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This is page one of this book. This book contains a total of 58 pages. The previous edition contained only 43 pages. Page number is indicated in all four corners of each page. The contents is on page 2, the next page.

Note this book also contains
a section about Norwegian dialects

Contents

(Note that many parts of this book, alongside a lot of text, contain many photos showing archaeological sites and other things in relation to the text). Note that this book and its previous versions with less content are by no means the only publications where I discuss aspects of ancient Lancashire and its languages, archaeology and indigenous history. Other aspects of these topics are discussed in other publications and not in previous versions of this book with less content.

This book is dedicated to my ancestors, to our land, and to those I love!

<u>The Setantii - culture and language</u>

By Linden Alexander Pentecost, November 2022

This is an article about the ancient, indigenous culture of Western Lancashire; and the possibility that this culture was a kind of 'Mesolithic' or 'Paleolithic' culture that survived until at least the Roman period.

Photos include *Bleasedale timber henge woodland, Heysham sandstone crags, Heysham rock-cut graves, Heysham stone carved bird's head at Lancaster City Museum* (thank you to Lancaster City Museums for permission to include this), *Haida Thunderbird art, Morecambe Bay sunset and rainfall on water, Hunters Hill, River Kent at Levens.* (note some photos were also changed from original article

Contents:

The above contents applies only to the first sections of this book and not to the entire book. See the previous page for the full contents.

<u>The names Setantii, Seithenyn and Setanta</u>

The name Setantii is attested on Ptolemy's map, in the names *Portus Setantiorum* and *Seteia*. It is thus assumed that the people in this region, West Lancashire, were once called *Setantii*. In Welsh mythology there are legends of *Cantre'r Gwaelod*, a landscape flooded beneath the sea, after a man called *Seithenyn* neglects to keep an eye on the tide. In Irish mythology, the hero Cú Chulainn was originally named *Setanta*. He is said to have been born in Dundalk, more or less opposite Morecambe Bay on the other side of the Irish Sea. For more information on these aspects of the subject, please see my article on omniglot, the link to which is given on this page.

My theory is that the names *Setantii, Seithenyn* and *Setanta* are all collected to indigenous groups of people, who lived in areas of Western Britain and Ireland, with many of their lands now being flooded by the sea, or otherwise drastically altered to form the present landscape. I believe that these people were quite mobile, and that their culture or a connection in their cultures, existed in Ireland, Wales and in northwestern England. Thus the Welsh stories of *Cantre'r Gwaelod* might be referring to somewhere in Lancashire or Cumbria, perhaps around Morecambe Bay. But the *same* phenonema of an Irish connection and flooded landscapes also exists at Cardigan Bay in Wales, and there is also linguistic evidence for this connection, see The Cardigan Irish numbers, *Languages and dialects of Northwestern Europe, and their heritage,* pages 295 and 296 and my article on extra-Indo-European.

Note that since writing this originally I have done a lot more work and publishing on these numbers.

<u>The Setantii as a Paleolithic culture that continued into the Roman period</u>

I believe the reason for the distribution of these Irish or Goidelic name elements, for example, the way that the Cardigan Irish numbers are in a sense left isolated in Wales, is due to that these ancient 'sea cultures' were orientated towards hunting and gathering, with farming being less important, and so their coastal landscapes would have been travelled around by boat, and they may have not had such permanent settlements as some of the other peoples. This is not to say that these people did not farm, they surely did. What I am suggesting is that these people also continued Paleolithic and Mesolithic-like cultural traits; or at least that these ancient cultural traits were a significant substratum and background to the later 'Celtic language' cultures, which appear to have only have partially formed in the Setantii region. (Note that Cumbria and Lancashire have a lack of typical Iron Age Celtic archaeology, including hill forts, which are not so common in these regions). Thus we might imagine Celtic languages being sometimes spoken around Morecambe Bay, but in context to a more ancient continuity of language and culture from the Upper-Paleolithic and Mesolithic periods.

I think it likely that the Setantii did in some way continue until far more recently than the Roman period.

The discovery of a dugout canoe near Lancaster (now in Lancaster City Museum), helps I think to attest to some of the ancient, more Mesolithic-like techniques that can be found in this area. Another example is the *Dog Hole* cave close to Beetham and near Morecambe Bay. Cave offerings were made at this site into the Roman period, which is remarkably similar to how other caves nearby were ritually and spiritually important in much more ancient times, indicating that there is perhaps cultural continuity from the Paleolithic/Mesolithic into the Roman period, there is very little

evidence of anything typically Romano-British or 'Celtic' being of much relevence here; I think we are talking about an indigenous culture that survived for thousands of years, regardless of how 'Celtic' other parts of Britain were at this time. Despite there are great links to Wales and Ireland, these links maybe within the *pre-Celtic* context of Celtic languages and culture; rather than having to do with the Celtic languages and World that we see recorded by the Romans and thereafter.

In *History of the Fylde* (1876) John Porter writes:

The hardihood of the native Britons of these parts is attested by Dion Cassius, who informs us that they lived on prey, hunting, and the fruits of trees, and were accustomed to brave hunger, cold, and all kinds of toil, for they would "continue several days up to their chins in water, and bear hunger many days." In the woods their habitations were wicker shelters, formed of the branches of trees interwoven together, and, in the open grounds, clay or mud huts. They were indebted to the skins of animals slain in the chase for such scanty covering as they cared to wear, and according to Caesar and other writers, dyed their bodies with woad, which produced a blue colour, and had long flowing hair, being cleanly shaved except the head and upper lip.

How accurate this description is I am not sure, but it gives food for thought. This quote from the book was posted on Lorna Smithers' blog *From peneverdant, in service to the land and the old gods of britain*, in the post titled *The dwellers in the water country*. Her blog is available here: From Peneverdant – In Service to the Land and the Old Gods of Britain (wordpress.com)

What is certain interesting about the quoted description, is that this lifestyle seems quite similar, in the houses, in the environment, to how many Mesolithic people would have lived in Britain. It is incredible to think that a Mesolithic-like culture could have continued in West Lancashire until relatively recently.

I find it quite likely that Setantii culture did continue until recently, in terms of witchcraft and other traditions and ancient words for example, but that relatively poorly understood changes in sea level and in the lay of the land may have been the largest factors that could have caused this culture to seemingly disappear, or at least become far more isolated and low-key. Although as I imply, I suspect that some aspects of it never truly became extinct, and I know of some who live in the Setantii region where spiritual traditions and knowledge, even in a broken form, have been passed down, although to my knowledge I have heard no modern accounts of specific legends or information about ancestry being passed down, this is of course excluding the folklore that at least some of us already know about.

Modern accounts in this context means specific bits of information about ancestry that have been kept hidden until today, which are not in old books, recorded or given as more general folklore etc. I only know that some people in northwest England do have a tradition of a spiritual knowledge being passed down in their family, but as far as I know, this relates more to certain abilities rather than to specific, previously unknown knowledge. I may be wrong of course. I do think it likely that more specific bits of information have been passed down in the Setantii area, previously unpublished, as is the case in many other parts of Britain; hence why I am trying to record it, as well.

Photo above: this small forest is the site of an ancient, Bronze Age timber circle, located in the valley of Bleasdale in Bowland, Western Lancashire. This landscape represents where the flat coastal plain of the Fylde becomes the hills of Bowland. Although there is no way to say for sure if this timber henge was connected to the Setantii tribe, Bleasdale would certainly seem to be in the right area, judging by where the names *Portus Setantiorum* and *Seteia* are located on Ptolemy's map. The valley would have been facing the marshlands, tidal lakes and Irish Sea.

A similar, but much larger timber circle is located at Dunragit in Galloway in Scotland. Just like the Bleasdale and 'Setantii' area, Galloway also has, linguistically, a mixture of seemingly P-Celtic, Q-Celtic, Norse and Anglic elements.

The photo above, with the Scots pine trees, helps I think to show something of the ancient world of those Bronze Age people, and the Neolithic, Mesolithic and Upper Paleolithic people who came before them. And perhaps in some way, these cultures connected to the 'Setantii' continued until much more recently, the Middle Ages perhaps.

Photo above: the ancient sandstone crags, close to St Patrick's church at Heysham. Some of these crags contain small caves, some of which appear to have been partially altered by man. The shape of the crag itself is curious, with some 'bowl-like' depressions which bare a resemblance to crude stone-cut graves. In the past, the crag became part of a walled garden, although I think it possible that at least some of the stone masonry in the walls and terraces here is somewhat older than the walled garden, but this is purely speculative.

There are also a number of marking in the sandstone crags, including a rather old looking cross symbol. The date of this would be hard to estimate, but I am sure that it has been dated in some way. Some of the other markings appear also deliberate, and to have the form of cup marks, but it is difficult to tell whether or not these are simply erosion from rain.

The image of the boulder near St Patrick's church crags in this picture, has been suggested by Dawn Hilton, a researcher on ancient cultures, archaeology and spirituality, to possess upon it a possible ancient depiction of a raven-like deity. The beak of said raven can be seen as the darker lower left edge of the boulder, which points downward like the beak of a raven, when the raven is looking down. The rest of the raven's head can also be seen, although this photo does not do it justice. I only learned about this raven years after taking this photo, and in 2025. Dawn also suggests it is possible that a turtle or tortoise-shaped rock exists, also indicative that some of these rock formations may have been shaped by human hands, and possibly even painted in ancient times. Dawn has also found several other possible depictions on this site, which I hope to write about in a different book in the future. Dawn has herself done a lot of research, and her research around Lancashire, which I am only beginning to understand is I think of paramount importance; but sadly, as is often the case with looking at our indigenous history, it is hard to bring this stuff to the attention of professional archaeologists, who sometimes, from my experience, can sometimes ignore, or just plain miss important things that are often in plain sight, when seen. Thanks to Dawn for pointing this out to me.

The presence of a possible bird carving or depiction on this boulder is also possibly very important, given what I discuss in this book about the carved bird's head also found on this site, and its similarity to Thunderbird, and, also raven depictions amoung the indigenous people of the Northwest Pacific, and beyond.

Photo above: the rock-cut graves close to St Patrick's Church at Heysham. Although these graves are usually said to be Christian, there is in my opinion, not enough to say for sure that they are Christian, even though this sacred site was later sacred to early Christians. Furthermore, the site around this church, consisting of an impressive sandstone crag overlooking Morecambe Bay (shown here), has been visited by humans for at least 14,000 years, making it one of the most ancient places of human history in Northern England (that we know about), and perhaps one of the first places known to those early Paleolithic people after the Ice Age.Rather than being just a Christian site, I feel that the area around St Patrick's church, including the rock-cut toms, may be a part of a pre-Christian de-fleshing site, aka, where the dead might have been left in these rock-cut tombs, to be de-fleshed by birds, before the bones were later ritually deposited. The reason I think this is that a large, carved bird's head was found on the site. Although this is claimed to be part of a Christian throne, I think this is highly unlikely, especially considering that the site has been known and sacred for at least 14,000 years. The bird's head in question also has a striking resemblance to some of the indigenous American depictions of the Thunderbird. In Finnish mythology a similar deity is found, although not widely known information outside of Finland. In Finland the name is *Kokkolintu.* In Finnish we also have the word *väki* which refers to a force or power, often a spiritual or animistic power connected to nature itself. We can compare this and see the similarity with the Sioux word *wakan,* which from what I understand refers to a spiritual power of sorts that permeates and is present in all things, so very similar to *väki* in Finnish. St Patrick's church at Heysham, and the associated sandstone crags, are located at the southern edge of Inner Morecambe Bay, and it is easy to understand how this place may have been of cultural significance to the ancient people who lived around the bay.

Photo above: the carved bird's head which was found close to St Patrick's church at Heysham. Photo taken by Linden Alexander Pentecost from inside Lancaster City Museum, included for publication with kind permission of Lancaster City Museums: https://visitlancaster.org.uk/museums/city-museum/

Note the similarity to the Haida Thunderbird depicted in the image below this, despite the fact that these cultures were never in contact. Despite that these cultures were not in contact, I feel that indigenous American peoples can help people in Europe to rebuild a picture of our own spiritual beliefs and traditions from the ancient past, especially if the 'Thunderbird' and similar concepts to the Thunderbird were once part of a widespread system of symbolism and belief across parts of the ancient world.

