaelic.

Note: with regards to navigational names, I have used the website floodmap.net to look at how much the sea level would need to drop in order for St Kilda to be connected to the Outer Hebrides. From this website, it seems that the sea level would have to be about 120 metres lower than present day levels for St Kilda to have been connected by a land bridge. Due to glacial rebound, Mesolithic sea levels in Scotland would have been somewhat higher than present day levels, so to go back to a time of earlier sea levels, we would be looking at the Ice Age. But even then, there is a lot of confusion about what the Ice Age landscape looked like, but I am largely unconvinced that people would have been able to 'walk' to St Kilda during this time, even though I am not aware where the ice sheets were in relation to St Kilda.

<u>More notes on consonants</u>

As you will have noticed, the sounds represented as slender t and d in other dialects are often instead **c** and **g** in St Kilda Gaelic. This is another change which, from what I can tell, appears to have no obvious pattern, not which I have noticed previously. I am unsure on to what extent these consonants are voiced or voiceless in St Kilda Gaelic, so to make things easier, I write the change from t as **c** and the change from d as **g**. Similar changes do take place in other Gaelic dialects, but in St Kilda Gaelic these changes seem far more common place. Note that **g** and **c** are pronounced like slender forms of [g] and [k], although the exact degree to which these sounds are unvoiced or voiced is somewhat a matter of debate. Generally speaking [k] occurs with initial aspirated consonants, but this is not by any means a rule across Gaelic dialects. Below are some examples of **c** and **g**.

teaghlach – 'a family', St Kilda Gaelic **teàwach** (14), **ceoach** (16)

teanga – 'a tongue', St Kilda Gaelic **ceænga** (16)

tiugh – 'thick', St Kilda Gaelic **ciu** (16)

teth – 'hot', St Kilda Gaelic **ce** (16) Possibly writable as ceh

tionndadh – 'turning', St Kilda Gaelic **ciaunntadh** (16)

diallaid – 'a saddle', St Kilda Gaelic: **diawaid** (14, 15), **giauig** (16)

deas – 'ready', St Kilda Gaelic **des** (15), **geas** (16)

creid – 'believe', St Kilda Gaelic **cleig** or **creig** (16)

deug – 'teen', St Kilda Gaelic **diag** (14), **giag** (16)

dealg – 'thorn', St Kilda Gaelic **deawag** (14), **geuag** (16)

Note that the second vowel in **diag**, **giag** is a schwa.

Notes on St Kilda Gaelic vowels

Sometimes the quality of vowels and the diphthongs is quite different in St Kilda Gaelic. Standard Gaelic *donn* – 'brown' has frequent diphthongisation of the [o], but in St Kilda Gaelic this diphthong is given as [œʊ] in the Survey of the Gaelic dialects of Scotland for informant sixteen's pronunciation of *donn*, which I would write as **dœun** in St Kilda Gaelic. Note that in this article I have also written some of the other diphthongs, including those before 'n', which would not normally be written in Gaelic, e.g. **ciaunntadh**.
The distinction between broad and slender consonants in St Kilda Gaelic seems rather different with regards to the slender s and slender d in some cases. From recordings at Tobar an Dualchais, the St Kilda Gaelic slender s sounds to me more like a palatalised [s] rather than [ʃ], at least in some instances. The *Survey of the Gaelic dialects of Scotland* gives the word *deoch* – 'a drink', in the language of informants 14 and 15 this word is pronounced without the d being palatalised or becoming a variant [tʃ] or [tʒ], instead, the slender vowel e in this word is pronounced as a separate vowel, with the vowel sound in this word being written as [ɛɔ]. This is quite unusual in this word. Even though some Gaelic speakers will include two vowels in a sequence for this word, it is very unusual I think for there to be no palatalisation or 'slender marking' present. Many other vowels in St Kilda Gaelic are the same as they are in most other Hebridean Islands, for example the sound represented by **ao** in St Kilda Gaelic is often [ɯː]. In the language of informant 16, there is palatalisation or slenderisation in the two forms of this word given by this speaker; these could be written as **dioch** and **geoch**.

The wider context of ancient language in St Kilda and the Outer Hebrides:

When it comes to looking for possibly pre-Celtic and pre-Norse cultures, there are a couple of things that come to mind. Firstly, the Gaelic language on Lewis is quite distinctive from other dialects, one of the noteable distinctions being that the slender r is often a sound close to [ð]. This also occurs in parts of the Uists. Connected to the Isle of Lewis are legends of the *ciuthach* giants, which on Lewis are associated with brochs. I discovered this when reading: *Further Remarks on the Ciuthach* by David MacRitchie, The Celtic Review Vol. 9, No. 36 (Apr., 1914), pp. 344-346. The Survey of the Gaelic dialects of Scotland, edited by Cathair Ó Dochartaigh, also includes very interesting Lewis pronunciations, for example *famhair* – giant, pronounced [fæːmað̥'] or [fæ̃vað̥'], *creid* – believe, pronounced [kð̥ət']. These

pronunciations are according to the dialect survey edited by Cathair Ó Dochartaigh. I think I would personally find it impossible to write Lewis Gaelic, and it is a whole new area of research for me. I previously did not study it in any detail really, because these dialects are less endangered I think, but, I suspect that some of this information and some of the Lewis Gaelic dialects may need a lot more research and help with revival.

Brochs are archaeologically speaking 'Pictish' structures, but I very much doubt that this broch-culture on Lewis was speaking the same language as the P-Celtic language found in the heart of Pictland, i.e. Fife, Aberdeenshire etc.

A culture of unknown identity existed in South Uist during the Bronze Age. Some aspects of this culture are similar to cultural innovations often associated with Celtic languages, for example, round houses. But other aspects of this culture, known only from Cladh Hallan, **Cladh Hàlainn** on South Uist, are definitely foreign to what we know of Celtic culture. One of these practices was mummification, Cladh Hallan being the only known site in the UK where deliberate mummification took place. Not only did the people at Cladh Hallan mummify their dead, but these mummies may have been physical deities and ancestors, as they kept adding new parts onto the mummies. In fact, one of the mummies discovered was made from three different individuals, spanning many hundreds of years. Perhaps these mummies can be thought of as collective ancestral gods in a sense, maintaining a physical connection to the tribe and community over time.

Trying to put any accurate interpretation on Cladh Hallan is impossible at this stage, but what is for sure, is that the historical cultures of the Outer Hebrides hold a lot more mysteries than I used to believe. For many of us, is may be quite strange to think that such practices existed in ancient Scotland, yet in one way or another, these islands seem to have been considered as incredibly sacred places throughout human history. In their own unique way, I feel that the people of Cladh Hallan recognised this, just as the early Christians recognised it in their own way.

Written in honour of the ancestors of St Kilda and the Hebrides, and in honour of their descendants. I am also grateful to Cathair Ó Dochartaigh and to all individuals who helped to contribute to the dialect survey.

Note that my St Kilda Gaelic page on my website www.bookofdunbarra.co.uk contains different information about St Kilda Gaelic, which ideally should be read alongside this article for more information, as the information on the website has different points and word examples etc.

Gaelic in East Perthshire, and other languages and dialects in Eastern Scotland

Linden Alexander Pentecost, September 2022

(Note that my website www.bookofdunbarra.co.uk has an article on 'Perthshire Gaelic dialects' and one on 'Pictish', the article below contains unique and different content from the articles on my website)

This article was originally published in the Silly Linguistics magazine by Rolf Weimar, this version of the article is to give the article a more permanent form. There are also some changes and some additional material.

Scottish Gaelic, like Faroese, is a language which, when written, often gives an imposing indication of the etymological roots of that language. The etymological spelling of Gaelic does work very well I think, to show the language as a whole, and as a medium that fits the dialects due to their historic etymological connections. On the other hand, standard Scottish Gaelic spelling makes it rather impossible to indicate, or see the dialects of the language in the spelling. And so the dialectal diversity of Scottish Gaelic is perhaps not as widely considered or discussed as it should be.

The standard spelling of Gaelic works particularly well for the dialects of the Isle of Skye for example. Skye is a wild island, massive mountains, deep sea-lochs, which are technically 'fjords' in geological terms. But Scotland is a diverse country, with a diverse range of landscapes, and also a diverse range of dialects. So let's take a tour away from the Gaelic-speaking highlands, eastwards, to a land of wooded valleys, moorlands and gently flowing rivers. This is Perthshire. When the autumn comes to Skye, and the wind blows, the autumn arrives more gently in Perthshire. The trees turn golden, orange and red, where the gently countryside meets the wilder valleys. If we go north of Perthshire, we reach the Cairngorms, and the great ancient forests of Scots pine forests, which make me feel more like I am in Northern Norway or Canada than Scotland.

The eastern landscapes of Scotland from Perthshire, and north to the Cairngorms, were also historically Gaelic-speaking. But you will hear very little of the native Gaelic dialects nowadays. I have only really heard these dialects thanks to recordings available at the website: *Tobar an Dualchais*; and I can say that, the prosody of these eastern dialects is quite different. Prosodic differences also coincide with phonetic differences. For this reason for example, there is a informant with recordings at Tobar an Dualchais, his name is Christopher MacDonald, from Acharn close to Loch Tay, **Loch Tatha**.

When I listen to this speaker, I find it sometimes quite hard to understand. Many of the Gaelic vowel sounds are identical to those in Western Scotland, but other differences with Eastern Gaelic, including the prosody, can make it quite difficult for me to understand.

Note that Loch Tay is also the site of a Crannóg visitor centre. A Crannóg is an ancient Scottish dwelling, often situated on a lake, and supported upon wooden poles. The area of eastern Scotland has a far larger 'Brythonic' o 'P-Celtic' influence that is visible in place-names. This language is usually described as 'Pictish', although I myself am unconvinced that Pictish can be thought of as a single language. In any case though, I suspect that the prosody of Perthshire Gaelic around Loch Tay/**Loch Tatha**, could contain a sort of continuity from whatever language was spoken there thousands of years ago. (The cultures who built crannógs were likely distinct from the broch-buildings Pechts)

One of the major differences that one might encounter with Perthshire Gaelic and the Gaelic in the Cairngorms, is apocope. This is perhaps more pronounced in Perthshire than anywhere else, but apocope does occur to different degrees throughout the whole of eastern and northern Scotland.

Most of what I have learned of East Perthshire Gaelic is from the book *East Perthshire Gaelic, Social History, Phonology, Texts and Lexicon,* by Máirtín Ó Murchú. The samples of words in the section just below, are based on the phonetic examples of informant 201 in the *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh. With the exception of the first word, the other words are written based on the pronunciation of informant 201 but written into the orthography. This orthographic adaptation of East Perthshire Gaelic only represents *some* of the sounds and is a simplification compared to the detail in the *Survey of the Gaelic dialects of Scotland.* Note that some of the words such as **lagchin** and **doimhnd** are quite specific to informant 201.

samhradh – 'summer', East Perthshire Gaelic: **samhar**, pronounced [sã̃ŭər]

ag ionnsachadh – 'learning', East Perthshire Gaelic: **geunnsach**

sealladh – 'view'**,** East Perthshire Gaelic: **seoll**

diùltadh – 'refusal', East Perthshire Gaelic: **diùlt**

falt – 'hair', East Perthshire Gaelic: **folt**

duine – 'man', East Perthshire Gaelic: **dun**   Or "duin" in some dialects

sluagh – 'people, crowd', East Perthshire Gaelic **slua**

lagan – 'a hollow', East Perthshire Gaelic: **lagchin**

domhain – 'deep', East Perthshire Gaelic: **doimhnd**

sgrìobhadh – 'writing', East Perthshire Gaelic: **sgrìu**

diallaid – 'saddle', East Perthshire Gaelic: **diollt**   Probably "diallt" in some dialects

The apocope in East Perthshire Gaelic seems to be connected to a general 'compacting' of syllables and word elements, which of course can make the Perthshire dialects quite hard to understand, for those not used to hearing them (i.e., me). For example, according to what I understand from information in the book: *East Perthshire Gaelic, Social History, Phonology, Texts and Lexicon,* by Máirtín Ó Murchú; the consonant of the definite singular article in East Perthshire Gaelic often seems to be attached onto the following noun.

This, arguably occurs across Gaelic as a whole, but in East Perthshire Gaelic the vowel is consistently deleted in most contexts, hence *am bàta* – 'the boat' is written as **mbàd**. Below are some examples of sentences in standard Gaelic spelling and in East Perthshire Gaelic, I wrote them but the pronunciations are based on what I have learned of the dialect from *East Perthshire Gaelic, Social History, Phonology, Texts and Lexicon,* by Máirtín Ó Murchú, with some words included from informant 201 in the *Survey of the Gaelic dialects of Scotland,* edited by Cathair Ó Dochartaigh.

Standard Gaelic: *an taigh mór* – 'the big house', East Perthshire Gaelic: **ndaigh mór**

Standard Gaelic: *tha an duine a' sgrìobhadh* – 'the man is writing', East Perthshire Gaelic: **tha ndun sgrìu**

Standard Gaelic: *tha am fàinne agam* – 'I have the ring', East Perthshire Gaelic: **tha mvàinn agam**

Standard Gaelic: *is toil leam an samhradh* – 'I like the summer', East Perthshire Gaelic: **stoil leam nzamhar**

Standard Gaelic: *tha am bàta a' tionndadh* – 'the boat is turning', East Perthshire Gaelic: **tha mbàd tionnda**

Standard Gaelic: *bhiodh an iolaire a' seinn* – 'the eagle would/used to sing', East Perthshire Gaelic: **bhioch nɟular seinn**

Standard Gaelic: *tha an geamhradh a' tighinn a-rithist* – 'the winter is coming again', East Perthshire Gaelic: **tha ngeamhar tighinn rìsd**

Standard Gaelic: *théid mi thairis air a' ghleann* – 'I will go beyond the valley', East Perthshire Gaelic: **théid mi thàirs air ghleann**

Standard Gaelic: *bha am fear eile a' leughadh an leabhar sin* – 'the other man was reading that book', East Perthshire Gaelic: **bha mvear eil lèu nleawar sin**

Standard Gaelic: *tha mi a' seasamh an-seo* – 'I am standing here', East Perthshire Gaelic: **tha mi seasu njeo**

Standard Gaelic: *tha sinn faisg air a' bhaile* – 'we are near to the town', Perthshire Gaelic: **tha sinn faisg air bhail**

Spelling notes: ɟ is written for [j], **j** is more or less identical with the English 'j'; **à** is a 'broad' version of [ɛ], aka an [ɛ] in contact with a broad consonant. Note also that **v** shows the mutation from [f] to [v] in these dialects, and that [z] is also present in these dialects, written as **z**.

Other languages and dialects in Eastern Scotland

Further to the north is the Gaelic of Strathspey and Aviemore. This shared much in common with East Perthshire Gaelic, including in apocope for example, but it also had its own unique features and sounds. In the *Survey of the Gaelic dialects of Scotland,* edited by Cathair Ó Dochartaigh, informant 179 pronounces *soillsich* – 'shining' in an interesting way, which I could write as **seiʑtich**, which has an initial slender 's' [ʃ], rather than a broad 's', and a sound written as [ʑ] although I am not exactly sure what this phonetic form represents. Another example based on the language of informant 179 is **samhraidh** for 'summer', given with [i] as the final vowel in the nominative form. Informant 179 is from close to Speyside. This landscape is a place of moorlands, mountains and ancient Caledonian Scots pine forests.

Further to the east, there is little evidence to what kind of Gaelic was spoken in the lowlands on the eastern side of the Cairngorms. That some Gaelic was historically spoken there is certain, but there is a different mixture of languages in this area, and the landscape is also different. Imagine Cornwall, but colder. And less granite. But yes, Aberdeenshire is very much a different landscape, green fields, rolling hills that reach down to the sea cliffs and the small fishing villages. If you have ever seen the film *Local Hero*, it was partially filmed in one of these villages, called Pennan. The language of these parts is a form of Doric, the type of Scots also spoken in the city of Aberdeenshire. Doric is still widely spoken, I remember a lady at a hotel said

to me *tha snaa* for 'the snow'. This region also has a strong link to the Pictish language and the 'Picts', which is visible in the name Pennan for example, compare the Welsh word *pen* – head. Another village closeby is named Aberdour, this is again more or less identical with the Welsh *Aber Dŵr*, or the Breton *Aber Dour*, the first word means a place where rivers meet or an estuary, the second word means 'water', so 'estuary of water' essentially.

I think it would be incorrect though to say that Pictish was one language, and that it truly was entirely a Brythonic language like Welsh and Breton. This Pictish area around Aberdeenshire is very defined, archaeologically speaking. But, certain aspects of this Pictish 'archaeological package', for example the sacred stones with carvings on them, are also found outside of areas with P-Celtic place-names. So we are probably talking about a cultural complex within a range of cultures, rather than a single culture. Furthermore, the words *aber and *dour and *pen in Pictish have a rather obscure origin as far as Indo-European is concerned. So, on one hand, they are Indo-European words with Brythonic cognates, close to Welsh. But on the other hand, this particular set of words isn't really a part of Indo-European vocabulary as a whole. Pictish still retains a lot of mysteries, I believe.

It is also quite difficult to define in what way Pictish and Cumbric were connected to each other. I have discussed this on my *Pictish Language* page on www.bookofdunbarra.co.uk. But more recently I have been thinking about the possibility that at least some of the ancestral Picts in Eastern Scotland may have also been connected to seafaring cultures from the Mesolithic through to the Iron Age, and to much more recently. I believe quite strongly that this seafaring, coastal Pictish culture, does not account for everything that is Pictish in Eastern Scotland, and I also believe that this maritime culture in the east, was not necessarily directly linked to 'Brythonic Pictish', and that it was likely in some way distinctive, perhaps with a different language, distinctive especially in some way from the Mesolithic and later cultures that were in Western Scotland. There are for example several caves in Eastern Scotland, where there is evidence of rock art with Pictish-like styles, and it is very interesting and also confusing to look at how this cave-culture in Eastern Scotland might be connected to 'Pictish'. There may be some clues to the presence of similar cultures in parts of Northern England though in sandstone cave areas, although not nearly to the same extent I do not think.

I am unsure about how to interpret any of this, but I will leave it and perhaps something will turn up to the right archaeologists when the time is right. Another curious topic is that of the vetrification of certain Pictish forts like at the Tap O' Noth (is this name connected to a non-Celtic form of Pictish?). Again, this subject seems very mysterious and there doesn't seem to be much information coming forth, but that's okay, maybe the world isn't ready to understand all of this right now.

The Northern European link to language in Northern and Western Scotland

By Linden Alexander Pentecost, 23rd August 2022

This article was originally published in the Silly Linguistics magazine by Rolf Weimar, this version of the article is to give the article a more permanent form, and the article contains some additions and extra sections.

To the north of the Scottish mainland are two groups of islands, known as Orkney and Shetland. Not too long ago, these islands had their own Germanic language, or Germanic languages, referred to as Norn. Over the past few hundred years, the linguistic heritage of these islands became transformed into 'Scots', Orkney Scots and Shetlandic Scots or Shaetlann.

Because these island groups have been inhabited for many thousands of years, it is unclear to what extent Pictish, Old Irish, Old Norse and Norn were spoken across these islands. The Norse heritage in the place-names and in the Scots dialects is clear, but it would perhaps be wrong to say that these islands are 'Norse'. On the other hand, some of the Scots dialect words on these islands do not have a clear Norse origin, for example the Shetlandic word *feivl* – which means 'snow falling in large flakes', according to *An etymological glossary of the Shetland & Orkney dialect*, by Thomas Edmondston (1), page 31. This word is extremely curious, especially as I later discovered in the book *Shetland Folk-Lore* by John Spence, that a variant of this word, spelled as *Fivla* was spoken to refer to **trows** of the female gender. In Shetland, a **trow** is not the same thing as a Scandinavian *troll*, although the etymologies are related. According to John Spence in (2): *"The names Fivla and Tivla appear to have been favourite appellations given to trows of the feminine gender".* He goes on to say that *"fivla is used in Unst for designating a light fall of snow".*   (These are I believe ancient, sacred words).

Shetlandic itself is a fascinating language, like Orkney Scots. Often writers of Shetlandic or Shaetlann will include some more Scandinavian-looking spellings, for example, the English sentence "she knows where Whalsey is" could be for example: – **shö kens kwar Kwalsa is**. This example shows a feature of Shetlandic that was shared with Shetland Norn, that in certain parts of the west of Shetland, the initial wh- in Scots and hv- in Old Norse, becomes [kw]. A similar change happens in Icelandic, Faroese, and in Western Norwegian dialects. Below are some further examples of Shetlandic phrases followed by the English.

du is in my haert – you are in my heart

da idders is bön upö da sands da day – the others have been on the sands today

dey ir spaekin Shaetlann – they are speaking Shetlandic

Indeed the heritage of these islands is very ancient, and it is unclear what languages were spoken in the past, and how they might relate to the historically attested languages. There are runic inscriptions on the Orkney Islands which show a form of language that is definitely 'Old West Norse'. The later Norn language as attested and recorded seems in some cases to show features that are most West-Germanic in nature. These are likely due to the influence of Scots, but it is also possible that some of these features are inherent within the Norn language. These features are somewhat less obvious in the reconstructed form of Norn known as Nynorn, this is a fantastic project which works with what I would describe as an archaic literary register for Norn, which does have real historic origins in certain examples of Norn.

Sometimes there are features in Shetlandic Norn which do show features that make it differ from North-Germanic languages in general. There are for example unintelligible sayings recorded by Edmonston and Jakobsen. The book *Shetland Folk-Lore* by John Spence, F.E.I.S. there is included an 'ancient spell' for laying the wind at sea:

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

The names Pattrik and Robin seem much more recent, but some parts of the spell are not intelligible. In this section of the book, the author is talking about the 'Finns' of Shetland mythology.

Whilst the Norse and Pictish elements of Shetlandic history are often discussed, the legends of 'Finns' are not. Whether you take this to literally mean 'Finnish' or not, the mythology according to John Spence in *Shetland Folk-Lore*, seems to describe the Finns as being a supernatural and magical people, connected in some way to the sea, and wearing some kind of seal-skin. I quote John Spence: *"In Shetland folk-lore the Finns, both men and women, were supposed to possess a skin or garment like the covering of a selkie (seal)"*. The author later goes on to say that : *"In old times there was an aversion to and superstitious dread of killing a selkie, lest should it be a metamorphic Finn"*. Also according to John Spence in *Shetland Folk-Lore*: *"The Finns were said to be the only beings who could safely ride the Neugle"*.

The Neugle is a water being or deity from the Northern Isles, with equine and sometimes serpentine features. Shetlandic mythology really is fascinating to me. Despite Orkney and Shetland both sharing the Norse and Norn heritages, the islands are uniquely different, and often the mythology and ancient relics of the two archapilagos show differences.

