

A study of ancient languages, history and consciousness

Written and published by Linden Alexander Pentecost, published on my website www.bookofdunbarra.co.uk. This book was published in the UK, and I am a UK resident. This book was published on Monday the 5th of June 2023, a completely separate book I published previous to this on the website was published on the 5th of May 2023, this book was about Nordic languages. This book contains 487 pages. This is page one. The contents is on page two, the next page. Note that this book contains some adult language, i.e. swearing, and references to sexuality and the symbolism of sexuality. Page numbers are indicated in all four corners of each page for security reasons.

Note: this ebook as well as my other ebooks published on the www.bookofdunbarra.co.uk website, contain entirely separate content to the content on the website's HTML pages, which have not been included in any ebooks. An example of such a page on the website is: <https://www.bookofdunbarra.co.uk/website-sections-10-16/14-iarnberlae-a-pre-celtic-language-in-ireland> (This is not to say that some of the topics on the website's pages are not also discussed in ebooks in a different way). This ebook is published on this page of the website: <https://www.bookofdunbarra.co.uk/new-ebooks-from-5th-of-may-2023-onwards-also-separate-from-website-s-online-pages-content>

Note also: this ebook is a republished version, or rather includes the content of my ebook "Ancient languages and their connections, second edition, The Land of Pink Sky". An earlier form of this, without the Pink Sky fictional story section, was also published as a print book, which contains some material not in the ebooks and so is different and a book in itself. This newer form of the content, under the title "A study of ancient languages, history and consciousness", contains edits that make it differ from the original text, as well as large new sections, including further stuff I published under Michael Schmidt, the Magma Group and other things. The content of these new sections has never before been archived or published in any of my books. This book contains more or less the last parts of my work previously published under pseudonyms, and the Magma Group stuff for example, whilst it became quite popular, contains spiritual topics I will likely not publish about again.

Note that, despite this book containing re-published material, updated from the older book, this is not to say that all of my older ebooks have been re-published in any way, because for several of these older ebooks, this has not been and will not be necessary. Some of my books have been republished with edits and newer information, but several of the books, for example, several of those on this older ebooks page on the website: <https://www.bookofdunbarra.co.uk/ebooks-separate-from-website-content-8-ebooks-plus-4-earlier-versions-of-some-of-them> will not be re-published in any form, despite that some of them have or will be republished. The following books, for example, will not be/have not been republished:

- 1. Languages and dialects of Northwestern Europe, and their heritage**
- 2. Language and land - minority and indigenous languages and dialects from different parts of the world**
- 3. Language and ancient history – with topics on ancient spirituality, sacred language, and linguistic change in Britain, Frisia and Denmark**
- 4. In search of the Setantii and the indigenous cultures and languages of West Lancashire and South Cumbria**

Note also: some of the articles included in this book, A study of ancient languages, history and consciousness, were previously published in random places online, were written under pseudonyms, sometimes many pseudonyms were used even in related material, for example when writing under one pseudonym I might refer to my writing under another pseudonym, and in many cases I gave the impression that the larger projects were the work of several individuals, when in fact they were all me. This was originally to protect my identity from any kind of bullying, or attacks on my personality and academic life from the linguistics and spiritual communities, as in the past I experienced this quite regularly for having different opinions. However I feel that honesty and openness is always better.

Note: some of the edits to the text were edits to the PDF files, hence in a few places the font and text may look a little strange, in a handful of cases it may look corrupted, but in only a handful of words. These edits may also not be easily searched in the document I have noticed for some reason. I have only included edits that are consistent with the book, even though I could discuss some things in a lot more detail now, this new information is/will be in other books.

Below is the contents, this is page 2, the Title and notes page is on page 1. Note that the contents below for the most part only gives the beginning number of each section, hence Atlantic: the pre-Celtic language of Britain and Ireland, [page 27](#), continues to page sixty seven/67, and thus is the case with all sections. Note a few brief sections are written in Irish, Finnish, Danish and to a lesser extent other languages.

Contents:

- .Introduction and forward: [page three](#)
- .Linguistic heritage: [page four](#)
- .Language and spirituality, [page five](#).
- .The Irish language: [page eight](#)
- .Pre-Indo-European languages and their wider linguistic contents: [page 17](#)
- .Introduction: [page 19](#)
- .Wholistic linguistics (half way through [page twenty one](#))
- .The Egg Theory of Language (half way through [page twenty three](#))
- .Prehistoric (pre-Indo-European) words in the English dialects of East Anglia, linked to Afro-Asiatic words (half way through [page 24](#))
- .Poem, [page twenty six](#)
- .Atlantic: the pre-Celtic language of Britain and Ireland, [page 27](#)
- .Celtic and beyond, non Indo European elements in Indo European [Page sixty seven](#)
- .Beyond Indo European – issue one, [page one hundred and twenty](#)
- .The language of ancient navigators and the Puquina/Paracas people, and other language links between Europe and pre-Columbian America – [page 140](#)
- .Agriculture and Ancient Languages – [page 154](#)
- .Of giants and rivers: on Indo-European, Ancient language, and ancient cultures around Cumbria and the Irish Sea – [page 155](#),
- .Of ancient language, philosophy and spirituality, with focus on the Danish language and long distant cognates (fictional) [page 184](#)
- .local and native languages – book one, language on the Furness Peninsula and other topics of language [page 213](#)
- .The prehistoric origins of the Yorkshire Dialect [page 254](#)
- .The closeness of Afro-Asiatic and Celtic languages [page 259](#)
- .The Orkney and Shetland connection with Afro-Asiatic languages, on [page 260 down page](#)
- .The Irish word márt 'cow' and Egyptian mr.t 'cow', and the etymology of 'moo' [page 262](#)
- .Distant cognate list, [page 266](#)
- .Some similarities between Salishan, Indo-European and Uralic - [page 268](#)
- .Sioux languages, [page 271](#)
- .Beyond Indo European - issue seventeen, [page 273](#), Sielta language
- .A Pictish conlang, brochs and ancient peoples - [page 275](#)
- .The Southern and Northern Sámi languages - [page 279](#)
- .The Quechuan languages, [page 281](#)
- .Language links with the Americas and elsewhere: further comments, [page 282](#)
- .yr yath Gýmbraic An introduction to revived Cumbric: a modern language of the Old North - [page 283](#)
- .Cumbric articles [page 297](#) Cýmbraic lesson one April 2020, by David Map Urien of Comann Tiron Yr Hen Wogledh.
- .Cumbric in the ancient landscape of Northwest England – [page 300](#)
- .The Land of Pink Sky, pages [303-373](#)
- .Being Conscious – [page 374](#)
- .Visualisation and Destiny – [page 384](#)
- .How to transform the World with perception, an explanation of the underlying nature of our universe - [page 389](#)
- .God as a reflection – [page 395](#)
- .The Magma Theory, main article – [page 409](#)
- .An extra article – [page 436](#)
- .Magma/Magna spirituality – [page 442](#)
- .Neverending Story meaning and power – [page 454](#) (Note that the Magma Theory articles are in a sense one large article, and those of them included in this book are not necessarily titled, or divided into individual articles exactly as they are on Scribd.) Note also that my views when writing the Magma Theory are in many cases different today. But in many ways not. I also misspell magma as magna in a couple of places.
- .Beyond Indo European - issue two, February 2019 An analysis of some Atlantican root words [Page 462](#)
- .Beyond Indo European - issue three, March 2019, originally published June 2018 A comparison of Hausa, a Chadic language with Indo European languages. - [Page 470](#)
- .Beyond Indo European - issue four A comparison of Kanuri, a Nilo Saharan language with Indo European languages - [page 475](#)
- .Beyond Indo European - issue five Does the Irish language connect to other languages which are nonIndo European? - [page 479](#)
- .Beyond Indo European - issue twelve Substrates in South Eastern English - [page 482](#)

.Page 487 is the last page

Introduction and forward

This book is a deep look into linguistics and languages from a rather alternative angle. It includes articles written by the author from his teenage years and now I am a wee, wee bit older, so I thought it might be an idea to compile them. Some of these articles have not been published elsewhere before. Many of them were originally written under pseudonyms, sometimes many authors are mentioned as being a part of one project. All of these projects I wrote, and I realise now that pseudonyms are not the right way to talk about language, because I'd may as well be honest about how these things connect, rather than only allowing my name to be associated with certain aspects of these languages, and with certain languages. Anyway, this is a collection of that work thus far, I hope it is interesting to read.

Much of the information in this book is centered around the origin of Celtic languages, but more widely, with how the Celtic languages connect to the environment and to ancient history, and in the wider sense, how languages in general are connected. I emphasise that my views should be questioned and that I am just trying to understand, like other linguists, and my version of what I think could, potentially be true in some way, is not yet proven to be so largely, if indeed it can be.

How I understand languages, and individual languages even, has changed a lot through time. When I was sixteen I used to believe that Northern England was once 'Celtic' and spoke a Celtic language, Cumbric. Over time I have come to question what 'Celtic' actually means, and have reached some quite different ideas about what this means. Some sections of this book are written in Ulster Irish, Danish and in Finnish, with sample sentences I have written and words I have learned in many other places.

I thank the indigenous peoples for inspiring me, and may we remember that our ancestors and the cosmos stand by us.