I would in actuality argue that certainly the ancestors of these different cultures seem to have been in contact in some way or other. And who knows how long these traditions stayed connected for. I strongly think that the Vikings for example and their so-called "discovery" of America were only following earlier, more ancient connections. And furthermore, there is even an idea that indigenous Americans visited Europe, a fascinating subject which I will discuss in some other future publication.

https://commons.wikimedia.org/wiki/File:Haida_double_thunderbird_1880.jpg

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This image is from the book: *Tenth annual report of the Bureau of Ethnology, to the Secretary of the Smithsonian Institution 1888 - '89, by J.W. Powell director, Washington government printing office, 1893*

Photo above: a Haida depiction of the Thunderbird.This photo is included to show the similarities, but please note that this symbol is Haida in origin, and I am not trying to say that the Haida symbol can *directly* tell us about the meaning of the possibly ancient bird's head found at Heysham. There is however other circumstantial evidence, suggestive of an ancient common connection between Britain and the Pacific Northwest, see the section below titled *Circumstantial evidence of a connection between the indigenous cultures of ancient Britain, and cultures in the Pacific northwest of the Americas.*

Circumstantial evidence of a connection between the indigenous cultures of ancient Britain, and cultures in the Pacific northwest of the Americas

This evidence can be briefly summarised as follows:

.The distribution of Haplogroup X, would seem to suggest that certain ancient peoples in Europe share a close connection to certain indigenous American peoples. Importantly I have to say that I *am not* in any way suggesting that Haplogroup X is of European origin. I personally believe that the

distribution of Haplogroup X is more likely to indicate a very ancient time in human history, where similar cultural ideas were perhaps shared. This does not mean that the Haida and other northwest Pacific peoples come from the same origins as some of the ancient cultures in Europe, the northwest Pacific cultures are deeply indigenous to those areas, and their culture is their own, unique treasure. What I am suggesting is that some of our ancient ancestors in Europe may have shared a connection with those ancient cultures, through maritime contact or simply from a time when the world and all peoples were more connected. For a slightly more philosophical explanation, please see my articles on www.omniglot.com, where I suggest that these ancient connections in language and culture may be due to an unseen, spiritual element of language which may connect to the nature and geography and language that we have today. In other words, these similarities could exist because we in Europe shared similar deities and natural spiritual forces to some degree, hence why the concept of the Thunderbird may be so widespread.

.Timber henges and totem poles - although totem poles are not generally erected in a circle as far as I know; there is arguably some similarity between totem poles and the timber henges that were erected in parts of ancient northwest Europe. Because the timbers of our timber henges do not survive, we cannot tell if they were carved or not, or what exactly they depicted. But arguably it is possible that the timber henge posts may have been in a sense totemic.
.Linguistic similarities - this is perhaps the part which I find most compelling. Although there are very few linguistic links between languages in ancient Britain and languages in the Pacific Northwest, some of the underlying structures and words present in Celtic languages, are arguably similar to some of the grammatical structures and words found in northwest Pacific indigenous languages. For example the coastal Salishan languages from the northwest Pacific have a preference for a VSO verb-subject-object word order; the same is true in modern Celtic languages. Some examples of Salishan cognate words are given in the following two articles by the author:

https://omniglot.com/language/articles/ardnamurchan.htm

https://omniglot.com/language/articles/ancientlanguage.htm

There is far more knowledge and potential evidence of this than what is in the previous section

The location of *Portus Setantiorum* and Morecambe Bay

There is a Roman road on the Fylde, which goes through Nateby, and which seems to head northwards towards Fleetwood and the estuary of the River Wyre. Although *Portus Setantiorum* has often been assumed to mean 'port of the Setantii', from what I understand the word *portus* can also mean a harbour, and so, I wonder if it's possible that the 'Port of the Setantii' was in fact Morecambe Bay.

The irony here is that, Morecambe Bay is also named so after another place-name on Ptolemy's map, *Moricambe Aesuarium*. It was later assumed that *Moricambe Aestuarium* is Morecambe Bay, on Ptolemy's map, which is why Morecambe Bay is named such today. But slightly before the name 'Morecambe' was applied to Morecambe Bay, the name *Moricambe* was applied to another estuary in north Cumbria, close to Skinburness Marsh and the mouth of the River Wampool. This is what I believe to be the real location of Morecambe Bay, as indicated by Ptolemy. Taking into account that Moricambe is Gaulish/Old Brittonic for 'sea bend', or a place of the sea which bends, and

aestuarium means 'estuary', so, 'estuary that is where the sea is curved or bends'. This is really not a very accurate description of Morecambe Bay.

If however, the Morecambe Bay we know today was actually *Portus Setantiorum*, that might make more sense. And judging by the shape of the *Portus Setantiorum* inlet on Ptolemy's map, this would also make sense. This might imply that the *Portus Setantiorum* was not one single port, but referred to the whole of Morecambe Bay as the 'harbour' of the people called the Setantii.

Photo below: Morecambe Bay at sunset, showing the present day flooded landscape. In the past, the sea levels were somewhat higher, but in more ancient times the bay would have had dry areas, possibly landmasses which have since been swept away

Celtic-sounding place-names in the Setantii region

.Kellamergh, near to the Ribble Estuary. LIDAR and other maps indicate that Kellamergh was once in a landscape of mainly islands, bays and perhaps saltwater lakes. The first element *kell- may be related to Irish *cill* which is a word for an old sacred place, but which can also mean a church. On the Isle of Man, the *keeil* is a particular type of church. Examples of this word in Ireland include Killarney, Killorglin, Kilmacrennan. Kilmarnock is a Scottish example. Other examples from the Fylde include *Killcrash Lane*, and possibly the name *Kilgrimol*, although Kilgrimol is also readable with a Norse word ketill, thus *Ketill-grimol*, but, these words may themselves be related. Like the name Kilgrimol, the name Kellamergh has had the first element interpreted as Norse *ketill through history, indicating perhaps that pre-Norse and pre-Goidelic, or Norse and Goidelic meanings may

have been simultaneously applied to these names; or that the Norse form influenced and became confused with the original Goidelic or pre-Goidelic meaning. For example with regards to the name Kellamergh, Eilart Ekwall writes: **Kelgrim is a Scand. pers. n., derived by Bjorkman, Namenkunde, from O.N. *Ketilgrimr. Yet the earliest form does not quite bear out this suggestion** (from The place-names of Lancashire, Ekwall, Eilert).

The second part of Kellamergh, may include Old Irish *erghe*, a word that seems to refer to an agricultural place, perhaps for rearing cattle or for milking. This -erg element I feel is very ancient, especially considering its unclear meaning and apparent association with ancient sites.

Other examples of the -erg element

.<u>Goosnargh</u>, near Bowland, Lancashire
.<u>Grimsargh</u>, near Preston, Lancashire
.<u>Cumeragh</u>, near Bowland, possible, but the final element may also be confused with *halgh* as in nearby Comberhalgh. The connection between Cumeragh and Comberhalgh is noted in *The Brittonic Language in the Old North A Guide to the Place-Name Evidence Alan G. James Volume 2 Guide to the Elements*.
.<u>Torver</u>, near Coniston, in what was once North Lancashire

.<u>Sizergh</u> - south Cumbria, once this area was Lancashire, the site of a castle
.<u>Ninezergh</u> - south Cumbria, close to Sizergh
.<u>Skelsmergh</u> - located close to Kendal, also in the Kent Valley, along with Sizergh and Ninezergh
.<u>Manzergh</u> - close to Kirkby Lonsdale, the first element may be related to Welsh *maen* - 'stone'.

A sample of other Celtic or pre-Celtic place-names

.<u>Pool Darkin</u> - a hollow in the landscape close to Beetham, also close to the Kent Valley. Pool Darkin might be read in Old Irish as *Poll Dercan* - literally, 'muddy area or mud of the eye/the hollow', the word *dercan* can mean 'eye' but also a hollow or low lying area of land in the landscape. See my comments in: *Ancient language and extra-Indo-European language in Britain.*

.<u>Dent</u> - a valley close to Kirkby Lonsdale, likely related to Old Irish *dind* - hill, Old Norse *tindur* - mountain, Norwegian *tind*, and also to Finnish *tunturi* and Northern-Sámi *duoddar*. I personally do not think that the Irish form is of Norse origin, but rather that the Norse languages are the recent manifestation of the original connections that linked these languages, aka, that the word is likely pre-Indo-European.

.<u>Blenkett</u> - the name of a forest of ancient woodland, within which is situated a cave, where evidence of paleolithic people was found. This wood is on private land and I ask kindly for everyone to respect this, there are also apparently not much to be seen in the cave now. The name Blenkett shows either a P-Celtic name or a pre-Celtic name which has direct cognate words in Brythonic. In Welsh this name would be *blaen coed* - summit of the forest, and considering that the

words *blaen* and *coed* may themselves be pre-Indo-European, is it possible that this place name is actually linked to the language of those paleolithic peoples who visited this cave?

.Erin Crag - the name of a crag located close to the Coniston Old Man mountain. The name Erin may I think be connected to the Irish name for Ireland, Éire, and to the goddess Ériú. It is also possible that this place name is connected to Welsh *arian* - silver, perhaps in that the crag does seem to shine with its quartz veins. The word could also be from a word which connects all of these etymologies, and may be connected to the possible presence of ancient copper mines around Coniston.

.Ince-in-Makerfield - this place name, located further south in Lancashire, contains the same word as found in Irish as *inis* - island, Welsh *ynys.* Thus the word could be either Goidelic or Brythonic in origin. Although it has been derived from a Proto-Celtic possible form, there is also a similar word in the Sámi languages of northern Europe, which has lead me to believe it is more likely to be a pre-Celtic word than a Celtic word.

Only a few examples of these place-names are discussed in this book.

Photo below: part of what appears to be an ancient wall of megalith-sized stones, at Hunters Hill near Carnforth, at the edge of Morecambe Bay. Hunters Hill would have been an island, during those times in the past when the sea levels were higher than at present. The island is located close to the River Keer, the name Keer is I think very ancient.

There are also other cairn-like structures or possibly passage-tomb like structures around the marshes near Carnfroth, which are not discussed in this book. At the top of Hunter's Hill there is a passage-tomb like structure, upon one stone of which are disctinctive groove marks, similar to those I have seen elsewhere at some sites in Northern England, and also similar to markings on some stones at Felsenmeer in Germany for instance.

Anglo-Norse or Anglo-Danish (Old Norse) names in the Setantii area

At some point the language of this region became a Norse language, or it became a mixture of Norse and Anglic; but certainly some of the place-names in this region contain very Danish-sounding names, some of which are very similar to their modern Danish forms. Examples of these names include:

.Skippool - where a tidal creek enters the Wyre Estuary, south of Fleetwood. The first element, pool, may be very ancient. Although this word appears in English and some other Indo-European languages, including Gaelic and Irish as *poll*, the origins are extremely interesting and mysterious perhaps. In Northern Norway *poll* is a word given for a kind of tidal lake, not a fjord, but a flooded area that is lake-like but linked to the sea through a small entrance. The word *poll* is used in much the same way in some place-names in the Outer Hebrides. There are also wider possible etyological links to this word, I believe that it is very ancient. The word *skip* is almost identical to the Danish word *skib* - ship, and so Skippool means 'ship pool', with 'pool' in this sense meaning a tidally flooded area, like the *poll* of Northern Norway and the *poll* in the Outer Hebrides.

.Myerscough - located inland from Skippool, Myerscough very similar to the Danish form, which would be written in modern Danish as *myrskov*, it literally means 'mere forest', but in Danish, *myr* means more of a bog than a meer, and so 'bog-forest'. This is why we have 'meres' and 'mires' in northern England, *mere* is an Anglic word, and means generally 'lake', whereas *mire* is from Old Danish or Anglo-Danish **mȳr*, which meant more of a boggy place. This I think does imply something interesting perhaps about how the same word came to mean slightly different things, perhaps connected with the geography of those places? If we want to look at an even older origin of this word within the landscape, we can perhaps connect it to the Ancient Egyptian word *mr* which means a river channel.

The word *skov* in Danish is cognate to Norwegian *skog*, the presence of an older [g] or [ɣ] is indicated by the spelling -scough in Myrescough; but, the name is in my opinion more similar to Danish than to Norwegian, because in both Danish and in Anglo-Danish, the original [g] has become silent, in Danish this -ov is pronounced [ɒwˀ]. However, in Lancashire dialect the final [w] in Anglo-Danish **Mȳrskow* has become [f], thus it is pronounced as though *Mȳrskof.* In Norwegian on the other hand, this vowel o has become [u], and the -g is still pronounced or becomes silent. The same is true in Swedish *skog*.

   I am unsure precisely how "Danic language" fits into the history of Norse connections in Lancashire.

Conclusive notes with regards to the Setantii language

To me, the place-name evidence shows that the people in the Setantii region eventually adopted Danish and Anglic languages, I am not convinced that the language before then was *Celtic*, even though it regardless would have had some relationship to Celtic languages, and even though these ancient names may have been spoken in a Celtic language context; the cultural and archaeological evidence does not suggest to me that the Setantii were specifically a 'Celtic culture', I think it more likely that the Setantii are a cultural and linguistic entity, connected to Celtic, but older than Celtic, especially taking into account the possible pre-Indo-European origin of many of these name

elements; plus the curious archaeological and textual evidence, which may be suggestive of a sort of Paleolithic or Mesolithic culture which continued into the Neolithic, Bronze and Iron ages.

Further information on this subject, written by the author.