I think it very unlikely that a Uralic language was ever spoken in Shetland, and one could argue that the use of 'Finn' for referring to a magical people actually originated in Norway, where 'Finn' was used to refer to the Finnish and Sámi speaking peoples in Scandinavia; these traditions and ideas could have then been brought to Shetland from Norway. On the other hand, the oral literature does seem to suggest that the Finns were a people on Shetland itself, and with some names on Shetland being possibly pre-Indo-Eurpean, like 'Unst' and 'Yell' for example, it does make me wonder whether or not there was another seafaring people on Shetland, neither Norse nor Pictish.

South of the Orkney Islands is the Pentland Firth. Norn seems to have been spoken on the southern side of this firth too, in what is now known as Caithness on the mainland; although Caithness was mainly Gaelic-speaking in historic times, unlike Orkney and Shetland. The Norn of Caithness can be seen in coastal place-names, for example Thurso, Caithness Nynorn **Þurså**, which could either mean 'Thor's river' of the river of the *þurs*, a kind of ancient giant being. Between Orkney and Caithness is the island of Stroma, Caithness Nynorn **Strouma** 'tidal-stream island', in reference to the fast and dangerous tidal streams in the Pentland Firth. In Orkney Nynorn this might be written as **Stroumej**, compare Icelandic *straumey*, Norwegian Nynorsk: *straumøy.* It appears that [ou] or a variant thereof is a common manifestation of Old Norse *au* in Orkney, Caithness and Hebridean Norn. Take also for example the islands named 'Soay', which appears to show a sound like [ou] from the Old Norse word *sauðr* – 'sheep'. In Faroese this sound is *ey* [ɛiː], e.g. *seyður* – 'sheep', *streymur* – 'tidal stream, a current'. Compare Bokmål strøm

Although it was likely much less spoken in the Hebrides, there is an Old Norse or Norn connection there too, for example on the Isle of Barra, the mountain named *Heaval*, spelled in Gaelic as *Sheabhal* shares the element -val or -bhal with Old Norse *fell* – 'mountain'. The name Barra itself, Gaelic Barraigh, at least contains the element -ey 'island' which can be considered as Norse. The bar- element could be arguably Celtic, Norse, or in my opinion, pre-Celtic. Nearby the island of Vatersay may also mean 'water island'. But this doesn't have to mean that at all many Norse speakers were necessarily living on the islands, and the reason for that is that most of these Norse place-names are of landmarks visible from the sea, and so to some extent these names are 'navigational'.

In terms of pre-Celtic names in the Hebridean islands, it seems quite possible that the name 'Uist' is not of Indo-European origin for example, also the names 'Lewis/Leòdhas' and 'Harris/Na Hearadh, and Hiort (in St Kilda). I think that *hear- or *hir- may be elements of this ancient language.

(1). a glossary of the Orkney and Shetland dialect, by, page 31

(2). Shetland Folk-Lore, by John Spence, F.E.I.S.

Paul Moar, a Shetlandic speaker, helped to tweak one of the sentences which I wrote
.I have worked on the reconstruction of Caithness and of Orkney Norn, but as an extension of the base-work done on Shetland and Orkney Nynorn by Andrei Melnikov, Dagfinn S. Højgaard and others. The Nynorn website can be viewed here: https://nornlanguage.x10.mx/index.php?intro

Written in honour of the Finns and of all peoples of northern Scotland

<u>The Finns on Fetlar, Shetland, and links between Gaelic and Finnish</u>

The island of Fetlar is indeed a mysterious island in the Shetlands. The name Fetlar, like the names of islands Unst and Yell, are likely pre-Celtic and pre-Norse, although to suggest that they might somehow be 'Finnish' is a bit of a stretch. As I have already discussed elsewhere, the meaning of 'Finn' may be in reference to indigenous populations, and might not necessarily have to do with the Finnish culture, mythology and language that we know today. Upon the island of Fetlar there is an ancient dyke which runs the entire length of the island. There is no known reason why this dyke was created, but according to different sources it may be either Mesolithic, Neolithic or Bronze Age. This dyke is named Funjiegirt, or Finnigert, which refers to the Finns as ancient magical people of Shetland. This is arguably also present to some degree in Faroese mythology, where the name *Dagfinnur* is found for example, meaning 'light Finn' or 'Day Finn', 'Finn of light'. Upon the Finnigert structure there is a stone known as the Haljer o' Fivlagord. When I read about this site recently I was pleasantly surprised to find the word *Fivla* again, and there is also a nearby cave associated with magical beings. I have also wondered if the Shetlandic word **tivlik –** a joint or section of bone structure, is somehow connected to *Fivla*, And possibly the Caithness dialect words *theef* and *feff* – 'a strong smell'.A couple of possible etymological links between Finnish and Scottish Gaelic, which I noticed, are Scottish Gaelic *tionndadh* – turning, St Kilda Gaelic: *ciaunntadh*, compare Finnish *kääntää* – to turn, and Scottish Gaelic *giuthas* – Scots Pine tree, compare Finnish *kuusi* – spruce tree. I believe it entirely possible that these represent some of the earliest language in Scotland, and it is interesting that *tionndadh* or *ciaunntadh* is often connected to the 'turning' of ships and of boats.

Shetlandic etymologies, continued from previous work

These words I have sourced from John J' Graham's *Shetland Dictionary*, the comments and interpretations are just what I think may be possible.

ayre – a beach, of a different meaning to the similar sounding root represented in Old Irish as érghe, this Shetlandic word is connected to Icelandic *eyri*, Faroese *oyri*, Norwegian *øyr*, Swedish *ör*. It is perhaps possible though I think that this word is in some way related to the word attested in Old Irish.   Also Scottish Gaelic àirigh.

pobie – a high hill, I have wondered if this word is connected to the *Papae* and also to the *Paps of Jura*, perhaps implying a connection between the *Papae* and lofty mountains which are round or breast-shaped, perhaps implying some kind of fertility symbolism.

yoag – a large horse mussel, a word which appears rather mysterious, and has the obvious feel of a kind of saced root word left by the giants or ancestors of Shetland's Mesolithic time. This is pure speculation, but, the Mesolithic period is really when our coastal cultures are easily studied in terms of when they appear to begin, and from my own research it seems often that vocabuary related to Mesolithic style industries (e.g. fishing) may often be incredibly ancient. Another example of this is the traditional River Thames fishing method of using a thorn as a fish hook, something which may have its origins in the Mesolithic. It is perhaps somewhat possible that this word is related to the word *yoke* in English, whilst the Proto-Indo-European *yug- (my own reconstruction), means 'yoke', the original meaning suggests that it might have once meant 'to join together'. So it's possible that, whilst we may have a connection between Shetlandic yoag and Indo-European *yug-, the Shetlandic word might have branched off earlier. From my previous research on Shetlandic etymologies, I do often find connections to Indo-European, but confusingly, not via Germanic, which might somehow imply that Shetland specifically had a different kind of early relationship to Indo-European which is quite specific to these islands. This word *yug- is connected to the word 'Yoga', from Sanskrit योग, yóga - yoking or union. I feel that these things imply something to do with the 'cosmic egg', a geometric symbol found throughout many cultures in different ways, and without a doubt connected to things like shell-middens around the word, and particularly to mollusks and to seashells.

yoal – a six oared boat, this is a word which I have not been able to find an etymology for, and owing to it being specifically connected to boats, it may be very ancient. The Faroe Islands also have different names for boats of a different number of oars, but as far as I know this word is not in Faroese.

The historic connections of Faroese, my journey of discovery

Although Icelandic and Faroese look alike when written, given their connection to Old Norse, the pronunciation of the two languages is really quite different, including in the prosody, and they are undoubtedly two completely separate languages. Some of the features about the Faroese language, such as certain aspects in the pronunciation, are shared for example with Icelandic, whilst other things are shared with certain Norwegian dialects for example. But the way in which these things are combined is also unique.

Again, I feel a romantic connection to the Faroe Islands in my soul. When I was 18 eleven years ago, I remember I had a female friend who was two years younger than me, we talked online about all sorts of things in life, romance, nature, the mountains and fjords of the Faroe Islands (where she was from). Our conversations were innocent, but also romantic and close. I felt a similar thing in Cornwall eleven years ago, when I met a beautiful blonde lady in a pharmacy store who was about ten years older than me, as I was buying some olbus oil for my nose. I remember she had the most beautiful shoulder length hair, and I loved the way that her shiny blue makeup lit up her eyes, and I complimented her on this. I feel that this is the true essence of romance which comes from our spirit, it is perhaps flirtatious and confident, but it is also loving, without any expectations, pure and all about bringing others a little extra happiness in innocent and simple actions (if they wish it of course), whether they be romantic or not. I hope that both of these people I mentioned are happy and well in all areas of their lives.

Going back to Faroese more specifically, I think it would perhaps be helpful to talk a little briefly about Faroese prosody. In my many years of occasionally finding the courage to study Faroese, I have seen virtually no mention of the prosody, so I've had to gleam what I can through my ears. Firstly, Icelandic prosody is different, in some ways Icelandic prosody resembles Finnish prosody, not in a very exact or strong way, but Icelandic prosody is certainly quite different from that of any other North-Germanic language. Faroese prosody is also different, and athough I am unaware of the exact dialectal differences, some Faroese, to me, has a prosody that is somewhat similar to certain Western Norwegian dialects, particularly the Norwegian of Sunnmøre and perhaps more specifically the coastal region arond Ålesund. In some ways Faroese prosody reminds me of coastal (outer) Nordfjord and Sognefjord Norwegian dialects, but the connection to the Ålesund dialect sounds, in my opinion, stronger. One of the key tonal features of Ålesund Norwegian is that a phrase frequently has a relatively gentle tone compared

to many Norwegian dialects, but at the end of the phrase there is frequently a sudden rise in pitch, followed by an abrupt but more gentle fall in pitch.

When it comes to the pronunciation of Faroese, a lot of the pronunciation is, in my opinion, not really typical for that of a North-Germanic language, although on their own many of these features can be individually identified in other North-Germanic dialects. One of the rarer features in my opinion is the pronunciation of the r in Faroese after a vowel, it amost exactly matches the way in which an r after a vowel is said in many English dialects, and also for example in the Scots dialect of Caithness, and in some of the north mainland dialects of Scottish Gaelic, for example the Torridon dialect (see my free ebook: *Northern Dialects Of Scottish Gaelic, With Sections On Other Celtic Languages And Upon Indigenous American Languages* for more information about Torridon Gaelic). This pronunciation of the -r after a vowel is also comparable to the traditional pronunciation of the -r after a vowel in parts of Jutland, particularly those around Hvide Sande and the Ringkøbing Fjord in Western Jutland.

The Ringkøbing Fjord is not a 'fjord' in the dictionary English language definition of being a flooded glacial valley, but in the Danish language Ringkøbing Fjord is definately a fjord. Similarly the cognate in Faroese, which is **fjørður** does not mean the same thing as the definition for fjord in the English language, the Faroese **fjørður** may refer to a 'sound' (strait) between two islands for example. Compare also Scottish 'firth' names, Proto-Norse *ferþ- or *firþ-

The links between Denmark and the Faroe Islands are arguably pretty strong, I'm not talking about politics here, but about the historical oceanic connections that existed between Denmark and the Faroe Islands, into the present day; some of these connections may arguably pre-date the Vikings. For example in County Donegal in Ireland, the *Danes* in mythology are sometimes described as a more ancient seafaring people, possibly linked to the Tuatha Dé Danann. This is certainly pre-Viking, pre-Germanic and likely pre-Celtic, although there is certainly an ancient connection that exists between Denmark and some Celtic language areas, as evidenced by the archaeologically 'Celtic' cultural elements which have been identified in parts of Denmark. The dialects of the North Jutland island also appear to contain a root word, *mog, which generally seems to mean 'muck', but which in the Vendelbomål dialect may also mean 'pig', at lease, this is my guess from reading the way in which this word is applied to names, it certainly seems to mean 'pig-like' in the material I have read in the book *Skældsord på Vendelbomål.* Whilst 'mog' in the sense of Danish *møg* – 'muck', is clearly Indo-European, the Celtic and Jutlandic meanings of this root may be more related perhaps.

In Celtic languages, there is the Welsh word *moch* – pig, and Irish *muc* – pig. It may also be the etymological root-word behind the island of **Mykines** in the Faroe Islands, which in Old Irish would be *mucc inis* – 'pig island'. Note that this word *muc* is also applied to whales in certain contexts though, and in the case of **Mykines** this may be the more likely etymology, (notes on this are also in my ebook: *Languages And Dialects Of Northwestern Europe And Their Heritage* page 142) The people here may have been pre-Celtic papay priests, those

once at Scara Brae and Skellig Michael?

That there is some kind of Irish connection to the Faroe Islands is known, personally, I think it possible that these people spoke a pre-Celtic language, related to Goidelic languages, and that they may have inhabited both the Faroe Islands and Iceland in ancient times. This is visible in some of the Faroese vocabulary and arguably even in how possession is sometimes indicated, for example if I wrote **her er hesturin hjá mær –** 'here is my horse', where rather than a possessive pronoun being employed, possession is instead expressed as **hjá mær**, meaning approximately 'with me'. Note that **hjá** is pronounced [tʃʰɔɑː], which is very different from the Old Norse pronunciation of this etymological root, which would be more like [hjɑː], Icelandic [çauː], which is not used so often to indicate possession in the same way that the Faroese word does.

In terms of these ancient people, we could think of these people perhaps as a single culture but also as wisdom keepers, and this might manifest in the Gaelic Christian traditions, and their beehive shaped meditation places on islands like Skellig Michael, and it may also have been present during the Neolithic, with structures like those at Skara Brae. Whilst I doubt that this culture had a single language, it may be better thought of as a society of interconnected 'guardians' who were wisdom keepers and helpers to humanity, at least I would like to think this. It is quite possible I believe that they are somehow connected to the *Papae*, who are also attested in Faroese place-names, for example, the island of **Pappoy**. Possible evidence of a Celtic-like language exists as the Faroese geographical word **knúkur** – 'hill', related to Goidelic *cnoc* – 'hill', and Faroese **lámur –** 'flipper, paw or left-hand', Old Irish *lám* – 'hand', modern Scottish Gaelic *làmh.* This is likely not IE in origin.

There is an obvious connection with seals. In Scotland, at places such as *Cnoc Coig* shell midden, seal bones have been found. This association between humans and seals is found throughout the mythology of the Northern Isles and the Faroe Islands, could this piece of Scottish prehistory be showing us the original cultures that this came to us from?

Further information on this subject is available in: *CNOC COIG: THE SPATIAL ANALYSIS OFA LATE MESOLITHIC SHELL MIDDEN IN WESTERN SCOTLAND TWO VOLUMES VOLUME 2* by Richard William Nolan

Who the *Papae* were exactly is a confusing question, as is their relationship to the seal totem, to the *Finns* and to the ancient Mesolithic peoples. Although a lot of the imagery surrounding them reminds me of known symbolism, like triskelions, knott patterns and cross shapes, there is also a deeply Cthulhonic element to these ideas of shell middens, the cosmic egg and ancient beehive churches. Not in any way a negative thing I don't feel, so long as we respect it.

 There are many types of boat in use in the Faroe Islands, some of them very traditional. The general Faroese word for boat is **bátur**, pronounced [pɔɑːʰtʊɹ], like many masculine nouns in Faroese and in Icelandic, this word ends with -ur, which is an insular Nordic equivalent of the masculine -s stem nouns in languages like Latin and Gaulish. Another word for boat in Faroese is a **knørrur**, this word is related to Icelandic *knörr*, Norwegian *knarr*, Danish *knarr*, English *knorr.* This refers to a merchant ship, but the etymological root of this word, perhaps reconstructable as something like *kVnV- is very similar to words for 'boat' found throughout several Asian, African and indigenous South American languages. So even though a *Knorr* is generally associated as being a merchant ship, the history and meaning behind this word seems to go back to the dawn of humanity. It is also perhaps connected to the word *canoe* in English via a completely different source, *canoe* comes from an indigenous Caribbean language, likely Taíno.

There may also be a 'sacred' meaning behind *Knorr* I think, this word could be connected to for example Dutch *snorren*, which can mean to make a purring sound. Although the symbolism is hard to identify, the Viking ships were indeed considered as sacred and magical beings, perhaps even alive. The dragon and serpent symbolism on them can also be connected to cat symbolism, as many of the ships' dragonheads are cat-like in appearance. The same connection between lions and dragons is seen in other parts of the World, for example, Chinese dragons frequently being depicted with whiskers or other cat-like features.

Back onto the subject of Faroese, one of the hardest 'differences' I pick up, is the way that the Old Norse í (a long [iː]) is represented in Faroese as [ʊiː], despite being written etymologically as **í**, for example **tí –** 'because', [tʊiː], **í –** 'in', for example **í gjár koyrdu vit í Føroyum –** 'we drove yesterday in the Faroe islands', with **í** pronounced [ʊiː]. Another example is **síggja –** 'to see', where a form occurs without diphthongisation, pronounced [sʊtʃːa]. This word shows an example of *skerping*, where a **g** or **gj** is insirted in intervocalic position. More on this later. A similar sound difference is observed between Old Norse *ý*, likely pronounced [yː], which is also pronounced [ʊiː] in Faroese, for example **Týrur** - a God in Faroese, pronounced [tʰʊiːjɹʊɹ], there is also a

non-diphthongised version heard for example in **býrt** as in **tú býrt –** you (singular) live.

There are several other vowel changes which are not immediately clear when reading Faroese etymologically. Another example is **búgva –** 'to live', which is pronounced [pikva]. The letter **ú** is pronounced the same in **eg búgvi –** 'I live', e.g. **eg búgvi ikki í býnum –** 'I do not live in the town'. The Old Norse equivalent of this word is *búa*, and the Faroese form shows another example of Skerping. Words with -**gv** often also indicate where skerping exists, for example **gjógv –** a cleft or chasm in the cliffs, Old Norse: *gjá*, and **sjógvur –** 'sea', Old Norse *sær.* The **ó** in this word is freqently pronounced [ɛ], hence these words are pronounced [tʃɛkf] and [ʃɛkvʊɹ] respectively, except on the island of **Suðuroy** where these words are pronounced more like [tʃɔkf] and [ʃɔkvʊɹ].

There are differences among Faroese dialects, from my own experience it is the Northeastern dialects of the **Norðoyar** such as the dialect of **Klaksvík** which sound more 'Sunnmørsk-like', the dialect of **Vágar** sounds different to me, but I have never heard the **Sandoy** and **Suðuroy** dialects before, the latter being the most southerly Faroese dialect.

The island of **Suðuroy** is the only island in the Faroes where coal is mined, and there is indeed still a small coal mine open close to **Hvalba** in the north of **Suðuroy**. For more information about Faroese, some example sentences and information on Skerping, feel free to check out my free online book, titled: *A wee guide to Trøndersk, Faroese, and some other North-Germanic languages.*

The following three pages contain information about the Nuxalk language, and topics related to the Nuxalk language and to Salishan languages. This article contains separate information and examples and explanation from my Nuxalk page on www.bookofdunbarra.co.uk, which also contains some sentences and information I am grateful to be learning.

Nuxalk (Salishan), Afro-Asiatic and Indo-European

(Note: my website www.bookofdunbarra.co.uk contains an article on the Nuxalk language, the article below is different content from that article and is additional, unique content).

Salishan languages are spoken in the Northwest Pacific region of the North American continent, particularly in British Columbia and in the state of Washington. Although many of the Salishan languages are coastal, there are also Interior Salishan languages, which are in many ways quite different from the coastal languages, which is not to say that the coastal languages are always that similar to each other as a whole. Nuxalk is a coastal Salishan language, or at least, a Salishan language spoken around regions of fjords and valleys, and not further inland like some of the other Salishan languages. Salishan languages are not related to Indo-European or to Afro-Asiatic, Salishan languages are deeply indigenous to this part of the Americas, some think since before the Ice Age. However, just as our planet shares similar types of plant, animal, weather and geology, certain 'things' are somehow quite similar in Salishan, Afro-Asiatic, and in certain branches of Indo-European sometimes (namely, Celtic). These groups of languages and the Polynesian and Mayan languages have quite a coastal orientation, this does not apply to the whole of Afro-Asiatic for example, but to those with a more coastal, maritime orientation, such as Ancient Egyptian. These similarities between languages are certainly not from Egypt or from Europe, they are part of humanity's and the planet's collective heritage I feel, just as even though our cultures and languages are different, we interact with similar natural forces. One of the main similarities here, which I have discussed before, is the preference of a VSO order, for example Irish *suíonn sí ar an gcapall* **–** she sits on the horse, literally 'sits she on the horse'. A similar word order is common in Nuxalk, for example **tl'ap ts ula kulhuuts ts –** I go to the beach, where **tl'ap** means 'go' and **ts** means 'I'. Similarly to in Indo-European, and arguably to Mayan, there are prepositions in Salishan language, here **ula** which means approximately 'towards'. Sometimes in Nuxalk these verbs can become incredibly complex polysynthetic words, an example with fewer elements which I could write is **tamatsits –** I make a canoe or boat, from **tam**- a word expressing creation or building (not a verb according to the expert Nuxalk speaker Dale McCreery), **atsi –** boat, and **ts –** I, which could be written to show the roots as **tam-atsi-ts**. Another example might be **tamxutatimutts –** 'I make a river net for myself', from the elements **tam**- - 'build or make', **xuta –** a river net, or a net, **timut –** 'for oneself', **ts –** 'I'. This is to demonstate that despite a small similarity in word order, the way in which the languages express information is mainly entirely different. Another exception may be the way in which [s] means both 'is' 'she or he is' and 'and' in both Nuxalk and in Goidelic, although in Goidelic the meaning of 'and' for *is*

is generally seen as a shorter form of *agus* – and. Even though Nuxalk shares a very small number of things with Celtic for example, the way in which these possible 'root words' are arranged and created in each language is entirely different, other than these small patterns.

Sometimes other aspects of Nuxalk have reminded me of Celtic languages, for example when expressing intention, one might say **anaykts ska** from **anayk –** intend, want, **ts –** I, and **ska –** will, or shall, but this doesn't really translate, perhaps it would be better to say that **ska** marks intent, in a somewhat similar way to how *ska* does in Norwegian, also written as *skal* (with perhaps the same ending as found in *vil* – wants or wills).

The word for 'and' in Nuxalk is sometimes **s** in certain contexts, but more commonly it is **n**, especially when talking about two nouns for instance. Many words in Nuxalk do not need vowels, although the vowels are there, but not always with the same kind of grammatical meaning as is expressed more imporantly with consonants. This is not to say that vowels are not important in Nuxalk, but in some cases they are more 'fluid', a little like the way they are in Danish or English, although to a much greater extent perhaps. On my website The Book of Dunbarra I mention that sometimes vowel changes happen due to there being special versions of words which are sung, and when they are sung the vowels are different.

Nuxalk vocabulary is incredibly descriptive, and the way in which longer nouns are formed is also very interesting I feel. For example **plhtkn** – bitterberry bark, is combined with **-lhp** in relation to how the tree provides resources, and thus **plhtknlhp** means 'bitterberry tree', derived from the name of the bark, which I find fascinating. Often reduplication is used in Nuxalk to change or to further specify the meaning of something, for example **sulut** – a branch of the sea or an inlet, which is reduplicated and combined with **-ii-** 'small' to form **susluutii** – a smaller sea inlet or branch of the sea. I also mention this on the Nuxalk page on my Book of Dunbarra website.

