Ancient Lancashire, pre-Celtic and Danic, published via BookofDunbarra UK, PDF-only publication

Written by Linden Alexander Pentecost, photos also by Linden Alexander Pentecost, except for where stated otherwise and permission has been given (See the Thunderbird art within this book and also permission for using the photo taken within the museum). No AI was used in the creation of this book. This book was published in the UK on my UK website https://www.bookofdunbarra.co.uk/ . This book was published on the 1st of October 2024.This is not my only website where I have published ebooks. This website and the others also contain online only pages which are not present in any ebooks. This book was made with love to all that I love. This book is not the same as any other I have published, including recently.

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This book contains 35 pages. This is page 1, the contents are on page 2.

This book contains some similar topics to other recently published books my the author, but none of my books contain the same things or explanations of and information about the linguistic topics studied. This book was originally published under a different name from my BookofDunbarra website however, where it was titled: *In search of the Setantii and the indigenous cultures and languages of West Lancashire and South Cumbria.* This new version of the book contains new material, and is published under a different name. There have been no edits to the original material, which is unusual for my publications, and only new material has been added. This ebook will not be available on archived versions of this website as it is a separate item from the online pages.

Note that yesterday one of my articles was published in Silly Linguistics, given the title of *Language in the Kalevala and other comments on the mysteriousness of Finnish By Linden Alexander Pentecost.* This is not the full title and the second part of this article series has also not been published as of yet (the one published yesterday is part 3). (This is unrelated to the content within this ebook).

Contents

<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:

<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.

<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.

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.

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.

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.

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

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
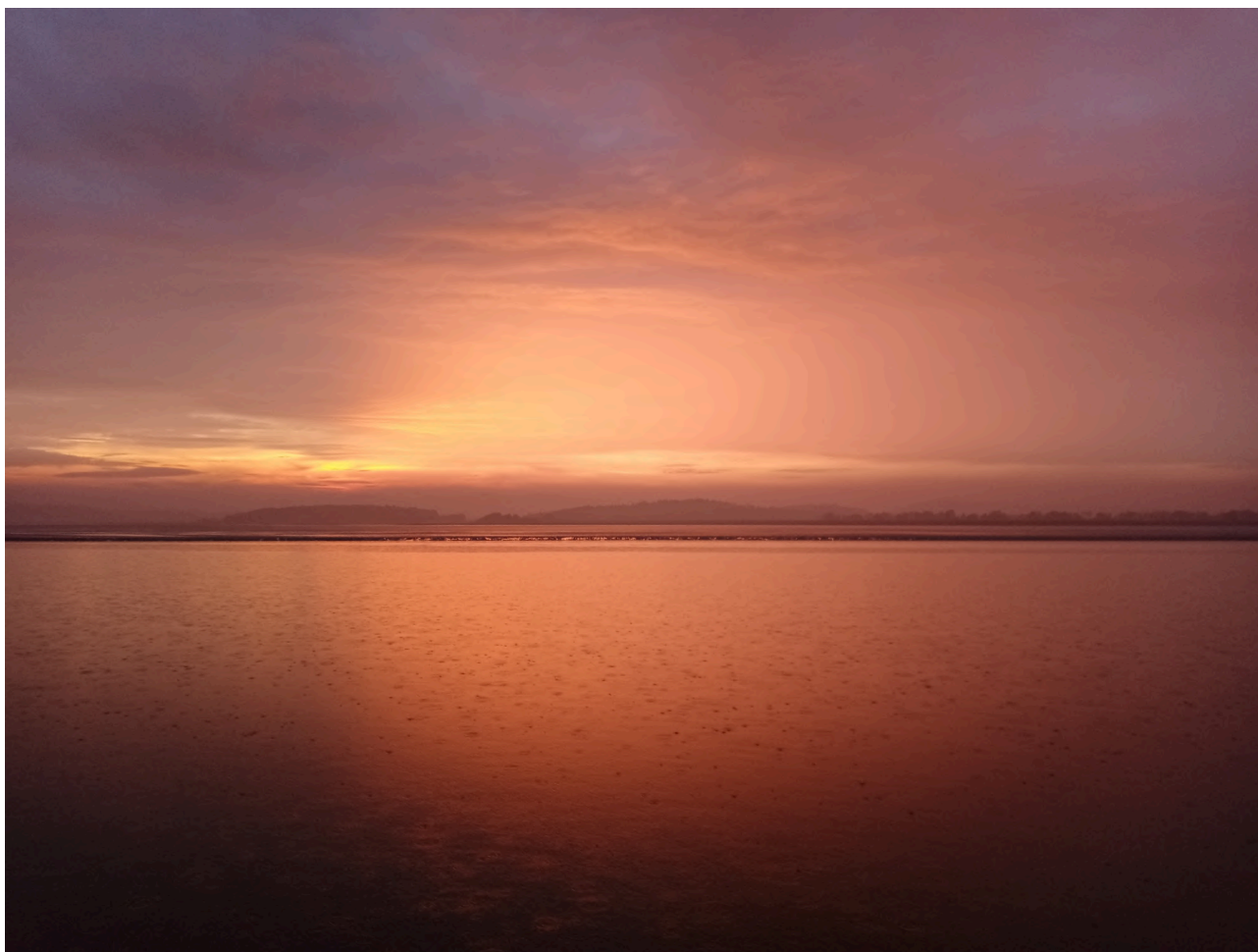
Celtic-sounding place-names in the Setantii region

.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.

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.

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*.

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.

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?

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.

<u>Peel Island and Roa Island, part of a flooded landmass?</u>

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 *wíc* 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, Pengennett, 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.

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.

<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.

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* .

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

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

English	Norwegian		
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

End of book