

Further explorations of Old Tongues of Orkney and beyond, more on North-Germanic, & more on prehistoric writing & Other Topics, PDF-only book published via BookofDunBarra on the 03/02/2026

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This book contains a total of 84 pages. This page is page one. The contents is on page two, the next page. Page number is given in all four corners of each page. Note that although in some parts of this book the font is larger, in most of the book the font is much smaller and all pages are filled with content. Note that the title of this book does not describe the topics in the book in order of how they appear within this book.

Contents:

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- .6 - verbs, more nouns, example sentences, examples of conjugation
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- .8 - continuation, more example sentences, other things about Trøndersk written by the author
- .9 - The Faroese language – basics and geography (and example sentences), introduction, fjord photo, introduction
- .10- continuation, the etymology of gjógv, skerping, island names, the name Mykines and Old Irish, example sentences
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- .12 - The Icelandic Language, written August 2022 - Íslenska, photos, information about Snæfellsjökull and the word jökull
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- .15 - basic phrases, pronouns in Icelandic
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- .21 - Norn on Shetland, east-west dialect differences, the Yell dialect, the Foula dialect, Goidelic-like w-rounding, and Celtic-like consonant mutation, preference for -o
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- .Page 27 to end of page 33: more comments on Pitemål
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- .Page 62 – an introduction to Jämtlandic
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- .Pages 65, 66 and a part of page 67: An introduction to Bondska with information on some dialects
- .Page 67 (part way down) to part way down page 74: The Vossa dialect of Norwegian
- .Page 74 (latter part) includes original introduction to this book's predecessor, A wee guide to Trøndersk, Faroese, and some other North-Germanic languages
- .Pages 75 and 76 (all of these pages): The incredible jættestuer – passage graves/giant rooms of Denmark, and other megalithic sites in Denmark (includes two photos)
- .Pages 77, 78 and onto the upper part of page 79: The VV "Witch Mark", time symbols, and a different theory on its origin and V symbols and more on Neolithic writing in Northern Scotland (includes three photos of newly never before published possible ancient writing on Orkney, from the same site as, but separate from that I have discussed previously)- the content fills all of these pages as in other sections.
- .A short way down page 79 to the end of page 80: The mysterious Mine Howe/Minehowe in the Orkney Islands, includes three other different photos, as in other sections the content fills these pages.
- .Page 81 – The Orkney Scots dialects (discussed from start til end of the page)
- .Page 82 onwards - Sections about the Caithness Scots dialects, Cromarty Firth/Black Isle Scots and The Yola language of Leinster in Ireland, the Yola content beginning in the lower third of the page and continuing to cover the top third of page 84.
- Page 84 – end of Yola content mentioned above, followed by an *End of book* type notice at the bottom of the page.

The main content of the book begins on page 3, the next page from this.

The Trøndersk language

Written by Linden Alexander Pentecost, originally some years ago. Corrections by my friend Jarle, which is much appreciated. Jarle also taught me many things I did not know about Trøndersk, and it was from him for example that I learned about the sound represented as *ë*, some of the verbs, feminine plurals and definite plural nouns with an adjective.

(as they are according to Jarle's dialect)

Trøndersk, or what is referred to here as Trondish, is a group of Norwegian dialects, or a traditional Nordic language, spoken in Nord-Trøndelag and Sør-Trøndelag in central Norway. I first learned of this language when reading about Norwegian dialects in the year 2011. After visiting the Isle of Barra, and thinking about Trøndersk whilst I was there, I eventually decided to write about it. I also learned a fair amount of my Trøndersk from Norwegian music, including bands such as Sie Gubba, who generally sing in a form of Trøndersk. Trondish doesn't have a unique spelling but is written using the Norwegian alphabet. Trondish contains many of the same phonemes found in Norwegian, but certain spelling practices are used in Trondish for unique sounds. The capital L is used to write the 'thick l' or retroflex flap, which is common in Norwegian dialects, although not usually distinguished. In some parts of Norway this sound is an allophone of the ordinary l, in Trondish it occurs as a completely separate phoneme and is written L. The consonants tj represent the IPA sound [ç], this sounds like a slight 'tj' sound, but not to be mistaken for the tj found normally in Norwegian which has a different pronunciation. In Trondish it occurs in place of kj in many places, e.g. **itj** for *ikke/ikkje*. Another unusual l sound is written hl, which sounds a bit like the Welsh double ll, but not the same sound exactly, e.g. **lihlj/lihlje** – little. Palatalization is common in certain dialects of Western, Eastern and Northern Norway, and throughout Trondish. The degree of palatalization and where it occurs can depend on the individual dialect of Trondish. Most commonly n and l become palatal, written usually by placing an i before the consonant, han becomes hainn, land becomes lainn, alle becomes aille.

Apocope

Apocope is the loss of the final vowel in a word. In Standard Eastern Norwegian/Bokmål, and throughout the fjords region of Norway, verbs end in a vowel, or a vowel plus r. In Trondish and the Northern dialects of Norwegian this vowel is dropped. It also occurs in nouns and in other words, like itj. Examples of apocope in verbs: **å hjølp** – to help, Bokmål – *å hjelpe*, **å reis** – to travel, Bokmål – *å reise*. This also occurs often in the definite plural ending of nouns, for example **fjoLan** – the fjords, Bokmål – *fjordene*.

Differences throughout Trondish

Trondish isn't a single dialect but a dialect area of Norway, one of the four major dialect areas. Within this area is a large amount of normal variation which might be expected in Norwegian dialect areas. There are differences between the language spoken in major towns and the traditional language of the valleys, often the urban dialects are more influenced by Standard Eastern Norwegian. In some parts of Trøndelag there is a

tendency towards monophthongization, the diphthong ei can become e or æ, including in Verdal as a variant, this open e sound is written **ë** by Jarle, e.g. **bën** – bone, **hëm** – home, normally **heim**. The diphthong ei is pronounced more phonemically as [ei], rather than the [æi] pronunciation to the south.

Trondish can be classified as having inner and outer dialects, the inner dialects are more traditional and have unique verb forms, and something called vowel levelling or jamvekt. In Trondheim we find, **å komma**, **å lævva**, Bokmål *å komme*, *å leve*, whereas in inner areas we find **å kammå**, **å låvvå**. The same thing occurs with nouns, for example the Old Norse word *vika* – week, has become **vokko**, **vukku** or **vækka** in Trøndersk. As in Northern Norwegian, standard Eastern Norwegian i, y and e often change to e, ø, and æ. For example **væng** for *vinge*, **bølk** for *bulke*, **fesk** for *fisk*, **bæst** for *best*. Below are some phrases in Trøndersk:

god dag - good day!

god mårn – good morning

ka du heite? - what are you called?

æ heite - I am called

kor du kjæm ifrå? - where do you come from?

æ e frå Tronnheim (Tronnhëm) – I am from Trondheim

æ e ifrå VerdaLa – I am from Verdal (dative)

æ e frå Steintjer – I am from Steinkjer

The pronoun æ applied in some basic verbs.

æ e – I am

æ kainn – I can

æ fer – I go

æ tænke/tenkje – I think

æ hi – I have

For example:

æ e enn mainn – I am a man

æ fer te Tronnheim – I go to Trondheim

æ tænke at hu e finast – I think that she is prettiest

æ hi itj oLbotja – I do not have the dictionary

æ kainn bLi med dæ – I can come with you

Nouns in Trondish are either masculine, feminine or neuter.

For example:

en mainn – a man (masculine), **en fjoL** – a fjord (masculine), **ei veitj** – a girl (feminine), plural: **veitjån**, **ei bok** – a book (feminine), **et hus** – a house (neuter), **et boL** – a table (neuter)

Definite nouns lack any prefix for 'the', but instead add a suffix to the ending. This is –en or -n for masculine nouns, -a for feminine nouns, and -e for neuter nouns.

hæstn – the horse (masculine), **mainn'** – the man (masculine), the final -n falls into the previous palatal n, **boka/bokja/botja** – the book (feminine), **veitja** – the girl or young woman (feminine), **huse** – the house (neuter), **boLe** – the table (neuter)

When we add an adjective to the noun a separate article is added at the beginning, this is not found in all Trondish dialects but in this form from Verdal it is common.

deinn stor fjoLn – the big fjord, or **storfjoLn**

deinn stor bokja – the big book, or **storbokja**

det stor huse – the big house, or **storphuse**

In the plural forms a different article is used, and the nouns take their definite plural endings.

de stor fjoLan – the big fjords

de stor bøkån – the big books

de stor husa – the big houses

In Verdal the plural distinction of this article is that it is not palatal. The adjectives also have apocope and don't necessarily vary with gender.

Some prepositions in Trøndersk:

me – with, **attme** – beside, **te** – to, **åt** – to or towards, **i** – in, **frå** – from, **langs/langsmed** – along, **ferr** – for, **oppå** – over, upon, across, **innj** – into, **oinnj**, **poinn**, **poinni** – under (palatal n), **ferri/førri** – before, **opp** – up, **ned** – down, **gjænnom** – through, **å** – on, **på** - on

Like the other standard Nordic languages on the continent, Trondish doesn't differentiate between singular and plural in the conjunction of verbs. Below are some examples of verbs:

å vårrå – to be, **å tru** – to think, believe, **å teintj** – to think, **å ha/hå/håvvå** – to have, **å fesk** – to fish, **å bLi** – to become, **å ork** – to bear (to be able to stand), **å sjå** - to see, **å ferrtæL** – to tell, **å låvvå** – to live, **å færrå** – to go, to leave, **å bynnj** – to begin, **å vattå** – to know (a fact or thing, whereas **å tjenne** - to know a person or less abstractfact).

Basic nouns:

ein/en mainn – a man, **ei aksel** – a shoulder, **ei oLlest** – a dictionary or wordlist, **ein/en fesk** - a fish, **fissjen** – the fish, **ein/en profæssor** – a professor, **et hus** – a house, **ein/en fjøld** - a group, flock, **ein/en vænn** – a friend, **ei veitj** – a young woman

Sample sentences in Trøndersk:

dæm e itj frå Trønnelag – They are not from Trøndelag

æ va så ainnbLæst oppå fjella – I was so breathless on the mountains

æ e sekker på at du ska kåmmå – I am certain that you will come

hainn e itj på arbe – he is not at work

hi di et hus? - do you lot have a house?

æ e heim – I am home

æ hi itj ittji fissan – I have not eaten the fish

dæm ska itj låvvå me kvarainner - they shall not live with each other

æ hi verri i Tronnheim åft - I have been in Trondheim often

det vart fint uinne soLa – it become nice/fine under the sun

Examples of conjugation:

æ ska bLi en mainn – I shall/will become a man

æ syns at daLen e vakker – I think that the valley is beautiful

æ bLi nøLin, når fissan kjæm åt mæ – I become nervous, when the fish comes towards me

dæm vilj gjærn låvvå attme fjoLn – they would/will gladly live near the fjord

æ hadd itj drikki så my – I had not drunk so much

lufta va fresk – the air was fresh

de mánná itj – it doesn't help

ska vi fárrá elljer ha en kopp kaffe? - shall we go, or have a cup of coffee?

vatne va aillstass i hagan – the water was everywhere in the garden

kor e legst daLn? - where is the lowest valley?

æ e itj álein i skoja, vænn' min e med mæ – I am not alone in the forest, my friend is with me (**skoja** is the dative of **skog**)

e det en ferrskjæL millom dæm? - is there a difference between them?

æ ælske å várrá i skoja – I love to be in the forest

kæm e katten din? - who is your cat?

The language has remnants of the older dative case in some areas, where it is used quite actively.

Singular and plural

Trondish nouns are either masculine, feminine or neuter. The way in which the plural forms are treated varies from region to region.

In the indefinite forms, masculine nouns would have typically taken an -r although the final r is not really pronounced in Trøndersk, but instead there is an –a at the end. For example:

vænn (friend) – **vænna** (friends)

fjoL (fjord) – **fjoLa** (fjords)

stein (stone) – **steina** (stones)

gut (boy) – **guta** (boys)

båt (boat) – **båta** (boats)

bil (car) – **bila** (cars)

In the definite plural forms, masculine nouns generally taken -an.

vænnan – the friends

fjoLan – the fjords

steinan – the stones

gutan – the boys

båtan – the boats

bilan – the cars

Feminine nouns have multiple ways of marking the definite plural forms, which again depends on dialect. For example in Skogn, the feminine definite plural endings are -an, -ån, -in e.g. **kjærrengan, boksån, dørin**. In some dialects of Trøndersk, the neuter definite plural ending is -an, whilst in many traditional areas it is -a. For example **husa, fjella, trållja, åra, håra**.

More example sentences:

de stor fjella e nord ferr Trønnelag – the big mountains are north of Trøndelag

de kvit båtan e itj attme strainna – the white boats are not by the beach

vænnan va hos mæ – the friends were at my place

det finns itjnå som kuinn hjølp huse – there's nothing which could help the house

dørin va langs vein – the doors were along the road

vi ska saumfårrå husa – we will look closely at the houses

dørin min e itj åpen – my doors are not open

æ vart gLa å sjå fjellan, hi tænkt før at dæm sjer so vakker ut – I became/was happy to see the mountains, I have thought before at they look so beautiful

deinn likast båten e på strainna – the best boat is on the beach

e det sainnt, at du hi ferri te Grønlainn med båt? - is it true, that you have been to Greenland with a boat?

korhænn e feskan, som æ åt? - where are those fishes, which I ate?

More information about Trøndersk by the author:

.In my book *Languages and dialects of Northwestern Europe, and their heritage*, on pages 39 – 42 there is a comparison of Norwegian dialect words and constructions, put into a table. Some of these columns show Trøndersk dialect forms, including the Leka Trøndersk dialect. Some examples of Leka Trøndersk can also be found on my *the Norwegian dialect of Leka* page, on www.bookofdunbarra.co.uk, available here:

<https://www.bookofdunbarra.co.uk/the-norwegian-dialect-of-leka> an archived version of the link is available here:

<https://web.archive.org/web/20220228095118/https://www.bookofdunbarra.co.uk/the-norwegian-dialect-of-leka>

The Faroese language – basics and geography (and example sentences)

By Linden Alexander Pentecost. Photos by Miranda Metheny and included with her kind permission, Miranda is a speaker of Faroese and someone who is passionate about this language and the islands. The photo below shows a fjord at Gøta in the Faroe Islands, taken by Miranda Metheny.



Faroese language is an insular north-Germanic language, which shares an Old West Norse origin with Icelandic, and at least to some degree this connection exists with Greenlandic Norse, Norn and Western Norwegian. Unlike Icelandic, Faroese does not have the sounds represented by 'eth' and 'thorn' in Old Norse; the letter 'eth' is found in Faroese, but is not pronounced as a voiced dental fricative. The letter Thorn in Icelandic and in Old Norse is not found in Faroese, generally in Faroese it is pronounced 't'. I am not going to give a full explanation of Faroese phonology here, as it is quite a complex subject I think, and even though I can sometimes understand and read the language, I'm not good enough of a speaker to discuss it in every detail. Faroese spelling is highly etymological, and can give a false impression that the Faroese pronunciation of a word is closer to the Old Norse; in fact Faroese phonology is in many ways quite different to that of Old Norse. One of the special things about Faroese phonology is the feature known as

skerping. This is where an extra g is sometimes added after a vowel. A similar thing takes place in the Northwest Jutlandic dialects of Danish, where this process is connected to stød and prosody. An example of skerping in Faroese is for example the word **gjógv**, which in Icelandic is *gjá*. Another example is the word **oyggj** which means 'island' in Faroese. You will notice that the name for 'island' in Faroese etymological landscape contexts is usually **oy** though, this is because like with the word **gjógv**, forms of the word which are more like the Old Norse and without skerping are found in place-names or in certain contexts. In the context of describing the Faroe Islands as named, **oy** is generally said, for example the island names of **Streymoy** - 'tidal stream island', **Sandoy** - 'sand island', **Suðuroy** - 'South Island', **Viðoy** - 'wood/timber island', **Svínoy** - 'pig island', **Eysturoy** - 'east island'. Other island names likely have a different origin, like **Mykines**, possibly related to the Old Irish *mucc inis* - pig island, although I think it more likely that muc here is in the sense of 'whale', as muc sometimes has this meaning in Goidelic languages. I hope that this was interesting to read. Below are some examples of Faroese sentences:

eg eri ikki ein ormur - I am not a dragon

eg eri - I am, **ikki** - not, **ein ormur** - a dragon

hvar er báturin? - where is the boat?

hvar - where, **er** - is, **bátur** - boat, **báturin** - the boat

eg veit at báturin er ikki stórur* - I know that the boat is not big

eg veit - I know, **at** - that, **báturin** - the boat, **er** - is, **ikki** - not, **stórur** - big (masculine form of the adjective)

ert tú frá/úr Føroyum? - are you (sing.) from the Faroe Islands?

ert tú - are you, also **tú ert** - you (singular)/thou art, **frá/úr** - from, **Føroyum** - dative of **Føroyar** - the Faroe Islands

nei, eg eri frá Onglandi - no, I am from England

nei - no, **eg eri frá** - I am from, **Onglandi** - dative of **Ongland** – England

tosar tú Føroyskt? - do you speak Faroese?

tosa - speak, **tosar tú/tú tosar** - you/thou speak(eth) , **Føroyskt** - the Faroese language

Føroyskt er tjóðmálið í Føroyum - Faroese is the national language in the Faroe Islands

Føroyskt - the Faroese language, **er** - is, **tjóðmálið** - nation language, **tjóð** - nation, **mál** - language, **málið** - the language, **í** - in, **Føroyum** - dative of **Føroyar** - Faroe Islands

býrt tú í Føroyum? - do you live in the Faroe Islands?

býrt tú - live you (singular), ***tú býrt*** - you (singular) live, ***í*** - in, ***Føroyum*** - dative of ***Føroyar***

nei, eg búgvi í Íslandi - no, I live in Iceland

nei - no, ***eg búgvi*** - I live, ***í Íslandi*** - in Iceland, with the dative form of ***Ísland*** - Iceland Note the skerping in 'eg búgvi', compare Icelandic *ég bý*

fjørðurin er breiður - the fjord is wide

fjørðurin - the fjord, from ***fjørður*** - fjord, masculine noun, ***er*** - is, ***breiður*** - broad, wide, masculine form of adjective

The Old Norse word *gjá* also appears in Shetland, Orkney and in other parts of Northern and Insular Scotland, normally written as *geo*, Orkney Nynorn *gjå*, Shetland Nynorn *gjå*. But in the Gaelic language this word appears as *geodha*. I doubt very much that this word actually is Norse in origin, rather I think it more likely it is a more ancient topographical* that exists in both Gaelic and the Insular North Germanic languages; both Gaelic and Norse are connected to the ancient peoples of the northeast Atlantic Ocean.