The word above, from what I have seen, appears to be a word connected to the circular movement of the sea and which may be connected to Salishan words for weaving or flowing. In Salishan languages this root often lacks the initial s- seen in this form of the word. The etymology implied from my research has to do with this water movement. This word may also be related to Gaelic word *sàl* – 'sea water', this root word has been derived with the suffix -t in most Indo-European languages, where it derives a word for salt as a noun. From my research, the appearance of an s- in Salishan languages is perhaps similar to the migratory initial s- in Indo-European languages; The words 'swell' and 'well' (as in for water to 'well up') may show this difference in English.

Nuxalk does contain a number of words which are perhaps related in some way to Indo-European and Afro-Asiatic words, very distantly. I have already

discussed these before with different details, here are some new details, although most of the content of this article I have not ever discussed before. These include for example **smnt** or **smt –** mountain, Scottish Gaelic *monadh*, Welsh *mynydd,* Spanish *montaña*, Basque *mendi.* Nuxalk **smlhk –** 'salmon' or 'fish', compare English *salmon,* Latin SALMO, Kabyle Berber *aslem* – 'fish'. Another interesting word is **sts'ix –** 'gravel', compare Finnish *hiekka* – 'sand'. For other, different examples of Nuxalk sentences, there are some on The Book of Dunbarra website which I wrote, these are not in this article, I do not like to publish the same thing twice. Below are some more examples of Nuxalk sentences:

kstuts tc ala sulh ats – I make it at my house, with the word **kstu-** meaning 'to make'

anaykts ska smsmats – I want to tell a story, literally 'I want (intention marker/that) I tell a story, **anayk –** wish or intent, **ts –** I, **ska –** marks intentions, **sma –** story, **smsma –** to tell a story, plus **ts –** I

anaykts ska qaaxlats ala smt ats – I want to drink water at the mountain, with the word **qaaxla –** to drink, **ala smt ats –** at the mountain

tutuplhtknilh ala tmcw ti smt tc – we work on bitterberry bark at the river of the mountain, **tutu-** 'work on something', **plhtkn –** bitterberry bark, **-ilh –** we, **tmcw –** river, **ti smt tc –** (of) the mountain

My knowledge of Nuxalk is only very basic, and what I have written here might be said in a better way by a native speaker. As with indigenous American languages as a whole, there are many different challenges that the speaker of a European language is likely to encounter whilst learning these languages, and Nuxalk certainly is challenging for me. One of the most difficult things about Nuxalk for me is the way in which some things are phrased or expressed in a completely different way to how they are in the languages I am familiar with, for example in the phrases with **ska** there is no infinitive verb really, this is what Dale McCreery taught me, that really there is no direct way to translate into Nuxalk "I want to visit the mountain", it might instead translate to something more like "I want 'that'orm I visit the mountain".

I thank the Nuxalk people for being supportive friends and helping me to learn something of their language, even though I find it very difficult and I have not really put in enough effort yet. I would like to acknowledge the Nuxalk people as the rightful protectors, guardians and wisdom keepers of their traditional historic region, and I pray that the Nuxalk people have all the luck in the world in continuing their culture, language, way of life, and in protecting their important natural environments. **Way!** [wai], which in Nuxalk means 'okay', 'so be it'.

The photos below are connected to the topic of 'Sacred Islands of the Outer Hebrides', namely those of the Isle of Barra, which is actually the place where I first met a man who knew Bella Coola, and where I first developed an interest in the Nuxalk language (information on previous three pages)

Above: the sacred island of Barra in the Outer Hebrides, showing the CalMac ferry at Castlebay, **Bàgh a' Chaisteil**, with Kisimuil castle to the left.

Photo above: another view of Castlebay Harbour on the Isle of Barra.

Sacred Islands of the Outer Hebrides

The Outer Hebrides are a very special group of islands in my opinion. Of course all islands are special, but perhaps to me personally the Outer Hebrides are very special. These islands leave a permanent impression upon people I feel, and their biodiversity and cultural diversity can teach us a lot about the world we live in, and how to care for that world. This is something that I feel the Gaels always recognised and were aware of, and this is true today. But sadly the world often does not take this kind of outlook too seriously, and so the old traditions, the sacred places, and the simple joy of hearing seabirds sing, are things that in the modern world, perhaps we do not have time to appreciate enough. But I feel surely that these things are a part of the very essence of life, and the Outer Hebrides are a magical place where these things can still be felt without their being a vail of technology and industry that makes that ancient and magical world harder to find. Of course, this world exists within us, but places that are natural, where life lives good as it always should do, these places allow us to better know that spirituality in our bodies and minds, I feel. Spirituality is often described as a mental or, a spiritual thing, disconnected from the body. But our body needs to be in a clean, safe, balanced state as well, and when we respect these islands, and listen to the sea, and know the animals and plants, our body 'remembers' the joy what it means to be alive in an empowering way. This is at least what I feel personally.

I hope that the photos on the previous page also help to show something of the rawness and specialness of the nature here, the different darks and lights, interchanging as do the sea and sky around the impressive mountains, rising like pyramids out of the sea.

I hope that this book was enjoyable, and God bless

This is not the original end of the book, this writing above merely indicates what was the end of the original book in which the previous pages were first published.

The Scanian language, an introduction

By Linden Alexander Pentecost, written between 2018 and December 2022.

Scanian is a group of Scandinavian/North-Germanic dialects spoken in the historic region of Skåne in Southern Sweden. Sometimes Scanian is classified as a southern Swedish dialect. Historically, Skåne was a part of Denmark, and linguistically, the traditional Scanian dialects have been considered Danish rather than Swedish, specifically East Danish which also includes the dialect of Bornholm.

Scanian is also distinctive in its own senses, and a form of Norse has been spoken here since at least the Iron Age, as there are for example Proto-Norse runestones in the region. In this sense a form of Scanian has been spoken for around two thousand years. The name Scania is also etymologically related to the name *Scandinavia*. Despite Scania being a region of Sweden today, historically Scania was arguably a central part of the early Norse-speaking world as a whole.

Nowadays Scanian, in Swedish: Skånska, generally refers to the Swedish spoken in Scania, which is a continuation of the traditional Scanian language. However, over time, many of the traditional grammatical features and words of the traditional Scanian language, have been replaced by Swedish elements. And so today, Scanian can mean either the traditional dialects, or language, or it can mean those forms of Swedish which are influenced by, or correlated in some way with the traditional language. Despite that the traditional language is becoming extinct, the accent of the local Swedish in this region is still very noticeable.

There is no standard orthography for writing Scanian, and there are also rather large differences in pronunciation across the region. For example in Scanian the dialect may be spelled **Skaunska** or **Skäunska** for example. One of the defining features of Scanian is the development of some unusual diphthongs. Some of these are not so unusual in Scandinavia, but in Scanian there are so many diphthongs, as well as soft consonants, that they give the dialects an entirely different sound to Swedish, even when sentences can be etymologically identical.

Scanian pronunciation

The examples given below on the next page are given using Mikael Lucazin's

Scanian orthography, as detailed in his book *Utkast till orthografi över det Skånska språket.*
Vowels:

a, **á**, **e**, **é**, **i**, **o**, **ó**, **u**, **æ**, **ø**   I am unsure about "y".

Consonants

b, **d**, **ð**, **f**, **g**, **ğ**, **h**, **j**, **k**, **l**, **m**, **n**, **p**, **r**, **s**, **sk**, **t**, **tj**, **v**, **w**, **hw**

English – Swedish – Scanian – Danish wordlist, Juri Michaelsen May 2018

Scanian is a term used for the modern dialects spoken in Skåne in Southwestern Sweden. Scanian is a very old language, Scandinavian dialects have been spoken in Skåne from the Proto-Norse period, making it one of the places where Norse was first established. The Scanian language is older that both Danish and Swedish, but over time it has been classified into one or the other because it lies between the two languages geographically. Scanian is closer to Danish than it is to Swedish, but a recent layer of innovations from the Swedish language has given Scanian optional, new influences in its already long history of variations and dialects.

 Scanian changed on the surface when Scania became joined to Sweden, but the language is still the same underneath. Scanian has a lot of unique words that are not found in other Scandinavian languages, its vocabulary was already equipped with a wide variety of descriptive nouns and phrases before more common terms appeared in the Swedish and Danish languages. Scanian has no standard spelling or recognition. It is normally considered to be a Swedish dialect by those who do not speak it. But the question of dialect or language isn't necessarily important for those who want to speak it and preserve Scanian. Most people who write in Scanian use a spelling system based on Swedish. Scanian has a lot of complex diphthongs, in the Swedish based orthography words with *å* in Swedish may often have **au**. In the orthography used here, this is written **á**.

The orthography I have been using is the same as used in the book, *Utkast till ortografi över Skånska språket*, by M. Lucazin. This orthography is in part an etymological orthography, it is not phonemic to the exact pronunciation of Scanian but is a standard basis and ground which all types of Scanian can be written with. The orthography uses two extra consonants, **ð** and **ğ**. These are included for etymological purposes, and are used instead of **d** and **g** in some environments, the sounds represented by **ð** and **ğ** can influence the surrounding vowels and don't have the same value as Scanian **d** and **g**, this is at least, as I understand it (added 2022). They may also be silent, as in **jağ** - 'I' and **dağ** - 'day', Swedish *jag* and *dag*.

The letter **g** can also become a slight semivowel before some vowels, and the **k** has a soft sound in these positions. There is a frequent **w** in this written language, but it isn't pronounced as a phonetic semivowel, as I understand it from Mikael Lucazin's book. For example **hwim –** 'who', Swedish *vem*, is pronounced [heɪ�насm], and **hwad –** 'what', Swedish *vad* is given in Mikael Lucazin's book as [haːd]

The Scanian **r** consists of various uvular **r** sounds with some different articulation, although to my ears the **r** sounds like a rolled uvular sound for some speakers too.When the **r** is not initial it often becomes a secondary vowel after another vowel, for example **hors –** 'horse', is given as [hʊɐ̯ːs].

Long vowels in Scanian often become diphthongs. **é** is can be /ʊɪː/, or various other diphthongs according to Mikael Lucazin's book. In this orthography **á** is often /aʊː/, **i** is often /eɪ/, **o** is often /eʊ/, **ó** is often /ʊː/, **y** is /øʏ/, **æ** is often /aɪ/. These pronunciations however do not occur everywhere, because Mikael Lucazin's spelling seems to me to be etymological, the spelled forms have different diphthong realisations in different parts of Scania.

Scanian words sourced from *Utkast till ortografi över Skånska språket, med mortologi och ordlista 1˚ revisionen* by Mikael Lucazin, 2010. This is also the book being referred to in the paragraphs above.

Pronouns:

Below is a list of pronouns in Scanian, as given in Mikael Lucazin's orthography. I am not entirely sure why the third person singular pronouns are given with eth, ð.

English	Swedish	Scanian	Danish
I	*jag*	**jaǧ**	*jeg*
you/thou	*du*	**du**	*du*
he	*han*	**hanð**	*han*
she	*hon*	**honð**	*hun*
It(gendered nouns)	*den*	**dænð**(m), **dé**(f)	*den*
it(neuter nouns)	*det*	**dæd**	*det*
we	*vi*	**vi**	*vi*
you lot	*ni*	**i**	*I*
they	*de/dom/dåmm*	**dé**	*de*

Numbers: Below is a list of numbers in Scanian from one to ten.

English	Swedish	Scanian	Danish
one	*ett*	**én, éna, étt**	*én*
two	*två*	**twá, twá, tu**	*to*
three	*tre*	**tré, tré, try**	*tre*
four	*fyra*	**fira**	*fire*
five	*fem*	**fæm**	*fem*
six	*sex*	**seğs**	*seks*
seven	*sju*	**sju**	*syv*
eight	*åtta*	**átta**	*otte*
nine	*nio/nie*	**niğe**	*ni*
ten	*tio/tie*	**tiğe**	*ti*

One noticeable feature here is that the [k] in the numeral 'six' disappears in Scanian. The first numbers also have different forms depending on gender. Below is a further list of Scanian words from Mikael Lucazin's book, with their equivalent in Swedish and Danish.

English	Swedish	Scanian	Danish
land	*land*	**lanð**	*land*
horse	*häst*	**hors**	*hest*
square	*torg*	**tørw**	*torv*
midsummer	*midsommar*	**miðsømmar**	*midsommer*
book	*bok*	**bog**	*bog*
water	*vatten*	**vanð**	*vand*
snowflake	*snöflinga*	**snyfnóg**	*snefnug*
farm	*bondgård*	**bonðagárð**	*bondegård*
forest	*skog*	**skow**	*skov*
rowing boat	*roddbåt*	**robád**	*robåd*
name	*namn*	**nawn**	*navn*
heart	*hjärta*	**hjarta**	*hjerte*
mouth	*mun*	**flabb**	*mund*
week	*vecka*	**uge**	*uge*
man	*man*	**manð**	*mand*
boy, lad	*pojke*	**pág**	*dreng*
home	*hem*	**hém**	*hjem*
many	*många*	**mánga**	*mange*
think	*tänka*	**tænka**	*tænke*
grunt	*grymta*	**gløffa**	*grynte*
read	*läsa*	**læsa**	*læse*

Other nouns and verbs

Below is a list of other nouns and verbs with Mikael Lucazin's Scanian orthography.

English	Swedish	Scanian	Danish
spill	*spilla*	**slabba**	*spilde*
chirp	*kvittra*	**kwedra**	*pippe*
water source	*källa*	**kélðe**	*kilde*
to swallow	*svälja*	**swælla**	*synke/sluge*
to run	*springa, löpa*	**rænða**	*løbe*
to giggle	*fnittra*	**fnedra**	*fnise*
do	*göra*	**gøre**	*gøre*
buy	*köpa*	**køba**	*købe*
to open	*öppna*	**obna**	*åbne*
be called	*heta*	**héda**	*hede*
to turn	*vända*	**vænða**	*dreje*

Interrogatives:

Below is a list of interrogatives. Note that (m) – masculine, (f) – feminine, (n) – neuter, (pl) – plural

English	Swedish	Scanian	Danish
who?	*vem?*	**hwim?**	*hvem?*
what?	*vad?*	**hwad?**	*hvad?*
why?	*varför?*	**hwomen?** **hwadfor**	*hvorfor?*
how?	*hur?*	**hwodaner?** (m) **hwodana?** (f) **hwodant?** (n) **hwodana?** (pl)	*hvordan?*
which?	*vilken, vilket, vilka?*	**hwokken?** (m) **hwokkena?** (f) **hwokkeð?** (n) **hwokkena?** (pl)	*hvilken, hvilket, hvilke?*

Scanian sentences in a different dialect of Scanian with different orthography

Although I cannot define exactly where this dialect of Scanian is spoken, I have learned some of this dialect through reading texts from various people. These Scanian examples show a dialect with extensive diphthongs, but which are different somewhat from those represented in Mikael Lucazin's orthography. The standard Swedish/Rikssvenska forms are given below.

heused ea steort – the house is big

heused – the house, **ea –** is, **steort –** big

Swedish: *huset är stort*

jea kean ente preåta Skeånska – I cannot speak Scanian

jea – I, **kean –** can, **ente –** not, **preåta –** speak, **Skeånska –** Scanian

Swedish: *jag kan inte tala/prata Skånska*

beogen ea peå Skeånska – the book is in Scanian

beogen – the book, **ea –** is, **peå –** on, in, **Skeånska –** Scanian

Swedish: *boken är på Skånska*

men, jea kean skreiva en leiden beog peå Skeånska – but, I can write a little book in Scanian

men – but, **jea kean –** I can, **skreiva –** write, **en leiden beog –** a little book, **peå Skeånska –** in Scanian

Swedish: *men, jag kan skriva en liten bok på Skånska*

jea skea skreiva dea peå Skeånska i beogen – I shall write it in Scanian in the book

jea skea – I shall, will, **skreiva** – write, **dea** – it, **peå Skeånska** – in Scanian, **i beogen** – in the book

Swedish: *jag ska skriva det på Skånska i boken*

<u>an introduction to Bohuslänska – a group of southwestern Swedish dialects</u>

By Linden Alexander Pentecost, October 2022

Bohuslän is a coastal region of southwestern Sweden, and one of the few parts of Western Sweden with a coastline. Various fjords go inland from complex coastlines, forming an archipelago of sorts. The language here is very variable, with variations from islands to island, from fjord to fjord. Because Bohuslän lies so close to the Norwegian border, it is perhaps not surprising that the Bohuslänska dialects can sound very Norwegian-like when spoken.

.Where standard Swedish has *jag* for the first-person-singular pronoun, Bohuslän has for example **ja**, **jä** or **jäj**. For example *jag är* – I am, in standard Swedish, which in Bohuslänska might be written as **jä ä**. Or for example **ja ä i Nörje –** I am in Norway, standard Swedish *jag är i Norge*, compare southeast Norwegian *je e i Norge*

.There are various vowel changes, which may manifest quite differently across different parts of the region, for example standard Swedish *fisk* – fish, Bohuslänska **fesk**, **feisk** or **fisk**, standard Swedish *hem* – home, Bohuslänska **hem** or **him**. Also for example standard Swedish *det är* – it is, Bohuslänska **dä ä**.

.It is common in Bohuslän for final voiceless stops to become voiced, for example standard Swedish *ut* – out, Bohuslänska **ud**, standard Swedish *båt* – boat, Bohuslänska **båd**.

.Some writers of Bohuslänska write **w**, I am not sure if this is phonetically [w] as exists in certain Dalecarlian, Bondska and Jutlandic dialects, or if like in Mikael Lucazin's Scanian orthography it does not represent [w] exactly. For example **two –** two, Swedish *två*, Norwegian *to*.

(Note: that the voicing of intervocalic t to d in Scanian and in Bohuslänska means that words in these dialects can resemble Danish words, e.g. Danish *båd* – boat. However, in the Swedish dialects this sound is [d] and not [ð] as in Danish. The Danish [ð] is also not the same as [ð] in Icelandic and in English.

Phonology in Cumbria: some points

Below are some phonetic notes on the dialect of Cumbrian, and more generally upon the phonology of language in Cumbria. For further information please see my other work on the Cumbrian dialect, which I think is going to be published in the Silly Linguistics magazine by Rolf Weimar. Below are some separate notes on the Cumbrian dialect, which I think help to show something of the curious way in which the relationships to North-Germanic manifest, and some curious things about the ancient phonologies of the region, perhaps.

.The use of semivowel **w** before certain vowels e.g. **worchard –** 'orchard' (1), **wop –** 'hope' (1); and when after consonants, e.g. **fwolk –** people, folk, **cwoat –** coat, **bwoat –** boat, **rwoar –** roar (1). I think it possible that the appearance of [w] after a consonant may be vaguely connected to how 'broad consonants' have w-rounding in Irish.

.The use of the semivowel **y** before certain vowels e.g. **yam –** 'home', **yan –** 'one', **yak –** 'oak'. In some cases this can be described as a parallel development or shared development found in Danish, specifically in Jutlandic, and in Northern English. Compare for example Jutlandic *jen* or *jæn* – 'one', but Old Norse *einn* - 'one'. Interestingly, this vowel-breaking process is separate to the vowel-breaking processes which happened in Old Norse, but somehow and for some reason it occurs in Danish and in Northern English. In Cumbrian dialect the word 'oven' is **yubm**; apart from being very fun to say, how this word evolved is somewhat of a mystery I think.

.Certain dialects in Cumbria have retroflex consonants. These are also found in many North Germanic languages, such as the Bondska language in Northern Sweden; showing an example of a more localised crossover between Cumbrian English and North-Germanic. Retroflex consonants occur when an r is in contact with another consonant, for example the -rd- in **worchard** is pronounced [ɖ] in the dialect of Lorton (1).

.Cumbrian dialects sometimes distinguish three voiced dentals, [d], [d̠]-[ð] and [ð]. The third form, [ð], usually becomes one of the previous two forms. The second form is perhaps best described as [ð] but so slight that it more closely resembles [d̠]. This form occurs intervocalically, e.g. in **mudder –** mother, **fadder –** father. I have wondered if perhaps this is connected to a more ancient layer of language, as there are also variations in dental consonants in the so-called Cumbric 'Celtic' place-names of Northern England, where for example the word *cêt – 'forest' is sometimes attested as 'keth', e.g. Penketh near Liverpool, reconstructed form: *pen-ceδ; in Welsh this word appears as *coed, cŵed, cwêd* and *côd*, Cornish *coos*, Breton *koad*; this word may be a pre-Indo-European word, which is also made its way into English as the word 'heath'.

Most of the words above come from my own understanding of the dialect as I have learned it, words marked with (1) are re-spelled from phonetic forms given in *Grammar of the Dialect of Lorton (Cumberland): Historical and Descriptive With an Appendix on the Scandinavian Element Dialect Specimens and a Glossary* by Börje Brilioth

I hope that this book was enjoyable, and God bless :)
(This is not the end of the book)

The reverse-theory of Indo-European, published on friday 4th September 2020.

Jeremy de Dan (Linden Alexander Pentecost)

this is not so well researched as some of my other articles on the subject. Many words here I have found other possible cognates to, mentioned in other books but not here. The Michael Schmidt mentioned is also me, Linden Pentecost. I recently published a completely separate print book, titled *Possible connections between indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on pyramids, elongated skulls, giants and other philosophical points*. This (alongside even earlier work from years ago) elaborates on several of the cognates included in this article on the following pages). The book mentioned in the paragraph above is much more recent than this article in this page and those following, and thus it contains a lot of word links, sometimes connected to those in this article, but which are not included in this article, because I wrote this article several years ago, and subsequently did not know of most of the cognates I wrote about in my recent print book mentioned above. I have not included my many recent cognate discoveries in this article, which are included in the book mentioned above, because this article is a work in itself, and the new print book can be compared to this article and used with it. Some small edits were made to this article however in May 2023 just to make the text a little clearer, without adding any new cognates from the last saved version of this document from 2022.

Note, words classed as Afro-Asiatic are from the Proto-Afro-Asiatic reconstructed by Alexander Militarev and Olga Stolbova, words classed as Atlantecan were given by me (Linden Alexander Pentecost).

Selknam words are from The Intercontinental Dictionary Series, author of Selknam/Ona words: Elena L. Najlis, Data Entry: Mary Ritchie Key. Washo words are from The Washo Documentation Project, The Chicago Phonology Laboratory, thanks goes to the Washo people and to the linguists. Proto-Nivkh words are from Fortescue (2016: 182-194).

Common questions.

.Are we suggesting that English and modern Celtic languages come from Afro-Asiatic rather than Indo-European?
.Is there any sound evidence on the theory of Afro-Asiatic connections to Western Indo-European languages?

The short answer is yes.

.When we talk of Afro-Asiatic, are we talking of something more recent like the Phoenicians, or something that goes back to the paleolithic, and ultimately to the 'out-of-Africa' theory?