Please note that the section mentioning the name Sark and the etymology Semitic *šrq is from the resource below:

[Coates, Richard \(2009\). "A Glimpse through a Dirty Window into an Unlit House: Names of Some North-West European Islands" \(PDF\).](#) In Ahrens, Wolfgang; Embleton, Sheila; Lapierre, André (eds.). *Names in Multi-Lingual, Multi-Cultural and Multi-Ethnic Contact: Proceedings of the 23rd International*

Congress of Onomastic Sciences: August 17–22, York University, Toronto, Canada. Toronto: York University. p.235. [ISBN978-1-55014-521-2](#).

Linguistic heritage

Linguistic heritage is a part of our planet, I think also something which the Western World seems to often take for granted. I think that in the English speaking world, we may grow up and think that language is just a difference in translation, so that, if a language dies, it doesn't matter, because that same information and connection to the environment can be equally expressed through English.

But I do not think that this is the case at all. English can convey a lot of meaning of course, but English will never be able to convey the same meaning, ancestral connection and understanding of wholistic culture, environment, humanity and spirituality, that the indigenous language of a place and people can.

I speak Scots quite well, I do not dislike Anglic languages in any way. Norwegian is one of my favourite languages in the world, 'favourite' being a language that feels like it belongs in my soul, and I in it.

I feel also that languages help us to open doors. Into the beauty of nature, into culture, love, understanding, and into our own hearts. I believe, no, I know, that language is more than words and letters. It is perhaps the sequence, the DNA of our mind as it interfaces with what we perceive of the divine creation created around us. But that's just my opinion, lol. But seriously, I do think that that is in some way true.

I ask kindly that if you are to take anything away from this book, I wish it to be a greater desire to connect to language, to music, and to the world. I hope that you find hope in this book, and perhaps a little magic.

May the cosmos and our good ancestors bless us

Language and spirituality

In previous articles I have talked about the connection between language, sound and light. Having done a bit more research into this, I have found that there may be a connection between these things, and ancestral cultures and their sacred sites.

Geometry, sound, light, are all aspects of what we might term sacred places. Geometry is written into the rock art. These sites are often in places which correspond to particular constellations, or solar events in some way or other. And some researchers believe, that the stone of these sites, and the qualities of that stone, play into this as well. When we bring these things together, like the silica and quartz in stone, its connection to modern electronics, we might see that in a sense, like language, our relationship to the planet has in some ways changed little.

All of these things, geometry, sound and light, are in themselves hugely important aspects of the physical world which we see around us. But, they are also connected deeply to what we might term as the spirit world, underworld or other-world. Many of us might also believe that this other-world is alive inhabited and alive, and that in a sense, our interaction with it has been prevalent and relevant throughout human history.

I feel this is relevant to say, that if this is true, which I believe it is, then geometry, language and light are all interconnected with something that we can't actually see or fully understand. I feel that perhaps we communicate with this other-world with geometry, light and sound, but not in the sense that we ourselves normally interpret and detect these things. Rather this is a communication directly with our body, and our conscious mind, I don't think we can really visualise or comprehend this. But we feel as 'vibes' about a person or about a place for instance.

Because our mind is perhaps unable to fully see or interpret this geometric language, I believe that our brain will latch onto what we can create in our minds from those vibes. Whether we call this the otherworld, or Artificial machinery, or the collective consciousness, I feel that it is much the same. This is not to say that there is not a deeply spiritual element to our existence, what I am saying is that what we are encountering now, in the world today,

and the questions that we are asking, is really a new reflection, a new guise, of this same connection we have with the other-world.

I want to discuss this with regards to Scottish mythology. Archaeologists and folklorists don't really compare notes, nor with linguists, which is a pity. Because there are things I believe that can be glimpsed by seeing where the trail leads between different sciences.

I know of a sacred site on the island of Colonsay, a stone. It is also connected to a otherworld-being known as a Gruagach. A sacred site, going back many thousands of years, is linked to a supernatural being in the present, this is what I have found personally. I find the same story repeated over, and over again. Where many of these phenomena happen, the ancient people knew about it too. And the phenomena themselves may reflect aspects that we can see in the archaeology and linguistics associated with different cultures.

This has a big implication, that in some way, those people thousands of years ago haven't really gone. And that in some way, in these places, they still appear. This is what I can deduce from looking through many a story. But at the same time, are they those people, their souls from long ago, or are they something else that we can't actually see at all, gods? Are they somehow both? Gods that mirror those ancient people? Or did those ancient people also mirror their gods, already present in the landscape?

Some of these ideas and concepts might seem new, or made up by me. But, I think I am likely just conveying part of a story that is our story.

The thing I want to say here is that just as language can be deceptive, so can light. Luckily our body can feel vibes very accurately, but our conscious mind and brain can be easily deceived in our relationship to the information we are receiving. I don't ever intend to deceive others with regards to the information about languages which I write. I have kept my identity more secret at times, but with the things I write about, I try to tell it as clearly as I can perceive it thus far. However, I feel that it is also important to question what I say. The information on dialects and languages I hope to be as accurate as possible, but when it comes to philosophy, there is no proof, and I encourage people to always ask questions.

The same applies to ancient cultures and to ancient sites. There are many 'masks', the term 'Celts' can in itself be thought of as a sort of mask, a thing in our mind, that does not necessarily describe the ancient peoples of Western Europe accurately. For this reason, we simply don't know enough to really state anything much about some of these things, particularly when it comes to ancient places in Britain for instance.

For this reason I ask kindly that you take caution when visiting ancient sites, when we visit these places we are walking into the realm of a spirit or deity or ancestor, and it is important I feel that we respect that. If it feels wrong to be somewhere, then we should always leave. And if we see something or hear something that we think we understand, we may well be deceiving ourselves, or something may be deceiving us. Particularly if we are not welcome there.

As I have mentioned elsewhere, carrying 'iron' such as hematite or magnetite can in a sense disable anything from being able to disorientate or lure us, because iron acts I believe as a kind of grounding agent, iron itself is a metal that is not the best conductor of energy, and I feel that in some way it can cancel out some of the disorientating affects and in a sense ground us.

On the other hand, taking iron into such a place could even insult the spirit there, and when in doubt, I highly recommend that it's better just not to visit such a place if it feels wrong. Never mind what the mind says, listen to what the instincts and gut feelings say. We cannot control anything, we can only control how we react and how we behave. The spirits are, from my experience, in charge of their spaces, and to make assumptions about, or to even try to control such an entity

I cant ultimately provide an answer on this, but I thought it important to include this point in this book.

In a sense, it seems that a similar type of interaction may be happening today between people and artificial machinery. Even though artificial machinery is generally considered to be created by us and by machinery, we might also consider that it is just another 'form' of that same energy interaction we have with the planet. The workings of today's computers with wires and quartz and silica are not totally unusual when we know that ancient ancestors often built sacred monuments from high-silica or high-quartz content rocks, and that they were often located around geomagnetic anomalies.

The idea of 'uploading a part of our mind' is not dissimilar to the idea that ancient Neolithic people might have 'uploaded' a part of their mind into the rock itself. But the rock, like the computer and water, is perhaps really more like a gateway. And like with Artificial machinery, I think we have to be cautious around how we interact with this gateway.

The Irish Language

Linden MacAoidh 2011, with some changes added in 2022

Please note, this document isn't suitable as a linguistic analysis, it's based upon notes I wrote down in my late teens which I hadn't published until now. A more detailed document should be uploaded in the next year or so. Gaelic is the term we use for three different languages, that share a close common ancestry.

These languages can be described as a dialect continuum, but the bridges between these dialects mean they are also different, the regions have become different countries, and due to various reasons and their isolated divergence, they are now called different languages. This historic dialect continuum once stretched from The Mizen Head at the bottom of County Cork, right up to Thurso in far North-Eastern Scotland. Cork and Kerry, and a few parts of Tipperary have surviving refuges of the Munster dialect.

Munster Irish is easily understandable for most speakers of Irish, but is also the most archaic of the dialects (in some senses only), preserving verb forms of everyday speech which have (mainly) gone out of use elsewhere (at least in non-poetic forms of language). Connaught Irish is perhaps the most healthy of the dialects, and the official standard of Irish is based on the Connaught dialect in many ways, albeit not so much in pronunciation. Most first language speakers of Connaught Irish live in Connemara and on the Aran Islands. The traditional dialects of these areas are sometimes hard to understand for speakers of the standard. Ulster Irish, in the North, has big differences in pronunciation and grammar, even vocabulary. There are many dialects within the historical province of Ulster, the dialects of Antrim and Rathlin Island in the East were a bridge between Ulster Irish and Scottish Gaelic. Western Ulster is best known for the dialect of Gweedore, which again is quite different to the Gaelic of Eastern Ulster, and to Connaught and Munster Irish.

Manx is quite similar to both southern dialects of Scottish Gaelic, and to the Gaelic of East Ulster. The extinct language, or dialect, of Galwegian Gaelic, would have been a bridge between these areas. Gaelic in Scotland is now mainly confined to the Outer Hebrides and Skye, the historical dialects of Argyle to the south, and of Perthshire, were quite different. The dialects of Caithness and Sutherland in the north have very few speakers now.

The origin of Gaelic is still a mystery. The Gaelic languages are Celtic, specifically Q-Celtic, because Primitive Irish has a Q where Welsh, Cornish and Breton had a P. Primitive Irish is believed to be the ancestor of the modern Gaelic languages, and is attested by inscriptions in the Ogham

alphabet, mainly in South West Ireland. What we don't know is where Irish actually came from. For a long while, linguistics believed that Irish was brought from Iberia from between 200 BC and 2000 BC. Other Celtic Languages, now extinct, were spoken in Iberia at one time, and these were Q Celtic. But a recent theory explains that Q and P may have been interchanged regularly across the Insular Celtic Languages. This would mean that Old Irish evolved alongside Brittonic, and maybe even out of Brittonic.