Photo below: dramatic cliffs of the island of **Stóra Dímun**, taken by Miranda Metheny



The Icelandic Language, written August 2022 - Íslenska

Writing and photos by Linden Alexander Pentecost



Photo above: the landscape in Western Iceland, close to **Snæfellsjökull**, which is famous in fiction for it is the place where the characters of Jules Verne's *Journey to the Centre of the Earth* begin their journey into the world beneath. Snæfell means 'Snow Mountain' or 'Snow Fell', and is etymologically identical to the name Snaefell on the Isle of Man. The word **jökull** is from Proto-Germanic *yek- (my own reconstruction), which means 'ice', and I believe it is related to the Welsh word *iâ* - 'ice'.



Photo above: **Jökulsárlón** glacial lagoon, which is fed by the **Breiðamerkurjökull** glacier. The lagoon has an eerie but beautiful cold air around it, and it is situated within the larger landscape of **Breiðamerkursandur**, a large area of flat volcanic sand, intersected by river channels from the glaciers and mountains.



Photo above/on previous page: **fjöll á Íslandi** - mountains in/on Iceland. This photo gives a typical image of the treeless volcanic mountains which rise up across the island, many of which are full of lava caves, and have interesting flora and fauna. This mountain is also located close to **Þjóðgarðurinn Snæfellsjökull**, the national park of the Snæfells Glaciar. In Icelandic the word **þjóð** is a feminine word meaning a people or nation, it is related to the ancient Celtic word **toutâ* which also means a tribe or nation, e.g. Irish *tuatha*.

Introduction to Icelandic structure

Icelandic is a North-Germanic language which closely resembles its written archaic register, Old Icelandic, often referred to as 'Old West Norse'. In fact, Old Icelandic is not the exact same as 'Old West Norse' as a whole, and so often when we talk about the Old Norse language and the spiritual beliefs of the Vikings, what we are really talking about is the Old Icelandic language and the pre-Christian beliefs of certain Icelanders. This is not to say of course that a lot of the beliefs in spirits/deities found in Old Icelandic literature were not also found represented in other parts of the Nordic-speaking world.

The closest language to Icelandic today is the Faroese Language, but from this Old Norse base culture, the Faroese language took a very different direction in the way that its phonology evolved, therefore generally speaking Icelanders cannot readily understand Faroese without prior learning and exposure. From what I understand though, Faroese people can understand Icelandic sometimes, partially because Icelandic pronunciation, being closer to the Old Norse, is quite naturally intrinsic to the etymological spelling and older structures of Faroese. Icelandic has also changed in more recent times, so that many of the sounds, particularly vowels, are not pronounced as they were in Old Norse.

The Icelandic alphabet:

Aa, Áá, Bb, Dd, Ðð, Ee, Éé, Ff, Gg, Hh, Ii, Íí, Jj, Kk, Ll, Mm, Nn, Oo, Óó, Pp, Rr, Ss, Tt, Uu, Úú, Vv, Xx, Yy, Ýý, Þþ, Ææ, Öö

Basic phrases

Hvað heitirðu? - what are you called?

Ég heiti... - I am called...

Hvaðan er þú? - where are you from?

Talarðu Íslensku? - do you speak Icelandic?

Ég tala smá Íslensku - I speak a little Icelandic

Hvernig hefurðu það? - how are you (singular), (how have you it?)

Ég hef það gott takk, en þú? - I am well thank you, and you?

Hvaðan ertu? - where are you from?

Ég er frá Íslandi/Skotlandi/Danmörku - I am from
Iceland/Scotland/Denmark

Hvar ertu fæddur (m) /fædd (f) ? - where are you born?

Ég er fæddur (m)/fædd (f) í Grundarfirði - I was born in Grundarfjörður

Pronouns in Icelandic:

ég - I

þú - you singular, thou

hann - he

hún - she

það - it

við - we

þið - you plural

þeir - they (masculine)

þær - they (feminine)

þau - they (neutral)

Notes on Icelandic pronunciation

á - similar to the 'ow' in 'now', or German 'au' e.g. frá - 'from'

é - like the 'ye' in 'yet', e.g. ég - 'I'

í and **ý** are similar to the 'ee' in 'seen'

ó - similar to the 'o' in 'note' with the diphthong [ou]

æ - pronounced like the igh in 'might'

ö - similar to the German ö

au - no equivalent in English, this is a diphthong, pronounced [œy], somewhat similar to the sounds of öy in Finnish

ð - pronounced like the English 'th' in 'this' (Or an unvoiced version)

þ - like the English 'th' in 'thing'

The photo on the following page, shows some horses close to **Grundarfjörður**. We visited the mountain **Kirkjufell** quite by accident, this is an impressive, and I feel, sacred mountain, which in more recent years has become very popular for photographers. We managed to get to Iceland in 2010 which was just before many people started to photograph it. But the magic of **Kirkjufell** and **Grundarfjörður** for me is very much connected to the ancestral and divine powers that can be felt in this landscape, and from what I understand, this area is connected to the **Huldufólk**, hidden people, which in Icelandic mythology from what I understand are magical peoples that are connected to our world but not usually observable within it. It is noteworthy that Icelanders into present times often bare a deep respect for the **Huldufólk** and for their special places, which I feel should be respected and left just as they are.

(This may also connect to the possibly Goidelic-speaking or pre-Goidelic speaking people in Iceland and in the Faroes and may originate in their folklore or memories and not in Norse folklore as such. There may also be more archaeology to discover in relation to this subject, especially if it has been obscured by more recent lava flows.

It is also of note that the Huldufólk are associated quite strongly with Grundarfjörður.



More sample sentences in Icelandic:

I wrote these sentences to help demonstrate something of Icelandic structure, I hope that these examples provide a useful way of learning something about the language. Note that I write [z], this is not present so often in Icelandic spelling today, but the spellings **Ízland** and **Ízlenska** are still acceptable.

ég er búinn/búin að læra bæði Ízlensku og Færeysku - I have been learning both Icelandic and Faroese

ég er - I am, **búinn** - 'been' (masculine), **búin** - 'been' (feminine), **að læra** - to learn, or 'learning', **Ízlensku** - Icelandic, accusative/dative case, from **Íslenska/Ízlenska** - Icelandic, **Færeysku** - Faroese (accusative, dative, and genitive form), from **Færeyska** - Faroese language

við erum að tala Ízlensku í Reykjavík í dag - we are speaking Icelandic in Reykjavík today

við erum - we are, **að tala** - to speak, or 'speaking', **í** - in, **Reykjavík** - Reykjavík, **í dag** - today

ég ætla ekki að ganga á fjöll í dag - I do not want to walk on the mountains today

ég ætla - I would like, want, **ekki** - not, **að ganga** - to go, walk, **á fjöll** - on the mountains, **í dag** - today

ég var ekki í Grundarfirði í ár - I had not been in Grundarfjörður this year

ég var - I was, **ekki** - not,, **í** - in, **Grundarfirði** - **Grundarfjörður** in the dative form, **í ár** - this year

Ísland er svo fallegt - Iceland is so beautiful **Ísland er** - Iceland is, **svo fallegt** - so beautiful, **fallegt** is the singular neuter form, in feminine: **falleg**, and in masculine: **fallegur** yndislegt would be another good adjective



The photo above shows a beautiful little river mouth right close to **Kirkjufell** in midnight summer sunlight, the sun illuminates the magic and sacredness of the Icelandic nature and language. I hope the photo does justice to this.

Is Orkney Norn closer to Proto-Norse than to Old Norse?

Photo and article by Linden Alexander Pentecost



Photo above: Scapa Flow in morning sea mist, with the impressive island of Hoy, Orkney Nynorn **Houej** 'high island' behind. This photo hopefully helps to show something of the landscape in which Orkney Norn and Orkney Scots connect to spirit. In Orkney Norn a mountain would be **fell**, water is **vatr**, and the sea is **sjoen**. The table on the following page is intended to demonstrate how, at least sometimes, 'Orkney Norn' bares a closer similarity to Proto-Norse than it does to Old Norse, implying perhaps that at least some of the Germanic elements in Norn are linked to an earlier stage of Germanic than previously thought. I have discussed this previously and the article is available in one of my other ebooks, but I wanted to add a little more detail about this subject. The Orkney Norn words in this article are from are from *The Orkney Norn* by Hugh Marwick, I also read about these words from where they can be found in the Orkney Norn sections of the Nynorn website, <https://nornlanguage.x10.mx/index.php?intro> The proto-Germanic/Proto-Norse reconstructions are my own, but I learned about the necessary grammatical endings in Proto-Germanic from wiktionary originally.

<u>Proto-Germanic*</u>	<u>Orkney Norn</u>	<u>Shetland Norn</u>	<u>Old Norse</u>	<u>Danish</u>	<u>English</u>
*hertō unknown etymology? Possibly non-Indo-European	herto chaladro, chalder geyro	jarta shalder ?	hjarta tjaldr gýgr	hjerte tjeld ?	heart oystercatcher giantess
*arbiō	arvo	?	arfi	arve	heir
*durgō	darro	?	dorg	?	fishing line
*pubō	tuo	?	púfa	tue	knoll or mound
*sūraR/ *sūrō	sooro		súra		sorrel

The -ō in Proto-Germanic is connected to feminine nouns, which often appear to end with -a in Nordic languages, e.g. *kona* – woman. At least in some cases this original -ō seems largely preserved in Orkney Norn, implying that some of the Norse or Germanic language origin cultures were connected to the Northern Isles before the Vikings. Orkney Norn -o seems to be an independent sound change, on one hand. For example **sooro** is derived from an adjective. And many examples with -o may be Norse developments on Orkney. On the other hand, examples such as **arvo**, **herto** and **darro** seem to indicate that the Orkney Norn and Proto-Germanic sounds match quite closely, if not exactly in the case of **herto**. Note also that the Shetland Norn word for ‘heart’ is recorded as *ja’rta* (1) which shows an example of the vowel-breaking that is found throughout North-Germanic, except in Orkney Norn perhaps. The word **geyro** seems to be non-Indo-European in origin, but is perhaps related to the Greek word *Kirkē*, a sorceress, and *kirkos* ‘falcon;’, making me wonder further if ‘giants’ in mythology are somehow directly connected to the pre-Indo-European language roots visible here.

In my article *Cruthan-Tìre, Dualchainntean is Cànanan* (available in my free ebook: *Languages and dialects of Northwestern Europe, and their heritage* pages 91, 92, 93), I discuss the Gaelic dialect of the Isle of Barra, and its preference for an [ɔ]-like phoneme at the endings of words, where normally there would be a schwa, for example in words such as *oidhche* – night, *bàta* – boat, *eile* - other; and I also discuss that this could be somehow connected to the preference for a final -o sound in Orkney Norn. From my own research it seems that there was very little difference between the Norn of Orkney and of the Outer Hebrides. I do not feel that the Gaelic language ‘comes’ from a seafaring culture originally, which would explain why so many of the ‘navigational names’ in the Outer Hebrides are of Norse origin; furthermore, in Barra Gaelic we refer to the Atlantic Ocean as *Na Haf*, either a direct Norse borrowing or a pre-Celtic word which went into the Nordic languages. In any case, I wonder why they would adopt a non-Celtic word for something that is a huge part of the Celtic world.

(1) - An Etymological Dictionary of the Norn Language in Shetland by Jakob Jakobsen

Norn on Shetland

Norn is a North-Germanic language, perhaps it would be fair to say that it parallels Faroese quite closely, but Norn on Shetland and Orkney appears also to have had several different dialects. In the Shetland Norn dialects, there is distinctly a west area and an east area. In the west, the Old Norse *hv* is often represented as [kw]. For example, **kwāl** (1) is the western Shetland Norn for *hvalr* – 'whale' (1). This is also present in the Shetlandic language today. The eastern dialects of Norn on Shetland were quite different, for example eastern Shetland has **hän** (1) for *hann* – 'he' (1), showing the common palatalisation present in eastern Shetland. The Old Norse *hv* is represented as [hw] in eastern Shetland Norn.

(1): An Etymological Dictionary of the Norn Language in Shetland by Jakob Jakobsen.

On the island of Yell, the Old Norse [ð] is sometimes preserved as in Icelandic, for example **kø:p** (2) – 'coalfish' (this is what this word means from my own understanding), Old Norse *kóð* (2). In this area, the Old Norse *hv* is occasionally [sw] as in **swam** (2) – 'hollow place, grassy vale', Old Norse *hvammr* (2).

(2) The information on the Yell Norn dialects is from the Nynorn website, <https://nornlanguage.x10.mx/index.php?intro>, from the page titled *Dialects of Shetland Norn*. Most of the material on this page comes from the *Etymological Dictionary of the Norn Language in Shetland*, v.I, p. LIX, with some additions, by Jakob Jakobsen.

The words below are from the *The Language of the Ballad of Hildina* page on the Nynorn website, <https://nornlanguage.x10.mx/index.php?intro> I discuss these words in my own words.

Within the eastern and western differences of Shetland Norn, there were also more localised differences between the different islands and sea inlets. On the island of Foula, there is a sort of w-glide which means that Old Norse *á* is pronounced sometimes as [wo:]. for example Old Norse *fǫlska* is **fwelsko** on Foula, *sá* - 'saw' is **swō**, and *á* - 'on' is **wo**. This is in a sense quite similar to the w-glides in Goidelic. Another thing that Foula Norn shares with Goidelic is the occasional example of initial consonant mutation, for example **uadn**, which could also be spelled as **wadn**, for *barn* – 'child'; Old Norse *hleypir*, a word related to jumping or leaping, is **lever**, which could also be spelled as **lebher**. Internal lenition of t also takes place, e.g. *lætr* - 'lets' is **lothir**. The lenition of intervocalic t in Foula Norn is quite similar to that which took place in Goidelic., e.g. Old Irish *athair*, Primitive Irish **atiras*. There is also a preference in this dialect for -o as an ending e.g. **eso** for *þessi*.

Years ago I originally used a more Nynorn based orthography for these studies, some of this is still visible in my books.

The Bøhering dialect

By Linden Alexander Pentecost, written 2018

I thank the lady who helped me with these examples, who is from Bø i Telemark.

Bøhering, Bøhæring or Bødialekt is a traditional Norwegian dialect from Bø in Telemark, Southern Norway. In the more coastal parts of Telemark a completely different dialect is spoken, many of these forms come under the Vikværsk dialect group, which is typical of South East Norwegian and has some Eastern Scandinavian features such as few diphthongs and the pronoun jæ for 'I'.

Bøhæring is spoken inland in a regional traditional for its farming, with many valleys, forests and small to medium sized mountains. Bøhæring is not like Vikværsk as Bøhæring is a very West Norse dialect, one such dialect in Southern Norway where the Old West Norse features are more noticeable, dialects like this in Southern Norway became the basis of the Nynorsk written language, even if Nynorsk follows Western Norwegian in other ways. This dialect is distinctive with a long history and a high number of unique words, but when talking about non rural contexts the dialect isn't so difficult for other Norwegians to understand.

Pronunciation Guide

Most of the sounds are pronounced similarly to the sounds in Standard Eastern Norwegian. Because Bøhæring is normally written in an Old Norse based spelling, the "thick L" sound is not indicated, but occurs commonly from an ordinary l in words containing a cluster of a consonant plus l, for example bli - become, and blei - became have the thick l sound. The thick l sound also

occurs intervocalically and word finally. Examples of words with a thick l:

bli - become

flaug - flew

dæl - valley 'dal' is also found in this dialect

allikavæl - likewise, in the final l

følk - people

ælv - the river

gamle - old (plural)

The letters kj, and the soft k sound are pronounced /ç/ in initial position and between vowels, like ikkje - not.

The digraph ei is pronounced /æi/ and not /ei/, the /æi/ pronunciation is common in Southern Norway, the mountainous regions and over to Western Norway, in places where monophthongisation has not occurred. In the spelling of Bøhering ei is used because it is a unoformal pronunciation of an Old Norse diphthong, whereas in other southern and eastern Norwegian dialects æi may be used in spelling.