There is no specific evidence suggesting that western Europe spoke an Afro-Asiatic language, rather that the prehistoric languages of ancient western Europe had much *in common* with traits that we would identify as Afro-Asiatic, whether or not the languages in Europe were truly Afro-Asiatic, Indo-European or *neither*. Secondly, we have to clarity exactly what we mean when we refer to Afro-Asiatic itself.

There is evidence of Phoenician trade in Iberia, therefore we know that Celtic speakers in Iberia had contact with Phoenicians and likely with speakers of the older Iberian language, which may itself be *Afro-Asiatic* on some grounds. However, we are not talking about an invasion or migration here, as there is no evidence suggesting either happening to western Europe from Africa.
We are more likely looking at a continuum.

This continuum goes far back from the Phoenicians, to the Iberians, and ultimately to the Iberomaurisan Culture of the Upper Paleolithic.

Selknam is one of the indigenous languages of Patagonia, which has sadly been extinct as a spoken language since the 1970s. The status of the indigenous languages in Patagonia is very poor, this sad and unforgiveable status of these languages and cultures is one of the tragedies of south American history, like other Patagonian groups the Selknam were part of a massacre, more or less wiping from the Americas one of their oldest cultures, a truly unforgiveable and sad series of events. Identifying and classifying the Patagonian languages is notoriously difficult. Phonologically they are heavy on consonant clusters, which is less common in South-American languages as a whole, but certain comparisons can be drawn with the northwest Pacific region of North-America. In fact as we will go on to say, these regions share a number of things in common, including with their languages. Both the northwest Pacific and Patagonian coastal peoples shared aspects of a similar material industry, both getting much of their sustenance from the sea.
We can make some vague association between this 'sea industry' and the linguistic traits and cognates in Patagonian languages which can be compared to counterparts in other parts of the world.

Important disclaimer:

In the 19th century, anthropologists and linguists liked to explain every world culture as having come from the classical world or from Europe. This is

completely untrue, and we are not in any way imply that native American cultures and languages are the *product* of African or European invasions and migration. What we are suggesting is that America is a sort of cultural cross roads, meaning that in ancient times perhaps pre-Ice Age, culture as we know it may not have been geographical in the same sense, so that aspects of the same culture, industries and languages evolved *simultaneously* and *together* in different parts of the world through oceanic contact. Although these cultural trade networks contained many cultures, they also seem to show aspects of a shared culture as well, which may have had genetic, symbolic, religious and linguistic signatures. Take the Hopi word for their sun deity, Tawa, which is very similar to the Finnish word *taivas* 'sky'. Ancient Finns most definitely did not go to America, but it would seem that ancient Finns and the Hopi preserve the legacy of a similar *religious concept* which survives from an earlier past in human history, oftentimes at least *some* of these concepts may remain unchanged for perhaps 50,000 years or more.

Anthropology and linguistics is, in our view, overshadowed by the need to explain a place of origin, whereas we believe it's perfectly possible that these changes, religious, cultural, genetic and linguistic happened at roughly *the same time*. So finding a word in Europe and in America does not make this word European. The word may have come from a time *before* 'European' as we understand it came into existence. These words exist in modern IE languages but they are not *European* words in the sense of Europe as a modern entity, these words are the heritage of *many cultures*, and from cultures which didn't necessarily identify the geographic and cultural boundaries of what we now call Europe, Africa, Asia etc.

<u>From the Washo language</u>

wat'a - stream or river, clear connection to IE *wótar- 'water', Uralic *weti- 'water'

wegoyabi – hole, possibly connection to Welsh *ogof* 'cave', Afro-Asiatic *wugur- 'hollow' () (No reference here necessary, for references see end of article).

wesk'íʔim - wind, English 'whisk' and other IE cognates.

a:daʔ - to do, compare English 'do' and other Germanic forms.

bakbag – to smoke, English 'smoke', and other IE cognates.

bolbol – round, compare English 'ball' presumably an ancient word.

dalaʔak – hill, Afro-Asiatic *tVl- hill, also in Austric.

daʔmoʔmo – woman, compare English 'dame' and other IE cognates.

deʔeg - stone, rock, Afro-Asiatic *ʔa(n)d- rock, related to Egyptian dny – stone.

ha:š -pour, see below. Afro Asiatic word rain or something related, i.e. Proto-AA words for 'fish' and 'sand' are similar

haʔaš -rain, linked to ancient IE and Afro-Asiatic words such as English 'gush'

id - talk or say, linked to Atlantecan *id/*da-, according to Michael Schmidt, found in some Afro-Asiatic and Indo-European languages, including Welsh *dweud* and Egyptian *dd.*

ida – and, tentatively linked to Proto-Uralic *ja- 'and', modern Finnish *ja*, and *da* in some Karelian varieties

mi:gi - look, peek, compare English 'peek' and 'mooch',

maʔag – branch, English 'match', Proto-Afro-Asiatic *ma-itw, 'tree', Ojibwe 'mistig' – stick, also showing a connection to English 'stick', Proto-Salishan *stek- or *stsek

suʔuʔuš - to dream, Afro-Asiatic *wisan- sleep or dream, also in Sino-Caucasian, Altaic, Kartvelian, Dravidian, Eskimo-Aleut.

(17): **ʔoc'i** – hush, compare English 'hush'.

The Washoe vocabulary above was sourced from:

http://washo.uchicago.edu/mobile/washo-words – the Washo documentation project.

Proto-Afro-Asiatic vocabulary was sourced from starling.rinet.ru/, Afro-Asiatic vocabulary by Alexander Militarev, and Olga Stolbova, vocabulary items were sourced from starlingdb.org, database by S. Starostin.

Selknam vocabulary comparisons are below:

y-ah – I, related to IE *ego.

šinn – 'sand', compare Germanic words for 'sand'.

teri – 'sand', compare Latin 'terra' – earth, PIE *tiros – 'land', with the Italic meaning semantically closer.

weʔy - 'wave', compare English 'wave'.

kʔoyin – 'mountain', perhaps PIE *kwennos – 'head'.

telu – star, compare 'stellar'

čal - 'tongue', similar to 'Altaic' forms, Finnish 'kieli' – language, Mongolian xol – language, English 'clap'.

ḳʔàhr – 'valley', English 'core' and other IE cognates.

hòʔy - headland, point, reef, English 'high', with possible Yenisseian cognate.

tohrè – 'island', Finnish *saari* – 'island', and perhaps to English 'shore' and Proto-Afro-Asiatic: *çaḥVraʔ-, perhaps also to Afro-Asiatic *tVwVr- 'tower', English 'tower'.

č-è-awr – 'shore', compare English 'shore' and the word 'Sahara',Proto-Afro-Asiatic: *çaḥVraʔ- these words perhaps ultimately from Atlantecan *sahar- according to Michael Schmidt, Finnish *saari* seems to form part of the same continuum but with a semantic difference. (This and the above word are discussed elsewhere, also in the article I hope to publish on omniglot).

ḳehx – 'eagle', Finnish *kotka* – eagle.

ḳʔehl - side of head, temple, also <u>ahle k-ʔàlpˀ</u> - skull, English *skull*, Irish 'cloigeann', Proto-Salishan *skwayl- 'sky', Michael Schmidt explains this semantic link as the ancient Atlantic peoples, according to him, saw the skull as being the seat of the soul. In the archaeological record, this practice spans from the ancient Tara site of West Africa, to Neolithic Tara in Ireland, and the Newgrange Complex in Ireland, and into Scotland. He notes that English folklore has examples of 'screaming skulls', which he sees as a remnant of this mythological idea. Michael also states these people were probably massively misunderstood by other peoples at the time, their practices were so different so other cultures and it may have created conflicts in religious belief, long before Christianity. Michael states that the remnants of this culture survive in Norse mythology, in the story of how the cosmos is held inside the skull of a giant, Ymir. According to Michael, these people believed that the entire cosmos was inside their head, and also outside of it, but the outside cosmos was held within the skull of a giant being. This is why, according to Michael, the words 'sky' and 'skull' contain the same cluster, when looking at the Proto-Salishan word *skwayel- for 'sky', he began to wonder if the ancient

people of Britain, Scandinavia, and West-Africa, shared some of their beliefs, folklore and language with the northwest Pacific peoples. Michael states

"Although this seems extremely unlikely, why would such distant places share such things in common? Not only, but look at the folklore traditions of Papuan peoples and Northwest Pacific peoples sharing contact. Their art motifs, canoe designs. The Sobek River is a place where a lot of this art style is known from in Papua New Guinea. The river is known for its Crocodiles. Think of what the river name sounds like in Egyptian, but don't say it! And if you look at when agriculture first appeared in Papua New Guinea, it's the same connections again, the same places, from Southwest Asia, to America, to Africa, Europe and Siberia, the same places that are sharing the same maritime culture. Be it three thousand years ago or thirty, no-body really knows just how far back it goes. I don't believe that Egypt or Europe 'fathered' any of these cultures elsewhere, no, it's indigenous. That we know, but these indigenous cultures shared something in common. Were they a culture and people who have vanished? A people who we don't know or can't remember today? These cultures touched our cultures, leading threads across our histories and languages, from the earliest times until the present. But who these cultures and people were, we have no idea."

were? - boil, compare PIE *berwa* 'boil'.

às – in, compare Finnish locative suffix *-ssa*.

pòhsan – wasp, English *wasp* and *wops*

wàhṣ – fox, Irish *sionnach* 'fox', Atlantecan *washin*, close to the Proto-Afro-Asiatic form on Alexander Militarev's and Olga Stolbova's list.

wisn? - dog, Irish *sionnach* 'fox', see word above.

Selknam vocabulary is from the following source:

Elena L. Najlis. 2023. Selknam dictionary.
In: Key, Mary Ritchie & Comrie, Bernard (eds.)
The Intercontinental Dictionary Series.
Leipzig: Max Planck Institute for Evolutionary Anthropology.
(Available online at http://ids.clld.org/contributions/311, Accessed on 2023-06-20.)

Proto-Afro-Asiatic vocabulary was sourced from starling.rinet.ru/, Afro-Asiatic vocabulary by Alexander Militarev, and Olga Stolbova, vocabulary items were sourced from starlingdb.org, database by S. Starostin.

(Note that I have done more recent work on Selknam which is published in other books).

Proto Nivkh

*loŋ - moon, compare 'Lunar'

*mam- old woman, Welsh 'mam'.

*calm – palm, close phonetics to PIE word for 'hand'.

*hat- skin, Proto-Norse 'hud-' – 'skin'.

*lavŋi – pool, compare Welsh *llyn*.

*doq- rip up, compare English 'dock', i.e. to dock hair – cut hair, and Proto-Afro-Asiatic: *dVḳ- 'shave, cut hair'.

*laχi - autumn salmon, compare Finnish *lohi* – salmon, Old Norse *lax.*

*n(ə)tə- 'see', Finnish *näyttää* 'to show' and *nähdä* – 'to see', although these Finnic roots come from an older Finnish **näkt-* or similar

*welχ - kind of shellfish, English *whelk.* The English word is connected to an Indo-European root like *wel- meaning 'rotate', which also gives the word 'vulva' in English. The fact that the words for 'rotate', 'whelk' and 'vulva' may be related, is perhaps indicative that

The word 'volute' from Latin, in reference to the spiral or turning shape of shells is also related to Latin 'vulva'.

*cin'χ - shin, English 'shin'.

*ŋətrjo- - snore, compare 'snore'.

*gulχu(l)r – wheel, compare the PIE word for wheel.

*ci – you singular, PIE *tu.*

Proto-Nivkh vocabulary is from Fortescue, Michael. 2016. Comparative Nivkh Dictionary. Munich: Lincom Europa.

Some philosophy: potential links in language: are they a coincidence, or are they due to patterns that we cannot easily see?

I want to explain briefly in the next few paragraphs, how seemingly unrelated languages might share some connections to each other. Normally the subject of linguistics is approached from what we can easily and tangibly understand through our known history. For example, the connections between Indo-European languages are widely accepted, partially because relationships in the history of these languages, their cultures, and their geographic proximity can be attested through the study of history and archaeology. I believe however that there is a lot about our human history which is not easily visible or understood, nor easily explainable through science and history as we understand them.

Many researchers, such as Thor Heyerdal, have talked about the possibility of ancient civilizations travelling to different parts of the world. Some might theorise that this is why for example, there are pyramids in both Egypt and Peru. But i think that the reality is far more complex than this. I think, personally, that the answers to these connections are not understandable in terms of our visible and known human history. And I do feel certain, like many other researchers do, that these connections do indeed exist.

Whilst other researchers have talked about the possible links in archaeology between, for example, South America and Egypt, I discuss more of the potential links in language. And in the case of Quechuan languages being connected to other languages outside the Americas, for example: in my opinion, the potential links are quite compelling.

In terms of the archaeology, I highly recommended researching a little about polyglonal masonry, a kind of ancient building technique found in Peru, Egypt and in various other parts of the world. The similarities across continents in terms of polyglonal masonry are, I believe, absolutely undeniable. I also feel that these ancient cultures possessed a knowledge and abilities that we simply do not have today. Some researchers suggest that a form of ancient technology was used to create these sites. But i personally believe that some of our ancestors possessed organs which enabled them to do things with sound, music and language, that literally allowed them to shape rock by altering its underlying molecular structure through vibration. This might sound utterly mad, but, practically every mythology and culture I have learned about, incorporates this idea that language itself is sacred, a gift of the ancestors and gods, an extension of the cosmos itself, and not merely something made up by humans through a random evolution-like process. The problem with this

subject is general is the controversial implications of what it means. Because then we have to explain how the Americas could have been connected to other continents before the Vikings and Spaniards officially arrived there.

Another problem is that, unfortunately, anthropology has often, and often continues to discount Indigenous American narratives of their own history. This is why for example there is this Bering Straight hypothesis (which is indeed just a hypothesis), which was used to explain how the Americas became populated. Whether deliberately or not, it seems to have been inconceivable to western science and anthropology that the Indigenous peoples of the Americas might actually come from the Americas and might not have migrated from elsewhere. This idea that Indigenous American peoples have not come from another continent is also consistent with what Indigenous Americans, to my knowledge, say about their own origins, and I am speaking in terms of across many Indigenous American cultures.

I also take this very seriously, and I think that, to be honest, our collective human knowledge would absolutely blossom, if only we in the west did not have the arrogance to assume that our science and history that we know is the only 'right' one, and if we could listen to what indigenous peoples are saying. I think personally that we can look at potential language connections between, for example, Uralic and Quechuan, without looking at them in terms of 'migrating from elsewhere' to the Americas.

The way in which I try to explain how this might work, involves an large amount of background philosophy and mythology, and, having already discussed it in detail elsewhere, here I will keep it brief.

But essentially, I think we could look at these links in language in terms of languages being an extension of a kind of cosmic, universal knowledge, expressed as a kind of geometry, vibration or music. And in terms of this cosmic knowledge existing in different ways, in different cultures. And I believe that if we try to explain these connections in terms of a common origin in our observable reality, it won't work. Because I don't believe that these potential links in language originate within our observable reality, but rather in a greater reality of which we can only observe and know a part.

To try and break this down, imagine if, the languages we speak today, are in a sense 'echoes' of a cosmic music, a music that underlies creation itself. And that we, in this current version of our reality, are only able to consciously perceive and work with a small spectrum of this cosmic music.

From learning a little about the history of some Indigenous American peoples, such as the Hopi, I have learned that this world we inhabit now, was not the

first 'world' or first 'version' of the world, although, I am not the one to give an accurate interpretation of this, I can only understand it from the perspective of someone who is curious. But I have taken this idea into my own thoughts, and it makes a lot of sense to me. I believe that perhaps, in the past, in previous 'versions' of our world before this current cycle, our perception of reality may have been different, and the potential connections between for example, Uralic and Quechuan, might make more sense, were we able to perceive this greater reality that underlies this one. But the point is, that if we try to explain these potential connections in language, and for example, archaeology, through our currently observable reality and history, I do not believe that we will find the answers. I believe that we need to look beyond the surface here and to ask the question, what really is language?

Connections between Indo-European languages are not random, and I am sure that every linguist knows this. But, potential connections between Celtic and Afro-Asiatic, or Uralic and Quechuan for example, would likely be regarded as mere 'random' coincidences by a lot of linguists.

But again, can we be so certain that this is random? Or, do these connections only seem random, when we are unable to perceive underlying patterns and structure that we might not be aware of?

I would like to say to my readers, that, in terms of these potential word connections, I am not perpetuating what is or is not true. I am merely asking, what if? What if, there are aspects to language and linguistics, which might connect to a greater knowledge than that which we are currently able to perceive and know
through our senses?

A note on the basajaunes/basajaun and ancestors

Basque may share connections to Celtic. This isn't too "out there", in fact, it is pretty much factually established that Iberia, Ireland and Britain, have been connected since ancient times, I mean, we could even say that they were connected during the time of Neanderthals, Homo-Erectus and Homo-Hidelbergensis. But certainly as well, in more recent times (within the last 30,000 years or so), archaeology indicates strong links between the ancient people's of Iberia and Britain.

So considering that we have a long period of shared human history in these areas, it is perhaps not surprising that the Basque language shares some connections with Celtic languages, connections which, in my opinion, pre-date Indo-European language and the Indo-European formulaic ways of expressing language (e.g. a set numeric system, kinship terms, social philosophies etc).

I do not speak Basque at all, beyond a few words and basic phrases, but in terms of language, culture and mythology, the Basque country is unique, and there is so much that could be discussed here.

One thing I would like to mention briefly is that, in Basque mythology, large, hairy ancestors, called Basajaunes (female) and basajaun (male) are connected with bringing knowledge of agriculture and of building some of the megalithic sites in the Basque country.

This could connect to what I said earlier about previous versions of our world. It is possible i think that some of our inherited knowledge, came to us through times or expressions of the cosmos in which other ancestors walked this world with us, such as the basajaun. The fact that the basajaun is associated with bringing knowledge of agriculture and with building megalithic sites, does I believe fit into this idea of humanity inheriting knowledge, and language from spiritual beings, beings which in physical form may have been much like us, but which were not confined to the limited spectrums of space, time, light and sound which we are.

(Note that the Basajaunes and Basajaun are one example of gods or ancestors, I am not perpetuating that these or other giants are the original creators of language, they are just some of the vast array of gods ancestors across multiple cultures associated with bringing knowledge. I also do not believe that any particular group of these ancestors are the originators of language as such, but I believe that all of them are somehow connected to this vaster 'world' beyond our vision that I believe gave rise to this reality and to our languages).

There is also a common theme in mythology that many of these ancestors disappeared from our world to return to the underword(s). But i think it would also be possible to say that they did not disappear, but rather continue to exist in dimensions and spectrums of our world which we can nolonger perceive ordinarily. For example we can walk into a forest, and see trees, smell the pine resin, and hear the birds.

But we may also feel the presence of our ancestors too, we may feel that they're there, but may be unable to observe them through the narrow spectrum of our five senses; we cannot necessarily see them nor hear them; often because we are not meant to I don't think. But we can 'feel' them, and this is i think such a beautiful thing, so long as we remain respectful to those ancestors and understand that we are in their sacred places, on their terms. Nature is teeming with life, that which we can see, and that which we can't see, and it would be unwise and stupid to assume that we are the ones in control in nature. We are not. I believe that time and creation enimates

through life, and we are expressions of that great, universal life. We are certainly not masters of it, nor is it ever ours to control. I believe that the ancestors and intelligence in nature is connected to the geometry and existence of time itself, in fact I would say that 'time', 'geometry' and 'life' are all in a sense different observable affects of the these invisible creative powers.

Below: some art I created depicting a kind of sea goddess, perhaps that known as Sophia in Gnostic tradition. I saw this goddess in a dream and have also created other artwork of her, including an image in my ebook *Language and ancient history – with topics on ancient spirituality, sacred language, and linguistic change in Britain, Frisia and Denmark.* I feel that this goddess is somehow connected to the topics in the pages above, and furthermore to the information I discuss elsewhere, including in *Possible connections between Indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on elongated skulls, pyramids, giants and other philosophical points*, where I discuss the emergence of life through water, and how this may relate to goddess, cone and shell symbolism.

A little additional information regarding two print books:

.Possible connections between Indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on elongated skulls, pyramids, giants and other philosophical points

- in this book I indicate the intention to publish further examples of cognates on Omniglot. I hope still to do this, but I excluded the philosophical information in this article to include it in the previous pages to this one; this means that the information on the previous pages, the omniglot article, and the book mentioned above are all in-a-sense connected.

.Prehistoric giants of The Old North/Yr Hen Ogledd and North Wales, with further comments on the ancient archaeology, mythology and prehistoric language of the Old North and North Wales

- This book above was also published quite recently. I want to draw attention to that I made a small mistake with the referencing, and gave (1) at one point without providing the reference, and elsewhere used (1) for referring to a different reference, when I should have given these as separate numbers because (1) technically referred to the Afro-Asiatic vocabulary references, namely in connecting the Welsh words *ogof* – 'cave', *hwylfa* – 'path' and *ceirw* – 'deer' to Afro-Asiatic etymologies. The photo below shows Great Orme prehistoric copper mines, where the *hwylfa* is located. The book mentioned above provides what I deem to be important information about this. In the future I hope to do more research on these copper mines and upon what language may have been spoken there.

Notes on Tiree: the Gaelic dialect, historic cultures, languages, geography, notes on brochs and folklore, and other bits of information

I recently visited the Isle of Tiree, known in Gaelic as **Tiriodh**. I had previously written a little about the island's place-names and prehistoric language two years ago in 2021. Only recently did I visit the island in person and have some more information about those topics in question.

Field notes on the dialect:

First off, I was lucky enough to meet some native Gaelic speakers on the island, who still have the Tiree Gaelic language. I was told about a term by a native speaker of the language, referring to the bottom of a rainbow as it appears over the sea, this forecasts bad weather and is known as **madadh-chruaidh**, although I am unsure of the exact spelling. The word **madadh** refers to a dog, fox or wolf in certain contexts in Gaelic dialects, in this sense it is a *little* like how we use the term "sun dog" in English, although this refers to a different, rainbow-like phenomena.

Some other aspects of the local Gaelic in southern Tiree which I can say from personal experience, are that the 'e' tends to be emphasised rather than the 'o' in certain instances of the letter combination 'eo', for example **ceòl** 'music' sounds like [kʲʰɛɔɫ] rather than [kʲʰɔːɫ]. The glottal stop also occurs quite frequently word-medially, for example in the word **bruidhinn** 'speaking', where the glottal stop occurs in place of the historic **dh**.

In many senses Tiree Gaelic shares many similarities to the Gaelic spoken across Argyll, although in the general prosody, at least as far as native southern and western Tiree go, the prosody does to me sound softer and a little more like that of the Outer Hebrides than Argyll dialects more generally do. This is not to say that Tiree shares the same prosodic patterns as Outer Hebridean dialects do, but rather that Tiree Gaelic neither clearly fits into Argyll nor the Outer Hebrides in terms of prosody.