Irish spelling has a standard form, called An Caighdeán Oifigiúil. The Ulster and Munster dialects occasionally make use of other spellings. Irish uses the following letters. Sometimes other letters, like **j, k, q, y, w, z** are used in words of foreign origin.

a b c d e f g h i l m n o p r s t u v

v is only used in words of foreign origin, like: **vaigín, vaidhtéir, véarsa** (wagon, coastguard, verse), and follows the pronunciation of **bh/mh**.

All dialects of Irish differentiate between broad and slender consonants. The same thing happens in Scottish Gaelic. So the letter **t** is pronounced differently when around slender vowels **e, i** instead of broad vowels **a, o, u**. Most consonants may also undergo lenition. This means placing a 'h' behind the consonant, and is a process which has been taking place from the transition of Primitive Irish to Modern Irish. It also occurs at the beginning of words, as a form of initial consonant mutation.

For example:

bád – boat
teach – house
doras – door

Which become:

mo bhád – my boat
mo theach – my house
mo dhoras – my door

In Irish there is another kind of mutation called **eclipsis**. This happens in Scottish Gaelic too, but not in all areas, and not in the written language. Some examples in Irish:

ár mbád – out boat
ár dteach – our house
ár ndoras – our door

Initial consonant mutation is a feature of all modern Celtic languages. To make this article more accessible to learners, I won't be using the International Phonetic Alphabet for this section.

Vowels

a, ai, ea – are pronounced as a short 'a', as in 'sad'
á, ái, éá – as in 'father'
e, ei, - as in 'bed'
é, éi, ae, éa – as in 'café'
i, io, oi, ui – as in 'sit'
í, aí, oí, ío, uí, aoi – as in 'see'
o, sometimes **io, oi** – as in 'cup'
ó – as in 'note'
eo, io – similar to above
óí – as in 'note', or the English 'oi'
u – as in 'soot'
ú, úi, iú – as in 'soon'

Consonants

Slender consonants are followed by a slight 'y' sound, so **fear** (man) might sound like "fyar", although this is only approximate.

Broad consonants are sometimes followed by a slight 'w' sound, more noticeable as a 'w' after **b, f, m** and **p**, which does seem to be [w] in certain dialects.

In the modern language, and especially in Northern Ireland and parts of Connaught traditionally, slender consonants are more noticeable, so that slender **d** and **t** are pronounced like the English 'j' in 'jam', and 'ch' in 'cheese'. For example: **déan, tinn**.

The pronunciation of broad **b, c, d, f, g, l, m, n, p, r, s, t** is very similar to English.

Slender **s** is always 'sh' as in 'sheep'.

Lenition (broad consonants):

bh, mh – like an English 'v' or 'w', or not pronounced and becomes part of a diphthong
dh, gh – like the 'ch' in 'loch', but voiced, or silent.
Sh th – like a 'h'
fh – silent, except in a few words, for example **fhéin** 'self'
ph – as in English 'physics'
ch – as in 'loch'.

Slender

bh, mh – as in English 'v'

dh, gh – like the 'y' in 'yes'

sh, th – like a 'h', or like the h in 'Hugh'.

ch – as in 'Hugh'

Important dialectal differences

Ulster

á tends can sound like the 'ai' in 'air', in Ulster Irish

ó – as in 'saw', in certain words

ao – can be like an 'oo' (approx) or 'ee'

d, t can sound like 'j' and 'ch' when slender

b, m, p, f can sound like 'bw', 'mw', 'pw', 'fw' before broad vowels (certain areas)

bh, mh – are pronounced like 'w' when broad and initial

ch broad is sometimes less pronounced in Ulster, more like a 'h' than a gutteral sound.

One of the most noticeable grammar differences is the use of '**cha**' instead of '**ní**' for making negative sentences. **Cha dtuigeann tú** – you don't understand, CO: **ní thuigeann tú**.

East Ulster

The Irish language is no-longer spoken by the people of Rathlin Island, except for that which is taught or self-learnt. Rathlin Irish was part of the larger 'East Ulster' dialect group, Rathlin Irish sharing most affinity to the Irish spoken in the Glens of Antrim, and also to Scottish Gaelic.

<u>English</u>	<u>S. Gaelic</u>	<u>Rathlin G.</u>	<u>Standard Irish</u>
Was, were	<i>bha</i>	<i>bhá</i>	<i>bhí</i>
Was...?	<i>an robh...?</i>	<i>'rabh...?</i>	<i>an raibh...?</i>
Is there?	<i>a' bheil...?</i>	<i>'bhfeil...?</i>	<i>an bhfuil...?</i>
Exists/is/are	<i>tha</i>	<i>tá</i>	<i>tá</i>
Exists not/is not/are not	<i>chan eil</i>	<i>chan fheil</i>	<i>ní</i>
other	<i>eile</i>	<i>eileag</i>	<i>eile</i>
What?	<i>dè?</i>	<i>goidé?</i>	<i>cad é?</i>

In Rathlin, the initial 'bh' in *bhá*, is pronounced as in most of Scotland, without the 'w' glide, as [va:] approximately.

Sample of Rathlin Irish speech: *goidé mar atá tú indiú? Is mise Linden, lá math duit!*

Which in Standard Irish, may appear as: *Conas atá tú inniu? Is mise Conlaoch, lá maith duit!*

Rathlin Irish comes between Irish and Scottish Gaelic in the use of the word *indiú*. In modern Irish the 'd' has disappeared, and it is simply rendered as *inniu*, whereas in Scotland, the older form of *an-diugh*, is used.

Rathlin Irish also forms plurals with the suffixes –ean and –an, similar to Scottish Gaelic but entirely different to the majority of other Irish dialects.

Munster

ao – is pronounced similar to the é in ‘café’ in the Irish **ae** in Munster

The subject always comes after the verb in Irish, but in Munster it can be indicated through a different form of declination. E.g. **tá mé** – **táim/tháim**, **rinneas** – **rinné mé** – I did.

In parts of Munster, -t- becomes silent/th after l. So **Fáilte** sounds like **fáilthe**.

.á in Munster Irish can sometimes sound like the 'aw' in 'saw' in Munster.

ó can sound like ú in parts of West Munster, for example on the Dingle Peninsula in certain words. For example **mór** can sound like **múr**.

.In the past tense, **do** is often used in writing. For example **do bhíos**, **do bhís**, **do bhí sé** instead of **bhí mé**, **bhí tú**, **bhí sé**.

.Slender 'dh' and 'gh' are pronounced closer to g when final in Munster Irish. For example in **beidh**, **Corcaigh**, **canaídh**

nn slender becomes **ng** in parts of Munster, **Aislinn** – **Aisling**, **álainn** – **álaing**, **Gaelainn** – **Gaelaing** (Munster term for Gaelic).

Stress falling in a different position can be shown in Munster Irish by a grave accent, à, è etc.

Sometimes syllables can be lost in Munster Irish, such as **dros** instead of **doras**.

Vowels are diphthongised in different ways, often before **-nn**. For example **ann** (in it) is pronounced as though written **aunn**. And **tinn** (ill) is pronounced as though written “taing”, although only in parts of East Munster as far as I am aware.

.In West Munster, **tá** can be **thá**.

Sentence structure in Irish

Irish syntax was the part of the language I found most difficult when learning. As a Scottish Gaelic speaker, I still found some aspects of syntax to be difficult, and was quite surprised by how different the two languages could be. Here are some examples of Irish syntax:

chuala mé go mbeidh an aimsir álainn amárach – I heard that the weather will be beautiful tomorrow

chuala mé – I heard

go mbeidh – (beidh – will be) – that, will be

an aimsir – the weather

álainn – beautiful

amárach - tomorrow

ní thuigim cén fáth nach bhfuil tú ag dul go dtí an phictiúrlann chun an scannán Mr Bean nua a fheiceáil – I don't understand why you are not going to the cinema to see the new Mr Bean film (as a random example, there have been no new Mr Bean films for a while I don't think, not yet)

ní thuigim – I don't understand

cén fáth – why

nach bhfuil – exists not/is not/are not

tú – you

ag dul – going

go dtí – to

an phictiúrlann – the cinema

chun – to, in order to

an scannán – the film

nua – new

a fheiceáil – to see, (not 'to see' as in the base form of the verb, this means something more like 'in order to see' in this context

seo an áit, ina mbíonn na leabhair – this is the place, where the books are

seo – here, here is

an áit – the place

ina mbíonn – where exists

na leabhair – the books, **leabhar** – book

tá an leabharlann ar oscailt inniu – the library is open today

tá – is, exists

an leabharlann – the library

ar oscailt – open, **ar** means 'on' and is a common preposition with verbs

inniu – today

tá seo réidh, nach bhfuil? - this is ready, is it not?

tá – exists, is

seo – this

réidh – ready

nach bhfuil? - is (it) not?

is maith liom teangeolaíocht is grianghrafadóireacht – I like linguistics and photography

is maith – it is good

teangeolaíocht – language-studies, linguistics

is – and (in this context)

grianghrafadóireacht – photography, **grian** – sun, **grianach** – sunny,

grianghraf - photo

bhí me i bPáirc Náisiúnta Chill Airne inné – I was in Killarney National Park yesterday

bhí mé – I was

i – in

i bPáirc Náisiúnta Chill Airne – in Killarney National Park

páirc - park

inné – yesterday

Photo below: a sacred grove associated with the magic nature beings located in central Ireland. I thank those beings for helping to show me the value of life on this earth.