Bøhering compared to Standard Eastern Norwegian

Here is a table of examples to demonstrate how the Bøhering dialect differs from Standard Eastern Norwegian

hva heter du? - kva heiter du? - **hått heiter du?** - what are you called? Compare Narvik dialect "ka heiter du"

natten - natta - **nåtta** - the night

vi tar flasken - me tar flaska - **me tek flaska** - we take the flask

jeg går - eg går - **eg gjeng** - I go

jeg vet ikke alt om det - eg veit ikkje alt om det - **eg veit ikkje elt om det** - I don't know everything about it

Below are some more phrases and example sentences:

håkken e han? - who is he?

håkken e du? - who are you?

hått heiter du? - what are you called?

eg heiter... - I am called...

håssen har du det? - how are you?

eg har det gott takk, og med deg? - I am well thank you, and with you?

kan du hjelpe meg me arbeidet? - can you help me with the work?

eg veit om ein finare plass i dæl'n - I know about a better place in the valley

me ska ut i dæl'n å det e sno over elt - we shall go out into the valley and there is snow everywhere/over everything

dæl'ns folk gjekk heimatt - the people of the valley went home

eg snakkar Bøhæringmåle å standard østnorsk - I speak the Bøhering dialect and Standard Eastern Norwegian

i nått la eg vekk arbeidet når dei kom - tonight I put down the work when they came

turen e ikkje over å eg e veldig glad - the trip is not over and I am very happy

han va ikkje heilt sikker på huset - he was not completely sure about the house

hårre e vegen frå Bø? - where is the road from Bø?

han trang hjelp med kursen sin - he needs help with his course

håffer ska dei ikkje snakke dialekta? - why will they not speak the dialect?

me vi' leite etter ein ana plass å fiske heile dagen - we will search for another place to fish all day

hårre kan me kjøpe gvittøl her?- where can we buy beer (white ale) here?

dei va så sår på hått du sa - they were so certain about what you said

eg fær ikkje vatt'ne mitt frå ælva - I don't get my water from the river

det fins mykje å lesa på biblioteket - there is a lot to read at the library

eg huksar elle de andre dyra i skogen au - I remember all the other animals in the forest too

eg kjenner dei inntresange orda og språket som dei snakkar - I know the interesting words and the language which they speak

me kjem te Bø etter dei kjem - we come to Bø after they come

i dag ska eg søkje på ein foss som ligger gjønnum steinblokkane - today I shall search for a waterfall which is situated between the boulders

eg tror at den e boka færr deg - I believe that this is the book for you

han var på vegen te dæl'n med kjærasten sin, då kom me elle te ælva og såg på fisk'n- he was on the road to the valley with his girlfriend when we all came to the river and looked at the fish

spurde dei deg om fisken? - did they ask you about the fish?

håkka bok ska du selge? - which book will you sell?

håkket hus snakkar du om? - which house are you speaking about?

veit dekkán om ein plass der me kunne sømja? - do you (plural) know of a place where we could swim?

eg fær blåbær frå skogen kvar sommar - I get blueberries from the forest every summer

me vi' gjønne fara te fjells i kveld - we wish to go to the mountains this evening

i draumen sin såg han ein bekk, bak huset som han draumde om den siste gonga - in his dream he saw a stream/beck, behind the house which he dreamed of the last time

Pronouns:

eg - I

du – you singular

han - he

ho - she

det/den - it

me – we

dekkán – you plural (Or 'de' or 'di' is also used)

dei - they

More comments on Pitemål

By Linden Alexander Pentecost, written 2017

The Pite Bondska language is spoken along the Pite river and in surrounding areas. Pite Bondska shares a lot in common with neighbouring dialects near Skellefteå and down the coast, but is an altogether different form of Bondska than the Koikul dialect and Lule dialects.

I sko låsa baóka – I shall read the book

en fråòda skåóg jär när Pijteå – a vibrant forest is near Piteå

han va gLéj å låsa baóka mijn – he was happy to read my book

döm våra m`äste bårta KuLis – they are mostly from Kalix

dö hav m`ötje å djära ida – you have a lot to do today

I n`öges publisära båóka mijn – I must publish my book

båótn hansch va et vä piren – his boat wasn't beside the pier

I djick dell heuse mett – I went to my house

stan va övärfull ida – the town was overfull today

I hav träffa fLècka frå universitete – I have met the girl from the university

vå håva starta å nójest å tåLa PeijtmåLe – we have started to speak Pite Bondska again

vo jär schwänsck åóLe för „nójest,,? - what is the Swedish word for 'nójest'.

åóLbaóka mijn jär oppe båóLe – my dictionary is on the table

ka:rn sko vàL/bLÿ en varg – the man will become a wolf

vå sko st`öLp teorin – we will overturn the theory

I have published other work recently on Pitemål - note also that the spelling I use varies from publication to publication depending on how specific I am being.



Photo above, the Pite River in beautiful August sunshine, I hope this picture gives a good idea of the traditional and ancient natural landscape, with a mixture of pine forests and agriculture, where the Pitemål language is connected to the heart and soul of the earth, waters and skies, all life in the nature and of course to the people and history. The photo below shows the traditional Pite village of Svensby, where Pitemålsdagen takes place.



Pronunciation

Pite Bondska has a varying pronunciation from place to place, the language spoken in Piteå is different to surrounding areas. In some areas the first person singular pronoun **I** becomes **jeg**. **Je** and **jäg** are also found in surrounding areas. In Pite Bondska, the negative form is **et** or **it**. For example, **I hav et** could also be pronounced as **jeg ha it** in some areas.

Most of the vowels are pronounced similarly to in standard Swedish, **a e i o u y ä ö å**,

The hypothetical Proto-Bothnian language appears to have diphthongised many of the Proto-Norse vowels, so words of the same etymology can sound quite different between Swedish and Pite Bondska.

.Proto Norse long *ū* becomes **eu** or **öu**. Swedish 'hus', Icelandic *hús*, Pite Bondska **heus**.

.The Old Norse *ó* became [u:] in Swedish, *bók*, *stór* become 'bok, stor'. In Pite Bondska, this diphthongised to **åo**. The **o** in this diphthong is not [u] however.

.Old Norse *ý* becomes 'y' in Swedish [y:] but becomes **oj** in Pite Bondska. For example **noj**, **boj** for 'ny' and 'by' in Swedish.

.Old Norse long *í* becomes [i] in Swedish, but diphthongises to **ij** in Pite Bondska. For example **bijl** and **mijn** for 'bil' and 'min'.

.Old East Norse *æi* becomes 'e' in Swedish [e:] but diphthongises to **ej** in Pite Bondska. For example **stèjn** and **I hèjt** for 'sten' and 'jag heter'.

à è ì ò ù `ä `ö `å – are pronounced with a rising pitch.

àa – tone falls on first syllable, both vowels are pronounced.

áa – tone falls on second syllable

stj is pronounced 'stj' and not as in Swedish.

L is a retroflex flap, known as a 'tjock L' in Swedish.

N is a 'rn' sound

sch is pronounced as in English 'shoe'

dj is not like the English 'j' in 'jam', the [d] and [j] are both pronounced.

sk is pronounced [sk] and not as in Swedish

tj is pronounced [tj], or like the English 'ch' in 'chin', sometimes though it sounds no different to **sch**

w – as in English. **W** appears in Pite Bondska after **sch** but this depends on the dialect. Sometimes the initial **v** is replaced by **w**. For example, **vo**, **voda**, **vàL** can appear as **wo**, **woda**, **waal**.

: the colon is used to mark the length of a vowel, for example '**n ka:r** – a man.

Double vowels as in **aa**, **ii**, **å**, **öö**, **ää** are not pronounced double, but as two separate vowels. Long vowels are normally marked with a colon.

In Pite Bondska, consonants after vowels can be pronounced double of single. When the consonant has a shorter sound, the vowel before it takes a longer sound. For example **fLèck** can also be **fLèek**.

Most verbs in Swedish which end in -er in the present tense, undergo apocope in Pite Bondska. This diphthongises the vowel or causes it to become a circumflex, so *jag köper, du heter, hon reser* are **I tjööp, dö hèjt, hon rèjs**.

The plural present tense of most verbs, is identical to their infinitive forms. For example:

I hav – I have

jä håva – you lot have

hä jär m`ötje å håva inne lijve – there is a lot to have in life

I kan et sk`åpa rojndskeppe – I cannot create the spaceship

vä kona et sk`åpa rojndskeppe – we cannot create the spaceship

I jär bårte skåógn – I am from the forest

dö vèjt voda döm våra – you know where they are from

I lääs båóka – I read the book

vä låsa båóka – we read the book

han ijte – he eats

jä ita – you lot eat

I fåó – I get
vä fåór – we get

å fara – to go

I far – I go

dö far – you (singular) go

han far – he goes

hon far – she goes

hä far – it goes

vä fara, vä fårá – we go

jä fara, jä fårá – you go

döm fara, döm fårá – they go

I djick, I faåor – I went

vä djiing, vä dji`ing, vä fååor – we went

jä dji`ing – you went

döm dji`ing – they went

I hav före – I have been

I hav gått – I have been, gone

å sij – to see

I sij, I se – I see

dö sij, dö se – you see

vä sij – we see

jä sij – you see

I såó, I såóg – I saw

vä sååg, vä s`ååg – we saw

I hav sitt/sijt – I have seen

å seggeL – to sail

I seggeL – I sail

dö seggeL – you sail

vä seggeL – we sail

I seggLe – I sailed

vä seggLä – we sailed

I hav seggLe – I have sailed

More samples

hä finnsch m`ötje å täänk åm – there is a lot to think about

föräLdren míji:n våra inne heuse – my parents are in the house

I sko förkLära vo I skrijv åm – I shall explain what I write about

mö`nte va oppe båóLe vä baóka – the coin was on the table with the book

I så at döm sko köm díijt – I said that they shall come here

ikwèeL fara vä eut vä föräLdren míji:n – tonight we're going out with my parents

imárrankwèeL dö n`öges fåó förschtabaóka frá ráomme – tomorrow evening you have to get the first book from the room

en möukarN båó inne skåódjám – a toad lives in the forest

I hav seggLe övär vattne vä dä – I have sailed over the water with you

jä fårá dell fjällá vä hundn – you go to the mountains with the dog

Sometimes the differences between definite and indefinite plural nouns, are not always clear. The rules in Bondska for how nouns become plural in their definite and indefinite forms are something that take a fair while to learn. For example the word for 'mountain', although this word isn't part of the dialect's traditional vocabulary.

e fjäll, i fjäll – a mountain

fjälle – the mountain

fjäll – mountains

fjällá, fj`älla – the mountains

This word is a neuter noun. Neuter nouns normally have **I** or **e** as the indefinite article, depending on the speaker. The definite article is usually **-e** added onto the end of the singular noun.

Ka:r is a masculine noun, meaning 'man'.

'n ka:r, en ka:r – a man

ka:Rn – the man

karra - men

karran – the men

This is very similar to the **-an** definite plural ending, found in most of

Northern Norway. The word **na** translates as an indefinite article meaning 'a' or 'some', so **na karom** can also mean 'men' or 'some men'.

Båók is a feminine noun. This can also appear as **baåok** or **boåuk** depending on speaker and dialect.

e båók, ei båók – a book

båóka – the book

b`öcker – books

b`öckren – the books

Pite Bondska is grammatically quite complex. One of the unusual features is the verb *att behöva* in Swedish has become confused with similar verbs in Bondska. The verb *att behöva* has been confused with other verbs of similar meaning, and can be broken up in various different ways. For example:

I böhöv et – I do not need

I bö et höv – I do not need

Verbs in Pite Bondska do not always have a great distinction between the past and present forms of verbs.

I tåLa – I speak

vä tåLa – we speak

I hav tåLa – I have spoken

vä håva tåLa – we have spoken

Often the medial vowel of a verb takes on a rising pitch accent when in the plural. So **I spring** – I jump, **vä sprìing** – we jump.

Nybørjarskurs i Orkneymål

A beginner's course in Orkney

Norn

Note that this form of reconstructed Orkney Norn in does not represent how I know or would reconstruct the language now, my other work elsewhere with a part of that work earlier in this book is more up to date, nevertheless the reconstructions on the following many pages are relevant and still hold accuracy.

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Part One

Note also that some of my reconstructions in this chapter are also biased towards using Old Icelandic as a basis, whereas other writers on and in Norn to some degree follow more closely the vocabulary and grammar and general ways of continental Nordic languages, Icelandic being an insular Nordic language, as is Orkney Norn.

Orkney holds a special place in my heart, when I first visited Orkney in 2008 with a friend, it had an atmosphere which just didn't leave me.

Whatever we believe about Orkney, it's safe to say that the islands don't leave us. They touch something inside of us. Whilst Ibiza and Sharm El Sheikh bring out the party atmosphere in us, as the Alps fill us with wonder as we marvel at their beauty. Orkney is somewhere totally different, but no less special. For me, it's more special. And it was when I came back from Orkney, and continued to study at my college in Cumbria, when I made the delightful discovery, that Orkney once had its own language.

My family is from North-western England, Wales, Israel, Northern Ireland and Sutherland. The Scottish part of my ancestry is probably the most significant. Since I first visited Scotland, it has become my home, slowly, as I have come to know it. I have travelled, and seen many countries. I remember in 2011, going to Lapland and it was one of the most memorable experiences, seeing a land so beautiful. And yet, later that summer, I went to Barra, then Northern Scotland, and fell in love with it even more.

Scotland is my home. And too often, Scotland is associated only with the Gaelic language and culture, the other cultures being ignored. Gaelic is very important to me too, as I have been slowly working on reviving Gaelic in Northern Scotland. I should have spent the past few years concentrating on 6th form, and then going to University. But to be honest, I'm too free spirited. I spent the second year of 6th form, drawing random pictures in the library, writing in a reconstructed version of Cumbric (extinct Celtic Language from Scotland and N England), learning Finnish, writing in Norn, and learning about indigenous languages of North America.

Philosophy of Nynorn

The aim of Nynorn is to create a modern, usable North-Germanic language(s) for the Northern Isles. I am not really associated with the revival of Shetlandic Norn, although I know about it, but am not a regular user. Orkney Norn has been my focus, but the language is lacking is sufficient evidence for the most part.

The purpose of Orkney Norn is to create a usable language, which enthusiasts in Orkney, and elsewhere can use. It is unlikely that Orkney Norn will ever become a spoken language, it's probably impossible. But it could contribute to the growing awareness of Orcadian history, and give Orcadian poets, artists and historians, an outlet for the important Nordic aspect of Orkney's history.

Orkney Norn alphabet

**Aa Bb Dd Đđ Ee Ff Gg Hh Ii Jj Kk Ll Mm Nn Oo Pp Rr Ss Tt Uu Vv Yy Þþ
Åå Øø**

The vowels are: **a, e, i, o, u, y, ø, å**

a – as in 'and', or long as in 'father'

e – as in 'bed', or long as in 'date'

i – as in 'tin', or long as in 'seen'

o – as in 'hope', or long as in 'gnome'

u – as in 'took', or long as in 'soon'

y – as in Norn **i**

å – as in Norn **'o'**

ø – as in 'girl'

ÿ – can be used where an original 'y' has become [ai]

í – can be used when original .i. is pronounced as [ai].

Some of the sounds here are based upon those found in the attested Orkney Norn Lord's Prayer, and not necessarily in that attested in Orkney Norn evidence as a whole, the Orkney Norn Lord's Prayer also possesses some phonological similarities to Icelandic, and as I have mentioned some of these reconstructions in this chapter are biased towards Old Icelandic forms, which is not necessarily incorrect or wrong.

Diphthongs:

ou – similar to the 'o' in 'gnome'. Like an 'o' followed by a 'u' sound.

ai – like the 'I' in 'might'

au – used rarely, but like the 'ow' in 'now'

ej – like the 'ay' in 'Westray'

Consonants:

b, d, f, h, k, m, n, p, t are as in English

ð – is a silent consonant, included for etymological reasons. Originally (in Old Norse) this was pronounced like the 'th' in 'this', but is now completely silent in Orkney Norn. Where this consonant has survived, it is written **þ**

g – is always hard as in 'get'. At the end of words, **g** is silent, as in **mig** (me). **G** is often followed by a slight 'y' sound, so **gero** (to do) can be pronounced like **gjero**. **Gj** may also be pronounced like a **d** followed by a Norn **j**, similar to the American pronunciation of 'Duke'.

J – in Norn is pronounced as in German, Norwegian or Icelandic, exactly the same as the English 'y' semivowel in 'yes'. So **ja** (yes) is pronounced 'yaa'.

K – pronounced generally as in English, but again, sometimes followed by a Norn **j** sound. In the Northern Isles of Orkney, we might pronounce this as the 'ch' in 'cheese'. So **eg kenne** (I know), would in the Northern Isles of Orkney be **eg kjenne** (pronounced "eg chenna")

L – has generally the same pronunciation as English, except that in medial position between vowels, and final position, it becomes silent or may be pronounced as a slight 'w'. **L** is also often palatalised before front-vowels, so can take on a following **j** sound. **Eg kalle** (I call) may be pronounced, or written as **eg kallje**.

R – is rolled, or pronounced as in modern Orkney Scots.

S – pronounced as in 'seen', never as in 'is'.

V – as in English, although initially it was pronounced 'w' in words originally with a 'hv' in Old Norse, for example Orkney Norn **vat, var, vitt** (what, where, white) are pronounced 'wat, war, wiht'. The Lord's Prayer in Orkney Norn shows that words such as **vi** (we), and **vus** (us), had an initial 'v' pronunciation as in English 'vest'. But other data from dialect words shows that the originally 'w' sound in these words was preserved. So, as a guide to pronunciation, I would suggest either 'w' or 'v' for the pronunciation of **v** at the beginning of a word, but elsewhere in a word **v** is more appropriate, especially where the **v** comes from the Old Norse 'f' (pronounced **v** in medial position).

Þ – is a sound which is unpredictably preserved in Orkney Norn. This sound is like the English 'th' in 'thing' where initial, but like the English 'th' in 'this' elsewhere, the voiced version of the same sound. In Orkney today, it seems that in most examples of place-names and dialect words Old Norse initial **þ** has become a 't'. So whilst I use initial **þ** in this guide, it can also be replaced with a 't'. I

was speaking to someone lately about the varying pronunciation of 'Tingwall' in Orkney, some people say 'Thingwall'. It is entirely up to the individual. It is also worth noting that in the Orkney Norn Lord's Prayer, the initial 'th' is preserved. Occasionally this sound also becomes a 'h' as it does in Faroese, rather unpredictably.

ns – is pronounced like the 'nge' in 'orange'

th – pronounced as 'h' and is used in words which originally had **þ**.