*Photo on next page: the sky at 11:20-11:30 at night in June, showing the flattish landscape of Tiree and looking towards **Beinn Hough**, another of Tiree's mountains which would have been an island in ancient times. The landscape in this photo shows something of that part of Tiree where the Gaelic dialect referred to on this page is historically and traditionally spoken.*

See previous page for comments on the photo above.

Place-names, ancient geography, language and cultures

One thing I have discussed before in 2021 is the abundance of the word **poll** in Tiree place-names. Examples include **Baile a' <u>Phuill</u> –** 'town of the mud', **Loch A' <u>Phuill</u>**, **Loch Bhasapoll**, **Crosa<u>bol</u>** or 'Crossapol' in English, Heyli<u>pol</u> (said to be the Norse form of the name), but **An Cruairtean** in Gaelic, **Barrapoll** and others.

Although the word **poll** is generally translated to mean 'mud' in the Goidelic languages; as I have suggested before, I think that this word contains multiple layers of meaning and context, especially in place-names. I think that, due to previous research on the subject, it is possible that the original root word is of at least Mesolithic origin, and originally could refer to a kind of basin or area which is susceptible to flooding by the tide or other means. Likewise in my previous research I indicated that it is likely that during the past, the sand dunes at **Baile A' Phuill** would not have been present. These sand dunes separate **Loch A' Phuill** from the Ocean. Today there is a river, **abhainn**, pronounced locally like 'awin' that connects **Loch A' Phuill** to the sea through the dunes; but in the past, when sea levels were higher, **Loch A' Phuill** would

have been connected to the sea, and it is likely that the sea ran all the way to **Loch Bhasapoll** to the north of **Loch A' Phuill**, across the flat landscape around **Barrapoll**. Interestingly the location of the church just across the marsh/flatlands from **Barrapoll** may have originally faced the sea; of course it would not have been a Christian church back then, but the Christian Church may have been built upon an older sacred site, especially considering that there are several standing stones and what appear to be cairns within walking distance. This leads us onto the topic of brochs and forts in general, both of which in Gaelic are generally referred to as **dùn** 'enclosure'. Close to the mountain of **Ceann A' Mhara** in the southwest corner of Tiree there are two enclosures of forts; interestingly one of them is referred to as **Dùn nan Gall –** 'fort of the foreigners'. Back towards **Baile A' Phuill** there is an enclosure very close to the coastline, referred to as **Dunan Nighean** and described by some locals as being a 'Danish' fort. According to the page for this site on www.megalithic.co.uk (The Megalithic Portal) evidence of midden material was found here, but I am unsure whether or not this means a shell midden.

*Photo below: the headland at **Ceann A' Mhara**, showing what would have once been an island. The fort of **Dùn nan Gall** did not appear easy to access safely, and a large, deep 'geo' (Gaelic **geodha**) stopped me from going any further.*

A particular point of interest is that the locations of the enclosures mentioned on the previous page, corresponds quite closely to those areas of land that would have themselves been islands, before Tiree was an island. This is to say that the mountain at **Ceann A' Mhara** in the southwest of Tiree, and the mountain of **Beinn Haoidhnis** (Ben Hynish) would have once been two islands sticking out of the sea, before the land had risen and been altered significantly to expose the landscape of Tiree that we know today.

It is interesting then I think that the **Dùn nan Gall** on **Ceann A' Mhara**, and the 'Danish fort' and **Dùn Hiader** around **Beinn Haoidhnis** are located on these ancient islands, and I find it also interesting that **Ceann A' Mhara** was then presumably associated with the **gall**, foreign or different people, and that **Dunan Nighean** was associated with the Danes, taking into account that these mountains would have been the original 'islands' before Tiree appeared.   (As the island it is today)

It may imply I believe that the ancient people on Tiree, on these more ancient 'mountain-islands' may have spoken a different language, and have in some way remained as a distinct people from the Gaels in language and culture until perhaps the Iron Age or later, that is if this 'other' culture was connected to the 'brochs', brochs being in my opinion indicative of a different group of people, who arguably had a different kind of community status and who perhaps did not like sunlight so much (see my other works on how these things might tie together, including on the **ciuthach**).
I am doubtful that the 'Danish fort' was truly a Viking fort, but that instead it was perhaps connected to a different people who were connected to Scandinavia and to the north, perhaps the mythological *Tuatha Dé Danann* of Irish history.

*Photo on following page: this small rock formation, barely connected to the mainland, is the location of **Dunan Nighean**. I also heard from a local that people were told not to go here, perhaps in respect of the Daoine Sidhe, and perhaps I was wrong to visit, but I hope that I went at the right time.*

See previous page for comments on photo above.

Giants on Tiree

I was told a local legend that a giant was buried close to Gott Bay on the more south-easterly coastline of the island. This giant was excavated by archaeologists and discovered not to be a giant, I was told, however, that his teeth were worn down due to a shellfish diet; so even though the individual himself was not giant, his diet is consistent with the Mesolithic and broch-age diets high in shellfish, with the **ciuthach** giants being associated with both Mesolithic-like traits and with the brochs. Perhaps this individual belonged to that culture and was therefore referred to as a 'giant' in the local folklore. I also noticed a grave-looking shape just below the rocks at Dùn Hiader, mentioned below, which was of giant proportions. I looked at it and noticed that it is far too long to have been a grave for an ordinarily sized human. I mention more about Dùn Hiader in the section below.

<u>Finding flint shards below Dùn Hiader</u>

I walked early morning to visit the largely collapsed broch at Dùn Hiader on the southern coast of **Beinn Haoidhnis**. I felt slightly disappointed that I had not had a chance to visit the better preserved broch in the northeast of the island, but I found that the broch of Dùn Hiader is in a very atmospheric location. It stands upon a curious rock formation, which itself feels to me like a fossilised giant, which stands majestically above prehistoric raised beaches of large pebbles. I walked up to the broch and watched the golden sun rise over the back of **Beinn Haoidhnis**, its light rays dancing with the wind on ferns and wildflowers within the ruins of the broch tower.

*Photo below: the curious rock formation upon which stands the broch of **Dùn Hiader**.*

I wanted to go on from here and visit another **dùn** some way to the east, but instead I felt this feeling, like a whisper, suggesting that I go down to the beach below the broch. I safely found my way down from the rock formation, for on the side away from the sea there is the remnants of a path. Just behind the beach, and near to the base of the fossilised giant-looking rock formation,

I found a handful of flint shards, likely the chips of flint produced by someone in ancient times making a tool from flint. The shards were on the surface, scattered across an area of earth disturbed by animals and presumably by people, as it appeared to be a short path of sorts. I was thrilled to find these, and I have contacted the local heritage centre about them. There is some possibility that these flint shards pre-date the broch, and represent the handiwork of the ancestors of the broch-buildings, perhaps the **ciuthach**. But they may also be Iron Age in date, as, interestingly, the broch cultures sometimes still made use of flint, even though other parts of Britain were by this time relying upon metal tools; attesting perhaps to the continuity from Mesolithic cultures in Scotland to the broch-buildings; which is not to say that the builders of other prehistoric structures in Scotland did not also continue into the present day in some form.

Two more local stories:

According to a local informant, there is a hill known as **Cnoc Glas** close to the **abhainn** through the dunes from **Loch A' Phuill**. I was told that the 'fairies' (I prefer not to use this term) were there, and that people should not go close to that hill. I was also told about a 'Green Lady' associated with the coastline just south of **Ceann A' Mhara**, although my informant could not tell me a great deal about this, this 'Green Lady' was some kind of mythological person as well, although she could not remember what the oral history told about this exactly. She also mentioned to me that there were many caves there, and some stories about them, and I think perhaps that the 'Green Lady' might be in some way connected to the caves, but I am not sure.

For further information about some of these topics, in relation to Tiree, please see: *Scottish Gaelic dialects and ancient languages in Scotland – Dualchainntean na Gàidhlig agus cànanan àrsaidh ann an Alba*, pages 94 and 95 in *Languages and dialects of Northwestern Europe, and their heritage* - published by Linden Alexander Pentecost.

I have also been constructing a small section on my bookofdunbarra website for other information on Tiree Gaelic, available here:

https://www.bookofdunbarra.co.uk/website-sections-10-19/17-notes-on-tiree-gaelic

I hope that this book was enjoyable, and may your spirit bless you all.

(This is also not the end of this book!)

The Gaelic dialect of Assynt

By Linden Alexander Pentecost

The photo below shows the wild and beautiful landscape of Assynt on the northwestern Scottish mainland, a peninsula between MacKay County to the north and Coigeach to the south.

The Gaelic dialect spoken in Assynt does in many ways seem to share things in common with the MacKay dialects to the north, and with the Wester Ross dialects to the south. But in other respects it is less typically 'northern', and this may I think be due to oceanic contact between Assynt and other coastal areas, meaning that Assynt Gaelic is perhaps less broad a dialect than say MacKay Gaelic or Loch Broom Gaelic, or Little Loch Broom Gaelic. In other senses, Assynt Gaelic is more or less identical in many words to the dialects slightly further south. Àdhamh ó Broin has done some field-research in Assynt quite recently from what I understand

In the *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh, informant number 130 is from Assynt. The observations below are based on the phonetic information given for informant 130.

In the word **samhradh –** 'summer', the language of informant 130 is given as having a [g] or [k]-like sound as the final consonant, this contrasts with the [k] further south and with the lack of any consonant in MacKay dialects to the north, which generally have the **-adh** in this word represented as [u]. Another feature of the language of informant 130 shown in *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh, is that the word **sabhal –** 'barn' is given in the book *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh with the vowel sounds [o̞] followed by a small version of [ɪ], this latter vowel seems unique to Assynt in this word. This bi-syllabic structure with the second vowel being smaller is common in this area, but in other dialects it is shown as being a small schwa.

East Sutherland Gaelic

Photo above: Loch Fleet close to Embo in the traditional Gaelic speaking area of East Sutherland, showing a firth in a typical northeast coast landscape. When visiting this region I was very fortunate to meet the only two speakers of the dialect in Embo. I am grateful for this and remember it in my heart. Wilma has sadly passed away, god bless her and I thank her for her beautiful kindness. Amen

One difference of east Sutherland Gaelic which is recorded in the Survey of the Gaelic dialects of Scotland (1), is that initial broad **g** is pronounced [x] when under lenition. For example *A' Ghàidhlig* could be spelt something like **a' Chàilig**. The differences are too numerous to include here, but, some of the features of this dialect are generic things associated with Northern Gaelic dialects, for example n frequently becomes r. This is not limited to Northern Scotland but it occurs arguably in a much larger number of words in Northern Scotland. (Especially in East Sutherland, and some islands and N. areas)

For example *ainm* – 'name' becomes **airm** for some speakers in East Sutherland Gaelic (2), interestingly the Irish dialect of Rathlin island has *airm* too. Rathlin Irish is an Ulster Irish dialect and it shows continuity with Scottish Gaelic, but it cannot simply be described using these two things, Rathlin Irish has its own, apparently 'oceanic' features going on that are for example shared with Northern Scotland in the case of this example. On my website www.bookofdunbarra.co.uk I also discuss on my St Kilda page some of these 'oceanic' Gaelic features that can arguably be found in insular Irish and Scottish Gaelic dialects, and in continuation here, in Northern Scotland. Below is an example of East Sutherland Gaelic:

Cron nach ail a dul dhan baile? - why is he not going to the town, standard Gaelic spelling:
carson nach eil e a' dol dhan baile?

All the vocabulary of the above sentence/sentence on the previous page is based upon the phonetic information for these particular words as mentioned in East Sutherland Gaelic: the dialect of the Brora, Golspie, and Embo fishing communities, by Nancy. C. Dorian (2).

Photo below: another part of the East Sutherland coastline, close to Golspie.

A change from [a] to [o] or [ɔ] is relatively common across Scottish Gaelic, this change is very common in certain words, in dialectal areas around the country. But in Northern Scotland one could argue that this change is somewhat more common, and the phoneme [ɒ] also occurs in East Sutherland. This I write as å, for example informants 142 and 143 in (1) have this sound in *falamh* – 'empty', which could be written here as **fålaí**, the final vowel being pronounced close to [i] presumably but I am not certain on the exact pronunciation from the dialect survey. Another example is *fairrge* – 'sea', which, in the language of informants 142 and 143 (1) could be written as **fårig**. Note that the [g] in this word is likely close to the English [g]. The verb *dh'fhalbhadh* – 'would go' might be written as **ch'fhålu** in the language of informants 142 and 143 (1).

Other East Sutherland Gaelic phrases spelled according to/based on phonetic informantion in (2). I have created some spelling forms for the sentences below:

dae an t-airm a th'ort? - who is your name

dae – what, **an t-airm** – the name, **a th'ort** – that there is on you

cweas a tha u? - where are you (singular) from?

cweas – East Sutherland form of *có ás* – interrogative + out of, **a tha** – that is or are, **u** – you singular

(1) – Survey of the Gaelic dialects of Scotland, edited by Cathair Ó Dochartaigh

(2) - East Sutherland Gaelic: the dialect of the Brora, Golspie, and Embo fishing communities, by Nancy. C. Dorian

Note: I will publish more on E.S Gaelic very soon I hope

The Gaelic spoken around Little Loch Broom

By Linden Alexander Pentecost, photo also by Linden Alexander Pentecost

Photo above: Little Loch Broom on the Northern Scottish mainland, a 'fjordic' sea loch.

According to the Survey of the Gaelic dialects of Scotland, edited by Cathair Ó Dochartaigh (1), the Gaelic spoken around Little Loch Broom appears to be much the same as other dialects along this section of the coastline. This is not surprising considering that this landscape is quite vast, and for centuries people have travelled up and down this coastline, communicating their language and culture along the sea. Informant 125 is from close to Loch Broom in the Survey of the Gaelic dialects of Scotland, edited by Cathair Ó Dochartaigh. The word **stiùir –** 'steer' is given with a long vowel written in the survey as [ü]. I am not sure quite what this sound represents, but it can also be found in this word in some Lewis dialects, and in other dialects close to Little Loch Broom. Interestingly informant 125 does not have a 'sh' sound for the initial s, instead the s seems close to the English s, whilst the t is palatal [t']. This is also something I have noticed in Survey of the Gaelic dialects of Scotland, edited by Cathair Ó Dochartaigh, (1).

An interesting thing about the Little Loch Broom dialect shown from informant 125 (1), is that the broad velarised l is given as followed by a v (1), in the word **slat** – twig, for example, also recorded in the word **sealladh –** 'view'.

(1) Survey of the Gaelic dialects of Scotland, edited by Cathair Ó Dochartaigh

Middle Welsh pronunciation

By Linden Alexander Pentecost

Photo below: looking towards mount Snowdon, Yr Wyddfa on an early winter morning. This is a landscape which is deeply connected to the Modern Welsh language, and mythologically speaking and within the landscape to Middle Welsh.

This is a short guide to the pronunciation Welsh language before the 1500s, the language which was used to write some of the earliest poetry in Britain and which was the way we got many of our Welsh stories and legends today. This writing was based on what I know of Middle Welsh.

Orthography and pronunciation
Old and Middle Welsh orthography is different to the spelling of modern Welsh, and has a fair amount of variation. In particular, Old Welsh spelling doesn't use **w** and **y**. Lenition wasn't marked in Old Welsh and usually isn't in Middle Welsh either. Some of the words below include some things I have added to the spelling here, in order to distinguish words.

diphthongs:

ae [aə]
aw [au]
ei [ɛi]
eu [ɛʉ]

ew [ɛu]
iw [iu]
oe [oɨ]
oy [oɨ]
wy [uɨ]
yw [ɨu]

<u>consonants</u>

b [b]
c [k], [g] in medial/final position
ch [χ]
d [d], but [ð] in medial and final position
f [f]
g [g]
h [h]
i [j] sometimes (At the beginning of a word before another vowel)
k [k]
l [l]
ll [ɬ]
m [m]

<u>Examples</u>

dyd – day, [dɨð], **achaws –** because [aχaus], **kyny –** though, although [kənɨ]
eur – gold [ɛʉr], **kyvarch –** message, address [kəvarχ], **y veird –** the bards [ə
vɛirð], **mynyd –** [mənɨð], **coet –** forest [koɨd], **yn, yg –** in, **mawr –** big [maur],
Myrdin – Merlin [mərðin], **ysgwyt –** shield [əsguɨd], **kateir –** chair, seat
[kadɛir],**ỳ –** his, her [ə], **gwrt –** against [gʉrθ], **kynhorawc –** leader
[kənhɔraug], **map –** son [ma:b], **pop –** every [pɔb], **y, yr –** the [ə]
eclwys – church [ɛgluɨs], **gwr –** man [gʉ:r]

Medieval Welsh literature is essentially the oldest literary tradition in Britain, it
is the web of cultural and spiritual heritage where the original gods of Arthur,
Merlin and others are in their own lands. Over time many of these stories
were transformed and adapted, but from my own understanding, Arthur and
Merlin are deity figures attached to certain ancient tribal communities in parts
of Britain, especially North Wales. These gods in their human aspects were
also connected to the natural landscape itself in a more metaphysical way,
hence why Arthur is very connected to Mount Snowdon, and Merlin is very
connected to the area around Beddgelert, and for example the sacred
mountain of Dinas Emrys. Snowdon itself was likely considered as a sacred
mountain. In Welsh it is named *Yr Wyddfa*, which can be interpreted as 'the
seeing-place' or 'the wisdom place', at least from my understanding.

The Gaelic dialect spoken close to Eilean Donan castle

By Linden Alexander Pentecost, originally written in 2021, finished in September 2022.

Photo above: the famous Scottish castle at Eilean Donan. Note that this article is a brief description of the phonology of the Gaelic in this area, as recorded in the *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh.

The examples of phonetic/IPA spelling are not as accurate or exact to how they are given in the *Survey of the Gaelic dialects of Scotland*, my own phonetic rendering is a simplification of this, incorporating important phonetic information which I have learned from the *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh.

All of the phonetic examples below/on the following page are based on the pronunciation of informant 102. This is indicated after each word.

One of the defining features of the dialects in this area are the aspirated consonants at the end of words.

For example, they would say [sãũrɤkʰ] (*based on the language of informant 102*) for **samhradh** 'summer', more often [sãũrəɣ] in other dialects.

And [ʃoļɤɤkʰ] (*based on the language of informant 102*) for **sealladh** 'view', more commonly [ʃaļɤəɣ] in other dialects.

This sound also comes from **-gh** in the language of informant 201 for example [ļɤɯːkʰ] *(based on language of informant 102)* for **laogh** 'calf', more commonly [ļɤɯːɣ] in other dialects.

In Gaelic dialects, it is unusual to have aspirated consonants in these positions. It also happens with orthographic **t** and **p** too, for example [pʰaːhpʰ] *(based on the language of informant 102)* for **pàpa** 'pope'.

Some other unusual phonemes in the dialect, are **bh** and **mh** being sometimes pronounced as [β], like the Castillian Spanish b. For example **taobh** 'side' is [t̪ʰɯːβ] *(based on the language of informant 102)*

talamh 'ground' is [t̪ʰaļɤuβ] *(based on the language of informant 102)*.

Sometimes the vowels in the Lochalsh dialects may also be different, for example pronouncing [o] where it wouldn't normally appear, **grian** is pronounced [krĩõn] for instance *(based on the language of informant 102)*.

As in other parts of Wester Ross, the final **mh** in words like **seasamh** 'stand', and **falamh** 'empty', is [i] (a general observation about Gaelic in this whole area).

The prosodic elements of these dialects are also unusual, they have very stark changes in pitch, and long emphasis on vowels, I have learned this from recordings I have listened to on the website Tobar an Dualchais.

I have also written a bit about the nearby Duirinish dialect, and the Duirinish dialect also has these interesting prosodic features, albeit slightly different in how they have manifested.

It is interesting I think that these aspirated final consonants do not seem to occur for example near Loch Torridon or Loch Broom to the north, they seem to be localised to this area and to a couple of other areas across Scotland, according to what I understand from the information presented in *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh.

Gaelic on the Mull of Galloway

Photo above: Loch Ryan with the Mull of Galloway on the left

The Mull of Galloway is the most south-western part of the Scottish mainland. Gaelic has not been widely spoken in Galloway for a few hundred years, but evidence of the language is visible throughout the region.

Not surprisingly, Gaelic names are very numerous on the Mull of Galloway, which is not far from Ulster in Ireland, nor from Kintyre in Scotland, and the Isle of Man to the south.

The main settlement in the area is Stranraer, Gaelic **Srón Ramhair**, literally fat, or wide nose, in reference to the peninsula. There is some question as to what Galloway Gaelic actually was. Not everyone seems to agree upon it being a 'dialect of Scottish Gaelic'.

Whilst it certainly was a group of dialects, connected to those in Scotland, it may also have shared connections with Ulster Irish and with Manx that make it fundimentally different in some ways from 'Scottish Gaelic' as a whole.

If *Òran Bagraidh* is indeed a genuine example of the dialect, then it would seem to support this idea in some way. The song contains **muid** for 'we', common in the Irish language, but very unusual for Scotland. Other parts of the song seem to be quite incomprehensible.

To complicate things further, the relationship between Galloway Gaelic and Norse is somewhat of a confusing one, as it seems that in certain instances, Norse vocabulary is arranged in an order more similar to that of Gaelic, as in the name Kirklauchline

In more 'classical Gaelic' spelling this could be spelled as: **Circ Lochlainn**. Another possibility is that somehow, Gaelic and Norse are related in this context, and are sharing or inheriting vocabulary from some earlier time.

To complicate matters further, many of the 'Celtic' names from this part of Scotland, are what would be considered to be the Cumbric language, a P-Celtic language.

The precise relationship between Cumbric and Gaelic in this context is also somewhat of a mystery. Below are some examples of place-names from the region.

Ardwall – **Árd Bhaile** 'high town', (local meaning of **baile** may be slightly distinct)

Drumdow – **Drum Dubh** 'black ridge'

Dinduff – **Dún Dubh**, a more Cumbric looking name meaning Dark Fort, readable in Cumbric as *Dyn Dýv*

Leswalt – **Lios Fhalt**, the phonology of this name more closely matches Goidelic I think, but the semantics of **falt –** 'hair' do not quite fit.

The semantics of the Brythonic term *gweld- for 'grass' do work. This place-name perhaps demonstrates that the original language may have been neither Brythonic nor Goidelic, but something between the two.

Slouchnawen Bay – **Sloc an Abhainn** 'hollow of the river'

The name above demonstrates that at least on the Mull of Galloway, the medial broad **bh** was likely pronounced [w] in this world

The Cornish language, medieval Cornish, standard written form

I have previously discussed more about the Late Cornish or West Cornish language, for example on my website www.bookofdunbarra.co.uk, on this page: https://www.bookofdunbarra.co.uk/the-west-cornish-language-kernowek
Archived link: https://web.archive.org/web/20220228095026/https://www.bookofdunbarra.co.uk/the-west-cornish-language-kernowek

The following section is a hopefully, interesting introduction to Cornish, with some interesting sentences.