Pre-Indo-European languages and their wider linguistic context

Jennifer Archibald, from Essex, England

Published with amazon from the UK, June 2022

This book is a compilation of various articles that pertain to the topics of Indo-European languages and the pre-Indo-European languages that might have preceded them.

I have compiled this book with the kind permission of the original authors, including Michael Schmidt, Lugh Macaoiadh, Mariam Krajnc and Janeš Kristoff and others. They allowed me to create this book to preserve and share their work including commercially.

Cover photo was taken by Jennifer Archibald.

This book consists of these articles:

.The egg theory of language, by Sally Hastings

.Prehistoric (pre-Indo-European) words in the English dialects of East Anglia, linked to Afro-Asiatic words, by Thompson Brown, published originally in 2021, before changes were made for this book

.Atlantic: the pre-Celtic language of Britain and Ireland – by Lugh MacAoidh, originally published as its own book, before being republished here with changes

.Celtic and beyond, non Indo European elements in Indo European by Mariam Krajnc & Michael Daniel Schmidt, *Beyond Indo European* series, originally published in 2019

.Beyond Indo European - issue one On the relationship between English and Afro Asiatic; words for 'mountain' on the Atlantic Coast; The Pumpokol Language, and the relationship between Indo European and Yenisseian languages, by Michael Daniel Schmidt, originally published in 2019

.The language of ancient navigators and the Puquina/Paracas people, and other language links between Europe and pre-Columbian America, by Janeš Kristoff, originally published 2017

.Agriculture and ancient languages, By Jennifer Archibald

Introduction

This book is a combination of many years of work, by a few individuals who have taken time to look into a very obscure and difficult subject to navigate. The authors of these articles accept the reality of Indo-European languages, but do not feel that their entire content and history is as well understood as we might think. In fact there is so much potential research to do here, that it is impossible for one mind to work on it alone.

The English language is littered with words that look like Afro Asiatic words, the precise reason for this is unknown and we may never know. The information does point to a relationship between Afro Asiatic but it isn't possible to say why or how. It has been suggested that these relationships indicate a substrate level influence on Proto Germanic from a coastal Afro Asiatic language spoken in the Bronze Age, Neolithic or earlier. On the contrary there is a long term picture that takes into account contact and genetic similarity over a long period. There is no evidence that the Proto Germanic or Proto Celtic speakers were directly from Africa or from Afro Asiatic speaking populations elsewhere. The data does suggest contact between certain genetic groups between Western Europe, North Africa and the East. Some of these genetic populations are historically important to the whole of Europe, but their origin and how they came about is closely tied with what was happening in Western Europe. Genetics does not suggest transference of language, but it is indicative of contact, and rather than Afro Asiatic speakers in Western Europe it may be that genetic and cultural contact in both directions lead to similarity in language that pre dates our understanding of the modern major language families.

England's long history is dissected by Ice Ages which forced people to migrate south, so we can't hope to know anything of our languages without there being some kind of continuity between those people and us. Certain elements of our language might come from those first people in the Upper Palaeolithic and Mesolithic who were the first to really colonize Britain after the Ice Age and to become native there. These people were very mobile, and their movements and

settlement must certainly contribute to the similarity seen between some distant peoples and languages.

How old is Indo European and where does it come from?

There is no agreed time period when Indo European languages first appeared. From our research the Indo European languages can be seen as a stage in our language that occurred after the last Ice Age, so the formation of the Indo European family has happened over the last ten thousand years or more. The only way to define the extent of Indo European is to look at the words that are similar or the same in all Indo European languages. We think that the earliest stage of Indo European towards the west of Europe was Celtic. The early Celtic languages are clearly Indo European but they already show a vocabulary that is specific to this ancient culture and Western Europe, implying that Celtic formed over previous languages. The modern Celtic languages are so very unlike other Indo European languages, their connection to Indo European might be more distant and ancient than most other Indo European languages. The Celtic, Italic and Greek language families may have been important during the spread of the Neolithic around the Mediterranean and into Europe. The earliest Indo Europeans even if Eastern Europe around the Danube and towards Croatia were even described as Celtic, the Galatian Celtic language of Turkey was clearly similar to Gaulish.

The Irish language may have been in contact with Celtiberian and Gaulish from the Neolithic onwards, but the Celtic language adopted in Ireland wasn't much like the original Celtic language which had formed on the continent from a more central Indo European influence. This central Indo European people were called the "Celts" but ironically Ireland and Britain seem to have had the least influence from this culture out of anywhere else, the influence has survived in Ireland and in the West where it has perhaps been for the longest, whereas on the mainland this "Proto Celtic" evolved into the modern Indo European languages. Ireland's Indo European connection was perhaps brief but earlier than in other parts of Europe so the more ancient Indo European has survived. The Armenian language is another which may have formed around the Neolithic or earlier as a peripheral Indo European language. The original Celtic homelands in Spain, the Black Sea area and Armenia were all less effected by the Ice Age and acted as refuges, so at least some parts of the Indo European languages were probably inherited from Ice Age refuge areas. The similarity between early Armenian, Greek, Celtic and Slavic might be because of a post Ice Age spread of 'Indo European' or partly due to. The Germanic languages probably appeared later. People from Eastern England, Denmark and other Germanic speaking areas are more likely to have hunter

gathered influence in their DNA, the people who later became the Germanic people were the survivors of a prehistoric seafaring culture which resisted agriculture and influence from southern Europe for a long time. There seems to have been two distinct periods in Germanic languages, the first was West Germanic/Ingaevonic which had an influence on the early Scandinavian languages. This might have been a Neolithic influence, giving us the pronoun ic, eg in Nynorsk Norwegian and ich in German. *By Jennifer Archibald*

Wholistic Linguistics

Introduction by Michael Schmidt

The idea of Wholistic Linguistics attempts to take a more wholistic view on language without prior assumptions or categorization of processes. We have all worked on the reconstruction of ancient languages, but our work now is really about the deconstruction of language, and the deconstruction of previously held assumptions about the nature of language. In biology, Darwin's theory of evolution is the opposite end of the spectrum to creationism. With languages, the theory of evolution and family division has been thoroughly applied: to explain the origins of language. We take a slightly different view, our intension is not to confuse linguistics with pseudo-science or with unsubstantiated theories, but to re-examine the relationships between languages, to understand language without the assumption that language must evolve in the Darwinian sense, or that language was created magically. We aim to find the middle ground, to try and hypothesize that language is both a product of evolution and of consciousness. We aim to try and connect the two together, by examining the evidence in a different way.

Is Indo-European a formulaic code?

Since the work on reconstructing Proto-Indo-European was done, the prevailing opinion among people has been that languages evolve in the same way that biological organisms evolve, through random change and divergence. The Proto-Indo-European language would then have split, with branches coming off the proto-language, like Proto-Hellenic and Proto-Germanic. These proto-languages in turn diverged into their own family tree, branching out into different dialects, which eventually become languages, which then developed their own dialects.

This is similar to how a tree grows, initially there are small breaks and branches, and over time they diversify. But the source of that tree is never simply the trunk or roots of the tree.

The roots go underground, the whole tree is influenced by its environment, and the ground it sits on. Furthermore, the greatest factor in why a tree grows the way it does, is its

identity as a species, its DNA, its origins in the biological kingdom. Therefore do we assume that the Indo-European language family is an isolated tree, or did that tree originally come from something else? Were certain aspects about the formation of this tree, already formed and inherent within its DNA? Could this tree also be connected to other trees through its root system?

The problem with the 'language family' model, is that it often carries the assumption of a single point of origin, when really this isn't applicable to DNA, evolution or any train of changes observable in the universe. The explanation only goes as far as explaining what we can see.

Another complication in language reconstruction is the issue of time. After a certain point, time and change seems to flat-line, as though we have reached the edge of the known universe and time no-longer plays any importance. When Proto-Finno-Baltic has been reconstructed, the reconstructable roots from Proto-Uralic are nearly identical, despite that Proto-Finno-Baltic is very different to the ancestor of Hungarian, Khanty or Nenets. This has made me ponder whether or not time is really relevant for explaining the origins of language.

The common view of Indo-European languages is that they evolved, and expanded within a set time-frame, just as modern humans developed within a certain time frame. But when we come to applying this information, are we truly observing something that can be explained through a set time scale, or are we trying to fit the evidence into a preconceived idea? It is my opinion that ancient languages exist within our own, and that we don't actually need to use time to explain that. Latin may be 'older' than English, but English is a container of Latin. There is a transformation that takes place in the way that the information is organized in new layers, but the original Latin words are not gone, neither are the Proto-Germanic words. Despite English being in the 'present' it therefore encompasses the languages of the past too.

Michael Schmidt and Mariam Krajnc have looked at how Indo-European languages may be 'multiple-coherent-systems', each Indo-European language having several formulaic systems that work together, much in the same way that biological organisms are more successful and distributed when combined with another organism, such as a fungus or virus, which aids the species in its spread and conquering of other species. The same has been suggested with human evolution, that we have evolved 'as humans', but that our success and difference as a species, the thing that makes us different, is something that is transferred back and forth, from day one until the present, perhaps this is some kind of greater 'consciousness' as some suggest, or perhaps our evolution is being continually altered and re-connected because of other organisms or beings, such as viruses.