An introduction to syntax

I think the best way to introduce a language, is to quickly teach people something of the structure and grammar. Learning 'phrases' is not always useful, when the learner has no idea how the phrase is formed from its original roots. So, we shall take a look at some basic sentences.

The most useful words initially are pronouns, they help to give subject and context to sentences. So we'll start with the pronouns for 'I', and for 'you', or 'thou', the singular form of 'you'. Because Scandinavian languages, like most others in Europe, distinguish between singular and plural forms of 'you'.

Eg – I

þu – you singular (thou). Remember this can also be written/pronounced as **tu**.

These pronouns are in the 'nominative' or 'subject' form. Meaning that they are used as the subject, and not the object of the sentence.

We also have the accusative forms, **mig** and **þig. (tig)**

So to say "I saw, you saw" we would say

eg så

þu så

and

eg så þig – I saw you

þu så mig – you saw me

Many words in Orkney Norn are more or less identical to the Orkney dialect words. And because both Norn and English are Germanic languages, pretty different but in some ways following similar sound changes, many words can be more or less identical.

Now let's throw some more nouns into the picture, to make things a bit more fun (if you're a language nerd). So, let's say, that you were in Kirkwall, and you saw a man. Not the most exciting or original sentence I admit.

Eg så mann – I saw (a) man

Orkney Norn doesn't have a word for 'a' or 'an', although this may have developed inevitably at some point. So **mann** means 'man' or 'a man'.

And, **eg så mann i Kirkevåg** – I saw a man in Kirkwall. Scandinavian languages often differ from English and German, as they decided to abandon several 'n's long ago. So it's worth noting that several words in Orkney Norn are very similar to English, but without the 'n'.

I Kirkevåg – means 'in Kirkwall', the 'v' likely being pronounced as a 'w', hence why the word for a bay (**våg**) was misheard as 'wall'. In Shetland this appears as 'voe'. The **Kirke** element, of course means 'church'. The actual word for 'church' in Orkney Norn, would be **kirkjo**, but **Kirkevåg** more means 'Church's Bay'. **Kirkevåg** would be pronounced like “Kirkjewå” or “Chirchewå” in the North.

So, how do we say some of the other Orkney place names?

Here are some examples:

Sup Ronal(d)sej – South Ronaldsay

Stroumnes – Stromness

Finstun – Finstown

Vestrej – Westray

Håej – Hoy

Sja(l)pinsej – Shapinsay

Of course, being able to say these (most very similar to the modern names) is fun, but pretty useless out of context. I suppose you could always make things more interesting, and confuse a few people by changing road signs etc, that would at least take people's attention away from the "Twatt" road sign. But you might want to use this in something more structured and useful. For example, saying where you live.

You can do this wee exercise with a friend.

I mentioned earlier that to ask “where?” in Orkney Norn, we would say **var?** (waar?)

var bur þu? - where do you live?

This exercise might be quite boring if you know the person, so as a second suggestion, perhaps asking someone in your local pub, or on the street, might be more fun.

Eg bu i... - I live in...

For example

man: **var bur þu?**

Woman: **eg bu i Kirkevåg. Og var bur þu?**

Man: **eg bu i Finstun, min eg ir frå Håej.**

Woman: **og eg ir frå Sjalpinsej. Faðer min hevar gamalt hus å Sjalpinsej.**

So, I introduced some new vocabulary here too.

Og – and

min – but

eg ir – I am

frå – from

faðer min – my father

hevar – he/she/it has

gamalt hus – old house

å – on

At this stage, it's probably useful to explain introducing yourself. Normally, asking where someone

is from, comes after that.

Vat hetar þu? - What are you called?

Eg hete... – I am called...

Vat ir þitt namn? - what is your name? (pronounced 'nam')

Mitt namn ir... - my name is

Take this sample conversation between Elsa and Haakon.

Elsa: **hallá!**

Haakon: **Hallá, vat hetar þu?**

Elsa: **Eg hete Elsa, og vat ir þitt namn?**

Haakon: **Mitt namn ir Haakon. Bur þu i Kirkevåg?**

Elsa: **nai, eg bu á Sup Ronalsej. Ir þu frá Kirkevåg?**

Haakon: **nai, eg ir ikke frá Orknejar. Eg kjom á farjon iger og vil øvarnatto hir før tve dagar.**

Elsa: **ja, var vil þu øvarnatto?**

Haakon: **eg vet ikke. Eg heve ikke so mikið pingar.**

Elsa: **OK, eg skil. Vill, eg skal faro ut muþ Stennes ikveld við venn frá Danmark. Þu ir velkommin at kjomo við vus.**

Haakon: **takk, skall eg tako fødo og alkohol?**

Elsa: **ja, vi atla at øvarnatto á stranden so þar kann vi drikkó alkohol.**

Nai – no

eg ir ikke – I am not

Orknejar – Orkney Islands

eg kjom – I came

eg keme – I come

á farjon – on the ferry

iger – yesterday

vil – will

øvarnatto – to stay

hir – here

før – for

tve – two

dagar – days

var vil þu? - where will you?

Eg vet – I know

eg vet ikke – I don't know

eg heve – I have

eg heve ikke – I don't have

so mikið – so much

pingar – money

eg skil – I understand

vill – well (weel)

eg skal faro – I shall/will go

ut – out

mut – towards

Stennes – Standing Stones of Stenness

ikveld – tonight/this evening

við – with

venn/vinn – friend

Danmark – Denmark

Pu ir – you are (singular)
velkommin – welcome
at kjomo – to come
viþ vus – with us
takk – thank you
skal eg? - shall I?
Tako – take
fodo og alkohol – food and alcohol
ja – yes
vi atla at – we intend to
stranden – the beach
so – so
þar – there
kanna vi, vi kanna – we can
drikko – drink
alkohol – alcohol

Obviously, this man is good at making new friends. In reality, it is unlikely that this situation would arise.

A little grammar

You may have noticed something about the Nynorn verbs. In this version of Orkney Nynorn, all verbs end with **-o** in the infinitive. Take for example:

at havo – to have
at drikko – to drink
at øvarnatto – to stay over

In the present tense, regular verbs take **-e** in the first person, and **-ar** in the second and third persons.

Eg drikke – I drink
Eg øvarnatte – I stay over

Pu drikkar – you drink
Hann drikkar – he drinks
Hann øvarnattar – he stays over

In the plural forms of regular verbs, an **-a** is added. So:

vi drikka – we drink
vi øvarnatta – we stay over
vi atla – we intend

Part 2 - grammar

Alphabet and pronunciation of the Orkney Nynorn Language

The Orkney Norn alphabet contains the following letters:

Aa Bb Chch Dd Đđ Ee Ff Gg Hh Ii Jj Kk Ll Mm Nn Oo Pp Rr Ss Tt Uu Vv Yy Åå Øø Þþ

Please note that Orkney Nynorn is a reconstructed language, and my attempt to do so is not meant as a claim to having understood the exact nature of this extinct language. This is version 1 of the Orkney Norn grammar, and doesn't include much on the modern dialect words in Orkney which are derived from Old Norse. This is something that I will get round to doing in December of this year, when I hope to publish a more thorough grammar and dictionary, depending on the level of interest in the language by that point.

Vowels:

a	As in English [a]
e	As in English 'bet' or 'game' [ɛ] [e] [e:]
i	As in English 'bit' or 'seen' [i] [i:]
o	As in English 'hot' or 'gnome' [o] [o:]
u	As in English 'moon', sometimes shorter [u], [u:]
y	As in Orkney Norn 'i'
ø	As in 'bird' [ø] [ø:]
å	As in Orkney Norn o

Diphthongs

ai	Like the 'I' in 'might' [ai], some speakers may prefer [e] or [ei]
ou	Similar to the 'o' in the Scots pronunciation of 'hole'. [ɔu]

Consonants:

b	As in English [b]
ch/hj	As in the word 'loch' [x]
d	As in English [d]
ð	Silent
f	As in English [f]
g	As in English 'get' [g]

h	Always pronounced, as in 'have' [h]
j	As in the English word 'yes' [j]
k	As in 'kick' [k]
l	As in English, but silent between vowels and before 'm'. [l]. These words can also be written without the l, for example hom for holm
m	As in English [m]
n	As in English [n]
p	As in English [p]
r	As in Orcadian Scots [r]
s	As in English 'see', never as in 'has' [s]
t	As in English [t]
v	As in English 'w' when initial, perhaps also elsewhere [w]
þ	Like the English 'th' in 'this', or like Orkney Norn t when initially [ð], [t]

Note also the optional palatalised form of 'll', which is pronounced like the Orkney Norn 'l' only followed by an Orkney Norn 'j' sound. For example **fullj** (full)

k and **g** have a tendency to become **kj** and **gj**, normally before front vowels.

Kj could be pronounced as [kj] (a k followed by a j sound), or as [ç], which is rather like the 'h' in the personal name 'Hugh'.

Gj likewise could be pronounced as [gj], a hard 'g' sound followed by a Norn 'j', or as [dj], a Norn 'd' followed by a 'j'.

tj is pronounced like the English 'ch' in 'cheese'. [tʃ]

Linking words, prepositions

en – about, for

før, fyr – for

gainst – against

sik - such

bak – behind

å bak veð – at the back of

veð – beside, with

viþ – with

til, tu – to

å – on, upon

øvar – over

undar – under

iframan – in front of

imut – towards

gainum – through

burt – away

fir – before

aftar – after

nip – down

so/sae - so

upp – up

uppá – up onto
enn – than
afta – again
fyrrat – because
min – but
so – so
þarattar – thereafter
þarfyr – therefore
samt – however
og – and
etsa – also

Nouns

Nouns

Orkney Norn has three genders, just like German and Icelandic. Masculine nouns tend to end in a vowel, or a consonant, whilst feminine nouns more often end in **-o**. We will go into this in more detail later.

For example, **dag** is masculine. And **fodo** is feminine. Orkney Norn has no word for 'the', instead the definite noun takes a suffix at the end.

The day – **dagen**
 The food – **foden**

In the plural, all masculine nouns take **-ar**. Whilst feminine nouns add an **-r**.

Days – **dagar**
 foods – **fodor**

You will also have noticed that **ikke** means 'not' and is used to make a verb negative.

You will also have seen the following prepositions in use:

á – on, upon
til – to, towards
i – in
viþ – with
mut – towards
frá – from

Part two

Example sentences

Word order in Orkney Nynorn is largely the same as that in other Scandinavian Languages, for example:

eg så hann – I saw him. Note that the first person singular pronoun **eg** may be pronounced in a similar way to the English 'I'.

As we can see from this example, the word order is subject-verb-object, **så** meaning 'saw'.

Other examples:

Hann fer/fir/far? utenlands – he travels away/abroad

hann – he

fer – goes

utenlands – abroad

hann haitar/hetar Bjorn – he is named Bjorn

haitar/hetar – is called

Vat haitarþu/hetarþu? - what are you called?

Vat? - what?

þu/tu – you (singular), thou

eg heve ikke talað við þir (tir, ter, þer, þar) – I have not spoken with you

eg heve – I have

ikke – not

talað – spoken

við þir – with you (singular)

Hun ir stjølken, sin var á pubben – she's the girl, who was at the pub

hun – she

ir – is

stjølken/stjølkon – the girl, from *stjølko* (girl)

sin – who, which

á – at, on

pubben – the pub, from *pubb* (pub)

Grammatical cases & gender

Masculine Nouns

Generally speaking, nouns in the strong masculine forms, those ending in -r in Old Norse, tended to become undistinguished from the accusative form of those nouns. Thus Old Norse *maðr* would have become *mann* in Orkney Norn, which is the Old Norse accusative form of this noun.

Strong masculine examples

.Old Norse *afburðr* (excellence), is *afburð* in the accusative. Following the supposed formula for sound changes from Old Norse, to Orkney Norn, in Orkney Norn, we would get **avbørð**.

.Old Norse *blóðormr* for 'blood serpent', a type of sword, would have been *blóðorm* in the accusative, and thus **bluþurm** in Orkney Norn

.Old Norse *burðr*, (burden), was *burð* in the accusative, and thus might be **burð** in Orkney Nynorn.

.In an Old Norse example, such as *bróðr* (brother), we might say that the modern Orkney Nynorn would be: **brup**

weak masculine examples

In weak masculine nouns, often ending in -i, this ending was often replaced again, by the accusative, here: **-a**.

For example:

.The Icelandic word *biðtimi*, (a period of waiting), is *biðtíma* in the accusative. In Orkney Norn, we would expect the form to be: **biptima/biptimo**

.The word *stjóri* (chief) would likely be **stora, stóra** in Orkney Norn

In time, it appears that this ending also became -o on occasions. To simplify things, Orkney Norn masculine nouns will end either in a consonant, or in **-a**.

The genitive case in masculine nouns:

It is possible that weak, masculine nouns, may have had **-e** as a genitive ending. For example:

store hus – the chief's house

bobbire ord – the messenger's word

But to simplify things, **-s** should perhaps be the general ending, thus:

faðir (father)

fisk (fish)

fjord (fjord)

faðre/faðirs hatt – father's hat

fisks ou – fish's eye

fjords hamn – fjord's harbour

futs tå – foot's toe

friggdags buk – friday's book

Plural of masculine nouns:

The plural form of Orkney Nynorn masculine nouns is **-ar**. Variations are possible, but for now **-ar** will suffice.

fisk (fish) – **fiskar**

kjol (keel) – **kjolar**

oðinnsadag (wednesday) – **oðinnsadagar**

raisakatt (weasel) – **raisakettar** (note internal vowel change)

ramn (ravel) – **ramnar**

tjuva (thief) – **tjuvar**

ållj (eel) – **ålljar**

dvørg (dwarf) – **dvørgar**

Definine forms

In Orkney Nynorn, whether a noun is indefinite or definite, is presented by a suffix, thus:

fisken (the fish) – **fiskarna** (the fishes)

kjolen (the keel) – **kjolarna**

dagen (day) – **dagarna**

raisakatten/resakatten – **raisakettarna/resakattarna**

ramnen – **ramnarna**

ålljen – **ålljarna**

dvørgen – **dvørgarna**

For instance:

Dvørgen så fiskarna – the dwarf saw the fish

Dvørgen bur i Dvørgestainen å Håej – the dwarf lives in the Dwarfie Stane on Hoy

Feminine Nouns

Weak feminine nouns, which ended in **-a** in Old Norse, ended in **-o** in Orkney Norn. This change was sometimes confused with the **-a** ending in weak masculine nouns, but to not confuse things too

much, we will keep feminine nouns ending in either an -o or a consonant.

For example:

blíþo – a catapult
braiþo – a variable (in mathematics), Icelandic: *breyta*
bryjo – a pier, Icelandic: *bryggja*
blaikjo/blaiko/bleko – a pale colour, usually pink
bíþvarslo – a delay
avo – hatred
akko – arrow
skildo – tax
tungo – a tongue
døvo – a dove
goubo – a lynx, Icelandic: *gaupa*
fødo – food

In the plural, these nouns take an -r. For instance:

eg heve tvá akkor – I have two arrows
pai/þe ira oft bíþvarslor á firgar/farjor til/to Skarobolstaþ – there are often delays on ferries to Scrabster
bryjor ira víþ stranden – piers are beside the beach

In the definite form, -o is assimilated into -en, the same as the masculine definite ending.

føden – the food
døven – the dove
skilden – the tax

And, in the plural:

fødorna
døvorna
skildorna

Other feminine nouns, ending in a consonant, take -en and -arna in the definite forms, and -ar for the indefinite. For example

ið – a vein (originally stronger declination)
iðen – the vein
iðar – veins
iðarna – the veins

Feminine nouns take -s in the genitive, like masculine nouns.

døves hand – dove's hand
døvens vatn – the dove's lake

It may have been that some nouns had a different genitive ending for feminine nouns, such as -ar, although for now I am excluding this from Orkney Nynorn.

Dative Case

There is some evidence that the Dative Case was preserved in Orkney Norn, in certain expressions, in a 'locative' sense.

This should perhaps apply only to masculine and neuter nouns. The dative case would only occur when a noun is preceded by a locative prefix, such as **av** (off, away from), **frá** (from), **til, to** (to), **i** (in), **á** (on, at).

Some preserved examples are:

avgarði – away from

i Husavelli – in Hoosavel

Some other examples in Orkney Nynorn, might be:

å landi – on land

frå husi – from a house

The dative ending should be exclusively **-i** and doesn't need to be included in the spoken or written Orkney Nynorn language, it is an optional addition to peoples' individual preferences.

Neuter Nouns

Examples of Neuter nouns in Orkney Nynorn:

ougo/ou – eye

land – land

vatn – water, inland water body

lyr? – cheek

blum, bløm – flower

bain/ben – bone

brouþ/brouð – bread

jøl – winter solstice, Christmas

hå – high thing

hus – house

maien – power

vår – spring

herto, sjarto, hjarta - heart

In the genitive, these nouns also take **-s**, for example:

lands strandar – land's beaches

vatns båt – the lake's boat

In other instances, there is no change. For example, **hus** stays as **hus** in the genitive.

In the definite form, plural nouns take **-ið**

For instance:

vatnið ir ikke langt frå Stroumnesi/Stroumnes – The Lake is not far from Stromness

vårið kjemar/kemar eftar jøl – the spring comes after Christmas

Orknejar ir namnið, givið til ejarna sin liggja/ligga norðoust fyr/før Katenes i Norðsjøen –

Orkney Islands is the name, given to the islands, which lie North-east of Caithness in the North Sea.

Båten sjunker inn i vatnið, viþ Elso enbord – the boat sinks into the water, with Elsa on board

min gjarno, vatnið ir ikke djupt – but luckily, the water is not deep

Neuter nouns in the plural do not have a separate plural form, thus **land, hus, vatn** etc can mean 'lands, houses, lakes' depending on context.