(1) - *Ancient language and extra-Indo-European language in Britain* - published on omniglot, this article talks about the Setantii and some of the ancient place-names in this region, as well as ancient language more generally. It is available at the link here:
https://www.omniglot.com/language/articles/ancientlanguage.htm

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Photo above: the river at Levens in South Cumbria, here the River Kent becomes the Kent Estuary and opens out into Morecambe Bay. There are numerous prehistoric sites located close to here, including at Sizergh nearby, which bears the -ergh name element, related to Old irish erghe. Closeby to Levens there is a farm on maps named as Ninezergh, this is a historic name I have found out, and also contains the -ergh element. Both of these areas are in a sense small hills which would have once risen above the old coastline, which I find interesting. Did Morecambe Bay in ancient times, perhaps have its own landmasses? There will be more mention of this in the following section. The name Levens may itself be related to a Welsh word.

The Liverpool accent and Liverpool's ancient connections to Wales, Ireland and Scandinavia

In this section, I will be talking about the Liverpool accent. I will talk about Liverpool's and The Wirral's ancient, continuing connection with Ireland and Wales, and how to some degree the Liverpool accent today may be a continuation of something more ancient.

The photo above: impressive early 20th century architecture in Liverpool, this building is located close to the docks, and helps to demonstrate the immense scale of architectural achievement and the importance of Liverpool as a port. Although modern Liverpool does not closely resemble the ancient landscape that is beneath it, ancient Liverpool, its connections to the sea, to Ireland and to Wales, is surely deeply connected to how these same themes have manifested in more recent times.

Although the Liverpool accent is thought to be a relatively new accent in the UK, I have come to question whether or not, at least some aspects to the Liverpool accent, and to its connections with Ireland and with Wales, are much more ancient. Evidence that the Liverpool accent is relatively young I have summarised up as the following.

1). 19th century immigration from Wales and from Ireland is recorded, and these people over time came to share their dialects with others in Liverpool, leading to the Liverpool accent today.

2) There is evidence in recordings and through personal memories and people alive today, that in the past, the Liverpool accent was generally less strong, and close to other Lancashire accents. (I personally think that even these earlier accents are distinctive from other accents in Lancashire).

3). There is relatively little evidence for ancient vocabulary in Liverpool English, most of the distinctiveness of Liverpool English is phonetic, and not lexical or grammatical in a specific localised way. There is a vocabulary, but by and large this appears to consist of widespread or modern terms, e.g. lecky for 'electricity', or placky for 'plastic', both of which contain [x] or [χ] instead of the intervocalic [k].

At the same time, these three points can also be disputed with the following three points:

1). 19th century immigration from Ireland and from Wales could well have happened to a lesser degree for a much longer period of time. Evidence for a connection between Liverpool, the Wirral and Ireland, can be seen for example in the naming of St Patrick's Well, a sacred site on the Wirral. Even if the blending of Irish, Welsh and English elements was to a much lesser degree in the past, it is possible that these elements were, to some degree, already present in Liverpool and the Wirral.

2). Evidence of Liverpool accents from the past, in sound recordings, are in my opinion, likely to be somewhat biased, due to the practice in England in the past to prefer more 'posh' or 'southern posh' accents in the Media, which tend to use a larger amount of Norman-French derived vocabulary. Therefore any recordings of Liverpool English in the past may well be somewhat biased, there is also the possibility that speakers made their accents less strong when being interviewed. There is also evidence for northern, and southern Liverpool accents, and even though the stronger northern Liverpool accent has since spread, I see no reason to believe that it could not have already existed in some form in the north of Liverpool.

Two friends I know, one of whom is Welsh, both of whom have lived in Liverpool, told me recently that some Liverpool folk, Scousers do not consider themselves English, and I find it fascinating that their dialect and identity sits between England and Wales, yet is neither one nor the other. It is indeed also a maritime identity. There are also polygonal masonry examples in the Liverpool Docks which I think could be older than people say. Note also my extensive work in other publications on polygonal masonry in Finland.

3). The lack of unique, potentially ancient vocabulary in Liverpool English does not necessarily prove that aspects of the accent are not ancient. At the most clear level, the lack of unique vocabulary would seem to demonstrate that Liverpool English shares a certain closeness to 'modern English' in general, including Birmingham English, which I also feel is audible in certain aspects of the phonology and prosody. In which case, ancient vocabulary would not be necessary to prove an ancient origin to the Liverpool accent, if it can be proven that modern English as a greater collective, is, as a whole, an extension of ancient language, and given the connections between Tamworth and the birth of modern England, and the general importance of Birmingham and Liverpool in England as a country, and in England as a colonial country, it is perhaps possible that these particular parts of England, and their connection to modern English as a whole, are relative in position to a particular ancient cultural dynamic.

Above: another photo of the early 20th century dock buildings in Liverpool. Despite the obvious modern, urban appearance of the docks region of Liverpool, the name Liverpool itself may be ancient, in my opinion, particularly the word 'pool' which has a rather specific geographical distribution. Other examples in England include *Poole Harbour* in Dorset, and *Blackpool* in

Lancashire. Further comments on the origin of the word *pool* can be found elsewhere in this book and in other publications I have written.

Below is point number 4.

4). *Even if the coming together of Irish, Welsh and Norse influences on the Liverpool accent happened only relatively recently, it could indeed be possible, in my opinion, that Irish and Norse settlers already existed around Liverpool and the Wirral for centuries, retaining their language to some degree, before merging these linguistic influences into the local English.*

Given that Liverpool and the Wirral are so close to Wales, why are there practically zero Brythonic place-names there?

There are in fact a few extra-Brittonic names around Liverpool which I do not discuss in this book, but will elsewhere.

Penketh is situated a fair distance up the Mersey Estuary. It is a Brythonic place-name, or perhaps a pre-Celtic place-name sharing elements with Brythonic. In Welsh this name would be writeable as *Pen-coed* – 'head (of the) forest'. In Cornish it would be *penn coos* and in Breton *pen koad*, reconstructed Cumbric *penn-cêt* or mutated to *penn-ceδ* after final lenition owing to the change in stress position in the compound name. Note that despite this place-name being easily readable as Brythonic, I do not automatically attach a Celtic or Brythonic origin to it, as both the words *pen* and *coed* in Welsh are likely of non-Indo-European origin. In other words, they appear in Welsh, but aren't proveably Celtic or Indo-European. Another similar example is the name *Blenkett* on the edge of Morecambe Bay, another name which is easily interpretable as Brythonic, but which contains non-Indo-European words. Note also that *Blenkett* does not show final lenition of -t.

There are other Cumbric/Brythonic/Brittonic/Pre-Celtic/Extra-Celtic place-names located inland from Penketh, but the region around Liverpool and the Wirral seems to be largely lacking in Celtic names of any kind. This is despite that a connection with Welsh manifests in the Liverpool English dialect in prosody and in consonant lenition, e.g. *Jack* being pronounced as though [d͡ʒaχ].
I hope that this section was interesting to read. In conclusion, thus far, I feel that Liverpool and the Wirral are very 'English' and connected to the modern English language and dialects that formed our English today, and that the links to Ireland might actually be pre-Celtic links. Nevertheless individuals and families with links to Ireland, and speaking pre-Celtic or Celtic languages cold have lived in the ancient landscapes around the Wirral, moved further inland, and only recently became English-speaking (within the past few hundred years) – but this is just speculation.

Peel Island and Roa Island, part of a flooded landmass?

Peel Island and Roa island are located in the northern part of Morecambe Bay, they are part of a small group of islands at the western end of the Furness Peninsula, a small archipelago of sorts, including Walney Island, Foulney Island, Roa Island, Piel Island, Barrow Island (now attached to the mainland) and a number of other small islands.

Photo below: Piel/Peel Island, taken from Roa Island. The dunes of Walney Island csn just about be seen on the left and in the distance. Does this small archipelago belong to a flooded landmass?

I had not been to Roa Island and Piel Island since around June 2009, when I went in summer on the ferry, from Roa Island to Piel Island. I went again yesterday for the first time since. Roa island is likely I think from the Anglo-Norse **Ráey** from **rá –** deer, and **ey –** island. Piel Island was originally named Fodderey, from Anglo-Norse **Foderey – '**fodder island'. Foulney is I think likely from Anglo-Norse **Fughley – '**bird island', from **fughl –** bird, **ey –** island.

This part of the Furness Peninsula shows a deep Norse language presence, arguably more so than in other parts of Morecambe Bay. A runic inscription from the 14th Century on the Furness Peninsula attests to that Norse was a spoken language here until quite late. But these Norse elements also coexist with strongly Anglic names, like Aldingham, and there is also an Anglic runic inscription at Urswick Church. In many cases Anglic and Anglo-Norse may have been two different 'registers' of the same linguistic Germanic dialect continuum, and it is often impossible to distinguish one from the other. For example in the name Urswick, the latter element 'wick' becomes 'wich' in the south of England, in Old English: *pīċ* pronounced 'weech'. However in the Old English/Old Anglic in the north of England, this final *ċ* remained as *c*, and thus the Old Anglic/Old Northumbrian form *wīc* sounds identical to the Anglo-Norse form **wík**.

But besides this there are also older linguistic layers, which have been previously described as 'Celtic', examples of these Celtic-classified names as Lindal, containing a cognate to the Welsh word *llyn* – lake, plus a cognate to the Welsh word *dôl* – water hewn meadow, Pictish **dâl*, Scottish Gaelic *dail*, Old Norse *dalr* and English *dale*. This latter word indicates how these ancient languages are often impossible to distinguish with regards to certain shared words and elements. It's all very well saying that a word is 'Norse' or 'Celtic', but what was that word before it became Norse and Celtic, and was it also a part of the landscape back then?

In fact the Furness Peninsula contains no real examples of 'Cumbric' or 'Welsh-like' place-names, with all of the Celtic-like elements being seemingly incorporated as ancient root words into Anglic and Norse names, or being standalone root words without grammaticalisation, e.g. Roose, connected to Welsh *rhos* - 'moorland'. This implies to me that this ancient Celtic-like language or languages were perhaps later incorporated into Anglic and into Norse, and that, despite these ancient languages sharing things in common with Celtic, they may not have been Celtic languages, as a number of place-names in this region do not seem to be of Celtic or of Indo-European origin.

For example, even though the name Walney contains the Norse word **ey –** island, the first part of the name has an unknown meaning, but I personally think that this first element *wal- means something like 'muddy place', and related to the English word 'wallow'. There is also I think a meaning connected to 'noise' and to 'wind', in either case, I feel that the language that this root comes from is nolonger known to us. On Walney Island there are also a number of curious place names. These are listed on the next page.

.Tummer Hill
.Nan Hill
.Cove o' Kend
.Pho Hill

The latter two place-names I am unsure about, I am also unsure on how old these place-names are. With the word *kend one can see a connection to the name of the River <u>Kent</u>, and to two place-names, one in Kentmere and the other in the Duddon Valley, Pen<u>gennett</u>, with the 'Kend' element being perhaps present in Pen<u>gennett</u>. But this is speculative and I am not confident that these words are linked to 'Kend'. But certainly the presence of a Pengennett in the Duddon Valley would seem to imply that the word *kennett, mutated to *gennett, did not just apply to the River Kent.

The name Tummer Hill may contain what I think is a root word, something like *tum or *tom which may I think be ultimately linked to the onomatopoeic word in English 'dum', as in the sound of a drum. This name may for instance have applied to the resident 'deity' of this place in connection to the weather and to the environment, and perhaps to the wild, windy, and noisy location that is Walney Island, although this is entirely speculative, and I do not know what the original meaning of this name is. I think that Tummer is also connected to a Germanic meaning of to 'turn', and one can imagine the connection between the sound of a drum and the sound of turning waves for example

The word Nan means a nanny in English of course, but in these Cumbrian place-names with 'Nan' I think it refers to a kind of sacred 'pathway', also as in the name Nanny Catch Beck in West Cumbria, located close to a stone circle, again implying this link between the flow or direction of a pathway, and something being sacred. There are also other examples in Cumbria indicating a pathway, whether of water or as a kind of sacred spirit line or ley line. This word is likely related to Welsh *nant*, although in Welsh this word clearly means a valley, and that is not the meaning of Nan and Nanny in Cumbria. To look for a more vivid explanation we could look at the Egyptian concept of "Nun" as a primordial goddess and being of water, often connected to this idea of the original waters of creation.

Another fascinating topic is Barrow in Furness's buildings. Barrow Town Hall very clearly resembles a Tartarian style building, and when I recently (November 2025) looked more closely at this building - the entrances are massive, suitable for giant-sized humans but rather combersome for ordinary sized homo sapiens. So I wonder if the building was originally built by larger humans, perhaps connected to the giants graves at Kirksanton and near Kirkby Moor and elsewhere in West Cumbria, and to the apparent discovery of giant skeletons in West Cumbria, such as at St Bees.

Archaeological sites in the Morecambe Bay area 1 – Hawes Water/Hawes Tarn near Silverdale, and an introduction to the protection of these sites and of nature

Photo below: Marshy land close to Hawes Tarn/Hawes Water in North Lancashire, a small marshy lake, or rather two lakes, for as well as Hawes Water there is also Little Hawes Tarn, where evidence of prehistoric people has been suspected before, according to local archaeologists. There are a number of potentially ancient sites which I have identified around this lake, and as the photo shows, the flora has not changed much since the Mesolithic times, with the Scots Pine trees visible for example.