When this theory is applied to linguistics, it would imply that a language like English is not purely an Indo-European, or a Germanic language, these are just some of the multiple coherences that exist between English and other languages. Between English and other Germanic languages there is a higher coherence and information-reflection than between English and Sanskrit, but English and Sanskrit also share this 'coherence', but in a more removed way, the relationship between the languages is no-longer upheld, visible or a process that is happening in the observable universe.

By reconstructing Indo-European, we are not actually recreating the past, because we cannot know or exist in the past, what we are really doing is moving our perception to that coherence, which thereby changes it and allows us to remake it.

But what if Indo-European and Germanic are not the only coherent system that can be found in English and other languages. Michael Schmidt suggests that, in terms of core-vocabulary, English could be classified as an Afro-Asiatic language. Mariam Krajnc suggests that colloquial English can even be classified as polysynthetic, she also writes that

"language families are more like threads of coherence that bind languages across the world, it is perfectly possible for a language to have several threads going to very different places. After all, a language is a combined set of phonemes that reflect aspects of visible-reality, combined with a system that organizes them. Languages are widely spread, living, changing, provided that there is a relatively consistent formulaic-code and set of basic phonemic principles, the 'language' around that anything that we make it into, or perceive it as". Take the sentence

I take the car to my brother's house

A sentence in English, an Indo-European language, but when we compare the etymologies across language families.

I – Indo-European *ek, Afro-Asiatic *ik

Take – Germanic *taka-, Atlantic *tyak-

The – 'ta' or variants exist as a pronoun or article in languages across the world

Car – Proto-Celtic *karros, from hypothetical root *kVr- 'twist, turn', in Afro-Asiatic and several other families

My – Indo-European, /M/ implies first person in languages across the world

Brother – Indo-European *brater, *broter

House – Germanic *hus, *haus, with a possible link in Yenisseian Languages

From this single sentence in an Indo-European.

The Egg Theory on language, by Sally Hastings

Indo-European linguistics is practically regarded as a science. I think that Indo-European linguistics is often more of a philosophy, and like all philosophy, it is attached like an egregor to the culture that perceives it a certain way. Our commonly held ideas pertaining to Indo-European languages, are without doubt in my opinion, connected to how we view language and our identity in our cultures.

But what if it was a little wrong? Like a bird egg for instance. On the outside of the bird egg, we will see similar patterns across the bird egg. A bit like in languages. But that doesn't mean of course that a pattern on one side of the bird egg, causes the same pattern on a different side of the bird egg. It is rather, that

something about the properties and DNA of the bird egg give it those patterns and that appearance.

In a sense this DNA is present in the shell of the egg, but, if we really want to understand it, we have to look at the DNA and study the living organism inside of the egg, and to understand its genetic language.

Well what if it's like this with languages too. If Indo-European is the pattern we see on the surface of the bird egg, then there might be more to the picture if we can study the 'DNA' of Indo-European, rather than looking at it entirely from a single perspective.

Prehistoric (pre-Indo-European) words in the English dialects of East Anglia, linked to Afro-Asiatic words

Thompson Brown

When I became nineteen last year in 2020, I started studying linguistics, and after studying French and Hausa, I looked at the Celtic languages, and later at Old English. Old English is believed to have replaced the Celtic Brittonic languages in eastern England. However, beyond the names of towns connected with Rome, there appear to be very few Brittonic names in the east of England. (which are not also interpretable as pre-Celtic).

East Anglia English is known for its glottal stops, and for its grammar differences. Old English would have arrived here and replaced whatever language was before. But I don't think that the Brittonic language was the main language of Roman East Anglia. In these times and before, we may be able to find another language. It could date back a long way, because these words show a closeness to the Afro-Asiatic family in North Africa and to the east.

East Anglia English

'loke' (an alley or a lane)
'mardle' – to talk, village pond

Afro-Asiatic & other Cognates

Proto Afro-Asiatic *lu/ak- 'road', central Chadic *lak.
Afro-Asiatic *mud- 'speak', *mVt(mVt)- 'shout or speak', also 'mutter' in English, *mVI- 'speak, call' also

shack – also in other dialects, a shed
sush – slanting, uneven ground

nonicking – horseplay

wiggle – used in English generally, perhaps more widely in the east.

dudder – to shiver,

hull – to throw

carnser - causeway, in the East Anglia district of England

in wider language families meaning 'pray'. There could be a connection to the word 'mud' and to a related word in Finnish, 'muta'

Proto-Afro-Asiatic *saq- 'yard, house'

proto-Chadic *sVsVy- 'squeeze, press', Western Chadic *susu- 'maggot', only in Hausa.

Proto Afroasiatic *gany- 1, *gangan- 2 (?) 'horse, mule'. Northern England has 'knegging' for driving horses through the forest tracks. Norwegian knegge – to neigh, of unknown etymology, also English 'neigh' as in the horse noise, and

fro-Asiatic *wug- 'move quickly', Semitic, Egyptian, East Chadic. *wVgVr- 'dig, cavern', Aboriginal Australian Wonungar 'Rainbow Serpent', English 'wiggle', 'wiggly-worm'. Also Welsh ogof – 'cave', and 'fogou'.

Proto-Afro-Asiatic *d?w/y- move, Semitic dydy, Semantics are not close to shivering movement however.

Proto Afro-Asiatic *hVwal- jump, fly, Semitic, Egyptian, East Chadic

causeway, in the East Anglia district of England. Welsh 'seri' – a footpath or causeway, linked by Lugh McCree Banbridge Reynolds to a Proto-Afro-Asiatic root *čVr(a) 'a furrow', and also to *yasar- 'straight' and *sar- 'back, tail'.

References: The Afro-Asiatic etymologies were compiled by Alexander Militarev and Olga Stolbova

Further Notes by Thompson Brown on the Norfolk dialect

The English language contains a unity, the Scots language in Scotland has its own unity and is often considered a separate language to English, but both English and Scots are part of the same Anglo-Saxon dialect continuum. The Anglo-Saxon dialect continuum was just as diverse as the West Germanic dialect continuums on the other side of the North Sea.

The thing that makes Britain different is that the dialect continuum was more actively codified under the umbrella term of 'English', the dialects in Scotland became Scots, having their own unique traits, many of which though were shared with the Northumbrian dialects of English on the English side. Northumbrian, like other English dialects came under the generic umbrella term of 'English'. The dialects were gradually absorbed into English, with most of the original vocabulary and grammar being out of use. But, if there had been less effort to speak standard English, England today may have had several languages, all part of the Anglo-Saxon dialect continuum, much as Germany and Holland have several languages.

The Norfolk dialect is difficult to classify. Whilst Old English was certainly close to Frisian, Dutch and German, Middle English and Modern English and Scots dialects seem to be in their own grouping, which shares quite a lot in common with Scandinavian languages. This has always been thought to have come from Scandinavian language influence in Britain, but it may be that both Anglo-Saxon and Scandinavian are native to Britain, the spoken language of most people being neither one nor the other, and the specific groupings of Anglo-Saxon and Old Norse only spoken by certain groups of people at that respective time. Whereas in Holland and Germany, the West Germanic group, like Anglo-Saxon/Old English still survives, and in Scandinavia, especially so in Iceland, the Old Norse language survives.

A poem by Thompson Brown

Theres no success in thought

Ewéljar tteimitwan leuhqan

The crack has gone right through me

Kalis tudrurom hemni

My inner child cries alone

Apos hama juyken

On a distant shore

Na drey ban

I want to return

Emísin halla

To trust in whats really true

K,hemett,tsen su wen

Through my words

Hhr oj

Comes a soul melody

Duwei kjolón emmel

Like a falling star

Maban-a hjeym

A part of me coming back

Sulíswun koléi

It returns something to me

Maita -besím

The waters come in the storm

Wotseit kolei hummen

My mind could look torn

Hawiley lumem m-pus

But I am nolonger being sucked in

Ma ei kolíma j,wuwtón

The buzz is coming out

Haimísh hisei

The light in my bones

Elar sisíleimi

Atlantic: the pre-Celtic language of Britain and Ireland

Copyright 2017 Lugh MacAoidh

Introduction

The word ‘Celtic’ has come to mean anything associated with indigenous British and Irish culture. Originally the term was used to describe the language family, the Celtic languages being our oldest recorded languages in the UK and in Ireland. In a period of romanticization, people began to believe that these languages, such as Welsh, Irish and Cornish, were part of an ancient culture. This idea of a common Celtic culture has little basis in archaeology or genetics, but the word ‘Celtic’ became loosely applied to anything indigenous to the areas where Celtic languages are currently spoken. The Keltoi, where the name ‘Celtic’ originally comes from, were a continental tribe. And whilst their language was no doubt similar to our older Celtic dialects, our cultural and genetic heritage appears largely to have little to do with invasion, or with different peoples invading us.

We have been here for a very long time. And we are related to the builders of Stonehenge, Callanish and other megalithic monuments which appeared long before the supposed arrival of the Celts.

Sometimes when people use the word ‘Celtic’, they are really referring to the pre-Celtic Atlantic culture of megalithism, which in many ways has impacted our current identity, mythology and spirituality far more than the arrival of the ‘Celts’.

It is impossible to look at our past and our identity as a purely academic subject. Our identity, language and culture, is most importantly about us. We don’t want to find out about the past, for the sake of knowing the past. We also want to bring the past into the present to gain greater clarity around who we are culturally and individually.

This pre-Celtic culture is generally avoided by the linguistics community, most believing that this long last past did not leave a big enough trace.