In the definite form, these nouns take **-in** again.

lusin

landin, or lendin

brouþin

Pronouns

eg, aig	I
pu, tu	you (thou)
hann	he
hun	she
pað, tað	it
vi	we
pið, tið	you (p)
pai, tai, þe, te	they

Note that **pu** is the singular form of 'you', whereas **pið** is the plural form.

The above pronouns are the subject form, or nominative. When used as objects, they appear as:

mig	me
þig, tig	you (thee)
hann	him
hano	her
pað, tað	it
vuss	us
þir	you
þair, þaim	them

There is also a chance of dative forms being included into the language, such as **mir, þir, honon, henno, pið**.

In the genitive, or possessive form, the forms are:

min, mitt	my
þin, þitt	thy
hans	his
hinnar	her
Þess, tess	its
vor, vort	our
þir, þirt, tir, tirt	your
þair, þairt, þar, þarra, tair etc	their

Note that **mitt** and **þitt** are used before neuter nouns, for instance:

min **bât** – my boat

þin **laið/leð, leþ** your path

but

mitt **hus** – my house

þitt land – your land

In the plural, these possessive pronouns are: **mina, þina, þess, hans, hennar, vora, þira, þaira**.

So:

mina televitionar, þina televitionar, þaira hus etc.

When the definite form is used in combination with a possessive pronoun, the pronoun should come after the noun.

báten min – my boat

radioen þin – your radio

Verbs

Verbs in Orkney Nynorn do not conjunct for all persons, as in Old Norse. Instead there are separate forms for the first person singular, other singular forms, and plurals. For example:

eg bite – I bite

þu bitar – you bite

hann bitar – he bites

hun bitar – she bites

það bitar – it bites

vi bita – we bite

þið bita – you bite

þai bita – they bite

There are, naturally, some irregular verbs, for example '**at faro**', - to go.

eg fer

þu fer

hann fer

hun fer

það fer

vi fara

þið fara

þai fara

Perhaps the most important is the verb 'to be'.

Is, am	Was, were
eg ir – I am	Eg var
þu ir/irt – thou art	Þu var
hann ir – he is	Hann var
hun ir – she is	Hun var
það ir – it is	Það var
vi ira – we are	Vi vara
þið ira – you are	Þið vara

þai ira – they are	þai vara
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In Orkney Norn, we also use '**at vero**' (to be) for the present continuous tense:

eg ir at fisko – I am fishing

hann ir at tinko – he is thinking

vi ira at gjero/gero – we are doing

hun ir at husko – she is remembering

eg var at glaimo – I was forgetting

eg ir at gango/gjongo – I am walking

'will

eg vilj/vill – I want/will

þu vill – you will

hann vill – he will

hun vill – she will

það vill – it will

vi vilja – we will

þið vilja – you will

þe vilja – they will

eg vilde – I wanted

þu vilde – you wanted

hann vilde – he wanted

hun vilde – she wanted

það vilde – it wanted

vi vilda – we wanted

þið vilda – you wanted

þe vilda – they wanted

'shall'

eg skall – I shall

þu skall – you shall

hann skall – he shall

hun skall – she shall

það skall – it shall

vi skula – we shall

þið skula – you shall

þe skula – they shall

eg skulde – I should

þu skulde – you should

hann skulde – he should

hun skulde – she should

það skulde – it should

vi skulda – we should

þið skulda – you should

þe skulda – they should

-Please note, this grammar is version 1. Version two will contain far more information about verbs,

but this is being published to see if there is sufficient interest in the language.

'At gero/at gjero/at gera' – to do (present)

eg gere – I do
 þu gerar – you do
 hann gerar – he does
 hun gerar – she does
 það gerar – it does
 vi gera – we do
 þið gera – you do
 þe gera – they do

past tense of 'at gero'

eg gerde – I did
 þu gerde – you did
 hann gerde – he did
 hun gerde – she did
 það gerde – it did
 vi gerda – we did
 þið gerda – you did
 þe gerda – they did

Norn (Orkney) sample sentences:

Eg ir ikke mann

eg – I

ir – am, is, are

ikke – not

mann – a man

"I am not a man"

Bukabupen ir i Kirkjavåg/Kirkevåg

Bukabupen – the book shop

ir – is

I – in

Kirkjavåg – Kirkwall

Hann var so glad, glað, glað at sjå stjølkon hans

hann – he

var – was

so – so

glad – happy

at – to

sjå – see

stjølkon – woman, girl

hans – his

Elsa kemar straks til farjon ið liggar veð brygjo

Elsa – Elsa

kemar – comes

straks – immediately

til – to

farjon – the ferry

ið liggar veð brygjo – which lies beside a pier

place names/proper nouns

Orknejar – Orkney Islands, older dative: **Orknejun**

Sjetland – Shetland

Katenes, Kaþenes – Caithness

Supurland, Suðurland – Sutherland

Invernes – Inverness

Glasgo – Glasgow

Norreg – Norway

Danmark – Denmark

Island – Iceland

Førejar – Faroe Islands, older dative: **Førejun**

Grønland – Greenland

Svipjøþ – Sweden

Russland – Russia

USA, Amerika – USA, America

Skotland – Scotland

Irland – Ireland

England – England

Kumbraland – Wales

Kirkevåg – Kirkwall

Finstun – Finstown

Vesterej – Westray

Edej – Eday

Ronaldsej – Ronaldsay

Supronaldsej – South Ronaldsay

Norðronaldsej – North Ronaldsay

Sjapinsej – Shapinsay

Mainlandið – The Mainland

Stroumnes – Stromness

Håej – Hoy

Norðsjuen – The North Sea

Pentlandfjørðen – Pentland Firth

Skarabolstaþ – Scrabster

Vik – Wick

Tungafjørð – Kyle of Tongue

Dørnes – Durness

Sandey – Sanday

Skalpaflo – Scapa Flow

Dyrnes – Deerness

Kolpinsej – Copinsay

Byrsej – Brough of Birsay

Borgej – Burray

Egilsey – Egilsay

Stronsej - Stronsay
Flotta, Flottej – Flotta
Roulvsej – Rousay
Svonej – Svona
Stroumej – Stroma
Hundej – Hunda
Grejmsej, Grimsej – Graemsay
Færej – Fara
Bardvik – Burwick
Stennes - Stenness
Firð, Fjorð – Firth
Orfjar – Orphir
Saltnes – Saltness
Sant Margetshåp – St Margaret's Hope
Výgr – Wyre

Adjectives

svart – black
gren, grøn – green
vit – white
blå – blue
gul – yellow
rouþ, rouð – red
grá – grey
stur – big
litil – small, little. This is irregular, and becomes **litið** for neuter nouns, and **litlar** in plural.
Små – small, when talking about quantities
lang – long, tall
stut – short
forn – ancient
glaimt – forgotten
yvargiven, øvargiven – abandoned. In neuter form: **yvargivið**, plural: **yvargivnar**
fullj, full – full
opin – open, **opið, oppnar**
há – high, **håt, háar**
undarjørð – underground,
djup – deep
grunn(t) – shallow
vindfullj – windy
villjt – wild
laiðinlai, leðinlai, leðinle – boring
interessant – interesting
áhuver(t) – interesting
hettolait, hettolet – dangerous
urettlátt – unjust
uinteressant – uninteresting
try – safe
blouþ, blouð – wet
vátt – wet
þur, tur – dry
hard – hard
lokaþ, lokað – closed

kald – cold
varm – warm, hot
blaik, pink – pink
brun – brown
myrk, mørk – dark
bjart – bright
þrang, trang, drang – narrow
dyr, dør? – expensive
udyr – cheap

Adjectives

Adjectives in Orkney Nynorn agree with nouns to some degree. For example, the noun 'gub' or 'gud' for 'good'.

	masculine	feminine	neuter
singular	gud	gud	gott
plural	gudar	gudar	gud

For example:

Guden dag! - good day!

En/ain gud strand – one good beach (feminine noun)

Gott kvøld/kveld – good evening (neuter)

þai ira gudar ramnar – they are good ravens

gott landin – good lands

words such as '**gamal**' (old), which are polysyllabic, change the position of certain consonants. Neuter adjectives also take a '-t' ending in the singular, in most cases.

Gamal mann – an old man

gamal strand – an old beach

gamalt hus – an old house

gamlar menn – old men

gamlar strandar – old beaches

gamal hus – old houses

Examples of preposition use:

gainst - against

vatnið ir gainst landið – the water is against the land

þe ira gainst vatnstroumen – they are against the tide

eg ir ikke gainst houen – I am not against the hill

iframan – in front of

husið var iframan stora stentar – the house was in front of big rocks

mannen ir iframan postabuð – the man is in front of a post office

dvørgen bur iframan fellið – the dwarf lives in front of the mountain

husin ira iframan stranden – the houses are in front of the beach

folkið var iframan Ørnsgreven – the people were in front of 'The Tomb of the Eagles'

bak – behind

frendar ira bak klubben – friends are behind the club

buken ir **bak** skápen – the book is behind the cupboard
 handskjun var **bak** kirtin – the glove was behind the candle
 min handskju ir **bak** skápen min – my glove is behind my cupboard

gainum – through

eg for **gainum** skugarna – I went through the forests
 vi fara **gainum** gatorna – we go through the streets
 laksen svimmar **gainum** fjordar – the salmon swims through the fjords
 eg lete **gainum** upplýsingar – I search through the information

veð – beside

eg sat **veð** gesthúsið – I sat beside the guest house
 kustarden ir **veð** osten – the custard is beside the cheese
 mannen talar **veð** vág – the man speaks beside a bay
 stranden ir **veð** Skalapflo – the beach is beside Scapa Flow

imut – towards

vi fara **imut** Kirkevåg – we head towards Kirkwall
 skipið sailar **imut** Sjetland – the ship sails towards Shetland
 hann flýgar **imut** Føreyar – he flies towards the Faroe Islands
 hesten ir at gango **imut** hellen – the horse is walking towards the cave

undar – under

hestar drikka vatn, **undar** treð i Stroumnesi – the horses drink water, under the tree in Stromness
 graven ir **undar** Supronaldsey – the tomb is under South Ronaldsay
 valen ir **undar** Pentlandsfjorðen – the whale is under the Pentland Firth
 humarna ira **undar** vatnið veð Stroumei – the lobsters are under the water beside Stroma
 geren ir **undar** kisten – the sword is under the box

við – with

eg var **við** þið á klubben – I was with you at the club
 katten ir **við** hunden – the cat is with the dog
 musen var ikki **við** osten – the mouse was not with the cheese
 þangen var ikki **við** skjelar – the seaweed was not with the shells

níð – down, downwards

þe fara **níð** á gangaleið – they go down to the path
 vi køra **níð** til Finstun – we drive down to Finstown
 þe foru **níð** inn i Ørngraven – they went down into The Tomb of the Eagles
 vi foru **níð** inn i øvargiven blýmalmgruvo ner Stroumnes – we went down into an abandoned lead mine near Stromness

oppá – up onto, on, upon

brochen ir **oppá** hœnen – the broch is up on the hill
 Guð bur **oppá** chimeri – God lives in the heavens
 moso min ir **oppá** vegen – my moss is on the wall

Tekstar – Texts

Note that some of these texts use differing forms of revived Orkney Norn, some texts have more words borrowed from Icelandic, whilst others have a slightly different phonology/spelling. These texts do not all have translations alongside, hopefully people will use them alongside the much larger dictionary I am creating and be able to read them naturally.

The Lord's Prayer – the only surviving text

*Favor i ir i chimrie,
Helleur ir i nam thite,
gilla cosdum thite cumma,
veya thine mota vara gort
o yurn sinna gort i chimrie,
ga vus da on da dalight brow vora
Firgive vus sinna vora
sin vee Firgive sindara mutha vus,
lyv vus ye i tumtation,
min delivera vus fro olt ilt, Amen.
On sa meteth vera.*

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil. Amen.
And so may it be

In my own-altered version, of revived Orkney Norn, this would appear:

**Faðir vor ið ir i chimeri,
Hellegt virði namn þitt,
Guð lað kongsdumi þitt kumo,
vilji þin mátti vara gjort
á jørðen sin hann ir gort/gjort i chimeri
gav vus dag on dag dagligt brouþ vårt
førgiva vus syndar vora(r)
sin vi førgiva syndarna muþi/muti vus,
laið vus ikke i tumtastium,
min delivero vus frå ált ilt, Amen.
Og så mátti það/tað viri.**

faðir vor – father our (our father), **ið ir** – who is, **i chimeri** – in heaven/sky, **hellegt virði** – hallowed exist/is, **namn þitt** – name your (your name). **Guð lað kongsdumi þitt kumo** – God let kingdom yours come. **vilji þin mátti** – your will must, **vara gjort** – be done, **á jørðen** – on the earth, **sin** – as, **hann ir gort/gjort i chimeri** – it is done in heaven. **gav vus** – gave us, **dagligt brouþ vårt** – daily bread our (our daily bread). **førgiva vus** – forgive us! **syndar vora** – our sins,

sin vi förgiva – as we forgive, **syndarna mupi/muti vus** – the sins against us. **laið vus aigje** – lead us not, **i tumtastiun** – in temptation, **min** – but, **delivero vus frá ált ilt** - deliver us from evil. **Og så mátti það/tað viri** – and so must it be.

Other texts

1: Þá eg ir hema, heve eg so mikið at gera. Eg ir bönd, og fjolskyldo min hevar buið hir sipan Vikingstípen. Namn fjolskyldons ir “Superland” sin ir etsa seð ofta i fylkeð á Mainlandeð sin hetar Superland, og báp i Oustsuperland og Katenesi. Kono min ir frá Superland, og hun ir dýralekno/døralekno hir á Mainlandeð þar vi bua.

Þá eg ir hema – when I am home, **heve eg** – I have, **so mikið at gera** – so much to do. **Eg ir bönd** – I am a farmer, **fjolskyldo min** – my family, **hevar buið** – has lived, **hir** – here, **sipan Vikingstípen** – since the Viking age. **Namn fjolskyldons** – the family's name, **sin ir etsa seð** – which is also seen, **ofta i fylkeð á Mainlandeð** – often in the region on the Mainland, **sin hetar Superland** – which is called Sutherland, **og báp** – and both, **i Oustsuperland og Katenesi** – in East Sutherland and Caithness. **Kono min** – my wife, **ir frá Superland** – is from Sutherland, **og hun ir** – and she is, **dýralekno** – vet, **hir á Mainlandeð þar vi bua** – here on the Mainland, where we live.

2: Orknejar ir ejflokk norð før Katenes og sup før Sjetland. Farjor fara frá Skárabolstaþ og Gilesvåg i Katenes, og annan frá John O Groats. Stirsto farjo fir frá Skárabolstaþ til Stroumnes, hun heter Hamnavoe, Hamnevåg i Orknejmål. Firðen takar en tvø urer i háa sjuar, ofta lingir i vinter, þá stormarna kasta saltvatn imut klettarna á Háej, og vita hestar loupá inn i strandar. Það byrjar at gráa miþan sulen skinnar millja vest hjimerien og djupt vatn frá Menlandið til Supronalsej.

Á Orknejar ir það mikið at gera. Før eksampel, Orknejar hava lang sago frá Nystenald, gjenn Vikingsald inn i 2Jørðenskrig. All menn og kvinnor sin vitsja Orknejar hava stur ást og virðing før ejarna, og mikið firðemenn kjoma til Orknejar á stur skip frá annar land i Skandinavia, og Sup Europ. Fiskemenn kjoma til Orknejar á þerra fiskebátar frá Førejar, Sjetland, Noreg, Svirikje og Island

Et sturt skip frá Itali kjom til Kirkevåg þá yvarnattaða vi þar sista sommar, og eg motta(ð) venn ið eg kente frá Háskulen i England. Hann var á vitsjo før bara en dag við kono hans og það var gott at sjá hann afta. Hann var kallað Josh og vi havþa sama kemilerdom øvar 4 ár sipan. Eg heve ikke glemst þessa dagar min það ir betre at ganga ein tinke eg. Mir likað skulen før vinnar sin eg havþe min før mig var það ikke sturkjostelig fyrat eg fekk ikke upplýsingar sin eg vilde en livið.