Close to a bay alongside the footpath around Hawes Water, there is a large wall made of smaller, rounded stones, limestone pieces, and much larger limestone boulders, some several feet in diameter. Behind this wall, and inland where the bay is, are what appear to be several cairns, made of another kind of rock which is not limestone. Behind these small cairns there is

a row of stones or rather two rows of stones parallel to each other, which head up the small valley, and which appear to turn as though like a passage tomb going into the hillside, where the original structure or possible cave entrance appears to have collapsed. I ask kindly that nobody messes with this site, and that archaeological investigation (if any) is kept to a minimal. I do not in any way support the idea of Neolithic bones from Neolithic sites being taken from their graves, and left to display in museums. They should be put back I think, or just left undisturbed. Unfortunately the Setantii, or whoever the people were here, are no-longer extant as a distinct culture, thus we don't have an indigenous people who know the ancestry and who can look after these places. I ask kindly that we do not disturb until we know more. The grid reference for the potential 'stone rows' leading into the potential cave is: SD478770
There will nevertheless be descendants of that indigenous culture, and others, who for one reason or other are tasked with watching over these places,, which is as much to do with environmental and spiritual wellbeing as it is to do with archaeology, culture and linguistics. And yet the first two are lost without the others, if we want an authentic and balanced relationship with the environment. Although I applaud the efforts of all those who help to look after the environment, this is not enough, we are humans, we need to find our place within it again. We need to remember that we are not separate from nature, and that caring for her and being a part of her is our greatest duty, it affects not only our lives but the lives of all things.

Hawes Water is a nature reserve, like the neaby Leighton Moss, and others throughout Lancashire like that at Martinmere, the ancient lagoon behind the Lancashire coastline. All this is fantastic, but, nature conservation can't just be about reserves and watching birds. It has to be holistic, we have to include the whole, including ourselves, because after all we are a part of it. When the time is right, the individuals will come forth to help the world, in a kind and genuinely good way, to help peoples in Britain find their ancient heritage again, and allow us to bring back those parts of that which are kind, good, true and of love. But our western society is not yet ready for this shift in the paradigm, although, it is coming soon I feel. In fact it could be accurate to say that the beginning will be soon. This is not something based on any particular information but rather upon instinct, and from asking others about their instincts.

Morecambe Bay area potentially archaeological site number 2: the 'large wall' on Warton Crag

I did not discover this site, but I have been to it. Warton Crag is, according to mainstream archaeology, a 'Romano-British' hillfort. Although there is no doubt something that dates from this period, the famous 'Celtic' hillforts of the Iron Age are not common in Cumbria, where there is more continuity from the Bronze Age arguably, and sites like Warton Crag and Ingleborough nearby, although having the appearance of hillforts, may not have been originally. It certainly seems that the mesa mountain of Ingleborough was important as a sacred site during the Neolithic, the same may be true at Warton Crag, owing to the evidence of ancient people in some of the caves of Warton Crag (many of which are likely unexplored), and some ring-like monuments below Warton Crag, which are circular but which are clearly not hillforts. One example is Hunter's Hill or Hunter Hill near Carnforth, a picture of which is included in this book further back. Directly below Warton Crag there are also a number of groups of rocks, some arranged. Some of them look a little like small, compact passage graves, of large limestone rocks. Another closer to Leighton Moss consists of a line of large stones that seem to separate a small hill from the marshland nearby. This is not Leighton Moss but rather further out into the original bay which formed Leighton Moss, the pools in the place I am talking about are sometimes flooded by the tide.

Anyway, the large wall is located above an old quarry, and I have pondered if perhaps this wall was a kind of retaining wall to stop material falling into the quarry. But I don't think this is that likely, the way in which the stones are placed together is not typical of a quarrying site, not the ones I have seen in the area on our trips. And in addition the wall is some distance above the quarry, it would be an unusual place to build a retaining wall; and, it could be that the quarry came much later, and that this wall is potentially ancient. The grid reference to this wall is approximately: SD499732

First photo on following page: a part of the potentially very old stone wall, seen face on, visible heading away from the camera towards the right.

Photo below: the same wall visible moving away from the camera and towards the left, showing the wall from the opposite direction to the photo above.

Site three: potential stone row close to Cinderbarrow, near Carnforth

The two photos on this page and the next show this potential monument. Please note that the site is located on private land, and I can only hope that it does not get damaged. It may simply be an ancient wall, rather than a stone row, but in keeping with the 'wall' on Warton Crag, this concept of packing together in a row large blocks of limestone appears to have been a technique in this part of the Setantii region. Less archaeology is attested around the Fylde, but this is because there is little stone there, and also potentially because the culture north of Carnforth and Nether Kellet was separate to the Setantii 'proper' further south. This is speculation though as we cannot know who exactly the Setantii were at this stage, nor how they correspond to the local archaeology and language.

On the following page is another photo of this potential monument, from a different angle. The approximate grid reference is: SD512753. This site is difficult to get to due to the road and the land is private.

There are many walls like this that we saw in the immediate area, and I do not know if they were ancient field boundaries or if they were also sacred markings of some type, within the landscape, perhaps following magical 'spirit lines', hence why so many ancient sites are built with highly specific angles, geometry and also connect various natural sites like springs, erratics and other special or magical looking features in the landscape. In fact most monuments of this type in Cumbria that we have found are in some way associated with underground springs and water flowing, which is not surprising in my opinion considering the the life giving properties of water. I doubt that these walls are more recent, due to the way in which they have foundations made of large rocks. This is similar in a sense to drystone walling techniques but is not I think in this case connected to a drystone wall like most of those we might see today, in my opinion, I think that walls like this one above were more 'megalithic' in appearance, and would likely have stood out a lot in the landscape due to the colour of the stone.

I hope that this book proved an interesting and hopefully useful account of ongoing research into the indigenous cultures, landscapes and linguistics of Lancashire and South Cumbria. God bless you all.

This is not the actual end o f the book

<u>Comments on Rosguill Irish and the "Danic" language as a possible pre-Indo-European language influence in Denmark, Argyll in Scotland and Donegal in Ireland</u>

The Rosguill Peninsula is a majestic place in Northern Donegal. It is not a large peninsula at all, but it is special, with small mountains, as well as dunes, and beaches facing the Atlantic. Irish is still spoken on the Rosguill Peninsula, but when it comes to reading about Ulster Irish, or even Irish dialects in Donegal, the Rosguill dialects are unlikely to get mentioned. The Rosguill dialect of Irish can in many ways be considered typically a Donegal Ulster dialect, although dialects of eastern Donegal, like that of Rosguill, have some pretty large differences when compared to the more well known dialects in western Donegal, in places like Gweedore, *Gaoth Dobhair.* I will go onto discuss some features of Rosguill Irish shortly. But first of all, there is a really interesting thing I can discuss here, to introduce how "prehistoric" or "pre-Celtic" language might connect to Rosguill Irish.

There are many legends about Donegal, which we can discuss in relation to language. There are well known Irish legends set in western Donegal. But, Donegal mythology is rather vast and has multiple layers. There is one, much lesser known Donegal legend, which conerns the Rosguill Peninsula, stating that at one time, short people with red hair used to live on the Rosguill Peninsula. These are referred to as being known as "Danes". According to local folk history, these "Danes" lived on floating houses; but perhaps what was being described was a memory of "crannógs", a *crannóg* being a kind of ancient house used by the Gaels and their ancestors, a house on wooden stilts, built in a lake.

The "Danes" were said to live near Gortnaluchoge, on what is now an area of dunes. What is interesting is that, in prehistoric times, when sea levels were higher, the these dunes would have been in a large bay, so it seems to me that this legend could indeed preserve the memory of a prehistoric people who lived there. To add further evidence to this, there is a *shell midden* nearby, a kind of prehistoric site associated with ancient coastal peoples going back tens of thousands of years. In Ireland some of these shell middens continued to be used until relatively recently.

Note that Gortnaluchoge is Gort na Luchóg in Irish spelling

All of this gets even more interesting, when we look at the Rosguill dialect of Irish. In parts of eastern Donegal and Tyrone, including the Rosguill dialect, there is the occurance of a sort of *stød* sound, a kind of glottal closure, related to a glottal stop. "Stød" is what they call it to describe a specific feature of Danish. In English, we do not have this special feature. In Scottish Gaelic, particularly in the Argyll dialects, there are glottal stops. But *sometimes*, Argyll Gaelic dialects have a more thorough glottalisation system, with glottalised consonants, rather like say, some Salishan languages have in the Pacific Northwest of the Americas. At other times, the glottalisation resembles more closely the *stød* in Danish, and this is particularly noticeable in the Ardnamurchan dialects of northern Argyll.

Irish dialects, to my knowledge, do not have glottal stops. But in this one specific area of Ulster, in eastern Donegal and Tyrone, there is a stød-like glottalisation process in the local dialects of Irish, and it has been researched very little. You might be thinking along the lines of "Danish" or "Viking" influence in these dialects of Irish, but I think this is not the reason why. The Vikings did have a presence in Ulster and tried to attack it. But, the "Danes" in this legend were described as small, red-haired people, who lived on floating houses. They are likely in my opinion to be connected to the shell midden found at Gortnaluchoge.

What I'm basically saying is that these "Danes" can't have been "Vikings". Shell middens are found in Scotland that are over 8,000 years old. The ones in Ireland are younger, but still, we are talking about far more ancient cultures than the Vikings. And, the Vikings didn't live on houses on stilts. And they also were not consistently short and with red hair. And the *stød* in Danish. Well, it's a feature of Danish and Denmark, and even though the *stød* is related to the pitch accents in some other Nordic languages, it still doesn't explain where the *stød* comes from originally. So I think it pretty unlikely that the occurance of stød-like glottalisation in some Scottish Gaelic and Ulster Irish dialects could have been a feature brought by Vikings. There are also prehistoric shell middens in Denmark, and in the parts of Scotland connected to these dialect features, and often nearby to

place-names that refer to "Danes" or "Gall" in Gaelic, for example on Tiree and Ardnamurchan. Donegal itself is from the Irish *Dún na nGall* – "fort of the Gall/Danes".

But as I mentioned: I do not think these *Danes* were Vikings. I think it more likely that there was an earlier group of people known as "Danes" or "Gall", a people who were indeed connected to Denmark, but thousands of years ago. They were coastal peoples who built shell middens, their languages may have had a lot of glottalisation. And over many thousands of years, their lands became transformed by other languages and cultures. Eventually the pre-Indo-European languages became extinct, but they passed a kind of substrate influence, particularly in terms of prosody and phonology, into the Danish language, certain dialects of Scottish Gaelic, and certain dialects of Ulster Irish. Some of these peoples may have been identified as the *Tuatha Dé Danann*, a group of ancient peoples and gods in Irish tradition, especially connected to Donegal. Note the similarity of the words *Danann* and *Dane.* The Vikings, much later on, likely followed in the footsteps of these earlier *Danes* who had navigated the seas thousands of years earlier.

And furthermore, the *stød* in Danish, and these related glottalisation processes in some Scottish Gaelic and Ulster Irish dialects, are primarily features of the prosody of those languages. So personally I would argue that these features were likely in situ in Denmark, Scotland and Ulster *before* Norse or Danish even developed. In other words, a kind of substrate influence. Often even when an indigenous language dies, something of its prosodic structure will often be carried into the "new" primary language.

So what I'm really suggesting, is that a group of connected, pre-Indo-European languages in prehistoric times, spoken by peoples who built shell middens, survived in some way, or remained as an influence in a few later Indo-European languages or dialects. A feature across some of these ancient languages, specifically connecting Denmark, Scotland and Ireland, is a prosodic structure that is highly coherent to stød-like glottalisation. It would appear that these underlying prosodic structures.There is a lot more I could discuss here with regards to Scotland, and these topics are a primarily topic of my research. But to summarise briefly: there are many aspects to this. In the Hebrides, certain ancestral beings associated with some of these cultures where known as *ciuthach.* But here is an important question that you will want answering: if these people were not Vikings, why were they called Danes?

Well firstly, we have observed that linguistically, a link with Denmark does indeed exist. The difference being that I believe that this link dates at least as far back as the Mesolithic period, and thus predates the Vikings by at least 8,000 years. Furthermore, "Dane" in the context of how this term was used in Ireland and Britain, does not necessarily mean a Viking. In Argyll, "Dane" in the Scots language is applied to these people, again, often associated with prehistoric sites such as "brochs" or "duns". My research on the island of Tiree last year, took me to another midden site, right next to a site associated with the "Danes" and "Gall". On the beach I discovered prehistoric flint knappings, which may be Mesolithic, although I am not sure (I discussed this also to some degree but in different aspects in my recently published but completely separate ebook, titled: .*Tenguas – the new book of languages, published via BookofDunbarra in the UK* .

I think it more likely that the link with Denmark goes back at least to the Maglemosian period, if not much earlier.