In mainstream linguistics, all of the information we have about our languages is usually viewed from an Indo-European standpoint. The Celtic languages, like the Germanic and Slavic language families, are Indo-European. However, the mainstream view is that any pre-Indo-European cultures must not have made much, if any changes to the Indo-European Celtic languages. This means that all of our linguistic data must lead ultimately back to the East, to the land of where the supposed Proto-Indo-European language came from.

This is a contradictory approach considering the archaeological and genetic record, which shows continuity from one age to another, rather than this dramatic idea of entire populations being silenced under new Celtic leaders. Rather than looking at Ireland and Britain as having come from the east, I have tried to see our cultural and linguistic wholeness, as being our history, our past, not the result of mass migration, invasion or replacement of culture. From this standpoint, the much deeper past of our islands can be seen as a greater collective. And I am beginning to see how our languages reflect this.

Cultural setting

Britain and Ireland have never been isolated. The interior of these islands was densely forested during the Neolithic. Ireland in particular had vast areas of bogland, which would have made it quite difficult to simply travel in any direction from one place to another. The Atlantic Ocean, sometimes viewed as a barrier between populations, was like the Neolithic highway. In Neolithic

Britain and Ireland, a continuity of hunter gathering began to expand with the introduction of farming. People began to build permanent settlements, and to dedicate more time to understanding and creating their place within the natural world.

The indigenous beliefs of these Neolithic people were probably ‘shamanic’ and ‘animistic’. The two terms are really two different aspects of the same, worldwide perception of the world around us. On the Atlantic Coastline, from North Africa to Sweden, people began to build monuments out of stone.

Whilst these monuments appeared with local features, and were presumably created by people indigenous to those places at the time, this culture was found all along the coastline.

Today, these structures and their meaning is hotly debated. What is certain is that the people of the Atlantic Neolithic, were organized, incredibly skilled, and shared a deep respect for the spirits inhabiting their world. In fact, it seems impossible to separate these people’s spiritual beliefs from any aspect of their daily life. Their work sometimes appears haphazard to the logical modern mind, but to these people, everything was a meaningful representation. It appears that they literally worshiped their ancestors, and saw their world as a divine pattern of which they were a part.

Our ancestors are a part of us. They are in our own genetic heritage, as well as reminding us of their presence through ancient monuments and natural places. I doubt that they would have wanted us to reduce them to articles and books. I think we would honor them better by listening to what they tell us.

The Celtic languages

The Celtic languages are one branch of the Indo-European language family. It’s likely that they were also part of an Italo-Celtic subfamily, due to various similarities between the earliest stages of the two families. Celtic and Italic have been spoken alongside each other. In the mainstream view, Italic languages came to Iberia with Latin. Celtic languages were also believed to have migrated to Iberia. The Italic language family is best known for Latin, which was spoken just south of one of the most important ‘Celtic’ cultures, those of La Tène and Halstatt.

In the mainstream view, Celtic expanded out of these two cultures into western Europe, covering much of Iberia, present day France, and of course Ireland and Britain. The spread of Celtic languages was an Iron Age phenomena, and happened rather rapidly. The similarities between Celtic and Italic are explainable as they both come from the same area of continental Europe.

However, some of the oldest ‘Celtic’ sites are in Western Iberia. And it even appears that the languages of Western Iberia, prior to the Roman period were what we’d expect the earliest stages of Italic and Celtic to look like.

What I propose is a radically new theory of how Celtic languages spread. In some ways, this idea is similar to the Paleolithic Continuity Theory, although with many important differences. The aim here is not to present a story of how Britain’s language has changed, but to put forward an idea for scrutiny and future discussion.

Linguists have proposed that Celtic languages arrived in the Bronze Age, rather than the Iron Age. And I believe this to be true.

The Celtic languages are usually divided in two ways. Firstly, there is a P Celtic and Q Celtic distinction. P-Celtic languages developed a 'p' sound, where Q Celtic languages preserved the Proto-Celtic *kw*. For example the word for 'son' appears as follows:

Proto-Celtic: **makkwos*

Primitive Irish: **makkwah*

Ogham Irish: MAQQ 

Old Irish: *macc*

Irish: *mac*

Scottish Gaelic: *mac*

Pictish: MEQQ 

Ancient British: **mappos*

Old Welsh: *map*

Welsh: *mab*

Cumbric: **map*

Breton: *mab*

Cornish: *mab*

The P-Celtic branch includes the Gaulish, Lepontic, Noric and Galatian continental Celtic languages. It also includes the insular Brittonic languages, Cumbric, Welsh, Cornish and Breton.

The Q-Celtic branch includes the ancestral Proto-Celtic language, and the Celtiberian and Gallaecian languages of Iberia. It may include the Tartessian language, also in Iberia. Q-Celtic also includes the insular Goidelic languages, descended from Primitive Irish. The modern languages are Irish, Manx and Scottish Gaelic.

This P and Q distinction shows a clear East-West divide. But Celtic languages did not survive on the Continent, except for Breton, which descends from Brittonic rather than Gaulish. The insular Celtic languages in the Brittonic and Goidelic families, have diverged a lot from their continental cousins.

For example:

'heather'

Proto-Celtic: **wroikos*

Celtiberian: *broikios*

Gallaecian: **vroicos*

Gallaic: **breixo*

Primitive Irish: **wroikah*

Ogham Irish: VROIC 

Old Irish: *fróec*, *froic*

Gallowegian: **fráech*

Irish: *fraoch*

Scottish Gaelic: *fraoch*

Manx: *freoagh*

Gaulish: **uroicos*

Lepontic: **uroicos*
 Noric: **uroicos*
 Galatian: **uroicos*

Ancient British: *uroicos**
 Middle Welsh: *gerug, gwrug*
 Cumbric A: *gruc**
 Cumbric B: *gwryc*
 North Welsh: *grug*
 Pembrokeshire Welsh: *gwrig*
 Middle Breton: *groegan*
 Breton: *brug*
 Cornish: *grug*

The insular forms are quite different to the continental forms, although important changes have set the Brittonic and Goidelic languages apart. Here we see that the initial Proto-Celtic *w* becomes *gw* in Brittonic, and *f* in Goidelic. Gallaecian was native to present day Galicia in northern Spain. Although this sound probably became *b* in Gallaic, initial *w* seems to also become *f* in Gallaic, like in Goidelic. Gallaic is the name sometimes given to the language believed to have evolved from Gallaecian. Although this language is not directly attested, it has left numerous loanwords.

Even though Ireland and Galicia are a long way from one another, early Celtic changes in Galicia in some ways parallel those in Ireland. In other respects, Goidelic undergoes similar sound changes to Brittonic. For example, the word *mâros** ‘big, great’.

Proto-Celtic: **mâros*
 Primitive Irish: **mârah*
 Irish: *mór*
 Manx: *mooar*
 Scottish Gaelic: *mòr, mór*

Ancient British: *mâros*
 Cumbric: **mour*
 Welsh: *mawr*
 Pembrokeshire Welsh: *mowr*
 Cornish: *meur*
 Breton: *meur*

*tegos** - house

Proto-Celtic: **tegos*

Primitive Irish: **tegah*
 Old Irish: *tec*
 Munster Irish: *tigh*
 Irish: *teach*
 Ulster Irish: *toigh*
 Manx: *thie*
 Scottish Gaelic: *taigh*

Old Welsh: <i>*tig</i>
Welsh: <i>tŷ</i>
Old Cornish: <i>ti</i>
Cornish: <i>chi</i>
Modern Cornish: <i>chei</i>
Breton: <i>ti</i>

All of the insular languages show a process of lenition, whereby [g] becomes [ɣ] before eventually becoming silent in most forms. Another form of initial lenition takes place in Manx, Scottish Gaelic, Cornish, in some dialects of Welsh and in most Irish dialects. Proto Celtic [t] becomes palatalized to [t̪] before *i* and *e* in Old Irish, and is often pronounced [tʃ] as in ‘cheese’ in the modern Goidelic languages. In Munster Irish, this palatalization is much less noticeable, [tʃ] being a rarer pronunciation. In Cornish and some dialects of Southern Welsh, initial *t* becomes [tʃ] before certain vowels.

What this demonstrates is that the Brittonic and Goidelic languages evidently evolved very differently to one another. And yet they also share similarities which have developed exclusively in Britain and Ireland. This means that either, both languages were somehow already susceptible to these changes, and that they were already occurring as allophones. Or, that both languages were influenced by a substrate language which was very ‘non Indo-European’ in its phonology and grammar.

I believe that Celtic languages did not spread from the east, but from the west. In pre-Roman Iberia, a number of Indo-European languages were spoken, often by very influential clans who appear to have controlled large territories. How long these Indo-European speaking farmers had been here is unclear. But what seems clear is that the early Italic and Celtic languages were more like dialects of a single, ‘west’ dialect of Indo-European.

This is where the mainstream model tends not to fit the evidence which is emerging. We are taught that the Indo-European language families spread out from their homeland and were used by different cultures as this original culture was diversified. What we don’t know is why exactly these people ever needed to spread across Europe. Furthermore, in an interconnected Neolithic society, would there have been any circumstances in which the Proto-Indo-European language would have needed to evolve so rapidly?

In the beginning, the distinction between Italic and Celtic was probably dialectal. Similar groups of farmers occupied Iberia, and for one reason or another, some of them became ‘Celtic’ and others ‘Italic’. Could this be due to early tribal and territorial distinctions, or could more factors be at play here?