Orknejar ir ejflokk – Orkney is an island-group, **norð før Katenes og sup før Sjetland** – north of Caithness and south of Shetland. **Farjor fara** – ferries go, **frá Skárabolstaþ og Gilesvåg i Katenes** – from Scrabster and Gile's Bay in Caithness, **og annan frá John O Groats** – and another from John O Groats. **Stirsto farjo fir frá Skárabolstaþ til Stroumnes** – the biggest ferry goes from Scrabster to Stromness, **hun heter Hamnavoe** it/she is called Hamnavoe. **Hamnevåg i Orknejmål** - Hamnevåg in Orkney Norn. **Firðen takar en tvø urer** – the journey takes about two hours, **i háa sjuar** – in high seas, **ofta lingir i vinter** – often longer in winter. **þá stormarna** – when the storms, **kasta** – cast/throw, **saltvatn imut klettarna** – salt water towards the cliffs, **á Háej** – on Hoy, **og vita hestar loupá inn i strandar** – and white horses jump into the beaches. **Það byrjar at gráa miþan** – it begins to gray- whilst, **sulen skinnar millja vest hjimerien** - the sun shines between the west sky, **og djupt vatn** – and deep water, **frá Menlandið til Supronalsej** – from the Mainland to South Ronaldsay. **Á Orknejar ir það mikið at gera** – on the Orkney Islands there is much to do. **Før eksampel** – for example, **Orknejar hava lang sago** – the Orkney Islands have a

long history, **Nystenald, Vikingsald** – from the Neolithic, Viking Period, **inn i 2Jørðenskrig** – into WW2. **All menn og kvinnor sin vitsja Orknejar** - all men and women who visit the Orkney Islands, **hava stur ást og virðing før ejarna** – have a big love and respect/interest for the islands. **og mikið firðemenn kjoma til Orknejar** – and many/much tourists come to the Orkney Islands, **frá annar land i Skandinavia, og Suþ Europ** – from other lands in Scandinavia and South Europe. **Fiskemenn kjoma til Orknejar** – fishermen come to Orkney, **á þerra fiskebátar frá Førejar** – on their fishing boats from The Faroe Islands. **Sjetland, Noreg, Svirikje og Island** – Shetland, Norway, Sweden and Iceland. **Et sturt skip frá Itali** – a big ship from Italy, **kjom til Kirkjevåg** – came to Kirkwall, **þá yvarnattaða vi þar** – when we stayed there, **sista sommar** – last summer, **og eg motta(ð) venn** – and I met a friend, **ið eg kente frá Háskulen i England** – who I knew from High school in England, **hann var á vitsjo før bara en dag** - he was on a visit for just one day, **viþ kono hans** – with his wife, **og það var gott at sjá hann afta** – and it was good to see him again, **hann var kallað Josh og vi havþa sama kemilerdom** – he was called Josh and we had the same chemistry class, **øvar 4 ár sipan** – over four years ago. **Eg heve ikke glemt þessa dagar** – I have not forgotten these days, **min það ir betre at ganga ein** – but it is best to walk alone, **tinke eg** – I think. **Mir likað skulen** – I liked the school, **för vinnar sin eg havþe** – for the friends which I had, **min før mig var það ikke sturkjostelig** – but for me it wasn't fantastic, **fyrat eg fekk ikke** – because I did not get, **upplýsingar sin eg vilde en livið** – the information which I wanted about life.

3: Eg hete Linden og bu i sturt hus á Håej við faðer min. Hann ir fiskemann og fir ut uppá sjuen frá 8 urar til 5 á kveldin. Moðer min hevar bukabuð i Stroumnesi og alltið ir hun lang ferð i vinter frá Håej til Mainlandið før at tað stormer so mikið frá morgin til natt. Veð husið ir tað gangolaið sin fir til gýron og tar sitte eg tá vindin kemer við sne.

Eg hete Linden – I am called Linden, **og bu i sturt hus** – and live in a big house, **á Håej við faðer min** – on Hoy with my father. **Hann ir fiskemann og fir ut uppá sjuen** – he is a fisherman and goes out upon the sea, **frá 8 urar til 5 á kveldin** – from 8 o'clock to five at night. **Moðer min hevar bukabuð i Stroumnesi** – my mum has a bookshop in Stromness, **og alltið ir hun lang firð** – and it is always a long journey, **för at tað stormer so mikið** – because it storms so much, **frá morgin til natt** – from morning to night. **Veð husið ir tað gangolaið** – beside the house is a pathway, **sin fir til gýron** – which goes to the Gyre, **og tar sitte eg tá vindin kemer við sne** – and there I sit when the wind comes with snow.

Bátin til Vesturej **The Boat to Westray**

Á báten til Vesterej

Ir sjuen vit og blá

Þá fir eg tilbaka

Give eg en tár

On the boat to Westray

Is the sea white and blue

When I return

I will give a tear

Verleðes fallett ir það

At vera, kanski alena

Min við våg, gainst landið

Það ir kallað hema

how beautiful it is

to be, maybe alone
 but with a bay against the land
 It is called home

**Hem ir stapen á herdon
 I minnarna og tankar
 Ikke var iru ví fótta
 Sin menn og stjólkor**

home is a place in the heart
 in the memories and thoughts
 not where we are born
 as men and women

**Vat mápi ví gera?
 At huska gamla folk
 Nu iru þai underjörd
 Ví börja at sjá**

what must we do?
 To remember old people
 Now they are under the earth (Tomb of The Eagles, etc)
 We begin to see

**En falleg kono
 Þá sitte eg ombord
 Hun hever allt frá sjuen
 Og uti frá sulin
 I sína ougu og orð**

a beautiful woman
 when I sit on board
 She has all from the seas
 and out from the sun
 in her eyes and words

**Ejarna íra þekka kroppar
 Þairra munnar sá djupa
 Lað oss sjá inn í mörkrið
 Sá skulu ví fá at sjá ljósið**

the islands are known bodies
 their mouths so deep
 let us see into the darkness
 so we shall see the light

4) Típen ir en á
Og vatnstroumen overfilljar inn i våg
Á vestasi strand ganga vi
Kanske venta vi før en sommartíp

Time is a river
 And the tide overfills into a bay
 On the western beach we go
 Maybe we wait for summertime

Vatnstroumen fer, so sterk uti i sjuen
Og stormarna kjoma frá vest
Og hjimeri givar vus sang
 The tide goes, to strong out into the sea
 And the storms come from the west
 and the skies give us song

Eg sitte þar á stranden
Og eg vil at það skal minnar mig
Og þu kann kjomo til mig idag
I sjuens ouga se eg þig

I sit there on the beach
 and I want it to remind me
 and you came come to me today
 In the sea's eye, I see you

Típen ir gato
Og gaton ir so lang
Min vatnstroumen hevar alldrig glaimt
At vi máa singo en sang

The hour is a street
 And the street is so long
 But the tide has never forgotten
 That we must sing a song

Þu ið eg elske – you whom I love

Skula vi sitto veð stenarna

Håa oppe inn i chimeri

Sin Guð kjemer nið til jørðen

Thar Frigg sitter i vatnið

Þu, elsko mi. Kjem yvar!

Eg er ikke en mann, eg er þin

Sjá at vi sjálpa alljt sin jørðen er

Og alljt vi era

Fyr eg huske, kann alljdrig glema

Þá eg elskað/elskte konon frá ousten

Sjelen var yvaralljt

Nu skile eg

Old Orcadian texts from Maeshowe

*þat man sat er igi sæþi at fe war ført
abrot þrim nottom war fe bröt ført
hældr æn þæir
Iorsalamen burtu haug þæn*

and:

*Sia hōuhr, war fyr lapin hælr Lopbrokar
Syner hænar þæir wero hwatir slikt wero
mæn sæm þæir wero fyri sir
Iorsalafarar Brutu Orkhōuh Lifmnd
Sailia iarls ut norþr ir fe folhit mikit
þat urlofoir hir war fi folhget mikit
ræist Simon Sihr in þo Ingi Sihriþ
sælir sa ir fina ma þan ouþ hin
mikla. Ogdontægn bar fi yr
Ouhi þisum.*

- James Farrer was the original collector of these last texts, which I have then transcribed in a more 'Orkney Norn' like alphabet.

Interrogative pronouns in Orkney Nynorn:

vat? - what?

va/var? - who?

var/varna? - where?

ner? - when?

vess/verleðes? - how?

Vat hetar sin katt? - what is his cat called?

Va ir hann? - who is he?

Varna irþu at faro? - where are you going?

Ner skall eg komo? - when should I come?

Verleðes hevar hann það? - how is he?

Classified word lists:

Colours:

rouþ, rout, rouþar – red
grá, grát, gráar - grey
svart, svartar – black
grøn, grønt, grønar – green
blá, blát, bláar – blue
gul, gult, gular – yellow
vit, vitt, vitar – white
rouþ, rout, rouþar – red
grá, grát, gráar – grey
blárouþ, blárout, blárouþar – purple
blek, blekt, blekar – pink
orans, oranst, oransar – orange

Examples:

rouþ blóm/blóm – red flowers (**blóm** is neuter)
grá sju – grey sea
oransar bílarna – the orange cars
blá ljúsin – the blue lights

Landscape, farming, fishing

bát – boat (m)
fiskebát – fishing boat (m)
fiskemann – fisherman (m)
vág – bay/harbour (m)
hamn – harbour (f) – check
báten sjunkar – the boat sinks
báten sailar – the boat sails
skip – ship (n)

examples:

skipið lá á vatnin iframan hamnen – the ship lay on the waters in front of the harbour

Stur og smá – big and small

lang/ling, langt, langar – long
stur, sturt, sturar – big
smá, smát, smár – small
lítill, lítill, litlar – little
kort, kortar – short
breiþ, bret, breiþar – wide

An introduction to Jamtlandic

Jamtlandic is a regional language of Jamtland in Northern Sweden, and shares many common features with Trøndersk, which is spoken just over the border. Bo Oscarsson and others have helped progress the idea that Jamtlandic should be recognised as a national regional language, although to this day it is not. Jamtlandic also has the 'thick L' sound, found in many Norwegian dialects, and Bondska.

As in Nordland, the definite plural ending is **-an** for masculine and feminine nouns and **-a** for neuter

As in other parts of Northern Sweden and Finland, we say **'te gjæra'** (to do) instead of **'att gjæra'**.

Some words and phrases:

jola – the earth
te gjæra – to do (same in certain parts of Trøndelag)
mae – we ('me' in Western Norway)
me, de, se – mig, dig, sig in standard Swedish
mång – many
auga – eye
mjälka - milk
je e henn – I am here
fisch – fish
jamsk – Jamtlandic
mykje – much
je ha fått – I have got
je skuull – I should
våffur skuull je kjööp fischen? - why should I buy the fish?
je hadd sätt – I had seen
mae skuull säj, att... - we should say, that...
dåm ha fått – they have got
mae ha mytje – we have much
kjööp – buy
ti - to
ein, ei, ett – indefinite article (three genders)
 In the definite forms, the endings are: **-en, -a, -e**
han – he
hu – she
mæn - but
jamska – Jamtlandic
mæ – with
dæ – it
ol – word

The Jämtlandic language has quite a unique prosody structure, which sometimes resembles that of some Norwegian dialects, although to say that Jämtlandic prosody is "Norwegian" is an untrue over-simplification. There are also many different dialects of Jämtlandic which differ from each other considerably, I will be writing more about them in the future.

Basic Nordnorsk (Ballangen/Ofoten dialekt).

Traditional Ofoten Norwegian differs a bit from that spoken in Salten, the neighbouring dialects of Vesterålen, Senja and mainland areas of southern Troms are quite similar, but don't have so many occurrences of apocope, whereas in the traditional Ofoten dialect, apocope is found in most verb forms. Many dialects of Northern Norway are becoming more diluted nowadays, so words like **alene, hjæm, hajnn/han** are found instead of older **åleine, heim, hån**.

It's worth noting that in Tysfjord Kommune, south of Ballangen, and surrounding areas, initial **ki,ke,kj** is pronounced as though **tj**. For example, **æ tjør, du tjejnne** for **æ kjør, du kjejnne**.

Try this example paragraph out:

God dag. Æg het Linden og æg e kkje frå Nordlajnn, mæn æg ha lært å snakk nordnorsk mæ vænna frå Ofoten. Æg vet at dialækta i Ofoten ha kkje død ut, mæn dæ finns kkje så mang folk idag såm snakke di tradisjonell forman åft. Æg trur at dæ e iblajnn vanskælig førr folk å førrstå dialækta i både Trønnelag og Nordnorge. Vi ha uvanlig ord og uttrykk, og æg håp at dem ska førrsætt å vær brukt i framtida.

God dag – good day

æg het – I am called

æg e kkje – I am not

frå – from

Nordlajnn – Nordland

mæn – but

æg ha lært – I have

å sna'kk – to speak

nordnorsk – northern Norwegian

vænna frå Ofoten – friends from Ofoten

Æg vet at – I know that

dialækta – dialects

død ut – died out

mæn, dæ finns – but, there is/is found

så mang folk – so many people

idag – today

såm snakke – who speak

di tradisjonell forman – the traditional forms

åft – often

Æg trur at – I believe that

dæ e iblajnn – it is sometimes

æg gjækk langs vægen igår, æg va åleine igjæn, mæn dæ e vakker å sjå lajnnskapan omkreg Æterdalen så e dæ gott å vær åleine iblajnn. Æg ha læst ei bok i dæ seste om di gamla gruvan inne i Æterdalen. Dæ e ågså mang historisk samisk steda i dalan i nærheten av Ballangen. Ejn stein, sør førr Ballangen kajlles Trollsteinen. Steinen se ut som dejnn ha eit ajnnsekt.

æg gjækk – I went

langs vægen – along the road

igår – yesterday

åleine igjæn – alone again

mæn dæ e vakker å sjå – but it is beautiful to see
lajnnskapen omkreng Æterdalen – the landscape around Eiterdalen
så e dæ gott å vær – so it is good to be
åleine iblajnn – alone sometimes
Æg ha læst ei bok – I have read a book
i dæ seste – recently
om di gamla gruvan – about the old mines
inne i Æterdalen – within Eiterdalen
Dæ e ågså – there are also
mang historisk samisk steda – many historic Saami sites
i dalan – in the valley
i nærheten av Ballangen – in the vicinity of Ballangen
Ejn stein – a stone
sør førr Ballangen – south of Ballangen
kajlles Trollsteinen – is called the Troll Stone
Steinen se ut som – the stone looks like
dejnn ha eit ajnnsekt – it has a face

Interrogative pronouns in Northern Norwegian:

ka? - what?
kæm, kem? - who?
kor? - where?
katti? - what time?/when?
koffør? - why?

More sample sentences

tøtta va på strajinna igår – the woman was on the beach yesterday
dæ va ørtñ folk på strajinna – there were many people on the beach
æg ha forre tell strajinna – I had been to the beach, **førre** is used in Helgelandsmål.
hadd æg meier vorre ejn gang – I had been more once, **vørre** is used in Helgelandsmål.

An introduction to Bondska with information on some dialects

Bondska or 'Westrobothnian' to some, is an unrecognised group of closely related languages, or dialects of the same language, spoken in Northern Sweden. The languages were brought there long before standard Swedish ever became spoken in the region, although Bondska is mainly confined to the valleys and coastline, for example the Pite, Lule and Kalix valleys. Bondska is, and was spoken alongside Finnish, Meänkieli, and Sámi languages.

Bondska is not standardised, nor recognised as a minority language, even though it often isn't mutually intelligible with Swedish, and usually is not in its traditional forms. Unfortunately I don't know enough about most of the dialects, so can only really focus on Kalixmål, from near the Finnish border, and Pitemål. The Skellefteå dialect is perhaps one of the most healthy, spoken along the coastal areas and with a fair number of recorded poems and songs.

The Kalix language is perhaps the most well studied, and one of the most distinct from standard Swedish. The Kalix language might be said to be its own language as it often cannot be understood by speakers from the Pite and Skellefteå areas.

Bondska has three genders, like Jamtlandic, and still has distinct nominative, accusative, and dative cases, like some other minority languages in Sweden. Bondska is significantly different to Swedish in terms of its phonology, having the 'thick L'/retroflex flap sound as well as with other evolved changes which separate the language distinctly from other Scandinavian languages.

As in Jamtlandic and Trøndersk, a capital L is used to represent the thick 'L' sound. The orthography is generally based upon that of Swedish, although speakers of the Kalix dialect sometimes use a colon to represent a long vowel.

In this short guide, I will only be able to include the Pite, Kalix, Skellefteå and Lycksele dialects of Westro-Bothnian, but hope to include others in a later addition.

Bondska mainly uses standard Swedish lettering, although Southern Bondska dialects sometimes employ **ô**, whilst formal Pite Bondska uses **á é í ó ú ä´ ö´ å´** and **à è ì ò ù ä` ö` å`** to rising and falling tones. **L**, always written as a capital, is often used to mark the retroflex flap or 'thick L' sound, common in Bondska as well as Trondish and other eastern Norwegian dialects. As an example of the differences between some of the Bondska dialects, "I cannot":

I kan et – Pitemål
jö kän åt – Lulemål
je kjan ät - Kalixmål

Phonology

Kalixmål:

Vowels: **a** [a], **a:** [ɑ], **e** [ɛ], **e:** [e], **i** [ɪ], **i:** [i], **o** [ɒ], **o** (long): [ʊ], **u** [u], **y** [y], **y** [y], **ä** [æ], **ö** [œ], **ö:** [ø], **å** [ɔ].

These are only approximations, the colon : being used in Kalixmål to indicate vowel quality, so the above correspondences don't always apply. Some of these sounds are just allophones, which vary as they often do in other Scandinavian languages such as Swedish.

Consonants: **b** [b], **d** [d], **f** [f], **g** [g], **h** [h], **j** [j] (initially), **j** [j], **k** [k], **l** [l], **L** [r], **m** [m], **n** [n], **p** [p], etc.

Skelleftemål

In Skelleftemål, the first person singular pronoun is **I**. This is the same in Pitemål.

Je, ja are common in other dialects.

So, **I jer** is 'I am' in Skellefteå. In Pitemål this is **I djär/jär**.

He (it) is used instead of 'det', so **he jer** is 'it is', which in Pite appears as **hä djär/jär**

Other words/phrases in Skelleftemål

he jer – it is

he jer it – it is not

hon jer – she is

hon var – she was

omkreng – around about

pa – upon, on

opa - upon

deill - to

mang – many

I hav köft – I have bought

I jer it – I am not

I veit it – I don't know

I kan – I can

je – you lot

I ha – I have

han - he

I häit – I am called

I hav jort he – I have done it

n gaang – one time, a time/occasion

n kwell – an evening

Gunnmark dialect:

This dialect is similar to Skelleftemål, being spoken only about 20 km south of Skellefteå. It differs slightly from Skelleftemål and a little more from Pitemål.

I jer – I am

I jer frå Gunnmark – I am from Gunnmark

we wal jöra – we will do

we vaa frå Gunnmark – we are from Gunnmark

vårs jer skogen? - where is the forest?

vårs vaa skogarn? - where are the forests?

huse jer inni skodjom – the house is in the forest

I jer inne huse – I am in the house

husa vaa inni skodjom – houses/the houses are in the forest

we ha wöre inni huse – we have been in the house

kweinnarn vaa löcklei – the woman are happy

kweinnarn vaa inni storhusa/storbörninga – the women are in the big houses

Generally the word for 'house' is more often **börning**. In this dialect for example: **arn börning** (a house), **flaar börning** (more houses), **börninga** (houses), **börningarn** (the houses). Other words for comparison: **int** (not), **I haijt** (I am called), **I vait** (I know).