And furthermore, this part of Tiree was one of the first parts to actually be an island. So, it would have been above water in prehistoric times, and my research on the island does I think demonstrate this link between ancient peoples, shell middens and legends of "Danes" or "Gall" in Scottish and Irish traditions. *Dane* also has other connotations in the context of Gaelic culture, due to its similarity to the sacred word *Danann*,and to the tribe the *Tuatha Dé Danann,* referring to an ancestral spirit people who "came from the north", and, according to tradition, taught the other indigenous peoples in Ireland certain kinds of magic. This is very much linked to Donegal too, where some of the primary myths surrounding the Tuatha Dé Danann take place. But that is western Donegal. In Eastern Donegal, we have the stød-like feature, and legends of Danes. So the question I am asking is, could the "Danes" in the Rosguill Peninsula actually be what is referred to more centrally in Goidelic culture as the *Tuatha Dé Danann?*

(Note I have discussed this subject in different aspects previously for different publications).

Norwegian dialect survey C, part 1 These surveys are published throughout many publications

Note that recently in an ebook published on my BookofDunbarra website I published a different PDF ebook with some previously unpublished Jutlandic dialect comparison, this is titled: *Tenguas – the new book of languages, published via BookofDunbarra in the UK* . The following table is part of a survey of Norwegian dialects that I have been doing with the help of others.

The Trøndersk from Trondheim examples were kindly submitted to me by Svein HB of Trondheim. The Verdal Trøndersk examples were kindly submitted to me by John K. Vatterholm.

English	Bokmål	Trøndersk, Verdal	Trøndersk, Trondheim
I	jeg	æ, æg (trykksterk, skjelden)	æ
he	han	hannj - 'n Dativ: Hannjåm – 'åm	hainn
it	det	de'	de
we	vi	vi	vi
you plural, polite	dere	di - dåkk	di / dåkk - etter sammenhengen , ref: Di må fløtt dåkk
they	de	dæm («de» med e i enkelte stillinga. «De følka du ha med æ..»)	dæm
this	dette	henne - henn'	henne
these	disse	hennan – henn'	hennan
a woman	ei jente	ei/i vækj/taus	ei veitj
a man	en mann	ein/enn mannj	en mainn

a house	et hus	ettj/i hús	eit hus
the woman	jenta	vækja/tausa	veitja
the man	mannen	mannj	mainn' - kaill'n
the house	huset	huse'	huse
women	jenter	vækja'/tausi	veitjå
the women	jentene	vækjan/tausin	veitjån
fjords	fjorder	fjoLa	fjorda
the fjords	fjordene	fjoLan	fjoLan
houses	hus	hus	hus
the houses	husene	husa	husa
the big fjord	den store fjorden	storfjoLn	storfjoL'n
the green woman	den grønne jenta	grønvækja	grønveitja
the red house	det røde huset	rauhuse'	rauhuse'
the big fjords	de store fjordene	storfjoLan	storfjoLan
the green women	de grønne jentene	grønvækjan	grønveitjån
the red houses	de røde husene	rauhusa	rauhusa
white	hvit	kvit	kvit
what?	hva?	ka?/ke?	ka
where?	hvor?	ker?/kor?	kor
who?	hvem?	kæm?	kæm
why?	hvorfor?	koffer?	koffer
which?	hvilken?	kess?/kålles?	kafferein (ka fer ein)
to think	å tenke	å tenkj	å tænk
to have	å ha	å ha	å ha
to see	å se	å sjå	å sjå
to help	å hjelpe	å jølp	å jøLp
to visit	å besøke	å besøk	å besøk
to be called	å hete	å heit	å heit
to know	å vite	å våttå	å våttå
to be	å være	å vårrå	å vårrå
to get	å få	å få	å få
to find	å finne	å finnj	å finnj
to travel	å reise	å reis	å reis
to go	å gå	å gå	å gå
to come	å komme	å kåmmå	å kåmm
to understand	å forstå	å ferstå	å skjønn
to open	å åpne	å åpen	å åpen
to fish	å fiske	å fesk	å fesk

to do	å gjøre	å jørrå	å jørrå
to speak 1	å prate	å prat (not used)	å prat
to speak 2	å snakke	å snakk	å snakk
to drive	å kjøre	å kjør	å kjør
I have thought	jeg har tenkt	æ hi tænkt	æ hi tænkt
I thought	jeg tenkte	æ tænkt	æ tænkt
I saw	jeg så	æ såg	æ såg
I was	jeg var	æ va	æ va
I am	jeg er	æ e	æ e
I have been	jeg har vært	æ hi verri	æ hi verri
I have got	jeg har fått	æ hi fått	æ hi fått
I have bought	jeg har kjøpt	æ hi kjøft	æ hi kjøft
I have seen	jeg har sett	æ hi sjett	æ hi sjett
I understood	jeg forstod	æ skjønt	æ fersto
I go	jeg går	æ går	æ går
I will not/I want not	jeg vil ikke	æ villj ittj	æ vil itj
I shall not/I will not	jeg skal ikke	æ ska ittj	æ ska itj
to become	å bli	å bli	å bli
I became	jeg ble	æ vart	æ vart
to use	å bruke	å brûk	å bruk
they have used	de har brukt	dæm hi brukt	dæm hi brukt
to share	å dele	å del	å del
to fly	å fly	å flyg	å flyg
to tell	å fortelle	å fertæL	å fertæL
but	men	men	men
so	så	så	så
under	under	punnj(i)	poinni
on	på	på	på
to	til	te	åt
with	med	me	me
beside	ved	ve	attme
for	for	fer	fer
outside	ute	ut	ut
they are outside	de er ute	dæm e ut	dæm e ut
sure	sikker	sekker	sekker
I can	jeg kan	æ kannj	æ kainn
I see	jeg ser	æ sjer	æ sjer
I had	jeg hadde	æ ha	æ ha
I have done	jeg har gjort	æ hi jort	æ hi jort
I went	jeg gikk	æ jikk	æ jekk
I got	jeg fikk	æ fekk	æ fekk

I have known	jeg har kjent	æ hi kjennjt	æ hi kjeinnt
you know singular	du kjenner	du kjennje	du kjeinne
you plural read	dere leser	Di les	Di les
I loved	Jeg elsket	æ ælska	æ ælska
I love	jeg elsker	æ ælske	æ ælske

This is not the end of the book at all. See below.

A strange, souterrain-like tunnel under Winter Hill in Lancashire
(The two photos showing the interior of the tunnel were by the author of this book)

In Lancashire we visited Winter Hill, a mysterious and high mountain of sorts, that is connected to various other tops on a distinctive landscape of high moorland. The area is, I believe, known for its paranormal activity. One of the people we met on Winter Hill told me that he himself had seen a large black cat. Although these black cat sightings in the UK are often put down to being escaped zoo animals, I find it a little odd that they are mostly seemingly black panthers. There is a clear similarity between them and witches black cats, and a general association between them and witches. I have wondered if that is what our ancestors may have indeed considered these black cats, as witches, entities that are only sometimes visible in our world.

As well as numerous paranormal or spiritual happenings around Winter Hill, there are also several prehistoric sites; one of which, called Pikestones, is a chambered cairn, not dissimilar to those in southern Scotland and on the Isle of Man. Pikestones is I think the only "confirmed" chambered cairn in northern England; however, I have found a great many possible examples in northern Lancashire and in Cumbria. Another cairn on Winter Hill is also thought by some to be a chambered cairn.
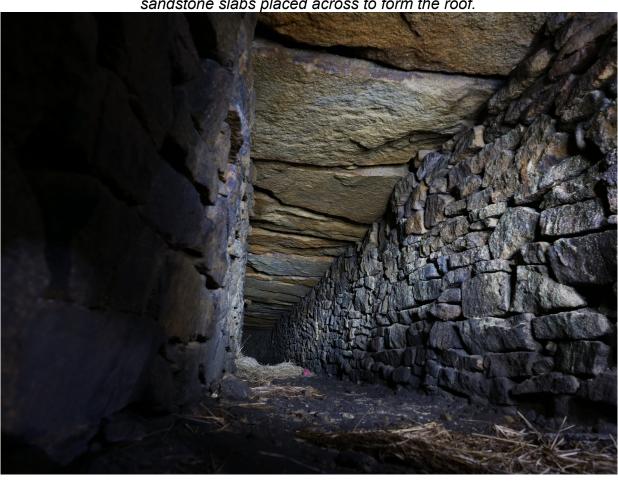
Both coal and lead mining also took place on Winter Hill, and subsequently there are bell pits and levels associated with these, although I personally did not visit any. I also do not know how deep under the hill some of these levels might go, although I have heard rumour that Winter Hill has a great many tunnels and underground spaces throughout it. In addition, on the tops of the moors on and around Winter Hill, there are numerous "cut and cover" drainage tunnels, which are not big enough for a person to crawl down, and were intended only to help drain away water and to supply water to reservoirs.

There is however one tunnel at least which can be neither a part of a mine level, nor a drainage tunnel, nor is it likely to be a smoke flue for a smelter. This tunnel is beneath a mound or ridge-like hill, which is presumably natural in origin, but I guess it is also possible that the hill could have been artificially altered in its shape. The hill was certainly altered when the tunnel was created, which would have been a "cut and cover" tunnel creation, involving the creation of a large ditch, that goes straight towards the northeast, then turns, then goes straight, then turns again. Dry-stone masonry supporting was then added on either side of the centre of this ditch, more stone was used to infill the sides, at least from what I can tell; and then sandstone slabs were placed over this to form the roof, followed by a further covering of soil and other stones. Whilst the drainage tunnels on Winter Hill used a similar construction method, the mysterious tunnel on Winter Hill which I visited is of a much more sophisticated design, would have taken a lot longer to build, and is navigable by a person crawling; this information, and the fact that the tunnel is not at a place or angle to drain any water, nor to have been used in a smoke flue, nor as a mine, makes the specific tunnel I visited intriguing.

Some of the local archaeological researchers noted the similarity that this site bares to a souterrain or "fogou". These are generally understood to be Iron Age structures, and are perhaps best described as artificial tunnels, mainly built using the "cut and cover" method, supported by drystone walling and slabs across the ceiling. Souterrains are generally a little different from the tunnel on Winter Hill, as some souterrains have walls that curve noticeably inwards towards the top of the passage. The Winter Hill tunnel does not possess these, and is also I think lower and slightly smaller than many souterrains are.

Souterrains have a difficult-to-interpret distribution in Britain. The word souterrain is generally applied to those sites in Scotland. There are many souterrains in northeast Scotland, some on Orkney and Shetland, and several on the Isle of Skye for example. Souterrains are also found in Cornwall, where they tend to be referred to as "fogou", a word of Cornish origin likely related to the Welsh word "ogof" – "cave", and possibly to the words "hob" and "goblin".

Photo below: the interior of the souterrain-like tunnel on Winter Hill, showing the sophisticated and old-looking drystone walling on the sides of the tunnel, and the flatter sandstone slabs placed across to form the roof.

Despite that the Iron Age was not that long ago, in historic terms, it remains to be a very mysterious period in Britain. There is no known reason why souterrains were built. Some have suggested they were used for storage, or as hiding places. Whilst in a sense either of these possibilities can be true, this does not explain the impracticality of specifically building these specialised structures, over and over again, in different places, for either storage or as escape tunnels or hiding places. For one, they are certainly built to last. Why would Iron Age people put such effort into building these tunnels, and not employ the same level of sophisticated drystone walling on many of their other, nearby structures?

In a more general way, there appears to have been a common, or at least, interconnected group of stone-walling traditions that are particularly apparent in Iron Age Britain. It may be that some of these traditions share a relationship with the drystone walling techniques used at certain Neolithic sites too, like at many of those in Orkney. But the point here is that we are not talking about all Neolithic or all Iron Age cultures. That the Neolithic drystone walling traditions in Neolithic Orkney might be connected to those of Iron Age

Orkney and Northeast mainland Scotland for example, may indeed be a possibility, but these traditions cannot be attached to any particular era. Most Iron Age societies in Britain seemingly did not make souterrains or use this kind of masonry. Just as not all Neolithic cultures in Britain did. Often these structures are found in areas where sandstone is the native rock, but there are plenty of areas in Britain with workable sandstone, but with no souterrains or Iron Age drystone walling. There are also plenty of brochs and souterrains and chambered cairns with drystone walling located in areas with no sandstone.

Photo below: another photo showing a different part of the interior of the souterrain-like tunnel on Winter Hill:

I personally am of the opinion that the tunnel is old. The structure inside it reminds me of a site in the Orkney Islands known as Mine Howe. This appears to have been a sacred site, with a well in the bottom, which is interesting because at the now-closed end of the Winter Hill souterrain-like tunnel, there is also a well. Mine Howe is not part of a broh, but appears to date from the same period, and the styles of masonry used in brochs, and underground at Mine Howe, are similar; as well as being similar, albeit somewhat different from that in the Winter Hill souterrain-like tunnel. So perhaps the Winter Hill tunnel was a ritual site concentrated around the "well" which was noticed in the past at the other end of the tunnel.
The tunnel could be a sligned in some way, astronomically, and to the surrounding landscape, and its zig-zagging changes in direction from one entrance to the other could I think be indicative of both serpent and lightning symbolism. Perhaps it was a kind of ritual site, where initiates would have to "crawl into the underworld", the souterrain exempifying a physical experience of the underworld, to the "well" of the serpent. This site should be respected, and if the vibe "feels off", do not enter. The location of the site is also currently being kept quite secret, but upon being showed the site myself I took the photos also included in this article. I was kindly showed this site by members of the Wigan Archaeological Society.