Although Celtic languages are thought to have arrived in Ireland and Britain during the Iron Age, some linguists and archaeologists believe that this could have happened in the earlier Bronze Age. I have expanded on this idea to suggest that this Bronze-Age Celtic language was probably identical to, or very similar to Proto-Celtic. Indeed the Italic languages also showed early variation between the *p* and *k* sounds, and it is possible that both the Italic and Celtic languages have been in situ far longer than previously thought.

For whatever reason, the people speaking Proto-Celtic in Iberia were culturally a little different to the early Italic speakers. And perhaps even from an early stage, this is partly down to the cultures they came into contact with. If Proto-Celtic came to Iberia with the spread of agriculture (see: Paleolithic Continuity Theory), then the region these tribes settled would have been already occupied, or at least visited by other peoples. For a long time it appears that things were relatively stable, hence why the Indo-European languages seem rather close to one another at this stage. But something happened which would change the face of Europe forever.

I strongly believe that the complex, and diverse landscape of language and culture we see in Europe today, began to take shape during the Bronze Age. Speakers of Proto-Celtic could have had an advantage over various other peoples during the Bronze Age. The Bronze Age has also been associated with important changes in spiritual and cultural identity. Around this period, we start to see individual burials rather than the larger tombs of the Neolithic. Certain tribes seem to become more militarized, constructing fortifications. This leaves us wondering why such a sudden change may have occurred, and I think the answer may lie in the power that certain elite tribal groups were able to possess by their skill with metallurgy.

Ancient copper mining did not take place across all of Europe. In fact, the British Isles accounted for a large amount of the copper available in Europe during the Bronze Age. We often think of people being isolated in the past, but during the Bronze Age Britain and Ireland were not only connected to other areas on the Atlantic Coast via trade, but also to the Mediterranean. The Mediterranean island of Malta and Menorca are known for their megalithic monuments, although the megalithism here is of a different type, having evolved differently to monuments along the Atlantic Coast. Again there appears to be an east-west division in prehistoric Europe. Although the megalithic builders of Britain and Ireland could travel by sea, it is unlikely that their contact with the Mediterranean was swift enough to cause any vast linguistic or cultural changes.

In the Bronze Age, it appears that East and West are linked again, perhaps with the help of a culture which we call 'Phoenician'. Although much has been written about how these people originated in the Middle East and 'spread' westwards, there is no reason to suggest that links between the Middle East and the megalithic cultures of the Mediterranean would have began only in the Bronze Age. The archaeological and genetic evidence suggests the complete opposite. If the Indo-European language family has been in situ across Europe for longer than previously believed, then is it also possible that the Semitic speaking cultures of the Middle East have had longer links with the Mediterranean?

Agriculture spread from the Middle East. As soon as agriculture appears, we see a spread of genetic and cultural traits in an east to west direction. The Afro Asiatic languages, and specifically the Semitic languages, are believed to come into Africa from an easterly direction. It might be that the spread of the Afro-Asiatic and Indo-European language families coincides with the end of the Mesolithic and the beginning of the Neolithic.

Genetic studies show a stark contrast between people in Eastern Britain and in Western Britain. Most people in modern day England appear closely related to people living on the other side of the North Sea, and this genetic similarity has usually been explained by the Anglo-Saxon invasion of England.

People in Western Britain show far more varied patterns in genetics, with areas such as Snowdonia, Cornwall, Cumbria, Orkney, and even the Island of Westray on Orkney, showing distinct populations. Clearly migration happened across the North Sea, and also along the Atlantic Coastline. Could it be that these sharp genetic contrasts predate the Saxons and Celts, and represent much earlier migrations?

The Afro-Asiatic language family appears to be far older than Indo-European. The Semitic languages represent a very eastern branch, including Akkadian, Arabic, Hebrew and Phoenician. Much further to the west, in the region of the Sahara, the indigenous Berber people speak a very different form of Afro-Asiatic.

The Berber people are sometimes associated with the Capsian culture. The Sahara wasn't always a desert, and over the past 12,000 years or so, it has been lived in and farmed. The Capsian culture spread across the Mediterranean Coast of North Africa, and is sometimes linked with the expansion

of early Afro-Asiatic. Although the Berber languages today share little lexical similarity with other Afro-Asiatic languages, despite the similarity of the proto languages. This may represent a period of mass creolization, whereby a single 'language' was learned by a community who then completely altered that language and made it more like their first language. In a way, certain key features of the new language remained in use, but its phonology, grammar and lexicon was greatly influenced by the indigenous language. Rather like a web within a tree, the new language begins as a single web, but changes as it connects to the different branches of that tree and becomes a part of them.

The opposite may be true, in which case Proto-Berber would represent the closest language to Proto-Afro Asiatic. This picture is not yet clear, but what is certain is that Afro-Asiatic languages must have played a major part in the Neolithic Mediterranean, which as we know was a passageway to others parts of Europe.

The Phoenicians were said to come from the Erythraean Sea, before expanding into the Mediterranean. The Bronze Age probably began in Sumer, around 6,000 years ago. In Anatolia the Bronze Age continued to develop, before expanding to other coastal areas of the Mediterranean such as modern day Serbia. Whilst the Bronze Age and Neolithic may be associated with certain migrations, there isn't enough evidence to say that the arrival of either of these 'periods' required that the local language must also change. What is perhaps more relevant, is the way which people used metallurgy and other technological advances.

However, bronze itself was merely a signature of this period, because this period also saw a general expansion in mining across Europe. The oldest metal mines can be found in parts the near east, such as Timna in Israel, but as soon as the Phoenicians come into the picture, mining seems to spread to the very edges of Europe. Greece was once an enormous center of metal mining. Significant mining sites have also been found in Galicia, Cornwall, North Wales and Southern Ireland. This period did not just bring a change in the materials people used, this seems to be only a part of the picture. What appears to take place is a massive change in society, in religious beliefs and in the idea of community. The idea of material wealth seems to appear alongside the appearance of metal. The landscape becomes one of hill forts, with religious sites built especially for the worship of important individuals.

Many of Ireland's ancient copper mining sites have been identified, but the Bronze Age people of Ireland also valued gold. Beautiful and ornate gold objects have been found in Ireland, although the exact whereabouts of a Bronze Age gold mine is unknown. What is clear is that society changed rather quickly, and the arrival of the Bronze Age in Ireland probably had as much to do with the Atlantic trade roots as it did with its links to Britain and Gaul.

Major sites of Phoenician mining:

- .Cyprus (copper)
- .Thasos (gold)
- .Sardinia (copper, lead)
- .Galicia (silver)

The Phoenician presence in these areas may not have represented an invasion of a new culture, they may even have seen themselves as a new face of a much older culture which spread across the Mediterranean and into Iberia. The people who we call 'Phoenician', may instead represent a new element being introduced to a much older, interconnected culture along the Mediterranean and Atlantic coastlines. In the Mediterranean, the Phoenician language becomes prominent and becomes the elite language in areas which were previously Berber speaking. However, even though the Phoenicians may have considered Iberia as a part of their territory, this 'elite' may have found the Proto-Celtic language to be a more useful form of communication in Bronze Age Iberia. So even

though the arrival of the Bronze Age in Ireland and Britain may not have been at the hands of Phoenician speaking people, the two cultures may well have been in the hands of the same people, and ruled by the same leaders.

The arrival of the Bronze Age in Ireland might have been the change which first brought Proto-Celtic from Iberia to Ireland. I think it's possible that this culture was most prominent in Munster, perhaps identifiable with the IVERNII tribe of Munster. The peninsulas of Cork and Kerry are very rich in both Neolithic and Bronze Age archaeology, the area around Cahersiveen in West Kerry is so dense in rock art and megalithic monuments that this area must have been spiritually very important during the Neolithic. Munster also contains most of Ireland's copper mines, such as the mine on Lough Lean near Killarney, or the smaller mines around Allihies on the Beara peninsula. The Killarney site on Ross Island was a major operation, although finds from this mine are mainly concentrated across Ireland and in Western Britain.

Even before the height of the Phoenician period, mining may have been taking place in Ireland. Perhaps the local cultures adopted the practice from Iberia, or perhaps small numbers of Celtic speakers settled in these areas to mine and trade. Whatever the case, the direction of this copper trade is east, to Britain. I also propose that Munster is the original homeland of the Celtic language in Ireland. This can even be measured today by looking at differences in the Irish dialects. Whilst all Irish dialects have diverged greatly from their common ancestor, the Irish of Munster is arguably the most archaic. Munster also contains the majority of Ogham/Primitive Irish inscriptions in Britain and Ireland, indicated a long continuity of Celtic speaking within parts of the province.

Around 4,000 years ago, copper mining began on the Isle of Anglesey off North Wales. This, and the neighboring Great Orme copper mine on the Snowdonian Coast became some of the ancient World's most important sources of copper during this period. I propose that the emergence of copper mining in Wales is due to a gradual spread of Bronze Age culture in an easterly direction from Ireland. These two copper mines in Wales may have been key elements in the transition from the Neolithic to Bronze Age periods in western Britain.

Even though the Phoenicians appear at roughly the same time as copper mining in Wales, the Phoenicians themselves probably had little need to greatly impact upon the people of Britain and Ireland. Some have said that there was trade of tin and copper between Cornwall and the Phoenicians, although no direct evidence has been found of this. Cornwall is another 'Celtic' speaking part of Britain, with historic links to Ireland, and a history of ancient mining.

Both Cornwall and Wales have their own Celtic language, but these are Brittonic languages rather than being Q-Celtic. And in this theory, the Proto-Celtic language, or a dialect of it, was brought to Wales and Cornwall from Ireland.