Please note that the spelling in this article may not always be consistent

Sample sentences in Cornish (medieval, standard written form)

Linden ov vy – I am Linden
Piw os ta? - who are you? (singular)
Piw owgh whi? - who are you? (plural)
fatla genes? - how are you? (singular)
fatla genowgh whi? - how are you? (plural)
da, meur ras – good, thank you
yn poynt da – very well
peth yw dha hanow? - what is your name?
ow hanow yw... - my name is...
dedh/dydh da – good day
mettin da – good morning
nos da – good night

some grammar

Cornish (standard) uses **yma** in the present continuous tense. This is used to roughly mean 'there is/are'.

yma den war an treth – there is a man on the beach
yma cath war an pons – there is a cat on the bridge
yma keus yn an bussys – there is cheese in the buses
yma gofen yn an lever – there is a question in the book
yma lever dan an men – there is a book under the stone

yma can also be used as an auxiliary verb:

yma den ow nejya – a man is swimming
yma tas ow mos dha'n treth – (a) father is going to the beach
yma hi ow queles an venyn – she's seeing/looking at the woman
yma hi ow tonsya gans an den – she's dancing with the man

For the first person, **yth esov (vy)** is used.

Yth esov vy ow mos dha'n fordh – I am going to the road
Yth evov vy ow kerdhes dha'n burow – I am walking to the office

ymons i ow mos – they are going, etc.

Pronouns:

vy – I
ty – you (singular)
ev – he
hi – she
ni – we
whi – you (plural)
i – they

ov vy – I am
os ta – you are (singular)

yw ev/hi – he/she is

peskador yw ev – he is a fisherman
benyn yw hi – she is a woman

A sentances in Cornish:

Linden ov vy, ha trigav yn Kernow lemmyn gans ow hath
I am called Linden, and I live in Cornwall now with my cat

pyth yw hanow an chi ema?
What is the name of this house?

Yma'n gwyns ow whetha der an logh
 the wind is flowing through the pond

An gwyns yw avel Dew
The wind is like God

Yth ysov vi ow neyja yn an mor hedhyw
I am swimming in the sea today

Porth Ya yw ogas dhe Cambron
St Ives is near to Camborne

Pes imajys eus a'n mor?
How many images are there of the sea?

Yw an chi-na hir bo cul?
Is that house long or narrow?

peur owgh whi ow mos?
When are you going?

A leveris Juan, a prennen an cath?
Did John say that I might buy the cat?

A-mes yw an pesk
the fish is away

Bydhav vy a mos a-wosa
I will be going afterwards

Pyth yw hanow an wraigh?
What is the name of the witch?

An den a vydh war an mordardh
The man will be on the surf

Yma natur theg yn Falmouth
There is pretty nature in Falmouth

Meur ras rag an boos!
Thank you for the food!

Hemm yw an city moyha glyb!
This is the wettest city!

My a skrifa adro Kernow ha Kembra
I am writing about Cornwall and Wales

An universyta yw y'n Soth West, ogas dhe Falmouth
The University is in the South-West, near Falmouth

Da yw genev Kernow ha da yw genev mordardha yn Kernow. My a vynn mordardha yn Pensans hedhyw mes yma ow thas ow tybri lemmyn.
I like Cornwall and I like surfing in Cornwall. I want to go surfing today in Penzance but my dad is eating now.

Pyth eur whelsys jy'n men? (You singular, aka jy a form of ty (thou), not whi - you (pl)
When did you see the stone?

"to be" in Cornish

ov vy – I am
os ta – you are (singular)
yw ev/he he/she is
om ni – we are
owgh whi – you lot are
yns i – they are

Example of another verb,'to know':
gonn, godhes, goor, godhon, godhowgh, godhons - present
godhyen, godhyes, godhya, godhyen, godhyewgh, godhyens – imperfect tense
goghvev, godhves, godhva, godhven, godhvewgh, godhvons – perfect tense
godhvydhav, godhvydhydh, godhvydh, godhvydhyn, godhvydhowgh, godhvydhons – future

More sample sentences:

bydhav vy yn mesk miwlow an mor – I will be amongst the fogs of the sea
bydhav vi – I will be
yn mesk – amongst
miwlow – fogs
an mor – the sea

an godhanes yns war an jynn ebron – the moths are on the aeroplane
an godhanes – the moths
yns – are
jynn ebron – aeroplane

ple yma an tavernyow? - where are the pubs?
ple? - where?
an tavernyow – the pubs

my a vynn cowsel kernowek ha sowsnek – I will speak Cornish and English
my a vynn – I will/intend to
cowsel - speak

the verb 'to do':

gwrug – I do
gwrussys – you (s) do
gwrug ev/hy – he/she does
gwrussyn – we do
gwrussowgh – you lot do
gwrussons – they do

The Reconstructed Common-Brittonic or Ancient British Language, with thoughts on the culture and beliefs (Iethou Issue Two) – written by Linden Pentecost, photos by Linden Pentecost. Assistance and updates with language by Edward Hatfield, Edward's work is what made me interested in and which taught me Brittonic. This article was written mostly in 2015, published May 26th 2020, republished after error checking on June 18th and 19th 2020 (time-zone dependent). A few years ago, Edward Hatfield updated much of the original draft of text that had been written in around 2010. As mentioned below, spelling changes, and noun declinations were changed for instance, this is in contrast to older examples of the language which you may see me using, which would use circumflex accents.

Above: **abona tecca** – pretty river. I believe that to the Iron Age Britons, water and trees were a part of the sacred world they inhabited. The sacred and the material, rather than being separate, were perhaps seen as one, with the sacred realm existing both outside of this world, and inside it. Especially important to the ancient Celts may have been the 'thin times', such as dusk and dawn, when it was neither light nor day, and when the landscape was neither this world nor the other.

This document is about what the Ancient British language may have looked like. Ancient British, or Brittonic was the Iron Age Celtic language, known through toponyms and reconstructable using evidence from the related Gaulish language in France, and from the three later Brythonic languages which evolved from Proto-Brittonic: Welsh, Cornish, Breton. Proto-Brittonic is a reconstructed language, the reconstructed language in this document is reconstructed Brittonic, and not the actual, spoken Brittonic of the Iron Age, which was sadly unrecorded. However Edward's reconstructions are as accurate as possible.

Common-Brittonic, aptly named Ancient British by Edward Hatfield. Alongside the Welsh, Cornish and Breton languages there was once a widely spoken Brittonic language during the Iron Age. It later gave rise to the modern Brythonic languages from around 600 AD. This was when the original territory of Common-Brittonic began to shrink. Common-Brittonic was influenced by Latin, that lead to the appearance of the early Brythonic Languages of which Welsh, Cornish and Breton are members. Common-Brittonic didn't become recognizably like Welsh until this time. Prior to the formation of Brythonic, Common-Brittonic like other ancient Celtic Languages hadn't developed the traits that came to define Modern Celtic. Common-Brittonic was very close to Gaulish, but unlike Gaulish there are no written examples of Common-Brittonic. The language has to be painstakingly reconstructed using Gaulish, Welsh and other Celtic Languages. But evidence is plenty, Common-Brittonic was the language of England for some time and left plenty of words and toponyms. Unlike Modern Celtic Languages, Common Brittonic had three genders and noun declinations like

Latin and Greek, making it more like other early Indo-European languages of the classical world. It was still a Celtic Language, from the Celtic Branch of Indo-European. Brittonic probably had a SVO word order like English and French, unlike the VSO order of Modern Celtic languages. There have been some successful attempts to recreate Ancient Celtic languages, but Edward Hatfield was the first person to really focus on reviving the Common-Brittonic or Ancient British Language. Previous reconstructions were not focused on Britain but rather on Gaulish or Ancient P-Celtic in general. For well over a decade Edward has studied and used Brittonic, it was from his videos, posts and resources that I came to learn and use the language.

I originally wrote articles using the Common-Brittonic that Edward Hatfield had been teaching some years ago, but I sent him this article to check over as Common-Brittonic has since been updated by Edward. These updates included changing the way that possession and the future tenses are marked and the 'he' and 'they' pronouns, and the verb 'to come to know'. Edward also updated the spelling system replacing k with c, dropping the use of đ and vowels with circumflexes.

Pronouns

mi - I
tū - you (singular)
eis, ei, es - he   *em? But likely this is pre-Celtic
si - she
id, idā - it
snīs - we
swīs - you lot
eioi, eis – they

'to be'

emmi – I am
esi – you are (singular)
esti – he/she/it is
emmos – we are
este(**s**) – you lot are
senti – they are

Declination of **wiros** 'man' in the singular

nominative	**wiros**
accusative	**wiron**
vocative	**wire**
genitive	**wirī**
dative	**wirūi**
instrumental	**wirū**
locative	**wirei**

Declination of **bena** 'woman' in the singular

nominative	**bena**
accusative	**benan**
vocative	**bena**
genitive	**bnās**
dative	**bnai**
instrumental	**bnai**
locative	**bnā**

Common-Brittonic had relatively few sounds and so has few letters

a, b, c, d, e, g, i, l, m, n, o, p, r, s, t, u, w, x (đ) in some forms

Long vowels are marked with a bar: **ā, ī, ū**

There are also the dipthongs **au**, **ai**, **ei, oi, ou** which are pronounced like **a** followed by **u**, **e** followed by **i** etc.

The vowels are easy to pronounce but some of the consonants were slightly different.

g was like a voiced 'ch' in 'loch' when it came between two vowels, like in **dagos** – good. Identical to the broad dh/gh of Scottish Gaelic. The **x** was pronounced like 'ch' in 'loch'.

Double consonants like **mm** are pronounced doubly long

The **i** sounded like English 'y' like in 'yes' at the start of a word
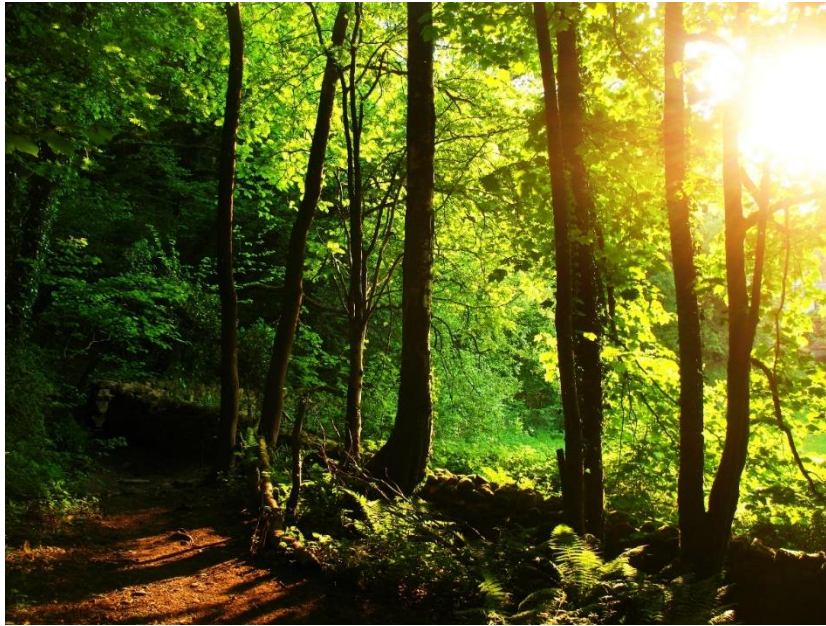
Above: **caitos** – forest, Welsh **coed**, my reconstructed Cumbric: **keað**, I think, forests were like temples to the ancient Celts of Gaul and Britain.

Basic sentences in Ancient British

Maybe not quite the Ancient British of the Iron Age. But they would probably be understandable if we had a time machine to go back there. I have tried to avoid attempting to say anything too complex, as you will see. Edward edited a lot of the Brittonic bits in this article, including many of the pronouns, declinations and spellings. I wanted this to be as accurate as possible, and he is the guy. I have added bits to this since then and hopefully it's as accurate as can be.

diios dagos – good day

diios – day, *dagos* – good (masculine o- stems)

bowa wer abonan – I was beside the river

bowa – I was, *wer* – at/on, **abonan** from **abonā/abona** - river

robowa in caitei – I have been in the forest

ro – prefix, *bowa* – I was, *in* – in, *caitei* – locative of *caitos* – forest.

biiū in caitei – I will be in the forest

biiū – I will be, *in caitei* – in (the) forest, Ancient British had no word for 'the'.

dagowiros esti in bitou ansrei – the good man is in our World

dagowiros – combined noun of *dagos* – good, *wiros* – man, *bitou* is from *bitus* – world, *ansrei* - our   (locative cases)

emmi wiros, emmi bena – I am a man, I am a woman

emmi – I am

si esti bena nertī – she is a woman of strength

si – she, *esti* – is, *bena* – woman (f noun), *nertī* -genitive of *nertom* – 'strength' (neuter)

rowindūr pritanīcan – I learn Brittonic

rowindūr – I come to learn, *pritanīcan*, from *pritanīca* – 'Brittonic'

rowindūr iextin carantos imī – I learn the language of my friend

rowindūr – I come to know, *iextin* – language from *iextis* – language, culture, *carantos* genitive of *carants* – friend, *imī* – my

buwū mapos rīgos – I would be the son of the king

buwū – I would be, *mapos* – son, *rīgos* – king (genitive)

pid esti anwan cunos? – what is the name of the dog?

pid – what, *esti* – is, *anwan* – name, *cunos* – of the dog, *cū* - dog

pid esti anwan abonos? – what is the name of the river?

pid – what, *esti* – is, *anwan* – name, *abonos* – of the river, *abona* - river

tū esi druwis - you are a druid!

tū – you (singular), *tū esi* – you are, *druwis* – a druid

pid esti anwan wirī? **-** what is the name of the man?

pid – what, *esti* – is, *anwan* – name, *wirī* – man (genitive) from *wiros*

bleidos esti canta te! – You have a wolf!

bleidos – wolf, *esti* – is, *canta* – with, *canta te* – with you

Note that *bleidos, Welsh blaedd isprobably a non-IE word, like
several in the examples here.

The Torridon dialect of Gaelic and the Torridon landscape

By Linden Alexander Pentecost, photos also by Linden Alexander Pentecost
This article makes great use of the *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh.

All examples or information marked with (1) indicate a reference to the *Survey of the Gaelic dialects of Scotland* edited by Cathair Ó Dochartaigh, and in this article all of these references are specific to the language of informant 118 from Torridon. Note that in some cases the phonetic spelling in (1) or simplification thereof is not given, and in these cases a reference to (1) may indicate that I have spelled Gaelic orthography for Torridon slightly differently according to some of the phonetic information in a word from (1), this includes for example spelling *snaim* - 'knott' as **snaimb**.

Photo above: **Òb Mheallaidh**, a shallow lagoon-like bay just to the south of the main Loch Torridon, Gaelic: **Loch Thoirbheartan**. I hope that this photo helps to give some idea of the majesty of this landscape. In my opinion this small area of the Scottish mainland has some of the best preserved natural environments in Scotland, both in terms of the indigenous Scots pine forests and in terms of the marine diversity. In this lagoon, I walked out some way

into the water (only just over a metre in some places), and found a harbour crab (*Liocarcinus depurator*).

The name Torridon, Gaelic **Toirbheartan**, is likely connected to the *Tarbert* names around Scotland, Gaelic **tairbeart** which means an isthmus or a place where boats are moved from one side of an isthmus to another. Why the word Torridon contains internal lenition aka **tairbeart – toirbheart** I am less sure of; as far as I know this has not yet been looked into. When I have heard **Toirbheartan** pronounced by locals in Gaelic, the **bh** is silent.

 I have not been able to find out much about the Gaelic spoken in Torridon, but I have listened to a couple of examples from the website Tobar an Dualchais. From what I can gather, the speaker Captain Donald MacDonald is a speaker of Torridon Gaelic.

 The speaker William (Willie) MacDonald is from Diabaig, and his language in some ways sounds similar to for example, Skye Gaelic, but the intonation or pitch accent is quite noticeably different. Stewart Alpin from Torridon is another contributor at Tobar an Dualchais. All examples from this speaker are sung, but his voice is incredibly beautiful, and it makes me feel that Torridon Gaelic is beautifully musical, and rising up and down in pitch, just like the dramatic high mountains around.

Captain Donald MacDonald is from Alligin near Torridon, I am not entirely sure to what extent his Gaelic is Torridon Gaelic, and to what extent it may be influenced by other dialects, but from the recordings of this speaker, the prosody is more typical to that of Northern Scotland than Skye, similar even in a sense to the prosody of the most northern dialects.

The language of this speaker is also noticeably Nordic sounding, also with the Caithness and West Jutlandic rhotic 'r' sound. What is also noticeable in the language of this speaker is how Gaelic words in Torridon often sound very 'clear' to me, but the intonation and positioning of stress is quite different to say, Skye. For example this speaker says more individual vowel sounds in certain words, for example **leughadh** is pronounced a little like [ʎiauk].

Photo on the following page/below: a misty July morning close to **Loch Thoirbheartan**, Loch Torridon, taken at around 4:30 AM

In Torridon Gaelic, as in several other parts of Wester Ross, the final sound spelled as broad **-dh** is pronounced [k], for example in **samhradh** – 'summer', **sealladh –** 'view'.

The word **sealladh** is given with [ʃȯ] on the first syllable in (1), another example of orthographic **a** being pronounced as something like [o] in this dialect. This is also common in Wester Ross and to some degree elsewhere.

In the resource (1), the word **saoghal –** 'world' is given with two vowels, [ï] followed by [ʊ], with a line between the two vowels. The first vowel in this word seems unique to Torridon. I am not sure of its exact pronunciation.

Another interesting feature of Torridon Gaelic is that, according to (1), certain words ending in **-m** take a [p] or [b] like sound, for example *snaim* – 'knott' may be written as **snaimb**.

A similar thing sometimes occurs after **-nn** which has an extra [d] or [t] like sound, so for example *teann* – 'tight', could be written as **teannd** in the language of informant 118. In several dialects this also is shown in (1) for the word *fàinne* – 'a ring', this is also so in Torridon, where it could perhaps be spelled as **fàinnde**

Standard Scottish Gaelic *imlich* – 'to lick' may have a quite different form in Torridon according to (1), this could perhaps be spelled as **iliomachd** note

that the 'i' in this spelling merely indicates that the previous l is slender. Having said this I am not even sure if these two are the same word, and if the Torridon word means 'navel' instead.

According to (1), the word **gnè –** 'kind or type of' is given with a final [v], this could be spelled in Torridon Gaelic as **gnèmh**. This appears to be a rare pronunciation, the only other example from (1) with a final [v] in this word is in the language of informant 61 from close to Loch Awe.

This word has its etymology in Old Irish *gné* which ultimately is meant to be from Proto-Indo-European *gen-, related to the word 'genus' in English. This is a very Indo-European word and I find it interesting that in Torridon Gaelic specifically it is quite different.

The final vowel/vowel-consonant in words like **seasamh –** 'stand' is invariably something like [i] across this region of Wester Ross, hence this word sounds something like 'shesee'. The word **feitheamh –** 'waiting, staying', has a similar vowel ending according to (1)

Ionnsachadh may be spelt as **ionnsachdainn** according to the pronunciation in (1), variants of this verb-noun with a nasal ending are common in eastern and in Northern Scotland.

When looking at the *Survey of the Gaelic Dialects of Scotland*, by Cathair Ó Dochartaigh, I have noticed that it is quite common in Torridon to have a long vowel followed by a short vowel in certain words, for example in the word **thill** – 'returned' in the language of informant 118 from (1). This differing vowel quality of Torridon Gaelic is presumably connected to the prosodic/pitch-accent within the dialect. Another example of this is the word **seinn –** 'to sing', which is given as [ʃɟiˑˈɲ] in (1).

Torridon Gaelic sometimes has different forms of words in standard Gaelic, for example the Survey of the Gaelic dialects of Scotland (1) has an interesting Torridon form of the word *teanga* – 'tongue', which might be spelt as **teaghainn**, with a medial [ɣ].

 In Torridon Gaelic as in many other parts of the Northern Mainland, the medial **bh** and **mh** can sometimes be silent, hence the Torridon variant of **sàmhach –** 'quiet' is given as [sãˑȯx] in (1), my phonetic rendering here is a simplification because I cannot find a way of typing the vowel division character in (1). It is also common in Wester Ross to pronounce the ending **-ach** as something like [ox]. Another example is **siobhag** - 'hay' which is given as close to [ʃɟiˑäk] in (1), my phonetic rendering is a simplification as I do not know how to type the character between the vowels in (1).

The word *nàbaidh* – 'neighbour' is given as though **ban-nàbaidh** in (1) for Torridon informant 118. I think that the meaning here is 'female neighbour'.

A further interesting thing which I noticed from (1) is that **craobh** has different vowels in the genitive and dative cases, which could perhaps be spelled as **criubh**.


The photo above shows a misty July morning looking towards Shieldaig, **Sìldeag**, from close to Loch Torridon. There are a number of curious place-names in this region which may require further research, in some ways I feel that the place-names around Torridon show a different kind of substrate language to that that might be visible in other parts of Scotland. An example of this is the word **òb** which in my opinion seems to be quite specific to certain places and landscape features. It is also found in the name Oban for example, Gaelic: *An t-Òban*, and on the Isle of Barra, i.e. *Loch Òb.*

All references marked (1) and the subsequent spelling of Gaelic words based on the pronunciation in (1), are based specifically on the pronunciation of speaker 118 from Torridon in the *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh

The Navajo language

Written by Linden Alexander Pentecost, September 2022
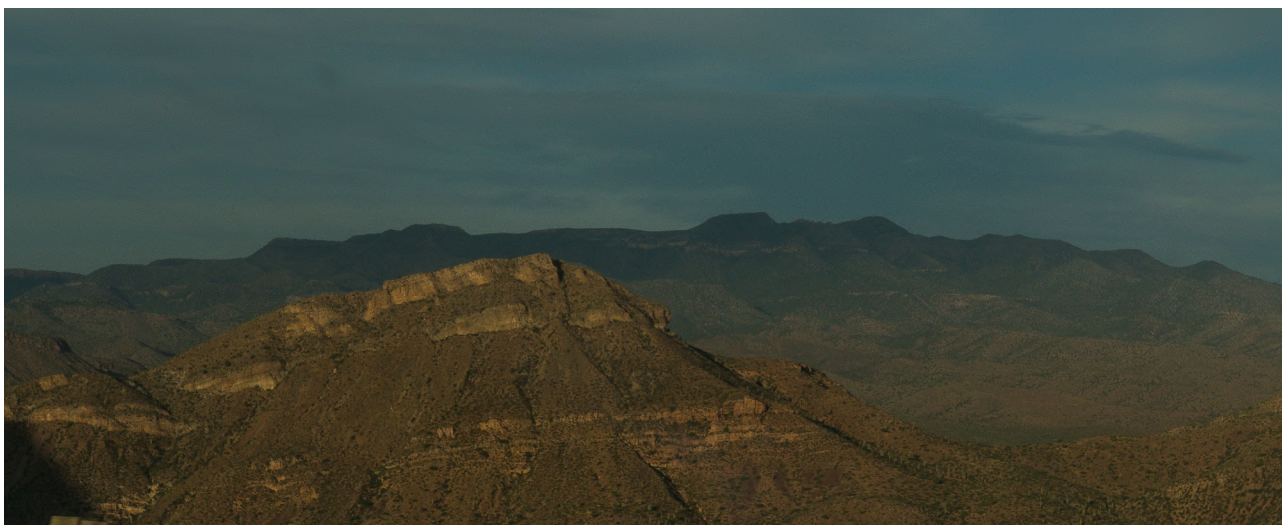
The photo above does not show the Navajo region, but this is the only photograph I have of a similar looking landscape, at least from my limited understanding.
 The photo above shows a more central part of Arizona which is in a sense connected to the closely related Apache languages. I am grateful for the kindness and hospitality of those I met in the USA, I will never forget and am grateful.