Other possible examples of ancient stone steps and associated megaliths in the Setantii area

Note that this article is completely separate from my article only published on archive.org, titled: *Ancient Stone Steps And A Northern English Dialect (only Publi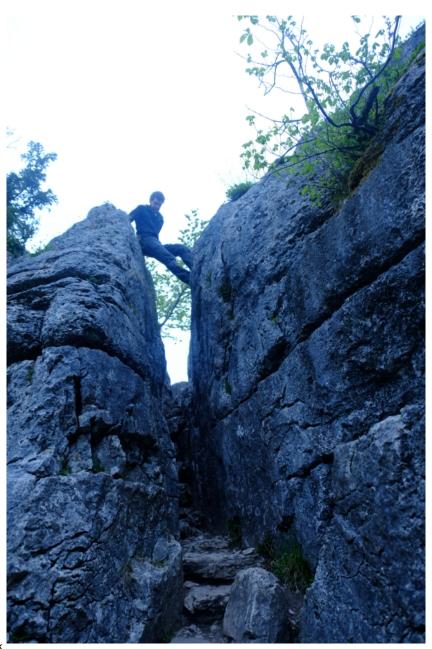shed On Archive.org)*, the web-address of which is: https://archive.org/details/ancient-stone-steps-and-a-northern-english-dialect-only-published-on-arch – the aforementioned article describes, among other things, the steps carved into the sandstone sides of the Great Stone of Fourstones, a likely ancient monument situated in the Trough of Bowland in Northern Lancashire; in what was once possibly Setantii territory. In this article I will talk about two other examples of not carved, but also possibly ancient stone stairways in this region, and some of the possible megaliths and other ancient features associated with them. The photo in the Fourstones article of the author on the stairs on that stone is also unrelated to the two photos in this article showing the author on different stairways, the two photos are also separate from each other.

As well as the stones carved into the "Great Stone of Fourstones", I know of at least two other examples of possibly ancient stairways located in Setantii territory. These are both located close to the villages of Storth and Beetham in what is now South Cumbria, close to the shores of Morecambe Bay. Beetham has many ancient sites, including a possible stone-row, whilst "Storth" seems to take its etymology from a pre-Norse word that means something like "land" or "earth". Despite the often-quoted Viking connections in this area, names like "Storth" perhaps come from the pre-Norse rather than Norse (Germanic) layers of language, and could indicate pre-Norse connections with Scandinavia. The "Fairy Steps" are a known site in this area, consisting of two flights of stone slabs, forming two stairways over two limestone crags. The lower of these stairways originally formed part of a "coffin route", and the association with the upper stairway being called the "Fairy Steps", no doubt has some mythological and historic meaning. From what I understand from my knowledge, the coffin route through The Fairy Steps could well be an example of an ancient "ley line" and ritual procession pathway, that may have once been associated with the paths and directions that spirits took when moving between this world and other worlds, or vice versa. The Fairy Steps themselves may form a kind of "vortex point" upon this ley-line, where faerie-folk, connected to the ancestors, can more easily make themselves visible.

Not far from the coffin route as it heads towards Morecambe Bay from the Fairy Steps, there are also several large dolmen-like structures. Whilst it does cross my mind that these could result from quarrying, quarrying activity would not easily explain why there are several propped-stones or primitive dolmens

in this area, one of which is very large for a primitive dolmen. In this same area are what I think could be remnants of chambered cairns, consisting of the typical-looking areas of stones associated with burial cairns, with what appear to be partially destroyed and collapsed tunnel shapes visible within their structures, quite akin to the possible passage tomb at Haweswater nearby, also discussed in this book. I am greatly concerned that forestry activities in this area could have already damaged these sites.

Photo below: the author suspending himself above the crack, within which are the Upper Fairy Steps. On retrospect climbing on this site was perhaps not appropriate, but my size in the photo helps to give more information on the dimensions of this space.Photo taken by the author on self timer

Before going onto talk about the second group of possibly ancient stairs, I would also like to share some photos of some of the possible megaliths close to the Fairy Steps, albeit, not all of them, there are a lot. But I will share some photos on the following page, of some of the "primitive dolmen" or propped stone structures, namely some of those that lie close to where the coffin route at the Fairy Steps heads towards Morecambe Bay. Descriptions are above each photo. There are also photos on the page after the next of this site.

Photo below: a possible damaged dolmen or propped-stone like structure in the tick-infested forests close to the Fairy Steps.

Photo below: a shot taken beneath the largest dolmen structure at the site, where one of the stones is noticeably more pointed towards the sky.

Photo to right: another shot of the largest dolmen-like structure but from a different angle.

Photo below: one of several smaller, simpler propped stone like structures in this same area.

Note that not all parts of this site, including the cairns and chambered cairn structures have not been included in this article, neither have other possible ancient dolmen-like structures in the area. I also included some of these photos in a previous publication I published under a pseudonym but which was never archived in any way or republished. On the next page is the other stairway near Storth.

The other stairway near Storth is discussed on this page; (the Fairy Steps counts as two stairways but the stairway on this page is not at the Fairy Steps but more towards Storth). I think I remember hearing somewhere an idea that this stairway was built more recently by a landowner, but this story, from what I remember, was kind of vague, and to me the steps certainly do not look recent, but rather like they are settled in place and have been for a long time. Of note, is that some distance away from these stairs, I have found possible evidence of an ancient ritual trackway, in part marked by megaliths and in part by cairns, and in part by tracks through the limestone pavement. Pictures of these are not included here. I will also mention that below these stairs are some other possible cairns, and walking in this direction would lead one generally towards the dolmen structures shown on the previous page. The photo below shows the author on these other stairs, which are much shorter in length than either of the Fairy Steps stairways individually. This photo was taken by a family member and included with their permission.

This is not the end of the book. The partly-scribbed out comment above was a part of an older version of this book with less content. But the book continues for many many more pages yet, beginning on the next page.

On the name "Storth" and its etymology, and a possible stone row, ancient track way or ritual monument with other associated structures near Storth, South Cumbria

By Linden Alexander Pentecost, written in the UK in late June 2025. This is a standalone article and not officially published, unlike my other recent publications. This article is just published via Facebook and to friends, this article will later be incorporated into a book and published there permanently. This article contaisn 4 pages.

Storth is a village in South Cumbria, but what was once part of Lonsdale in North Lancashire. name "Storth", incidentally, is a word that has a connection to the Old Icelandic word *storð,* essentially this is a word meaning a "young forest", according to the book *A Concise Dictionary of Old Icelandic* by Geir Zoëga. Other sources seem to imply a meaning of "earth" or "soil". On the website: //skaldic.abdn.ac.uk/ it is given that the word can also mean "tumult". Generally in my research of languages, words like this, with several meanings, tend to be very ancient and can come from even older languages than those attested, perhaps being pre-Indo-European in origin. There is also an island in Norway called *Stord*, likely of the same etymology. What is curious is that *storð* is not a word with a known etymology, and that it may have a poetic meaning of "earth", and is not the usual word for "earth" in Icelandic; and so the word might not even be of Old Icelandic origin nor of Germanic origin; but could instead have passed into Icelandic, into other Nordic languages, and into the Germanic languages of Northern England, from some unknown group of pre-Germanic, possibly pre-Indo-European languages (as briefly mentioned already). I have gone into this subject of pre-Norse and pre-Germanic and related topics in a lot of detail elsewhere, but til now have not discussed this particular word. In other words, "Storth" might have been a name recognised as a poetic word by "Vikings", but might not be of Viking origin, it might be due to earlier connections between England and the Nordic World. After all, England and Denmark were once connected and there was no North Sea to stop people moving back and forth, and sharing words such as that which gives us the name "Storth" and Icelandic *storð.* Judging by the presence of this word close to Morecambe Bay, on the west coast of Norway, and in Iceland, could it relate specifically to an earlier, pre-Viking connection between these places?

Anyway. In the forest not far from the village of Storth there are several distinct possible ancient monuments I have discovered, some others of which I recently published about in a book. In that book I briefly mentioned I mentioned sites connected to the site I discuss in this article, although did not go into detail. The site I will discuss here might be some kind of ancient ritual pathway, that is my guess. Ritual in that, whilst it may have served as a pathway, it seems to be a pathway of possible spiritual significance to the ancient indigenous people of the land. This is judging by the presence of several standing stones, propped stones or primitive dolmens, cairns, and two overhangs in the area.

There are as I mentioned associated monuments, including a possibly old stone stairway nearby to this possible ancient path, the stairway is not the more famous Fairy Steps. I discuss all these stairways in the book I mentioned in the previous paragraph, which was published quite recently.

The pathway begins (at least, from the direction I am starting from here) at a propped stone or primitive dolmen, which is in the middle of a clearly very old pathway worn into the limestone pavement. The first propped stone is marked 1. on the map. The area of this site is approximately around the coordinates: 54°12'50.5"N 2°47'53.6"W . This is however only approximate and I have been unable so far to make more accurate readings. Propped stones or primitive dolmens are found in parts of Britain, parts of Northern Europe, into parts of Russia towards the Ural Mountains, and elsewhere, including in the northeastern United States. Nobody knows why these monuments were built, but essentially, they consist usually of a large stone, balanced upon or placed upon several smaller stones. The examples in this article are not nearly as sophisticated as some of

those elsewhere, but nevertheless show the same structure and principle. It is hard to date them. But I think it possible that they could even be pre-Neolithic in many cases.

On the coming pages, parts of this possible ancient trackway are shown, including photos of the propped dolmens, possible standing stones, cairns and overhangs. A map is also included at the end of the article. Not all the features on the map are in the photos, nor are all of the features of this site, or nearby sites, included on the map. The places in each photo are all numbered, and the places on the map with numbers are in the photos with their number, as well as other features not photographed. An important aspect to this site is that the connections between many of these sites seem to imply a particular pathway that connects them, with the standing stones and propped stones possibly acting as waymarkers, as well as serving other purposes. The map is not to scale, but does show that sometimes, relatively straight parts of this "trackway" appear to connect different features.

Photo below: the first propped stone or primitive dolmen, that which lays on the path. The stone appears to be partially placed onto bedrock and partially onto some loose rocks. The first grike in the limestone, which forms part of the possibly trackway, is to the left of where this photo was taken.

Photo below: a possible ancient cairn beside the second naturally widened grike in the limestone.

Photo below: the second propped-stone or primitive dolmen, along the second naturally widened grike in the limestone pavement.

Photo below: the "yellow stone", possible small standing stone located along the second naturally widened grike.

Photo below: another, more impressive possible standing stone, this one jammed into the limestone pavement itself.

Photo below: one of the two rock overhangs below the cliff at the end of the trackway (when following in a more or less straight line from the last cairns). Be careful of this cliff if visiting, it cannot be safely accessed from above, although it is possible that in the past there was a way, and certain points on the cliff may have acted as steps. These can be seen on the right of the overhang.

Photo below: the map showing this site. Numbered points are marked in red numbers.

I hope that this article was an interesting read. Please do share it. This article will be re-published with new details in the relatively near future within a book.

Th' Beela Stëanraa and Th' Sandside Stëanraa, both near Beetham, Cumbria

Photos and writing by Linden Alexander Pentecost in late June 2025.
This is part two in a series of articles that will discuss some of the ancient history and archaeology around the more southern shores of Morecambe Bay. In the article I published yesterday, titled: *On the name "Storth" and its etymology, and a possible stone row, ancient track way or ritual monument with other associated structures near Storth, South Cumbria*, I discussed much. Also not too long ago I published a book discussing yet more sites in this area. But in this article (the one in front of you), I want to discuss one other site in the Arnside – Storth – Beetham area, namely **Th' Beela Stëanraa**, as well as another possible stone row nearby, again not mentioned before in any publication of mine. In the article published yesterday I did discuss place-name etymology but not the local dialect. First I will discuss language points and **Th' Beela Stëanraa** and its somewhat supernatural aspects. Then there will be photos pertaining to **Th' Beela Stëanraa** followed by some information on, and photo of **Th' Sandside Stëanraa**. Article published on facebook from the UK, it will later be included in a book.

The term "stone row" is used in archaeology to refer to, what are essentially "rows" of megalithic stones, of which there are a large number of examples in Britain and in Brittany for example. What I discussed in the article yesterday may have been, in part, a stone row, but the examples I discuss in the article in front of you, are more surely "stone rows".

However, I also care a lot about language, and I want to be authentic about it. If we were to say "The Bela Stone Row" in the traditional dialect or language of the Beetham and Arnside area, it would be rendered as **Th' Beela Stëan Raa**, but I prefer to write "stone row" as one word, **Stëanraa**. Why is this naming convention important? Well, because the dialect is basically extinct. In fact, in its original form, it is completely extinct.