The Gunnmark dialect, like other forms of Bondska, has quite complex and often irregular ways of putting verbs into the past tense. For example: **I lääss** (I read), **I hav lääst** (I have read), **I lääst** (I read), **we hava lääst** – (we have read).

The nearby Burträsk language has a different set of pronouns:

jäg : jig – I

ji : je – you lot

si : sej - see

fyre : före – gone

vyre : wöre - been

For example, **jäg ha vyre**

Note that Gummark Bondska is itself a form of the larger Skelleftemål language, as is the Burträsk language also a form of the larger Skelleftemål language.

The Vossa dialect of Norwegian

By Linden Alexander Pentecost, with help of a fluent Vossa speaker, Robin Van Speybroek, who taught me much about the dialect and gave spelling corrections. Whilst I was able to write the Norwegian in this article, Robin helped with translating much of it into the Vossa dialect, particularly with regards to the specific spelling system used for the dialect.

The Vossa dialect is a Vestlandic dialect of Norwegian spoken in Vestland, the western mountainous region of Norway famous for its deep fjords and high mountains. The Vossa dialect is spoken inland from Bergen on the north side of the Hardangerfjorden. The dialect of the city of Bergen is similar in some ways but has been very influenced by Standard Eastern Norwegian. The modern and urban forms of Norwegian in Hordaland have the uvular r sound, which has spread from Jæren and the coast of Southern Norway to cover much of Vestland. This is not the r sound used in the traditional Vossa dialect however.

The Vossa dialect is a traditional dialect that has survived in everyday use across situations where other dialects in the region might be less strong now. The Vossa dialect is not unique in its geographical setting, many of the sounds and grammar forms are common throughout Western Norway, including the consonant changes from ll and rn to dl and dn, also found in inland areas of Southern Norway. Dialects often formed based on geographical proximity to other dialects, the community of Vossa is not far from Sogn, situated on the larger Sognefjord. Both dialects have the typical ll – dl sound changes and share vowels and diphthongs in common, but they aren't the same dialect and there are differences. One thing shared between Vossa and Sogn is the pronunciation of

The Vossa dialect shares many similarities to the Aure and other Sogn dialects I discuss elsewhere, although there are still very significant differences between the Vossa and Sognemål dialects or languages.

the Old Norse long á. In modern Scandinavian languages this has usually become å, but Icelandic and some dialects of Western Norway have diphthongised this sound, in Icelandic á is pronounced [au] and in Sogn and Vossa this sound is written ao. The change from rn and ll to dn and dl is also something which occurred in Icelandic and Faroese, but not in other Nordic dialects, owing to the idea that the Icelandic and Faroese languages could have in some way evolved from these dialects of Norwegian, or that all three evolved from a common period and 'Viking' culture. South of Vossa is the region of Ryfylke, where nowadays the language may sound like the Stavanger dialect, but in older times the dialect was more similar to the Vossa and Sogn dialects.

Pronunciation

There is a semi standard spelling system used to write the Vossa dialect. This compensates for the unusual diphthongs and certain vowels which don't have a standard Norwegian equivalent. Certain sound changes are important for characterizing this dialect.

The diphthong ei becomes ai. In many parts of Southern Norway, ei is pronounced /æi/, which is not the same sound as the Vossa /ai/. The diphthong is also preserved as /ei/ for some speakers and in certain words, written ei.

The Norwegian diphthong øy becomes åy. 'The island', normally øyen/øya is åyè. The Old Norse diphthong au also becomes åy, but becomes ø in large parts of Norway without diphthongs.

Draum/drøm – dråym, straum/strøm – stråym.

Notes on consonants

The soft k sound and kj are pronounced /ç/ as in Eastern Norway, and not /cç/ or /tj/ as in the Sogne dialect.

The Vossa dialect r is rolled,

Norwegian dialects in Vestland are often quite close to the Nynorsk written language, but it's important not to overstate the affiliation as this table demonstrates.

<u>English</u>	<u>Norwegian Bokmål</u>	<u>Norwegian Nynorsk</u>	<u>Vossa dialect</u>
I know about an island	jeg vet om en øy	eg veit om ei øy	eg vait om ei åy
I come from Vossa	jeg kommer fra Vossa	eg kjem frå Vossa	eg kjemmå frao Vossa
what is it/that?	hva er det?	kva er det?	ka e da?
we didn't see the boat on the mountain	vi så båten ikke på fjellet	me såg båten ikkje på fjellet	me saog baoten ikkje pao fjedle
my hovercraft is full of eels	luftputebåten min er full av ål	luftputefartøyet mitt er fullt av ål	luftputefartåye mitt e fullt av aol

English	Vossa dialect
I	eg
you (singular)	du
he	han
she	hó
it (m/f)	dan
it	da
we	me
you (plural)	dikkan
they	dai

Verbs

The Vossa dialect is an a-mål dialect, where verb infinitives end with a. Older speakers may distinguish between singular and plural in verb conjunction.

å koma – to come, eg kjemmå, eg kom, eg è komminn

å haita – to be called, eg haite, eg haitet

å kadla – to call, eg kalde,

å sjao – to see, eg se, eg saog, eg ha sett

å vita – to know, eg vait, eg

å lesa – to read, eg lese, eg leste, eg ha lest

å fao – to get, eg faor, eg fekk, eg ha faott

å ta – to take, eg tekå, eg tok, eg ha tekje

å trekka – to pull, eg trekke, eg trekkde, eg ha trekket

å prata – to speak, eg prate, eg pratet, eg ha prate

å fara – to go, eg fer, eg for, eg ha fori

å spyrja – to ask, eg spyrrå, eg spurde, eg ha spurd

å håyra – to hear, eg

å sova – to sleep, eg søvå

å tenkja – to think, eg tenkje, eg tenkte, eg ha tenkt

å kasta – to throw, eg kaste, eg kastde, eg ha kaste

å finna – to find, eg finne, eg funde, eg ha fant

å segla – to sail, eg segl, eg seglde, eg ha segld

å raisa – to travel, eg raisé, eg raiste, eg ha raist

å eta – to eat, eg et, eg aot, eg ha eti

å sømja – to swim, eg sømmå, eg sumde, eg ha sømt

eg ska ta taoge – I will take the train, future tense

eg tekå taoge – I take the train

eg tok taoge I took the train

eg ha tekje taoge – I have taken the train

me ska sømja i elvo – we will swim in the river

me sømmå i elvo – we swim in the river

me sumde i elvo – we swam in the river

me ha sumd i elvo – we have swum in the river

Older speakers of the Vossa dialect distinguish between the singular and plural forms in verb conjunction.

Nouns

In the Vossa dialect nouns are masculine, feminine or plural.

ain vaog - a bay (masculine)

vaogen - the bay

vaogar - bays

vaogane - the bays

dan langa vaogen – the long bay

dai langa vaogane – the long bays

ai jenta – a woman (feminine)

jento – the woman

jentor – women?

jentane – the woman

dan gamla jento – the old woman

dai gamla jentane – the old women

ai bok - a book (feminine)

bokjè - the book

bøk - books

bøkene - the books

dan store bokjè – the big book

dai stora bøkene – the big books

ai sol – a sun (feminine)

solè – the sun

sole – suns

solene – the suns

dan rauda solè – the red sun

dai rauda solene – the red suns

ait hus - a house

huse - the house

hus - houses

husa - the houses

da stora huse – the big house

dai stora husa – the big houses

dan gamle vaogen - the old day

dan hyggelige jento – the nice woman

dan lange veko – the long week

dan høge dørè – the high door

dai gamle vaoga - the old bays

Phrases and things

ka haité du? - what are you called?

eg haité... - I am called

korlais ha du det? - how are you?

eg ha da gott takk, og me deg? - I am well thanks, and you?

snakkar du Engelsk/Norsk/Vossamaol? - do you speak English/Norwegian/The Vossa dialect?

ja, litt – yes, some

nai - no

kar bu du? - where do you live?

eg bu i... - I live in...

kar kjemmå du frao? - where do you come from?

eg kjemmå frao... - I come from...

god dag - good day

god kvæld - good evening

god natt - good night

eg forstaor - I understand

eg forstaor ikkje - I don't understand

korlais saie du detta pao Vossamaol? - how do you say this in the Vossa dialect?

eg kjenne ikkje adle dai gamle ordane pao Vossamaolet - I don't know all the old words in the Vossa dialect

symmà du ofte óndé fossen? - do you often swim under the waterfall?

du forstaor maole vaort, men eg kan ikkje prata Engelsk - you understand our language, but I can't speak English

dan aorstiè ska da regna sao mykje – this season it will rain a lot

ei gong kjøpte eg ain stor baot, no ligg dan daromkring ved ain staidnbløkk - one time I bought a boat, now it lies by a boulder around there

eit aor hadde me jenje opp tè Storavatnet fø te sjao Hardangerfjorden i adle sine haustfarga - one year we had gone up to Storvatn to see the Hardangerfjord in all its autumn colors

vikingane seglde jónó dissa fjorane, dai raiste tè Island, Færåyane og tè Storbritannien - the Vikings sailed through these fjords, they travelled to Iceland, the Faroe Islands and to Great Britain.

dan dajen va han omkjøyringa med vennar, og eg fann ai åyè ute pao vaogen

baoten far øvi vattne og staor dar mens dai fiska - the boat goes over the water and stands there whilst they fish

eg hoksa at han va pao fisjetur dan dajen, før kom han haim og føtold oss om legenden – I remember that he was on a fishing trip that day, before he came home and told us about the legend

vendino sin saog pao stråndè dan kvælden og tenkt at dan va vakkor – his (female) friend looked at the beach that evening and thought that it was beautiful

ho e kono so mor mi kjenn, manje aor sian fånne me store soppa pao fjedlet – she is the woman that my mother knows, many years ago we found big mushrooms on the mountain

eg faor vatn frao bekken bak huset - I get water from the beck/stream behind the house

eg bu nère pao fjorden, det fins ikkje manje folk so bu dar - I live down on/by the fjord, there aren't so many people which live there

hu dråyme om føtio og livet i naturen - she dreams about the past and life in nature

han ve jedna gao jónó skogane tè da gamla fjedlet - he wants to go through the woods to the old mountain

han finn krabba og skjell pao stråndè kver dag - he finds crabs and shells on the beach every day

da va fredelig å sitta dar ved elvo - it was peaceful to sit there by the river

i jaor saog eg stjernane frao vinduen – yesterday I saw the stars from the window

ette arbeidet skò me fao søva - after the work we will get to sleep

ho seie at troll fins i fjedle, og dai ha vøre dar fø lange sian she said that there are trolls in the mountains, and they have been there for a long time

ha du håyrft legenden om bjød'nen? - have you heard the legend about the bear?

me har kjøpt baoten fø deg - we have bought the boat for you

han e ain bonde, han bur dar i dalen – he is a farmer, he lives there in the valley

kar e flasko mi og kaffee? - where is my bottle and coffee?

jento mi, ho kjemmå frao Vestlandet men i dag bur me i Oslo – my wife, she comes from Vestland but now we live in Oslo.

dai skò gao tè Bergen idag - they will go to Bergen today

**This is not the last page of the book,
the comments below refer to the end
of an older publication included within
this one.**

~~I hope that this book was interesting to read!~~

By Linden Alexander Pentecost

To end this book I will include an introduction placed on page two of *A wee guide to Trøndersk, Faroese, and some other North-Germanic languages*) which I feel is relevant to include here. This paragraph below refers to the aforementioned book, the material of which has been updated to add to the other material in this book.

This book is intended as an introduction to some of the lesser-known North-Germanic languages, including Trøndersk, Norn and the Bøhering dialect of Bø in southeastern Norway. Additionally this book contains information about Icelandic and Faroese. The Norn sections of this book contain detailed information about how Norn may be linked to Proto-Norse as well as to Old Norse, suggesting an earlier origin than the medieval Viking culture, whilst also providing information about some of the differences throughout Shetland Norn. I hope that this book is enjoyable to read. (This section applied originally to *A wee guide to Trøndersk, Faroese, and some other North-Germanic languages*), the material from which is updated and included in this new book: *A guide to some Nordic languages, consisting of some of my work from before December 2022, including material never before published.*

**This is not the last page of the book, there are
many more pages.**

The incredible **jættestuer** – passage graves/giant rooms of Denmark, and other megalithic sites in Denmark

Denmark abounds in megalithic sites, including in what the international archaeological community refers to as "passage tombs". These vary in form but are found in much of Western Europe, Newgrange being a notable example in Ireland, whilst Barclodiad Y Gawres is a well-known example in North Wales. In Holland, the *hunebedden* – "giant beds" of the Netherlands are of a somewhat different design, but share an association with "giants" found with many passage tomb and other Neolithic-type sites in Western Europe. The **jættestuer** of Denmark are closely akin to the *gånggrifter* – "passage tombs" of Southern Sweden, and are not that unlike in design to some of the passage tombs in Britain and Ireland. Megalithic sites associated with "giants" are not limited to passage tombs however, the "giant's graves" of Cumbria and North Yorkshire for example often including megalithic or other sites of a different design. Whilst these *jættestuer* in Denmark are associated with giants, these sites are also associated with other mythology.

*Photo below: a self portrait showing me inside the **Voldbjerggård Jættestue**, taken by me on a self timer in the tomb, which is located close to Korsør on the Danish island of Sjælland. Note the enormous size of the granite roofstone above me, much of this stone is not visible in the image as the stone is also embedded into the walls of the tomb. To the left of me in the photo is the entrance passage with daylight shining through.*



Whilst I do not know much on the folklore of these sites in Denmark, but Denmark has plenty of folklore about giants, and I have come across a report of an ancient giant skeleton having been found in Denmark, which is not to mention other aspects to ancient and mythological Denmark which connect with giants. The Danish word **jætte** itself is connected to the Danish root *Jyll-* and *Jut-* in English which connect to Jutland, **Jylland** in

Denmark, to the Jutes in England and to the Icelandic concept of *jötnar* or "giants" and to the Middle English word *etens* – the literal meaning of these roots being "giants", "eaters", although a connection to Dutch *jutten* – "to beachcomb" may also be related, pertaining to that these "giants" like those elsewhere in Western Europe are frequently associated with the sea and with having come from the sea in some way.

There are other incredible ancient megalithic sites in Denmark, including near the town of **Korsør**, including the incredible **Korsør Skov Langdysse** or "Korsør Forest Longbarrow". Long Barrows are megalithic sites I am less familiar with, although I think that some of the sites around Carnforth in Northern England may be in a sense akin to both long barrows and passage tombs. Many long barrows are characterised by a wall of megalithic stones surrounding their long length, with a central dolmen like structure in the centre. These structures were generally covered by earth on top of the megalithic stonework. The longbarrow of **Korsør Skov Langdysse** is skeletal, with only the external megalithic wall and the central dolmen structure remaining, the earth having been removed.

*Photo below: beautiful morning light at the **Korsør Skov Langdysse**, with the megalithic wall surrounding the barrow as well as the central dolmen-structure visible in the image. Whilst I found this location quite eerie when I visited at night, and I would not recommend people to do that, it is an incredibly atmospheric and beautiful place. When I visited it again early the next morning, in summer, the light over the site and through the forest and groves in the trees was just incredible, as I hope is demonstrated in the photo below:*



I do not know to what extent long barrows are associated with giants, but my friend Dawn Hilton has told me that she thinks that long barrows are associated with long-headed or elongated skull peoples of the ancient past. I do not personally know of legends of elongated skull peoples connected to Denmark, nevertheless, from my other research I think it entirely possible that there are connections. I hope this chapter was interesting, the next chapter begins on the next page.

The VV “Witch Mark”, time symbols, and a different theory on its origin and V symbols and more on Neolithic writing in Northern Scotland

In the past year or so, I have occasionally heard about “witch marks”, as in, symbols or signs made on buildings and in other places to ward away witches and bad spirits. I saw some photographs of some of these, those shaped like two “V”s, VV, taken in an abandoned lead mine in Derbyshire, which is I think a pre-industrial revolution mine. I have also heard recently a report of somebody near to me finding such markings in their old house. After doing some research, I found out that a large number of these and other markings have been found in the caves of Creswell Crags, also in Derbyshire, where Palaeolithic depictions of a deer have also been found etched into the wall.

Time is a really interesting thing. I have written about it quite a lot before, and over time I have come to realise that many indigenous beliefs and some scientists line up in their ideas to what I had felt. The “time travel mirror” experiments of the Russian Arctic are an interesting topic in and of themselves, especially given that people were said to see symbols appear to them. Although the idea here is not so much one of “time travel” but rather of “time” being a form of energy. I remember once I had a vision when my eyes were closed, of a kind of spiral with symbols appearing around it and changing, at the end of a kind of tube. The idea of the “time travel mirror” is also a little similar to some of the ideas I mentioned in relation to a dream I had involving a kind of metal tube, with rainbow light within it. I mention this in my book: *Some interconnected vocabulary links between Indigenous American languages and languages outside of the Americas, with references to underlying mysticism and philosophy 05/10/2024, published via BookofDunbarra in the UK and only published as an ebook and only in PDF format* But anyway, what I just went into then was in fact only somewhat related to the topic of the VV mark.

But, I will link it in with time in a different sense: quite a lot of our history has a dodgy, and in a sense somewhat inconsistent relationship with what “time” really is. In the case of the VV mark, it is assumed always to mean “Virgin of Virgins”, or in short “VV”. Whilst I do not deny that this is certainly *one* of the meanings of the symbol, it is noteworthy that this symbol is not always written as VV, and that the way that the V’s point and how the two V’s interlock can vary, although generally both V’s have their lower pointed part facing in the same direction and are therefore parallel in some way.