Navajo is an Athabaskan language, and is closely related to the nearby Apache languages, and to the wider Athabaskan language family in Western North America.

 This family of languages extends from Alaska all the way down to Mexico, and despite the great distances, one can easily see similarities.

One of the Athabaskan languages spoken in the Arctic is called Dene Suline, the word **dene** is cognate to the Navajo **diné** which means 'man'. The Navajo word for their language is **Diné Bizaad** 'man his-words/language'.

Athabaskan languages like Navajo, are known for having incredibly complex and descriptive verbs. A Navajo-speaking friend, told me that there are perhaps only a few hundred nouns in Navajo, most of the information is conveyed by verbs.

In this sense, the Navajo world can be seen as more focused upon actions and processes within nature, than it is focused on things as un-moving, solid concepts.   (See also my work on how indigenous languages may have fewer nouns and more verbs, and why).

 I don't know much about this topic, but I find it fascinating how Navajo uses verbs to convey what might be seen as 'nouns' to speakers of many other languages. Perhaps in a way, it is telling of the Navajo's connection to the natural world, where things are both 'spiritual' and 'physical', where physical objects, and the landscape, are spiritual, moving entities, as well as appearing to us as solid objects.

My knowledge of Navajo is tiny, and the verbs I find incredibly difficult and complex. But I can say for example, **Linden yinishyé, Diné bizaad bíhoosh'aah** - I am called Linden, I am learning Navajo, literally 'man his-language I am learning it'. The words **diné bizaad** mean 'man his-language/his-words'.

Navajo doesn't make a distinction between singular and plural nouns, so **diné** can mean 'person' or 'persons'. The second word comes from **zaad**, which means 'word' or 'language', because of there being no distinction between singular and plural, **zaad** can also mean 'words'. The prefix attached to **zaad**, is **bi-**, which means 'his or her'.

With the verb yinishyé – I am named/called, one could also say **shí éí** (your name) **yinishyé**.

The word **éí** is a kind of specifying filler-word, it can also translate perhaps to something like 'it is'.

Navajo verbs can be very complex and often the different conjugated forms of a verb may bare little obvious similarity to each other, meaning that I think it would take a very long time for me to learn how to conjugate Navajo verbs in my head.

A common third person singular verb is **yá'át'ééh –** 'hello', which more literally means 'it is good'.

To ask 'where do you live' (you singular) in Navajo, it would be **háádi nighan?** - literally where your-place. One would reply with … (name of place) **-di shighan**.

Below are some common words in Navajo:

tsékooh – canyon, **tsé** – rock, **séí** – sand, **tsin** – wood (perhaps distantly related to Nuxalk *stn* – tree), **tsintah –** forest, **mą'iitsoh –** wolf, **tééh –** valley, linked to **tó** - water, **tooh** – lake, **dził –** mountain, **sǫ'** – star.

The Hul'q'umi'num' language

By Linden Alexander Pentecost

I would first like to acknowledge that the Hul'q'umi'num' speaking peoples are the indigenous people of their respective lands since thousands of years ago, and I acknolwedge them as the rightful owners and protectors of their culture and language, and I acknowledge them as the rightful and original protectors and caretakers of their land.

Halkomelem is the name given in English to a group of closely related languages or dialects belonging to the Coast Salishan branch of Salishan languages, which also includes for example Squamish, *Sḵwx̱wú7mesh sníchim*, Sechelt *Sashshalhem* and the Saanich dialect or language, *SENĆOŦEN*. **Hul'q'umi'num'** is the spelling of a coastal Halkomelem dialect, found on websites such as *ta'ulthun sqwal,* this is where I have been learning Halkomelem, as well as from the *Hul'q'umi'num' to English Dictionary* (based on research projects carried out by Tom Hukari, Ruby Peter, and variousElders, transliterated into practical orthography and re-formatted by Donna Gerdts in May 2013)

Nature words:

tumuhw – land, ground, earth　　　　**smeent –** mountain

kwasun – star　　　　　　　　　　　　**tsetsuw' –** shore

sta'luw' – river　　　　　　　　　　　 **sil** - cloth

These can be given articles of a sort, e.g. **tthu sta'luw' –** the river, **tthu smeent –** the mountain.
Hul'q'umi'num' like many Salishan languages often has a verb-subject-object word order, the pronouns here are not attached to the verb.

nem' tsun – I go
nem' tsun tse' – I will go
nem' ch – you singular go
nem' tst – we go
nem' tseep – you lot go

The Halkomelem speakers had fish traps on rivers, much like the peoples of Western Mesolithic Scotland. Some words I have discovered related to this are **tqep –** a fish trap by the sea, **shxetl' –** weir, **p'ilum –** to overflow, compare perhaps Gaelic *poll* – a pool.

An introduction to Yucatec Maya

Linden A. Pentecost written July 2011, with a few edits in September 2022

 Yucatec Maya is a Mayan language spoken by over 1 million people, mostly on Mexico's eastern Yucatán peninsula. The Mayan languages represent a large and widely spoken family of meso-american languages, also including K'iche', Tzotzil, Ch'orti and many others. Mayan languages are very distinct from their neighbouring Aztecan languages such as Nahuatl, Mayan languages are often described asallowing for many meanings using a very limited number of words, for example certain locational words.

Mayan languages have a word order which is hard to classify as it varies upon the type of verb, this determines where the subject of the sentence lies. The Mayan word order is nevertheless a lot easier for the English speaker to understand than that of most of Native American languages. Mayan has no grammatical cases, and no tense system.

Instead Mayan employs different catagories as to how complete an action is aka 'completed' verbs and 'incomplete' verbs. Completed verbs could be used to describe an action which stopped at that moment, or at any point in the past, or which will have stopped by a certain time. Verbs also greatly differ depending on whether they are transitive (with an object) or intransitive (without an object). E.g. I make as opposed to I make it.

Mayan is still almost entirely a spoken language thus the pronunciation is easy: Most letters are pronounced as expected, **ch** is as in English 'cheese' whilst **x** is like the English 'sh' in 'shine'. the vowels **a e i o u** can be made long by doubling them into: **aa ee ii oo uu**. The **'** represents a glottal stop, rather like the pause in English 'uh-oh'. The vowels also have different tones, like Chinese. The Mayan pronouns can also be used as possessive pronouns: **in** - my **a** - your **u** – his/her/its. Below are some phrases in Yucatec Mayan, which I can remember from 2011.

¿Bix yanikech? - how are you?

Ma'alob – good, well

¿Teeche a tsiikbal Maaya? - do you speak Mayan?

¿Ba'ax ka wa'alik? - informal greeting, question, or 'hello'

Falcarragh and the Irish language around Falcarragh/**An Fál Carrach**

By Linden Alexander Pentecost
The photo above shows the beautiful Atlantic coastal landscape close to Falcarragh in County Donegal. I did not have much chance to speak Irish here, but I did meet a lady on the beach, who told me the names of the different islands which we could see. At least to my ears, it sounded as though the first [I] in **inis** (island) sounded somewhat closer to [ɛ], but I may indeed be completely wrong.

Other information about the local Irish I have learned from the book *Linguistic Atlas and Survey of Irish dialects, Vol. IV. The dialects of Ulster and the Isle of Man. Specimens of Scottish Gaelic dialects. Phonetic texts of East Ulster Irish* by Heinrich Wagner and Colm O Baoill, Ph. D. Below I am referring specifically to the language of Point 74 from near Fál Carrach.

.Words such as **siúl** 'walk' in the Caighdeán may contain two syllables in this dialect, hence the older spelling **siubhal**, the vowels are given as [û:ə] according to Point 74 from the above reference.

.The word **saol –** life, also spelled as **saoghal** in Ulster, is given in one place in the comments on Point 74 as having [yː] as the vowel.

The Irish of the Inishowen Peninsula

Photo above: the sacred ancient site of Grianán Ailigh with a view over towards the Inishowen Peninsula on the right of the image. From what I understand and from the examples which I have heard, Inishowen Irish can sound somewhat like other Northeast Donegal dialects and Tyrone dialects, but it also shows a closeness to the more eastern dialects and to those in County Derry, Condaidh Dhoire. Other information about the local Irish I have learned from the book *Linguistic Atlas and Survey of Irish dialects, Vol. IV. The dialects of Ulster and the Isle of Man. Specimens of Scottish Gaelic dialects. Phonetic texts of East Ulster Irish* by Heinrich Wagner and Colm O Baoill, Ph. D. Below I am referring specifically to the language of Point 68 from Inishowen.

According to the above book, the vowel of **é** for point 68 is a pure vowel [eː] in the word **mé** – 'I', in other nearby dialects this vowel is often short. A sound like [y] is also given, e.g. in the word **fraoch**, according to the reference above for point 68. According to point 68 in this reference, [y] in the Irish dialect phonetic orthography in this resource, is also the first vowel in **cumhang** - narrow. There appears to be much less w-rounding in this dialect, from what I have learned, e.g. in the word **maith –** good. The broad consonant [x] seems preserved in **bocht** for example, where it occurs before a -t, but is often dropped elsewhere. A glottal-stop or stød-like sound is shown at the end of the word **luibh –** 'herb', and with other examples of this sound elsewhere, in the language of point 68.

The Irish language on the Rosguill Peninsula

Photo above: a horse, in Irish **each** on the Rosguill Peninsula in County Donegal. When I first heard Rosguill Irish, it reminded me of a 'broader' version of some of the dialects in Tyrone and slightly to the west near for example Dunfanaghy/**Dún Fionnachaidh**. But nevertheless Rosguill Irish sounded unique to me, and I noticed the stød-like sound which can be heard often at the ends of certain words. I have also learned about Rosguill Irish from the book *Linguistic Atlas and Survey of Irish dialects, Vol. IV. The dialects of Ulster and the Isle of Man. Specimens of Scottish Gaelic dialects. Phonetic texts of East Ulster Irish* by Heinrich Wagner and Colm O Baoill, Ph. D. Below I am referring specifically to the language of Point 71 (Rosguill) from the above reference.

According to the reference above, the Irish of point 71 contains w-glides in for example the word **fuar –** cold, which is given as [fᵂɪːər]. The stød-like sound is also quite frequent, for example at the end of the word coileán - puppy, this sound occurs according to the reference above. I find the presence of this sound very interesting here, particularly as the ancient shell middens near **Trá Mór** were built by the 'Danes' according to Elizabeth Andrews in her book *Ulster Folklore.* Whilst I do not agree with everything in this book, and whilst I also do not propose a Germanic or Scandinavian substrate in the Irish of Rosguill, I do think that the stød in Danish and the occurance of a similar sound on Rosguill, and the connection to Danes in folklore, are referring to a different group of Danes, but more likely in my opinion the De Danann, as a pre-Indo-European seafaring people whose language was probably more like Celtic than any other Indo-European language, even though I believe it was pre-Indo-European in all likelihood.

The Cumbric heritage of North Yorkshire

Photo above: landscape near Malham in North Yorkshire, a place where there appear to be a large number of medieval and possibly Iron Age Celtic field systems.

For the last article in this book I want to talk briefly about this area. These limestone uplands have been inhabited since the Mesolithic and Neolithic times, and perhaps the 'Cumbric language' is actually connected to those peoples. Even though Cumbric is sometimes described as being more or less identical to Old Welsh, the roots of the language in the landscape, which are often shared with Welsh, often have a quite obscure and possibly non-Indo-European etymology. So Cumbric is definitely connected to Welsh, but does that make the ancient language of this land Celtic necessarily? I am less certain.An example of a Cumbric place-name is Pen-y-Ghent. Even though it looks like Welsh, and the word pen is most definitely connected to Welsh *pen* – head, and the definate article *y* – 'the', 'of the', is the same, the third element, *Ghent* is of unknown etymology, and I do not think that a meaning of 'head of the border' or 'head of the wind' really fits, which I did think in the past, owing to the similarity between Welsh gwynt – wind, and Ghent. I do not think this fits semantically. I hope you enjoyed this book :) (This is also not the end).

The missing Omniglot article: Basque and Quechuan, and other possible connections

By Linden Alexander Pentecost

(This is the article which I mention I am planning to write, in my book *Possible connections between indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on pyramids, elongated skulls, giants and other philosophical points*. This article was originally going to be published on Omniglot as a follow on with some additional extra information from the print book, although this article is much shorter and has much less content, and consists of those bits I did not fit into the book mentioned above. However this article was not published on Omniglot and is instead published in this book (the one you are currently reading).

This article contains a brief introduction, followed by some potential word connections, beginning with those connected specifically to Basque. Firstly, I talk about some similarities between Celtic and Basque words, before going onto discuss wider potential connections between Basque, Quechuan, Finnish, Afro-Asiatic and others.

I have noticed a quite large number of potential word cognates between Basque words and words in other language families, language families which are not those considered by some to be Dene-Caucasian. Dene-Caucasian languages are a *potential* language family to which Basque is sometimes connected. The research I have done, includes connections I have seen between Basque and the Celtic languages, with Afro-Asiatic languages, and with some Indigenous American languages; and specifically with Indigenous American languages which are not considered part of the Dene-Caucasian language family, such as the Quechuan languages.

I published a book quite recently where I included a larger number of potential word links with Quechuan and other Indigenous American languages, this article specifically includes those word connections I noticed after already publishing this book, the book also contains much more in the way of philosophy and spirituality, none of which I have included here as it probably is not suitable for Omniglot. The word connections included in this article are not included in this book however, the connections in this article being those I discovered after writing the body of the book's text. I do however mention the **hiekka – sakau** potential word connection in this book and in this article. In this article, I also mentioned some further connections with the Finnish word **juuri –** root, in the aforementioned book I also discuss briefly the possible relationship between **juuri** and Quechua **yura –** tree.

Generally in this article I refer to Quechuan words as being Quechua, most of the Quechuan/Quechua words included are, to my knowledge, widely understood throughout Quechuan languages, but I do not mean to imply that Quechuan is just one language.

Important disclaimer:

Whether or not these 'word-connections' truly exist is not something for me to determine, I am only presenting connections that could exist. I think it also important to note that the act of connecting these words together is not intended, in any way, to imply that Quechuan languages for example 'inherited' some of their vocabulary from Europe. I instead look at these potential connections in terms of a shared heritage throughout many cultures, thus, the words belong to Quechuan as much as they do to Basque, Afro-Asiatic etc. I am not connecting these words in the sense of implying that they originate from a single culture within our history of the world; I think it instead possible that these words are somehow a sacred ancestral inheritance that all cultures possess, but which we inherit through different sets of words, ideas and symbols, all of which are equally important.

I believe that these relationships between languages can be considered as sacred, but the sacredness of these connections is a topic that I, and others have talked about elsewhere.

<div align="center">

Potential word connections:

</div>

(1) .Proto-Basque: ***lega-** small stone, pebble or gravel (1), compare Welsh **llech –** a split or thin stone, and **llechi –** slate, and related by extension to English 'flake' and several other Indo-European cognates. Also for example Finnish **lohkare –** a boulder, and Finnish **lohko –** 'section, division' seem similar, perhaps the Finnish words are also related to the word 'block' in English, which could be said to be connected to a Proto-Germanic ***blukką** (2).

(2). Proto-Basque: ***kVl –** shell (1), Bizkaian Basque has the form **mokol** (1), which is incredibly similar Old Irish **mocol** – shell (3). I think it also possible that Proto-Basque: ***kVl –** shell (1) may be connected to Proto-Afro-Asiatic: ***kakul-** basket (4), East Chadic: ***kwakwal-** cooking-pot (4). In modern Irish the general word for 'shell' is **slige**, but in Old Irish the words **mocol** (3) and **bláesc** (3) are also attested.

(3). The Basque word **handi –** 'big, large', is quite similar to the Quechua **hunt′a –** 'full, pregnant' and Quechua **hatun** – large, high. Below are some other examples of potential links between Basque and Quechuan words.

(4). Basque **erro** (5) – root, is quite similar to Finnish **juuri –** root, also for example to Estonian **juur** and to Võro **juur',** but to my knowledge this is not a word present within Uralic languages outside of the Finno-Baltic branch and Erzya. Perhaps these words are also connected to Quechua **yura –** tree.

(5). Basque **hanka –** leg or ankle, appears quite similar to Quechua **chanka** – thigh or leg, and to Finnish **hanka –** fork of a tree, also a 'fold'; perhaps connected to the previous etymologies in the sense of the ankle and leg being parts of the body with joints, hence the leg 'bends', where Finnish **hanka** meaning a 'fold' is perhaps equivalent to this 'bend' semantics possibly in the Basque and Quechua words.

(6). Basque **usaindu** – sense with nose (5), is arguably similar to Quechua **sinqa** – nose, and to Proto-Afro-Asiatic ***sVn-** 'smell' (4).

(7). Basque **eguzki** - sun, looks a little like Finnish **kesä –** summer. In the writing I did a few months ago, I connected this Uralic word for 'summer' to various words for 'sun' and sometimes 'moon' in the Americas, for example Beothuk **keeose –** sun or moon (6). This is also not the only example of a similarity I have noticed between Basque and Beothuk, and I have found many examples of similar words across different languages. Another which I noticed recently was Ainu **sak –** summer (7), which shows the [k] and [s] consonants reversed.

(8). Quechua **tuktu –** 'flower', shows some similarity to the Finnish word for 'flower' which is **kukka**. Equivalents of the Finnish word are also found in some other Finno-Baltic languages, but is to my knowledge this root is not found in other Uralic languages outside of the Finno-Baltic branch.

(9). Quechua **tara –** island (8), given as *isla* in the source (8), shows some similarity to Finnish **saari –** island, compare also the English word 'shore' and Proto-Afro-Asiatic ***çaḥVra?-** sand (4). Various other potential cognates also exist, which I have discussed elsewhere.

(10). Quechua **miski –** sweet, honey, bares some similarity to some of the Indo-European words for 'honey', and also by extension the English word 'mead', and Welsh **meddw –** drunk. According to source (1), the Proto-Indo-European form of this word, may be connected to Proto-Semitic ***mataḳ-** 'sweet' (9). The Proto-Semitic form has three consonants, [m], [t] and a form of [k], which are arguably quite close to the consonant roots [m], [s], and [k] in

the Quechua word. Furthermore, I propose that Finnish **makea –** 'sweet', and related forms in Uralic languages may also be connected.

(11). Quechua **sunqu –** heart, bares some similarity to Finnish **henki –** breath or spirit, and also to Japanese しんぞう **shinzō** – heart. The initial consonant in the Finnish word is [h], but this is not the first time when I have seen a Finnish word with initial [h] that is similar to a word with initial [s] in another language, (for example Finnish **hiekka –** 'sand', Kali'na (a Carib language) **sakau** – sand (10). With regards to this word point with **sunqu – henki**, a root word in Indo-European languages, that may be written as ***sen(t)-** could also be related. This root is found in reality in the word 'sentient' in English, from Latin **SENTIO** – feel or perceive. Proto-Afro-Asiatic: ***sVn-** be satisfied (4), and connected to this root, Proto West Chadic ***san-H -** be glad (4), may also be connected. Although in my opinion the Finnish, Japanese and Quechua semantics are rather more specifically similar.

(12). Basque **eraiki –** to build, and **eraikin –** building, show some resemblance to Finnish **rakennus –** building, from **rakentaa –** to build. The English word 'rack' may bare some slight, distant resemblance, especially when 'rack' is used in the sense of to 'rack up', as in to accumulate, also Old English **reċċan/reccan** - to stretch, extend, narrate, ultimately connected to a hypothetical Indo-European root, although the English meaning is arguably semantically more similar to the Basque and Finnish meanings. Possibly connected to Quechua **ruray** - to do, make or put into form, also **ruraq** – builder.

I hope that this article was interesting to read, and, as I implied in some different words earlier on, it is not my intention to tell anybody what is true, merely to open people's curiosity and to ask some interesting questions. May your ancestors bless you all.

The main book about the subject

The main book which I wrote prior to this article is titled: *Possible connections between indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on pyramids, elongated skulls, giants and other philosophical points*. This book contains a lot more word connections, particularly with Quechuan, and is the background for this article here. It also contains a lot of quite exciting (in my opinion) philosophy and symbolism, and explanations as to why such connections may exist.

Note that this book and this article are not by any means the only published material I have written on ancient connections with Indigenous American languages and other languages, but they are the most recent.

<u>Notes and references:</u>

Note that the word points given are numbered from (1) to (12) throughout this article. These 'word points' begin with an individual word, but the word point also discusses how this word may relate to other words in other languages; hence each 'word point' contains several potentially linked words. These 'word point' numbers are separate from the numbers used in the references. The references are given at the bottom of this article and are numbered 1 to 10. The words which are not referenced are those which I have already learned and which are often much more widely known.

And lastly, if you are interested in other potential mysterious 'cognates', I have published material about these over several years, including in articles that Simon has allowed me to be posted onto Omniglot also contain examples of other potential word connections.

(1) - Basque etymology compiled by John Bengtson, vocabulary sourced from: https://starlingdb.org/, database by S. Starostin.

(2) - *blukką* on wiktionary, with no primary source given.

(3) - Old Irish Dictionary, In Dúil Bélrai, records by Dennis King, available at https://www3.smo.uhi.ac.uk/sengoidelc/duil-belrai/english.html

(4) - Afro-Asiatic vocabulary by Alexander Militarev, and Olga Stolbova, vocabulary items were sourced from starlingdb.org, database by S. Starostin.

(5) - English to Basque dictionary on Glosbe, available here: https://glosbe.com/en/eu

(6) - Beothuk vocabulary from various compiled vocabulary lists is available on the Wikipedia page for the Beothuk Language. The combined Beothuk wordlists were reproduced from Hewson (1978: 149-167):

Hewson, John. 1978. Beothuk Vocabularies. (Technical Papers of the Newfoundland Museum, 2.) St. John's: Newfoundland: Newfoundland Museum. 178Pp

(7) - Paleosiberian Swadesh Lists on Wiktionary: https://en.wiktionary.org/wiki/Appendix:Paleosiberian_Swadesh_lists

(8) - The Bab.la dictionary website, available here: https://es.bab.la/diccionario/quechua-espanol/

(9) - Mallory, J. P.; Adams, D. Q. (2006) The Oxford introduction to Proto-Indo-European and the Proto-Indo-European world, Oxford University Press, page 82: "*médhu

(10) - Odile Renault-Lescure. 2009. Kali'na vocabulary.
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Pictish: What on earth is Pictish?