If you go to Germany, or to Norway, people care about their dialects or "traditional languages" more. Hence why if you go to Northern Germany, they speak "Plattdüütsch", if you go to Bavaria, they speak "Boarisch". In Norway, if you go to Trøndelag, they speak "Trøndersk", if you go to the Lofoten islands, they speak "Lofotmål". Germany and Norway are quite ahead with this, and Germans in particular recognises that some of their traditional languages can indeed be considered as separate languages to standard Hochdeutsch "High German" or standard German.
Which is why if you read about the languages of Germany, there are many, standard High German being only *one* of those languages. But in England we just let them mostly die out. Our traditional languages and dialects became watered down into accents. And now we all speak "English", but, this is not because standard "English" was the language of northern England, but rather because our education system and authorities, by and large simply *do not give a shit* about out indigenous heritage. Subsequently the task if left to the small, powerless man, to try and pick up the pieces, and try to stop our indigenous heritage from simply being forgotten about and labelled as irrelevant. The archaeological sites I talk about are also examples of this.

And language is important, in my opinion. It is the network of consciousness, the threads that connect us most closely to our land and ancestors. There is something wonderful in my opinion about being able to talk to, describe, or quantify our landscape, using the language that our ancestors would have used. This is something that is readily recognised in indigenous communities around the world. It is recognised in Wales and in Scotland. In Wales in particular, a large proportion of the population is proud of their indigenous

language, to hold and bare this web of consciousness, meaning, and story, that connects them to their land and ancestors in the ancient past. But England? Nah, we get taught that England is English, and that only "standard English" is correct, despite the fact that standard English is far more illogical than the dialects it replaced. Germany and Norway celebrate their linguistic diversity, the other languages remain alive, as well as the standard languages. Meanwhile, in England we simply let them die out, and taught people for a long time pretentious attitudes about what is "proper English" (in reality, no such thing exists outside of pretentious thinking).

And so, for me it is important to name this potential "stone row" site using the native dialect that comes from this area. The definite article in the dialect of this region tends to be **th'**, the River Bela is locally pronounced (at least today), more like Beela, hence the spelling change. The word for "stone" in the traditional dialect of this area, was **stëan** (pronounced somewhat like "steean" with two vowels), and "row" in the traditional dialect of this region would have been **raa**, with a long 'aa' kind of sound. I ask kindly that if people quote from this article, mention the potential archaeological site, and use its name, then please use its name in the local dialect, i.e. **Th' Beela Stëanraa** and not to use a standard English rendition. I discovered this site around 8 years ago. Unfortunately, when originally creating a name for the site, I did not use dialect, when a few years later I created a page for the site on megalithic.co.uk . I hope to ask the admins of the site if it is possible to change the name to **Th' Beela Stëanraa.** The page on megalithic.co.uk can be reached via the following URL: https://www.megalithic.co.uk/article.php?sid=55235

From the link above it is possible to see where the site is on a map, but, for an easier solution, the coordinates of the site are: 54°12'48.6"N 2°46'32.3"W.

There are several other sites around Beetham that are worth mentioning, for example "The Rent Stone", and various other possible monuments nearby and very close to Beetham. There is also quite a lot of mythology around Beetham, probably in some way connected to these ancient sites, but most of these details I will discuss in the future and not today. But I will however discuss one piece of local mythology.

Essentially, this "stone row", if indeed that is what it is, is not the largest in Britain, and many of the stones are partially hidden by sediment. The stone row is also not completely straight, but appears to curve slightly. The possible stone row is located between two rows of trees. If you walk up the hill between these two rows of trees, you will also come, just beyond the rows of trees, to another kind of stone monument. This looks a little akin to a "giant's grave" like those in West Cumbria, and it looks like it has been robbed or disturbed. Two stones dominate the site, and I previously had thought of them as being "portal stones" of some kind to the stone row, but now I am less sure of this. A photo of this stone monument is also included. A bit of local mythology: some residents in the area have reported supernatural-type experiences upon this hill, including the sighting of a giant, dark figure. Is this a guardian of the "giant's grave site" above the stone row (if it is an ancient grave site)? My recommendation would be not to visit this site during dusk, dawn or at night, when the borders between worlds seem often to be thinner. Furthermore if entering this area and experiencing strange instinctive sensations, having a feeling of being watched, or experience discrepancies in how you experience time, please leave the site at once. Ideally of course one can pick up on these things before entering such a site. Also, please do not go to this site in an attempt to seek out any kind of contact with that which is unseen. I also hope that any possible archaeological work on this hill would be non-intrusive. I get the feeling that this site should be noticed in some way, and respected, but I strongly feel that it would be wrong for archaeologists to excavate it and to put any

potential finds into museums (any work would of course also require permission from the landowners anyway). The area is "psychically active", if I am correct, it is an indigenous site, a place of meaning and of ancestors, with a guardian and perhaps more still present, and so even with permissions, it would be extremely bad and disrespectful to damage the site in any way. This can be gauged from the simple fact that the giant shadow figure sighted here may have been trying to "warn people off". So let's respect its wishes, and respect and honour the site, as native people all around the world honour their sacred sites.

Anyhow, below is a photo of **Th' Beela Stëanraa** looking downhill towards the Heron Corn Mill's car park. Not the most impressive or obvious stone row in the world, but the stones can be seen in the image. If you wish to take a look at **Th' Beela Stëanraa** then one can drive towards the Heron Corn Mill and park there, and follow the footpath, to find the stone row with a trajectory alongside and somewhat across the footpath, as one goes uphill. More info and photos are on the following page. Of course, we may never know how the indigenous people here thousands of years ago may have referred to the site.

*Photo below: the stone monument similar to a "giant's grave" in some senses, located higher up the path from **Th' Beela Stëanraa.***

Below is a photo of what I have named **Th' Sandside Stëanraa**, another possible stone row near Beetham, this one specifically near the village of Sandside, in the woods not far from the active quarry. This is private land and should not be entered. It is also associated with other possible ancient monuments nearby which I have yet to write about in any detail. The coordinates of this site are approximately: 54°13'18.9"N 2°47'39.3"W . Again I do not think this site should be excavated in any way even if permission was ever granted.

I hope this article was interesting.

Arnside is "not that Viking" – and some more possible archaeological sites around Beetham and Arnside & a basic guide to the area's traditional dialect

By Linden Alexander Pentecost. This is the third in a series of articles published in Late June 2025, published on facebook. In the future these articles will be edited and published in an ebook. Article contains 5 pages.
There is a lot to get through in this article. Let us begin. Arnside is likely not as much a "Viking place" as some assume. As I implied in my article published a few days ago (the first, not the second), the name "Storth", close to Arnside, is a word that has cognates in Nordic or North-Germanic languages. But the word itself may not even be of Germanic origin, it may instead pertain to a much older relationship between Northern England and Scandinavia.

There is another discrepancy with regards to the Germanic languages spoken here. It is often assumed that there was Old English, then the Vikings came, and gave us Norse words. I have studied this for years, and published a lot about why this doesn't really make sense. The picture is far more complex than this, and most, if not "all" of the Norse place-names in Northern England do not actually reflect the kind of language that the Vikings spoke, they actually reflect an older form of language, lacking in certain changes that define the Norse languages today. Instead, the place-names seem to show a language that was somewhat between Old Norse and West Germanic in terms of phonology and grammar. So, how do we explain that, unless there were connections between Britain and Scandinavia that were before the Vikings?

A thing I didn't mention in the article a few days ago by the way, is that the name "Storth" is likely cognate to "Storrs" place-names not far away. Again, the meaning and relationship between these words is unclear, which again would seem to imply that the words are not only pre-Norse but also possibly pre-Germanic and pre-Indo-European. This means, essentially, that some of these names, such as "Storth", might date back *thousands of years earlier* than the Vikings.

The name Arnside was originally marked on maps as *Arnholvisheved.* This again reflects neither a specifically Norse, nor West Germanic nor Anglic language, but it is certainly a somewhat later and more recent name than "Storth". It can be analysed in the ancient Germanic language as **Arn-hulv-is heved**, or literally "Eagle-wolf's head", possibly in reverence to a local deity or figure (and not necessarily, to an individual). **Arnhulv** would appear to reflect a local pronunciation of Old English *Earnwulf* – "eagle wolf", German *Aar-Wölfe,* Old Icelandic *ǫrnúlfr*, and Modern Western Norwegian *Ørnulv*. The word **heved** is seemingly the original local spoken Germanic variant of Modern English "head", Middle English *heed*, Old English *héafod,* Old Icelandic *hǫfuð* and West Norwegian *hovud*. The -*side* element in "Arnside" may have been added later. Whilst names like **Arnhulv** or its variants were used is the naming systems of Germanic languages, sometimes when applied to place-names, I think they may have sometimes referred to local deities or figures rather than to specific individuals.

Something was also found by archaeologists close to New Barns near Arnside, a small Bronze object with carvings. This object is sometimes described to me as a Viking brooch. But actually, the motifs upon it, including the carved head, have far more in common with Gaelic or pre-Gaelic carving traditions than they do with Norse ones. These particular head carvings associated with the Gaels are very distinctive, and even bare some

reseblance to Scythian carved head motifs found in Central Asia. So, a Viking bronze treasure? No, I don't think so. The object was found by David James of Arnside, and the following article by the Westmoreland Gazette incorrectly describes the object as being "Viking": https://www.thewestmorlandgazette.co.uk/news/251100.binman-finds-rare-treasure/

The subject of how Celtic languages and cultures connect to this region is another subject in and of itself, which I have discussed elsewhere in detail.
Rather than thinking of Arnside and its surroundings as a "Viking" region, my research leads me to believe that instead we should be thinking about it in terms of a much longer history, and the possible survival of indigenous sites, language, folklore and traditions, as being pre-Viking, and pre-Celtic. Some of this folklore, such as that about the Hagg Worms of Arnside, I have discussed elsewhere.

Mentions of a few more archaeological sites

In parts one and two of this article series I published information about previously unknown possible archaeological sites in the region. There are also many, many more, and over the years I have slowly been publishing about some of them, including the newly described ones I have published about this week. But there are many many more. The following archaeological sites I *have* described before in ebooks and elsewhere to some degree, but I feel that the three following sites are very important and so deserve a mention again. Note that in other publications I go into two of these sites in more detail:

1 .Haweswater Stone Row & Cairns/**Hawswatter Stëanraa en Cairns**:
54°11'10.4"N 2°48'08.3"W – this is without doubt one of the most fascinating potential archaeological sites in the region. It consists of a large stone wall close to Haweswater, several cairns with small standing stones, of possible Bronze Age origin, and a large, robust stone row that heads inland from the lake, before heading towards a limestone crag. Because this stone row is actually two rows in places, I think that at one time it may have been a passage tomb, with a cave in the hillside possibly being the "tomb". This is interesting as it implies a use of both megalithic architecture and natural caves, whereas for example the passage tombs in Ireland do not incorporate caves. The fact that a cave (the entrance of which is now collapsed) might be incorporated into this structure, implies a site of deep antiquity. Furthermore there is some local mythology about a giant eel, or essentially, serpent, being connected to this lake. When I visit Haweswater near Silverdale I do feel the presence of this serpent, or, the presence of some kind of powerful, wise ancestral being, that my brain cannot describe. It does not feel unfriendly, towards me at least. I think it highly likely that the legend of the serpent or eel is connected to the ancient sites around the lake, and it is possible that the serpent on a metaphorical level represents an intermediate between the world of the light, and the underworld, the world of the ancestors, and that the "lake" represents the barrier between the two. In the legend the serpent was said to wrap itself around a large erratic on the hill above. Variations of this legend are repeated in different parts of the world, and one could argue that the serpent rising from the lake and wrapping itself around the stone, has to do with electromagnetic currents, vortex-like electric fields and to the relationship between earth and sky, the underworld and the rains and thunder, and the ascent and movement of human consciousness.

.**Grubbins Wood Stëan**: approximately at 54°11'45.1"N 2°50'55.2"W . This site consists of an upright rock, possibly natural but perhaps more likely positioned by ancient people. The rock appears to be high in iron content, and may form a part of a kind of stone row complex, with possible prehistoric cairns also in parts of Grubbins Wood. The fact that the rock is, quite possibly, rich in iron, also demonstrates the possible link between these sites and magnetism and electric currents. Iron is not a good conductor of electricity and instead tends to disrupt and slow down the natural flow of electric currents, but the opposite aspect of this is that iron has a large affect on magnetic fields.