Neolithic (and earlier) petroglyphs often display chevron or zig-zag like markings. I have discussed these elsewhere a few times, particularly in relation to North Wales. But, there is more to be said about this which I have not before. Not only are these chevron or zig-zag shapes found in Neolithic and earlier petroglyphs (in specific places), there are also examples of chevron or V like markings which have been found inside megalithic tombs. Now I have an instinct here that these won’t just be in Britain, but the only place I consciously recall paying a lot of attention to them was in the *Tomb of the Otters*, a Neolithic chambered cairn on the Island of South Ronaldsay in the Orkney Islands. I have discussed this tomb elsewhere too, and the possible example of Neolithic writing inside it. Before going on, I must say that this tomb is on private property (it was discovered when a car park was being built), and is very unusual for being a chambered cairn partially cut into the rock. A more full-on rock cut tomb is found on the nearby island of Hoy and is called the *Dwarfie Stane*. Anyway, the Tomb of The Otters also contains some of these V-like markings, and we have to consider the context here. Just as “witch-marks” were used to ward away evil, it is equally possible that such markings in a prehistoric tomb would also have been to ward off evil.

This continues on the following page, with 3 photos of the V marks (separate from the prehistoric writing example from the same site, discussed in a different book, titled: *Indigenous languages and archaeology – originally intended as the 2nd or 3rd to last book published by bookofdunbarra, but instead the first part in a new series of books published via bookofdunbarra*



Photo above, a stone slab from the Tomb of The Otters, with two V markings in upper right, and three on the lower left, possibly close to each other. Other markings appear to be present across the centre of the slab, but appear to be eroded.



Photo above: a different slab with more lines and Zig-Zag markings, although in a few cases here it may be that there are interlocking V's, like the VV witch sign, are visible on the rock in the photo above. It may be that these are connected to the symbolism of energy lines and water shown in the zigzag markings, but are nevertheless more like individual, sometimes interlocking chevrons. In the centre to the image and slightly to the left is what appears to be two interlocking V's, like the witch sign VV. A larger couple of interlocking V's are located directly below. A cross shape is visible bottom centre, and to the right are what may be four rune-like symbols. Could these be yet another potential example of Neolithic writing from this site? I had not noticed this until now, but the four symbols are similar to those symbols found in the potential example of Neolithic writing from this site, which I discussed and published about in a different ebook (see end of this chapter for further information on this ebook). I have not yet studied the similarities in detail, but some of them do look similar, assuming I am looking at them the right way up. I have also not yet compared the symbols in the photo above to the potential Neolithic writing at Scara Brae, also discussed with its own photo in my PDF ebook mentioned at the end of the previous page. Below is a photo taken from inside The Tomb of the Otters which shows a cross on the upper left, attached to an almost horizontal tree-like marking or other symbols below, and two V's below that.



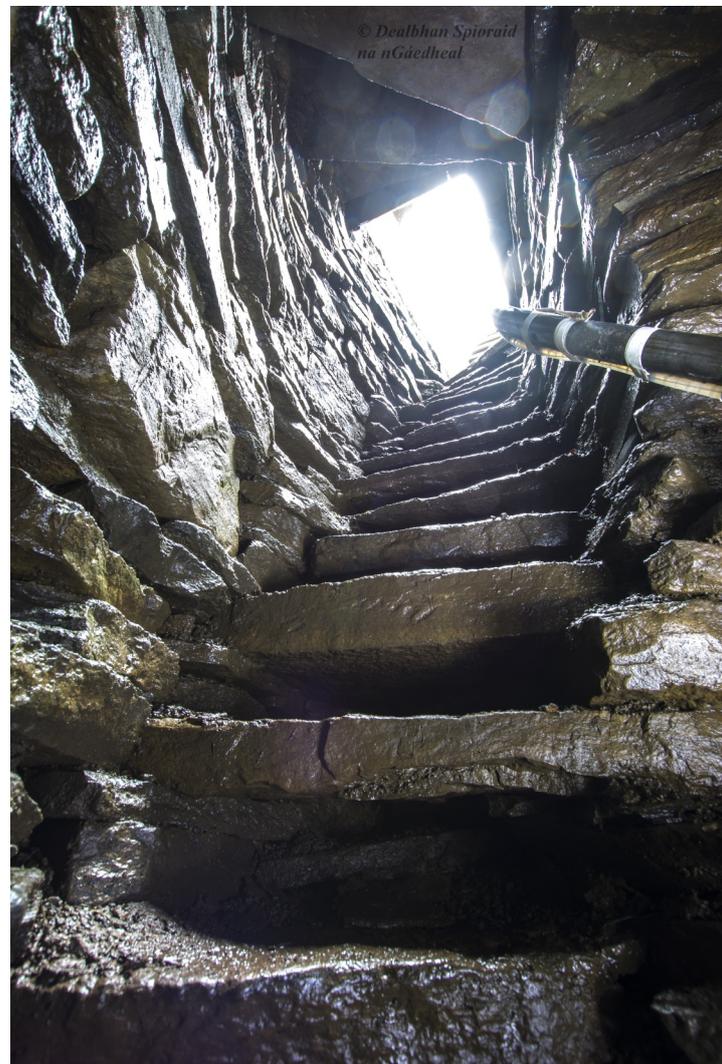
Article continues on next page.

What I hoped to demonstrate with the photos from The Tomb of The Otters (also known as Banks Chambered Cairn) is that the VV symbols which we interpret as a relatively modern sign for protection against bad spirits, usually interpreted as meaning "Virgin of Virgins", may be similar or even related to the usage of V markings or interlinked V's found in some Neolithic sites. This is not to say that VV does not stand for "Virgin of Virgins", what I am suggesting is that this VV itself may originally have had other linguistic and symbolic meanings, and only became only associated with the words "Virgin of Virgins" thousands of years after its original usage.

The mysterious Mine Howe/Minehowe in the Orkney Islands

Another interesting site I would like to discuss in this book is Mine Howe, or Mine Howe, also in the Orkney Islands. Whilst the word "Howe" is connected to the Orkney Scots and Orkney Norn forms of the root meaning "hill" or "burial mound", I am unsure where the Mine- part comes from, whether or not it is original or was only attached to the word "howe" after the mine-like tunnel was discovered. Please note that this site is also on private land and is no longer open to the public. These photos were taken in 2015 when I explored the site, which was abandoned at the time, but I did not know it was permanently closed. I hope that the site remains to be protected, and I think it is indeed rather vulnerable and sensitive. Mine Howe is an Iron Age site, and is therefore contemporary with many of the brochs on Orkney. I have written a fair bit related to brochs before, but not specifically about those on Orkney (but sometimes specifically about those on other islands). But anyway, the masonry at Minehowe is quite similar in some ways to the masonry used in brochs, an advanced dry-stone walling, similar to Neolithic stone masonry. Different but related forms of apparent Iron Age stone masonry can be seen at souterrains.

Photo below, left: shows the way down the steep Iron Age steps as they go towards the chamber at the bottom. There are only 29 steps in the underground structure, but the steps go down very steeply. Note the Iron Age stone masonry on the sides and roof of the passage going down. Photo below on right: looking up the steep steps towards the entrance.



What exactly was Minehowe built for? Nobody really knows. But in a sense it could have functioned a little similarly to one of the *Kivas*, important underground ritual spaces that are sacred to many indigenous peoples in the southwest United States. There is not really enough room in Minehowe for more than one or two people to use this ritual space at a time though, so it is unclear what kind of ritual function it may have had, although I am fairly certain that it was a religious structure of some kind. Perhaps the chamber was also built with acoustic properties, and its design is somewhat similar to some of the Beehive churches used by later priests in Ireland and Scotland, referred to as Pabay. These priest-like people were connected to Orkney. Does the structure of the roof have similarities to the aforementioned beehive chambers do you think? The photo below is taken from the bottom of Minehowe looking upwards. Note that the visible stairs are only one half of them; there is then a stark change in direction up the upper stairs shown the image on the right on the previous page. The light can be seen shining down from the upper entrance into the area where the tunnel changes direction, visible at the top of the stairs in the photo below. Note as mentioned the roof masonry.



The Orkney Scots dialects

I have previously written and published extensively about Orkney Norn (including in this book) and to a lesser extent Caithness and Shetland Norn, as well as Shetlandic, and a number of Shetlandic and Orkney Scots etymologies. I have not until now though written much on the general grammar and features of Orkney and Caithness Scots. Orkney Scots has a strong relationship to the Orkney Norn language, which is somewhat attested, and like with Shetlandic and Shetland Norn, "Orkney Scots" and "Orkney Norn" may I think have existed as a continuum for a very long time, meaning that even in medieval times or earlier, some people may have spoken something like Orkney Scots, whilst others spoke something more like Orkney Norn. That there were other prehistoric languages on Orkney I am certain of, but my research on Orkney Norn demonstrates to me that a form of it was spoken in the Orkney Islands before the Vikings (see my other works on this for further details). Orkney Scots also contains vocabulary distinct from Shetland Scots, and I think it likely that the languages on both archipelagos were distinguished already in prehistoric times. I have also come across and found some potential examples of prehistoric writing in Orkney, one of which is at Skara Brae, another of which was shown to me as a potential example by the owners of Banks Chambered Cairn/Tomb of the Otters, the other of which I noticed on a slab from that tomb which I had not previously zoomed into (this is discussed earlier in the book you are currently reading).

Back to Orkney Scots, one of the initial things I really noticed about Orkney Scots is that the intonation or prosody is very different to that of elsewhere in Scotland, including Shetland. To my ears it in some ways resembles the prosody of some South Welsh dialects, of south Welsh English and the prosody of Teesdale and parts of County Durham in England. If you read Orkney Scots, you will notice that it lacks the more Nordic-looking spellings found in Shetlandic, including the characters *ö* and *ü* which are found in Shetlandic writing. For example "she" in Shetlandic is *shö*, but the similarly sounding Orkney Scots form is spelled **sheu**. The dental fricatives are more common in Orkney Scots than they are in Shetlandic, where for example the voiced dental fricative is always *d*. In Orkney Scots the voiced dental fricative is present (although in Orkney Norn the equivalent sound was often silent), e.g. **than** – "then", or **this** – "this" in Orkney Scots. The change from "e" to "a" is noticeable too, e.g. **than** for "then", and **wast** for "west". In some parts of Orkney the initial *j*- in Scots tends to be **ch** in Orkney Scots like in the English word "cheese", e.g. **cham** for "jam" and **cheust** for "just". The third person neutral pronoun, which in English is "it", is **hid** in Orkney Scots. Compare Shetlandic *hit*, Dutch *het*, Bondska *he/hä* etc. The second person singular pronoun is **thoo** or **thu**, compare Shetlandic: *du*, Shetland Norn *du*, Orkney Norn *þu* or *tu*. Below is an Orkney Scots example sentence off the top of my head:

I ken tha woman i tha toon. Sheu wis standin by ae lang stane whan I came ower fae tha wast side o the how. Whan I saw her, sheu smiled at me, an we went back tween tha trees tae tha heed o the loch an back tae tha toon. Sheu said at sheu wanted tae gae me a speecial Orkney neem, an that hid wad mak a guid an seur neem.

Which means:

"I know the woman in the town. She was standing by a long stone when I came over from the west side of the hill. When I saw her, she smiled at me, and we went back between the trees to the head of the loch and back to the town. She said that she wanted to give me a special Orkney name, and that it would make a good and sure name.

Caithness Scots dialects

Caithness Scots is quite different to that of Orkney. The prosody of Caithness Scots, for one thing, to my ears resembles more closely the prosody of Norfolk English or other East-Anglian dialects of English, albeit with a slight Noric twang, making it resemble some specific Jutlandic dialects in prosody, slightly. Some of the nearby Gaelic dialects have similar prosodic patterns, but not the Gaelic of East Sutherland.

A similarity between Caithness and Orkney Scots is that like in Orkney, an initial j- can sound like "ch". Unlike in Orkney, and in Shetland, the initial voiced dental fricative is often not present. This is also a feature of Doric Scots. For example, the English words "the", "this", "they" are **e**, **is** and **ey** in Caithness Scots. Another example is that the word "then" is **en** in Caithness Scots, unlike Orkney Scots *than*. Another similarity with Doric Scots is that the initial *wh-* in most Scots and English dialects is sometimes **f-** in Caithness Scots. For example **fan** – "when", **fa** – "who" and **fat** – "what". Words beginning with *wr-* in Scots and English more generally have a **vr-** in Caithness Scots, e.g. **vrite** for "write."

Note that I also discuss Doric in my standalone separate article for Silly Linguistics on Doric which should be published soon, titled: *The Doric Scots tongue, language in Aberdeenshire, and polyandrous Attacotti*

Cromarty Firth/Black Isle Scots

An interesting dialect of Scots was once spoken a little to the south, on the "Black Isle" (not actually an island, at least, anymore). The Black Isle Scots language was in a sense isolated on the Black Isle, in a largely Gaelic speaking region. The Black Isle is the forested and agricultural area of land between the Cromarty Firth and the Moray Firth. The most unusual feature of this form of Scots is that the initial *wh-* in other Scots dialects did not become **f-** as in Caithness and Doric, nor **kw-** as in some other areas, but was silent. Therefore "where" would be **ar** in Black Isle Scots, and "what" would be **at**, for example **at's his neem?** - "what's his name?"

The Yola language of Leinster in Ireland

In Ireland, to the south of Dublin, a language was once spoken known as **Yola**, which simply means "old", so in a sense Yola meant "The Old Language". I do think it entirely possible that the roots of Yola go back many thousands of years, for as I have mentioned elsewhere, I think Ireland was linguistically more diverse in the past (not that English was spoken there until recently; and Yola is not English). The closest language or dialects to Yola are likely the Fingallian language which was spoken around what is now Dublin, and the western dialects of English, for example the dialects of Dorset, Devon and nearby areas. I wrote an article on the Dorset dialect recently, titled: *46: The Dorset dialect and more etymologies*, available at this link: <https://www.bookofdunbarra.co.uk/website-articles-46-55/46-the-dorset-dialect-and-more-etymologies>

Yola article continues on the next page.

Along with southwest English, and to a large degree Dutch and German languages, Yola is characterised by having voiced sounds at the start of a word, where English would have non-voiced sounds. For example **drúe** – "true", **zoo/zú** – "so", **vor** – "for", **dhicka** – "this", **zie/zí** – "see", **vriene** – "friend", **vrím** – "from".

Spelling of Yola:

dh represents the voiced dental fricative, like English 'th' in 'this' presumably.

ch is as in English 'chin'.

ck – some say this was the same as Yola **ch** but I think this is dialectal, and [k] may be another pronunciation.

In my spelling, **é, í, ó, ú** are about equal to [e:], [e:], [i:], [o:], [u:], e.g. **zú**, as this more "Irish-based" form of writing long vowels has been employed to some degree in the revival of Yola.

á is [a]

u may be as in Southern English, [ʌ]

è – I think this shows where a final vowel is pronounced [e] rather than [ə] as in **arichè** - "morning" versus **blúe**. In the second word, the acute accent is probably on the 'u' to indicate that the -e is still pronounced.

ý is perhaps [əi], [oi], e.g. **mýdhe** – "maiden", "girl"

eo, eou are perhaps [əou] [eou] or [eow] Approximately.

oa is [ɔ] and came from [a], e.g. **lhoan** – "land"

.Medial/final t appears to become [ð] stage. The same change happens in Cumbric possibly and in some varieties of Norn and Manx-Norse, for example **udh** – "out", compare Danish *ud* [uð?]; and for example **mýdhe** – "maiden, girl, woman" where the [d] is [ð].

One of the biggest differences between Yola and English is that Yola prosody uses the same syllabic system (or a similar syllabic system) to Middle English, so the so-called "Great vowel shift" is not present, hence **blúe** – "blue" is pronounced with two vowels.

The Yola pronouns are:

ich – I

dhau – thou

he, hea – he

shú – she

it - it

wí, wough – we

ye – you lot

dhay, hi – they

Note: I am not sure where the forms **wough** for "we" and **hi** for "they" come from. Below are some sample sentences in reconstructed but accurate Yola, using the acute accent for long vowels. I created the sentences myself:

- 1). **cham góin to Weisforthe to zí mí vriene** – I am going to Wexford to see my friend
- 2). **shú is vrím dhicka lhoan** – she is from this land
- 3). **cham saakin aloghe í zin** – I am sunbathing under the sun
- 4). **fhó is thí vriene wí í geoudè zinhat?** - who is your friend with the good sunhat?
- 5). **geoudè arichè mí vriene** – good morning my friend
- 6). **fidi/vidi is í wor?** - where is the seaweed?
- 7). **fade is í wor?** - what is the seaweed?

Notes: the pronoun **ich** is combined with **am** to make **cham** – I am. As in Doric and Caithness Scots, English *wh-* is often *f-* in interrogatives, but this is sometimes pronounced [v] in Yola. The word **wor** for "seaweed" is unusual, and I do not know its origin.

Note that I published some of this material on Orkney and Caithness Scots before online, but this was years ago and was not archived in any, and the previous pages are a complete reworking of that material, in addition to the Yola work which was also reworked from very different Yola material I wrote, which again was not archived or saved in any way. The previous pages on Orkney, Caithness and Black Isle Scots dialects and on Yola were taken from my own research over the years and have been checked.

At the bottom of this page is a note saying that the end of the page is the end of this book.

This is the end of the book, titled: *Further explorations of Old Tongues of Orkney and beyond, more on North-Germanic, & more on prehistoric writing & Other Topics, PDF-only book published via BookofDunBarra on the 03/02/2026*