By Linden Alexander Pentecost, April 2023

I have been writing a lot lately, including a book which involved 'Cumbric', the previous topic I talked about in March's edition of *Silly Linguistics* in 2023. Unfortunately I am now all 'Cumbricked out' for now. I may never use that word again, but, anyway. I will come back to Cumbric, but I need a little more time to try and explain new thoughts and discoveries as best as possible.

In the meantime, I thought I would write a little about another so-called "Celtic language" from Scotland, known as Pictish. I say "so-called Celtic" because, there really isn't enough known about it in my opinion to classify it as such. That is something I will go into here. On my bookofdunbarra website there is an introduction to the Pictish language, given below. It is not necessary to read this, but, it is some extra information. In this article I will talk about different aspects to 'Pictish' as a whole.

The above photo shows a mountain on the Isle of Eigg known as *An Sgùrr* in Scottish Gaelic. At the top of this mountain, there is evidence of an ancient fort, or stone construction of some kind, which has been classified as a Pictish fort. Despite the 'Pictish' label, which is stuck onto anything in Scotland from the Iron Age period. But, the thing is, that the Pictish language in Scotland, if we are talking about a language that shares things in commn with 'Cumbric' and Brittonic in general, then this area of Scotland can be fairly well defined as being a part of Eastern Scotland, including much of Fife and Perthshire and Aberdeenshire for example. This is visible in terms of certain place-name elements like *aber – estuary, river conflux, *trev – town, settlement. These are very similar to the Welsh words *aber* – an estuary or river conflux, as in *Aberystwyth* and *Abersoch* in west Wales, and the Welsh *tref* – town, the former word mainly occurs in Welsh place-names and not in everyday language, but the meaning is well understood.

This same Brythonic-like language similarity cannot be easily discerned however in many other parts of Scotland, despite the general theory being that 'Pictish' was a P-Celtic language once spoken in all of Scotland. And I do find this confusing, because, why do we assume that the people on the Isle of Eigg, in western Scotland, were speaking the same language that people were speaking in Aberdeenshire? When there is literally no evidence of that Brythonic-like language in Aberdeenshire ever being spoken on Eigg, nor on the nearby island or Rùm, nor arguably is there any absolute proof of a Brythonic like language in western Scotland as a whole.

What I think is more likely, judging by the dialects of Scottish Gaelic and Scots today, and how they may have absorbed ancient influences and vocabulary. Judging by the archaeological, cultural and mythological differences across Scotland, I think it far more likely, that the whole of Scotland was not just 'one culture' and 'one language' during the Iron Age.

The Gaelic dialect of the Isle of Eigg contained a glottalised consonant, [w̓l̠ʸ], something that commonly occurs in Salishan languages for example, but not in Celtic. Although linguistics in general seems to often go along with this idea of random, meaningless changes, I do not necessarily think that anything related to language change and variation is meaningless and random. I think it far more likely, that the existence of this consonant on Eigg, might be because the consonant is indigenous to the island since a very long time ago.

There may even have been distinctive cultures in the west of Scotland in ancient times, who contributed to the large range of phonetic variations in Gaelic dialects across the west of Scotland, and across Scotland as a whole. This is not the best example of what a human can do with a camera, but the photo above is just a snippet of the 'Pictish' place-names in Perthshire. The word *Buckie* is likely related to the Welsh *bowk* and Gaelic *boc* meaning a 'buck'. By extension the place-name could also make sense through Scots and English/Anglic too. Buckie is also a short name for Buckfast, a type of alcohol that can be bought in Scotland. I once had some of this on a camping trip down an abandoned limestone mine in Fife. As I talked utter shite for hours, I enjoyed the laughter and conversation, and the wondering through limestone tunnels with my helmet on, as I tried to find a place to relieve myself. I remember finding it hard to sleep with my helmet on, and being sick all over the matress as I rolled around in the candle-lit chamber. The next day I was feeling a bit betrayed by the Buckfast gods. We visited another mine near the Firth of Forth. We were chased away from the mine by the farmer, and when we got back to the cars, I looked across the Firth of Forth towards Edinburgh. When I contemplate this view, it kind of represents the border between what we call 'Cumbric' and 'Pictish'.

Basically, Cumbric and Pictish are both considered to be two, closely related languages related to Welsh, Cornish and Breton. They are sometimes referred to collectively as *Northern P-Celtic*. There is actually very little difference between them, at least in terms of the identifyable cognates to other Brythonic languages. For example, if you saw my previous article in silly linguistics about Cumbric, then you may have seen that I mention a feature of Cumbric being a lenition that occurs at the end of words, where Welsh would have a -d as in *coed* – forest. In the article on Cumbric, I mention that this is at least sometimes a voiced, dental fricative sound in 'Cumbric', for example in the name Culgaith, Welsh *Cul Goed* – 'narrow wood/forest'. This lention change can also be found in 'Pictish' as well, and arguably more freqently,

whereas in the 'Cumbric' area I believe that this lenition is stress-related, as I mention in the previous article.

However, there are more easily identifyable differences between the 'Celtic-like' language north of the Forth of Firth, and south of the Forth of Firth. The language to the south of the Forth of Firth can be classified more as 'Cumbric', that to the north of the Forth of Firth as 'Pictish'. One difference in the vocabulary is that the form **aber**, as in Aberdeen in Scotland, Aberystywth in Welsh, occurs in the 'Pictish' area of language, but not to my knowledge in the 'Cumbric' area. Hence none of the coastlines in Cumbria or Lancashire for example have any estuaries with the *aber- root word. However when it comes to the vocabulary in both languages, it is often quite obscure in Indo-European, hence why I think both 'Cumbric' and 'Pictish' may be related to Celtic, but not Celtic languages themselves. It is perfectly possible that a form of earlier Celtic language was spoken in some parts of the 'Cumbric' and 'Pictish' areas, but this is not I believe the original language in which these place-names were spoken.

I do think that, at least with the case of Pictland, and also to a lesser degree with that of Cumbria, that the Goidelic languages, and how they might connect or even stem from ancient pre-Celtic languages is of more importance than simply classifying 'Cumbric' and 'Pictish' name elements as P-Celtic. For one thing, I also feel that this view of Scotland once being P-Celtic unintentionally fails to acknowledge the potentially ancient presence that Gaelic has within the Scottish landscape.

The Cumbric Revival Scottish Gaelic blog entry (followed by some examples of revived Cumbric also from the same website)

(This is one of my first ever published writings about Celtic languages from when I was 16 years old, this is the original blogpost from the Cumbric Revival website by Anthony Ap Anthony O Rheged. I have edited a few things in this article and added some comments, even though some of my ideas have changed since then (it is now 2023), most of my ideas have not changed.

Hi; this is my first Blog-entry here.

I'd just like to talk a little bit about Scotland and identities within the Country which may lead to difference in Language preference.

Well firstly, when people talk about the Native language of Scotland they generally mean Gaidhlig, however Gaidhlig doesn't cover the whole of Scotland, neither is it native (very untrue). Gaidhlig has however become quite a large part of Scottish identity, and has a place within the Highlands

and Islands of Scotland where in some areas the language is used in every part of life to this day.

Gaidhlig, Gaelg and Gaeilge (Scots, Manx and Irish) are all very similar to one another, and the other two to the native speaker of one can normally be understood without too much difficulty. All the modern Goidelic (Gaelic) celtic languages originate in Ireland, Scottish Gaelic sharing some strong similarities with that spoken in County Donegal.

So a form of Irish arrived in Western Scotland and became the language of The Highlands and Islands (Another form of Gaelic took hold in The Lowlands). Before this arrival the language of Scotland is a much debated matter. The Celic Britons reciding within England and Wales had a large presence in Scotland, however much of Scotland was still largely 'Pictish'.

Some argue that The Pictish spoke a form of Brythonic which developed in Scotland; others argue that they spoke an ancient language passed on from The Bronze age which had somehow survived in Northern Scotland. The picts themselvs were believed to come from continental Europe, however there is simply not enough written evidence to get any accurate idea of what language the pics spoke.

There is very little on the people who lived in Britain before the Brythonic and Goidelic speaking people arrived. However information on when the celts themselvs arrived is very scant, some believe that the Bronze age people reciding in Britain before the arrival of the celts passed down traditions and probably to an extent influenced the language of Brythonic and that of Gaelic. The Celts once had a far bigger influence across Europe than people today often imagine. The various celtic languages spoken across mainland Europe have now all died out sadly, however there is a significant amount of written evidence.

Brythonic was believed to be similar to The Gaulish language, and gradually came to develop into dialects across Britain. Various mishaps for the celts brought about the iscolation of Cornwall and Devon, thus resulting in the Western Brythonic dialects taking shape. Similarly in the North various dialects took shape.

In Scotland there are a lot of placenames which have the origins in Cumbric. Glasgow to name one of many, which one might translate in Welsh as 'Glas gau', meaning 'A green park, or field'. It's not massivly clear as to how far up into Scotland Cumbric was spoken, although some linguists have suggested that 'Arran' may be of Cumbric origin, similarly that the name 'Cuilinn', given to the mountains of Skye may have been Cumbric. I'm not going to go into much detail here on this.

One problem with the idea of Cumbric being spoken in Scotland is that some people may see it as an attack on Gaidhlig. This is sertainly not the case. Norn, a Germanic language was spoken in Caithness and one Orkney and Shetland, not English, Gaelic or Cumbric only a few hundred years ago. Simiarly 'Scots' is classed as a seperate language to English, which sertainly has a big place in Scotland to this day. It would be utterly fantastic if we could have Scots, Gaelic, Norn and Cumbric (and English of course) being spoken in Scotland without any upset. What language someone wants to speak often comes down to who they believe that they are. In Orkney for example there is still a strong feeling amoungst its people that Viking blood runs in them (Which in fact it does). So really Cumbric is there to learn if you 'Consider yourelf' or ,consider yourself to 'have' Brythonic heritage'.

The Word 'Celt' means different things to different people. One popular meaning is connected closely to Spirituality. The ancient peoples of Britain, before the time of Christianity had very different beliefs to us. One reason given to the fact that these celts never really wrote anything down is given to that they believed in the power of the present, and this didn't give much to any written information, which appeared not to be needed by them. Records on the practices of the ancient celts are very scanty, some describe them as piece loving. Others describe them as fierce, and practitioners of human sacrifice. But then again, in Britain we used to hang people for their crimes not that long ago!

However, it is obvious that whether agressive in battle and beliefs or not, the celts did possess a closeness with nature. This closeness with nature and 'one-ness' largely dissapeared with the coming of Christianity, although in parts of Western Britain it never truely died out, take the tradition of 'Second sight' for example.

Now in the present day, the practicing of Celtic tradition is becoming quite popular, not just in Britain, but also in the rest of Europe and The USA. So, how does this relate to a revival in Cumbric and Gaulish? Well, the learning of a celtic langiage often comes with the identity of being a celt. For people who are interested in Celtic beliefs and how language can assist in their identity I reccomend reading: 'Celtic Rituals' by 'Alexei Kondratiev'.

Anyway, not much Cumbric language in this, but it's a few thoughts :D

Following are a few examples of revived Cumbric which I wrote, describing the Cumbric region and background of languages.

Yn Gwmbru, (ní Cwmbría) saixnec yw'r yath, ac di'r pobl Regeth ynaí mil a flonothaídd omser har mowav cifi'r yath brithonic a leidasa ema.
Inth a'r blaín thua 1000AC (Aith Crith) raith Cwmbraíc yr yath cwntav di Pobl

Cleth y Laígre, Airer (yn Gwmru) ac Alba, a'r blaín Dwfithyath Saixnec, a gethoth yr yath cwntav.
Yn Alba gethoth saixnec (a Scotec) yr yath cwntav tow, cweddin trozgethyath plaithol Geilic yr Icalddir yn Alba, a ddifothath y Geilic Siġr Galowei.

HONATH CWMBRAÍC YN FRÓ'R LINAÍDD

Nac owddnabon lower am Honath yr Yath, a'i rocirow yn bróaídd gonol, inth enow-laídd raí ni próf am niwvithow són yn yr yath, ar engraíth: Pen-y-Ghent (Siġr Gair-Efroc), Blaín Catharach (Bró'r Linaídd). Homa gei tha, aconis ar dorcanfoth yr orcwethow yr yath, onjenon/ongenon owchwil lower.

Ynaínth Ianithyath (0500AC) yn Gwmbraíc gennim rowon hefidth.

Gobaithav bith y gozoth-blog hon rocarwanyath bechan, inth yin colonddith hefidth :D

The Scottish Gaelic dialects of Jura – **Dualchainntean Gàidhlig Dhiùra**

Written by Linden Alexander Pentecost, from December 2022 til July 2023, published on archive.org as a free resource. This article will likely be updated and included in an ebook in the future, which will then also be available at the British Library
(Article continues on following pages)
An artaigil 's na dealbhan le Linden Alexander Pentecost. Bidh an artaigil-seo a bhith pàirt de r-leabhar, agus bidh an r-leabhar-sin san leabharlann nàiseanta Breatainn.

Tha Diùra na eilean fiadhaich, suichte ann an Earra-Ghàidheal. San aois Meadhan-Linn na Cloiche, bhiodh na daoine san eilean ag iasgachd 's a' faighinn cnothan ás na coilltean móra. Tha mise fhéin a' smaoineachadh gu thàinig freumhan Gàidhlig Dhiùra bho dhaoine a bhiodh a' fuireach an-sin san aois Meadhan-Linn na Cloiche.

An dealbh os cionn: coilltean àrsaidh Atlantach ann an Diùra
Photo above: ancient Atlantic forests on the Isle of Jura

This article is a short introduction to the Gaelic language as spoken on the island of Jura, in Gaelic **Diùra**. There is to my knowledge no native Jura Gaelic spoken on the island today. Jura Gaelic is an insular Argyll dialect, and the Gaelic of Jura shares quite a lot in common with other dialects around Loch Linne, for example those of the nearby Small Isles, those of Islay, Colonsay and Mull, and adjacent mainland areas. The Gaelic dialects of Islay are still spoken on the island and in many senses Islay and Jura Gaelic are quite similar, but Islay Gaelic has unique features that set it apart from Jura Gaelic, for example the pronunciation of broad velarised L as T, D or Tl/Dl, which Jura Gaelic does not have. The vowels are also similar on Islay but are nevertheless often different to those on Jura. The occurrence of dental fricatives in Jura Gaelic is also something not seen on Islay, but on the Small Isles, parts of Southern Mull and Kintyre for example. The examples below show Jura Gaelic in an adapted orthography, the orthography is based on standard Gaelic spelling, but, as has been often my practice elsewhere, with phonetic features of the Gaelic dialect (in this case of Jura) incorporated into the spelling. The spellings are based upon the pronunciation of words according to the *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh. The two informants in the dialect surveys from Jura are numbered 51 and 52, and so the following examples are given in this spelling, with the number of the speaker whose language they are based upon in brackets after the word. Standard Gaelic spelling and English equivalents are also given in the table.

Table is below: (On the following page, but below if scrolling down :))

Jura Gaelic	Standard written Scottish Gaelic	English
rȯ-in (51), **rȯʔȯinn** (52)	*roghainn*	choice
sȯidzear (51)	*saighdear*	soldier
sẏidzear (52)		
sθlaht (51), **slaht** (52)	*slat*	twig
ȯuamhr (51)	*ruamhair*	dig
sθluagh or **θluagh** (51),	*sluagh*	crowd, people
sluagh (52)		
ȯiche (51) **ẏichï** (52)		nigh
srian (52), **θrian** (51)	*srian*	bridle
sgȯil (51), **sgẏil** (52)	*sgaoil*	spread
roimh (52), **ȯimh** (51)	*roimh*	before him
sẏich (51), **sẏidh** (52)	*suidh*	sit
maidzï (51), **mȧi'dzi** (52)	*maide*	stick
tȯ-ẏl (51), **tȯ-ȯl** (52)	*tadhail*	visit
tȯigh (51), **tẏch** (52)	*taigh*	house
nȯi (51), **nẏi** (52)	*naoi*	nine

Some of the points of note from the words above, which I have noticed, are as follows:

.Jura Gaelic, like many other dialects of Scottish Gaelic to some degree, possesses a kind of vowel harmony in certain words. This can be seen in the words **rȯʔȯinn –** 'choice' and **tȯ-ȯl –** 'visit', where the vowels in these words are matched or harmonised across both sides of a syllable divine. In the case of the first word, **rȯʔȯinn**, this syllable divide takes the form of a glottal stop.

.The initial broad 'r' in the words **ȯimh –** 'before him', and **ȯuamhr –** 'dig' is not present in the language of informant 51, the standard spelling equivalents being *roimh* and *ruamhair*. This is unusual and something I have not seen in other Gaelic dialects before. I wonder if the absence of this initial r somehow coincides with the following syllable being nasalised, as is the case in both of these examples.

.The **'** in **mȧi'dzi** represents what I believe to be a form of glottalisation, but not quite a glottal stop or a stød, but rather more like the glottalised sounds in Northwest Pacific languages for example.

.In Arran Gaelic orthography I have previously written sounds close to [ø] and [y] as ȯ (short) ȱ (long) and y (short) *and* ẏ (long). The **ȯ** in Jura Gaelic represents a similar sound to the ȯ in Arran Gaelic, but the sound is not quite the same. Jura Gaelic does also not seem to possess the distinctions in

length between its equivalent vowels in the same way that Arran Gaelic does. The sounds written as **ẏ** and **ÿ** in Jura Gaelic represent a range of similar allophones as differentiated in the *Survey of the Gaelic dialects of Scotland,* these vowels in my written Jura Gaelic are also based somewhat of those phonetic spellings given in the *Survey of the Gaelic dialects of Scotland,* although I have had to compromise somewhat, and **ÿ** has at least two allophones for example. Nor are either of these vowels are identical to the *y* and *ỳ* present in Arran Gaelic. In the future I may have to alter the spelling of Jura Gaelic somewhat in order to better reflect these differences.

.The broad s is replaced by a voiceless dental fricative, or is followed by a voiceless dental fricative when before a liquid. How this occurs seems to vary. In the case of *srian* – bridle, the dental s is replaced by the voiceless dental fricative, giving **θrian** in the language of informant 51. However, in the case of *sluagh* – crowd, people, the s is instead followed by a voiceless dental fricative in the speech of informant 51 with the forms **sθluagh,** with **θluagh** as another form where the dental [s] is [θ] without there being an L.

-Note: the occurrence of the voiceless dental fricative in Jura Gaelic is not quite the same as the way it occurs in southwest Mull Gaelic, the Gaelic of the Small Isles, and in Southwestern Mull Gaelic. Note also that in Southwestern Mull Gaelic, West Kintyre Gaelic and on the Small Isles the broad velarised L also becomes a dental fricative, sometimes voiced and sometimes voiceless, but this is not the case on Jura. The change from a dental s to [θ] before a dental also occurs in West Kintyre Gaelic (information I found out via reading Nils Holmer's book *The Gaelic of Kintyre.*

The Gaelic dialects around Aviemore

Aviemore is a popular tourist destination for those who go walking in the Cairngorms, I have sometimes heard of Aviemore as being called the "Ambleside of the north". But being somewhat familiar with this area, I know that the Gaelic language is not really celebrated here (in my opinion) to the extent to which it could be; and particularly with regards to the dialects of Gaelic in this area. I have written a little about these dialects previously, see: *Gaelic in the East Highlands,* pages 22 and 23 of *Languages and dialects of Northwestern Europe, and their heritage*, written by Linden Alexander

Pentecost. Some brief comments about these dialects are also on the lower half of page 20 of this book (the one you are currently reading).

These examples below are spelled based according to the pronunciation given in the *Survey of the Gaelic dialects of Scotland,* from informants 181 – 188, as these informants are all from the area just east of Aviemore where the most dramatic of the ancient Scots pine forests are located, for this is the natural area I intend to focus on when reviving the Gaelic of the Aviemore region.

Aviemore region Gaelic	Standard Gaelic spelling	English
saiȝt (183, 184, 185, 186), **sailt** (181, 182, 187)	*saillte*	salted
nao (182), **naogh** (181), **nwao** (185), **nâggh** (188)	*naoi*	nine
tachpaidh (most areas), **taφpaidh** (181), **tahpaidh** (188)	*tapaidh*	clever, quick
grian (most), **grân** (181, 182)	*grian*	sun
nàdar (most), **nwàdar** (185)	*nàdur*	nature
sniau (181 – 184), **sniagh** (186), **snimheag** (188)	*snìomh*	spin
nwaov (185)	*naomh*	saint
háinig (181, 184, 185, 186, 187), **háin** (182, 183), **háinic** (188)	*thàinig*	came
tui (181, 182, 183, 185, 186, 187), **tù –** 184, **tâbh** (188)	*taobh*	side
sgéal (182, 183), **sgéalw** (185), **sgial** (186), **sgiål** (187)	*sgeul*	story
talu (181, 182, 183, 186), **talwo** (185, 187), **talo** (188)	*talamh*	ground
gaogh (181, 185), **gaoggh** (181), **gao** (181,182, 184), **gâ** or **gâgh** (188), and others	*gaoth*	wind

which I cannot easily
write
eich (181, 182)**, oich**   *oidhche*   night
(184, 185, 187, 188)

Spelling and pronunciation notes are on the following page.

.The **gh** in **gaogh** and **naogh** is an additional [ɣ] which appears in some dialects of Gaelic, although this has not been represented in the written language before my writing above, to my knowledge. The **ggh** in **náoggh** represents a form of [ɣk].

.The written vowel combination **â** and **â** represents a local sound, similar to a long [e].

.The sound written as u and ù at the ends of words, as in **tui** and **tù** represents [ʊ]

.The vowel combination written **éa** represented [eː], **iå** represents [iɒ], **á** and **ái** represent [ɛː], as has been the case in some of my other dialect writing, for example the presence of **éa** as well as **èa** in Arran Gaelic (my spelling for Arran Gaelic).

.The word **nwaov** is written with **v** instead of **mh** because there is no nasalisation in **nwaov**.

.The **mh** in **snimheag** represents nasalisation and not a [v] sound, as given in the *Survey of the Gaelic dialects of Scotland.* The example **sniau** shows a form without nasalisation.

.The **ei** and **oi** in the word for 'night' represent what is probably [ei] and [oi] or similar.

.The language of informant 185 appears to show a common occurrence of what I write orthographically as **lw** and **nw**, showing some distinction in this dialect to that of others nearby. A 'nw' like sound also occurs in parts of Harris alongside 'lw' but is rare elsewhere.

This is the end of the book's articles, but below and on the following pages you will find a more detailed contents of the original contents of two previous ebooks which were incorporated into this one. These contents pages have been re-adapted for this new publication (the one you are currently reading).

information e.g. [β] and aspirated consonants