.**Fairy Steps Propped Stëans**: this site is arguably one of the most interesting in the area, but is on private land. If the structures in the forest are indeed dolmens of some kind, then they are indeed of impressive size. I have also found possible evidence of collapsed chambered cairns or passage tombs in the area, most of which appear to have been badly damaged. These cairns are visible as "paths" surrounded by stones, which are, in my opinion, collapsed passages. If one follows the line of these "collapsed passages", one is lead to large and raised areas of cairn-like material, in fact, the complex is rather large. These "cairn structures" then give way to several propped stones, some of which are of enormous size. I have wondered if it is possible that some of these stones were formed by "pushing one stone" off the other, and leaving it perched against the other. And there has clearly been more recent quarrying in the area. But this does not account for the propped-stone or dolmen-like structures. Why would quarrymen deliberately stack one massive piece of limestone against an other; not just once, but at least 4 or 5 times in the same small area? It does not make logical sense, and taking in the sight as a whole, I think it highly likely that we are looking at an important sacred site, largely forgotten for thousands of years. And, the site is close to the Fairy Steps, and whilst the propped stones and cairns are seemingly forgotten, the presence of ancient and magical traditions in this very area *is* preserved in the name Fairy Steps and in the stories, archaeology and traditions that surround it. Needless to say I have gone into this in other publications, but the Fairy Steps seems to have been an ancient ritual procession path, which also, arguably relates to "ley-lines" and to the flow of electromagnetic energy, as I have previously discussed. A friend of mine has also told me that the Fairy Steps and the propped stones and cairns nearby lie on a very important ley-line, which makes perfect sense. (Personally, I do not believe that all ley-lines are necessarily straight). This site of cairns and propped stones or dolmens is on private land so permission must be gained to visit; and also, I feel that it is the kind of place that wants to be left alone, usually when I have been to this place I get the feeling of being watched. It is an eerie place that should not be visited at dawn or dusk especially, when the borders between worlds tend to be at their thinnest. Nor should one visit at night. Landowners in the area do shoot birds including in the daytime, and this is also a danger of course, so it is best not to visit during these times for obvious reasons. If you do get permission to visit, or if you would simply like to share and discuss the coordinates, the site is located at around the following coordinates: 54°12'16.4"N 2°47'44.7"W

This site is not located that far from a public footpath, and I ask kindly that rather than disturbing this site if people could simply keep to the footpath nearby & acknowledge the sacred site and respect it. From an animistic perspective this might be as simply as "bowing" towards the forest or simply just mentally acknowledging that you are walking near and close to ancient sacred sites, and being aware that you are effectively in the sacred territory of these ancestors.

*These are not by any means all of the sites, many of which I have yet to even publish about.

I have been naming some of these sites now in the local dialect. The local dialect is *not* the same as the older Germanic language we see in place-names and more generally topographical naming formulae in the region; but the local dialect does link to this other Germanic language. And here I want to discuss a little more on the local dialect for those who are interested. Firstly, the definite article seems to have largely been **th'**. For example **th' stëan –** "the stone", **th' watter –** "the water". When preceded by a preposition the definite article tends to be pronounced as a suffix on the preposition. For example in the sentence **th' fish is ith watter –** "the fish is in the water", or **th' duck'ull gang onth Sands –** "the duck will walk on Morecambe Bay". Note that Morecambe Bay was often simply referred to as **Th' Sands**, whilst the Kent Estuary, particularly around Sandside, was referred to as **Th' Ëa**, at least, this is attested as "Ea" which I think is pronounced with a long "ee", hence spelling it here as **Th' Ëa**. The use of the definite article as **th'** rather than *t'* is attested in the book: *Westmorland Dialogues: Ann Wheeler of Arnside Tower*, introduced and interpreted by Leonard Smith. I am not entirely sure if this was a dental fricative, but, I think so, as this form as *th'* is found in some parts of Lancashire. But interestingly, the dialects of the Lake District, of Lonsdale and Kendal seem to have had *t'* as the definite article, e.g. *t' watter* – "the water", rather than *th*, the *th'* forms of the Arnside and Beetham area being perhaps a localised form. Note that the etymology of the "River Kent" is something that is also very interesting, which I have discussed elsewhere; but this would lead us into the realm of pre-Celtic or extra-Celtic language, and I will not be discussing these in this article.

Note that my spelling of this dialect may be altered or changed in the future, as spelling these dialects involves some compromise, and often only a partial understanding of the specific phonemes local to the area. For example, in *Westmorland Dialogues: Ann Wheeler of Arnside Tower*, introduced and interpreted by Leonard Smith, the diphthong in "stone" is often spelled as "eaa". But the Kendal dialect would have something more correctly rendered as **stëan**, and I am unsure precisely what sound this "eaa" represents, and whether or not it is different from the Kendal pronunciation. The "eaa" spelling in the book could represent either a stressed "a" or a long "aa", or it may simply represent the same "eea" sound found in the Kendal dialect, which can be phonetically written as [ɪːə] (written here as **ëa**). Note that the first vowel is like a longer version of the 'i'' in "tin", (but different from the [i] sound in "seen"). The second vowel is a schwa and unstressed, and perhaps the spelling "eaa" in *Westmorland Dialogues: Ann Wheeler of Arnside Tower*, introduced and interpreted by Leonard Smith in fact does not represent a schwa but a more stressed vowel. My information on the use of the [ɪːə] vowel combination in Kendal comes from the book: *A GRAMMAR of the DIALECT OF KENDAL (Westmoreland) DESCRIPTIVE AND HISTORICAL With Specimens and a Glossary* by T.O. Hirst

Another example of an uncertainty is the vowels found in English words with "ow". In the dialects of The Lake District and Lonsdale I tend to spell this as **uu**, it is not quite the same as the Scots *oo*, hence I spell it **uu.** But in the Westmoreland Dialogues these vowels are often spelled as "au", and again I am unsure on what this pronunciation actually represents, phonetically speaking. Anyhow, assuming that the definite article was indeed **th'**, and using diphthongs that are matched closely to those in Kendal, I can give a basic wordlist of the dialect, which on the next page. These words have been sourced from The *Westmorland Dialogues: Ann Wheeler of Arnside Tower*, introduced and interpreted by Leonard Smit, and have in some cases been more-phonetically spelled (where I am confident to do so).

1. **watter –** "water"
2. **kirk –** "church", compare Icelandic *kirkja* – "church"
3. **th' Sands –** Morecambe Bay
4. **gang –** "to go, walk", compare Icelandic *ganga* – "to walk"
5. **yaa** or **yan –** "one". The form **yan** may have been more common before vowels
6. **I's –** "I am", pronounced like the word "eyes"
7. **th' –** the definite article, "the"
8. **toth –** "to the"
9. **ith –** "in the" (note that my example earlier with **onth** is likely accurate but not to my knowledge attested, but **ont** – "on it" is attested), the form **ent** for "and the" is however attested.
10. **enth** or **ent –** "and the"
11. **ont –** "on it"
12. **frae –** "from", compare Scots *frae* – "from", Jutlandic *fræ*, Norwegian *frå* etc
13. **tae** "to", but note that "to the" is **toth** showing an **o** sound
14. **hefter –** "after", note also the adding of a h- in the early spelling of Arnside, *Arnholvisheved*. Was adding an initial h- onto vowels a feature of the local dialect, and of the older Germanic language?
15. **esh –** "to ask", this is also different from most other Cumbrian forms, which have the form *aks* for "ask". The Kendal dialect has *eks* for "ask", which is again different.
16. **sal –** "shall", this is interestingly similar to Shetlandic *sal* – "shall".
17. **lang –** "long"
18. **hëam –** "home", this form is different from the Lake District dialect form *yam* for "home"
19. **saa –** "saw", e.g. **thuu saa –** "you singular saw"
20. **thuu –** "you singular", "thou", compare German *du*, Norwegian *du*, Shetlandic *du*, Icelandic *þú*, Faroese *tú* etc. This often becomes **ta** or **te** after verbs and some other words.
21. **draainruum –** "drawing room"
22. **thiar** – "there", the sounds in this word are seemingly distinct from those in **stëan**, the former having a shorter [ɪ] sound in the Kendal dialect
23. **fand** - "found"
24. **th' Ëa** – the parts of the Kent Estuary close to Sandside and Storth
25. **oways –** "always"
26. **wad** – "would", e.g. **I wad oways sit onth stëan –** "I would always sit on the stone
27. **sud –** "should"
28. **tak –** "take"
29. **huus –** "house"
30. **neet –** "night"
31. **weel –** "well"

Another example sentence: **We wur onth Sands with boat but nuu we er cum owar th' Sands en back hëam tae Storth –** "we were on Morecambe Bay with the boat, but now we have come over the Sands/Morecambe Bay back home to Storth".
Some parts of Cumbria have a shorter vowel in **stëan**, and I have spelled this as *stian*. Other parts of Cumbria have more of a semivowel in this word, and in which cases I spell it as *styan*. Of all the Germanic languages, it is specifically the Frisian and Jutlandic languages that have the closest equivalents, for example West Frisian *stien* – "stone" and West Jutlandic *stien* – "stone".

I hope this article is interesting! God bless all.

On the North Lancashire dialect & on some varieties of Scots:

(Note this article is unrelated to my recent article connected to Shaetlan Scots on my www.languages-of-linnunrata.co.uk website (not the website the book in front of you was published via)

It is perhaps noteworthy that the original dialect of North Lancashire (and what is now Southern Cumbria), shared a fair few similarities to the Shaetlan language in Northern Scotland – and to the Ulster Scots language of eastern Ulster. I am not entirely sure why this might be, nor do I know enough yet to make too many comments about it here. But there are Norse-period, and likely earlier connections between Northwest England, Ulster and the Northern Isles, the Faroes and Iceland, so perhaps we are looking at a previously overlooked connection in language. I do not want to get into the debate here of exactly how old or indigenous Ulster Scots is to Ulster, but needless to say, the main indigenous language of Ulster was Irish. That there could have been some form of Germanic also spoken by certain communities there is not something I am disputing though, and there is I think evidence of pre-Indo-European language in Ulster that in some ways shared similarities to later Germanic languages there. Nevertheless I do feel that "Ulster Scots" is sometimes used politically to downplay the importance of Irish, and this is something I 100 percent dislike. There are some in East Ulster who claim that the "Tribe of Dan" were the speakers of Ulster Scots, and that these people have been distinct for a long time. Indeed archaeologically-speaking there are certain types of ancient site in East Ulster not found elsewhere in Ireland. One could argue that Ulster Scots is in some way a continuation of that. Take for example Ulster Scots *hit* – '"it", compared to Shaetlan *hit* – "it" and Orkney Scots *hid* – "it". Compare also Dutch *het*, German *es*, Bondska *he, hä* etc, Orsamål (in Dalarna): *ed*, Scanian *ad* (object form).

Compare also the way in which Shaetlan, North Lancashire English and Ulster Scots tend to render the English "aw" sound as "aa" in many examples – although this is also common in Southern Scots albeit with a shorter sound.

I am not saying that I think Ulster Scots has the same claim to East Ulster as Irish does. What I do believe is that Ulster Scots, and other Scots and English dialects, may connect to a far more ancient system of linguistic and cultural connections, which can be proven to exist between Cumbria and Ulster for example. I propose a scenario in which the main language of East Ulster has been Irish for a long time, with possible pre-IE languages also spoken there perhaps until relatively recently, with the possibility that a small number of people "may" also have used a kind of Scots when communicating with a now-mostly forgotten linguistic sphere of connection which may align to ancient connections between East Ulster, England and Scotland *in addition* to how these connections manifest through more Goidelic and more-Norse based linguistic structures. The English dialect of the Isle of Man or "Manx English" may be another example of the specific linguistic connection that connects to Ulster Scots.

I have also commented elsewhere on similarities between Ulster Scots and Dutch for example, not to mention the similarities between Westcountry English, the Yola language in Ireland, and West Germanic languages like Dutch and Low German. The Germanic world was I think far more complex than we have been lead to believe, and I am, quite frankly, bored of this supposition that the so-called "Celts" and "Germanics" have to represent opposing forces or have to be in contradiction to each other. The evidence from my research does not suggest this, and if anything this idea of "Germanics" versus "Celts" is something of recent history and has clouded our historic perception – likely clouding our vision of a past where multiple cultures existed simultaneously – which is not to suggest that, nor does it necessitate to suggest that, Germanic languages *ever* had a strong presence in Ireland, beyond a limited number of areas primarily on the east coast of the island.

Note that I also discuss Shaetlan in many other publications, including in my recent article published on a new website, titled: A new disc. (December 2025) on Barra Gaelic, N. Rona, Gaelic, Shaetlan & connected topics, the link to which is: https://www.languages-of-linnunrata.co.uk/a-new-disc-december-2025-on-barra-gaelic-n-rona-gaelic-shaetlan-connected-topics

Other ancient walls (or stone rows?) near Cinderbarrow

In addition to the possible stone row near Cinderbarrow already discussed in this book, the photo below on this page shows another possible stone-row or ancient wall. You can see in the photo below a wall with obvious upright stones, going down towards the floot, and then meeting approximately at a right angle with another stone with obvious, sharp-looking upright stones further away in the field. I am inclined to think that these could be stone rows due to the upright stones – they are certainly very old looking. They are located on private land but can be viewed from a small public road. The point at which the two walls meet is approximately at the GPS coordinates: 54°09'51.2"N 2°44'53.8"W . For the sake of convenience I have decided to name these stone-rows or ancient walls as the "Tewitfield Walls" – because I am not so sure if they were stone-rows specifically, and Tewitfield is a nearby settlement to the site.

This is the end of the last page of the book titled: *On Indigenous Lancashire, & its languages & archaeology, published 07/12/2025, published via BookofDunBarra in the UK*