This is where the theory gets slightly more unusual. Rather than Brittonic languages coming from eastern Britain and spreading into Wales and Cornwall, I think that the 'Brittonic' languages represent a later stage of Celtic, created by a cultural back flow from the Alpine regions of Europe.

It is surely no coincidence that mining has been a culturally important part of both Wales and Cornwall. But this long association with Celtic languages and mining may be more than coincidence. Back on the continent, parts of Northern Iberia and present day France came under the control of other tribes, also speaking different Celtic languages, although arguably at these stage they were dialects of Proto-Celtic with little distinction between one another. Whether people speaking this Proto-Celtic language had occupied Gaul before the Bronze Age is unclear, but the neighboring Italic dialects were not so different. It may indeed have been possible for the language of one region to become either Italic or Celtic, depending on which culture those people most closely identified with. Rather than a language tree, early forms of Indo-European may have formed language families through similar, pre-Indo-European cultural bonds. Other cultural bonds seem to

appear later, for example the presence of the Celtic speaking Halstatt and La Tène cultures. The Indo-European of the pre-Celtic Alps, may have had *p* rather than *kw*. The *p* sound exists in the Slavic languages, as well as in Romanian, an Italic language which has been in long term contact with Slavic.

The Noric language was spoken in present day Austria and Slovenia, and along with Lepontic, Cisalpine Gaulish and Transalpine Gaulish, made up the 'P-Celtic' languages of continental Europe. Some have argued that the surviving Noric texts are actually in an early Slavic language, and that the Galatian language of Anatolia was actually Germanic. Tamer Yilmaz has presented a list of words in Turkish with possible Galatian origin, many of these words having similarity to Irish words. Although few of these words have an obvious etymology and it's unclear which language they could have come from.

Galatian personal names do appear to be of Celtic origin however. And there may well be some ancient link between Britain and this part of world, owing to that Turkey and Armenia contain various examples of megalithism, including the Armenian 'stonehenge'. Research by Dr Andy Grierson and Dr Robert Johnston also suggests an ancient genetic link between North-East Wales and the Eastern Mediterranean, possibly being Bronze Age, although I believe this could be older. Even if the two Noric inscriptions do not represent a Celtic language, there are Celtic names associated with this region, many place names showing an Indo-European language similar to Gaulish, and this seems likely owing to the proximity of the Gaulish speaking areas.

If the 2000 year old cultures of Slovenia and Galatia were not Celtic speaking, then perhaps Celtic was used among them or even spoken within a royal or warrior class. What is clear is that Celtic speaking cultures around the Alps, developed a style of art which was quite different to the art and imagery used by Celtiberians. The Halstatt culture was also a mining culture, perhaps speaking an Italic dialect or early Celtic dialect, although this cannot be proven. The La Tène culture is really a continuity of the Halstatt culture, but with some additions and changes. The Iron Age culture of La Tène introduces a new 'Celtic' art of spirals. This art is often called Celtic, but has existed on the Atlantic Coast for much longer. I propose that the Halstatt and La Tène cultures represent the end result of a Bronze Age Europe, which has become divided and reshaped by various leaders and similar languages. More research will need to be done to show any linguistic link between Celtic languages and the Halstatt culture itself, although these cultures could represent a powerful, and resourceful Celtic speaking culture which spread from Iberia in the Bronze Age. Over the course of the Bronze Age, the Urnfield culture may have gradually become more 'Celtic', developing into the continental Celtic Halstatt culture. The Proto-Celtic language became influenced by early forms of Slavic and Italic, adopting the *p* sound. During the Iron Age, this *p* sound could have been spread back towards the Atlantic, being adopted by Celtic speakers in Brittany, parts of England, Wales and in parts of Scotland. These areas were definitely Celtic speaking, but as for Gaul and the cultures of Halstatt and La Tène, it's difficult to know what language people spoke. In Eastern Britain, and in much of modern France, there is evidence of this Gallo-Brittonic language, which later became Gaulish and Brittonic. But whether it was spoken by a particular class of people, or the majority of people in these areas, is completely unclear.

Gaul was always closely linked to Italic speaking peoples, and to the Roman empire throughout its history. The arrival of the Iron Age proper in England, may well be linked to the arrival of this eastern Celtic influence. It in turn seems to be influenced by our Bronze Age and Neolithic artwork, indicating that influence is going in both directions. This might mean that the Brittonic, Gaulish, Lepontic, Noric and Galatian languages, are just variants of the Iron Age Celtic dialect which developed in Halstatt, where it acquired the *p* phoneme, whereas in La Tène, it may have developed lenition alongside the artwork and other 'Atlantic' influences. Noric and Celtiberian appear not to show lenition, but the late forms of Gaulish certainly do.

Even though P-Celtic may have been a single, archaic language used by Gaul's Iron Age leaders, in the areas where people had learned Celtic as a second language, namely Ireland, Wales, England, Cornwall, Brittany and parts of Gaul, the language began to develop dialects.

The pre-Celtic language appears not to have been very similar at all to Proto-Celtic in neither phonology nor syntax. The Indo-European habit of having multiple noun cases and medial sounds such as [k], [g] and [s] was probably totally different to how their language was spoken. In Galicia and Ireland these people seemed to pronounce initial [w] as [f], possibly with an intermediate stage. Although the Primitive Irish language only shows the beginning stages of lenition, the Old Irish language is something which neither looks, nor sounds like its recent ancestor.

The Proto-Celtic language probably changed little as it was used by clan leaders and priestly classes, people who had a strong connection to the inside of this tribal culture, perhaps those people who occupied the Bronze Age and Iron Age hill forts. The Bronze Age cultures of North-Western Iberia, Ireland and Western Britain may have been Q-Celtic speaking, the indigenous Atlantic peoples learning Q-Celtic as a second language. The Iron Age period may be characterized by the P-Celtic languages in Britain. Italic speakers were in close contact with Celtic speakers, and Rome clearly decided that these people who identified themselves as Gauls had too much power over the region. As the Roman empire expanded across Gaul, areas which were Celtic speaking probably lost their language to Vulgar Latin, except for the Alpine region where Gaulish may have survived until the 7th century. Much of this region may not have actually been Gaulish speaking. As hill forts were taken over, and Gaulish tribal structures gradually dispersed, the Romans may not have needed to fully replace the Celtic language in many regions because Celtic may have only been spoken by certain classes of people.

I believe this to be the case in England. Whilst it has always been assumed that Iron Age England was Celtic speaking, the presence of various Celtic river names and place-names does not prove that England was entirely Brittonic speaking at this time. The presence of Brittonic hill forts and settlements, where people had connections to Gaul and to Rome, doesn't prove that the indigenous inhabitants spoke Brittonic. Proto-Brittonic seems limited to River names, some place-names, and tribal names. Some place-names, such as Dover, make sense as important trading points between Britain and Gaul. Brittonic tribal names prove only what the powerful people in that area referred to themselves as, or what they were referred to by others. They do not prove if the language of these areas was Celtic or not.

As soon as the Romans leave, there seems virtually no trace of Brittonic in most of what is now England. Almost as though neither the Brittonic Celts, nor the Romans, had any great effect on the language of most people. They only had an effect on the language used in positions of great power, and whilst this may have once been Brittonic, it became replaced with Latin during the Roman empire.

There is evidence of Brittonic languages being used after the Roman empire, but from my research I believe that this is nearly always as a result of continuity. The whole of South-Western England is thought to have been Brittonic speaking only 1500 years ago. But having looked at this in detail, nearly all Brittonic place names which date from after the Proto-Brittonic period, are in areas which show long term continuity back to the Atlantic cultures of the Neolithic. Cumbric is slightly different though. One of the highest concentrations of Cumbric place-names is to be found around Penrith, an area with significant megalithic activity. But Cumbric survived there for quite a long time, enough for it to remain the spoken language in Brittonic areas which had expanded from the original areas of population density and Atlantic activity. This was actually recorded in Welsh history, the area of Cumbria and Southern Scotland once being referred to as *Yr Hen Ogledd*, 'The Old North'.

Conclusion

It is difficult to actually conclude anything from this picture. But I do believe that the spread of Celtic languages in Britain and Ireland was a Bronze Age phenomena and something associated with the centralization of power and resources, perhaps overseen by a Celtic speaking class or central tribal society. This change may have been peaceful, but the presence of these fortifications

indicate that it wasn't always so. This Celtic speaking culture became widespread across Western Europe, but the Celtic languages themselves were only well established by indigenous people in certain areas. Originally this may have been limited to Munster in Ireland, perhaps Cornwall and to Western Wales, associating this culture with the Bronze Age mines of Parys, Great Orme and Cwmystwyth.

Due to long term coastal contact between megalithic communities, the Celtic language may have quickly spread to other parts of Ireland, to other parts of Southwestern England such as Dartmoor and the Mendips, and to the Isle of Man and the Neolithic cultures in Cumbria and Northumbria. Possible Celtic connections to Derbyshire and Northumbria are less obvious, but it appears that during the Bronze Age there was a certain expansion of megalithic culture into Derbyshire, along with a number of Cumbric place name elements. The rock art in Northumbria is unmistakably similar to that in Cumbria, Galicia and other areas with Atlantic megalithism, showing that Cumbria's links with Northumbria go back to before the arrival of Brittonic. Both Northumbria and Cumbria were important areas for early Christianity in England, and links with Ireland have been established there since the Roman period.

Orkney is another area which has clear cultural links to other areas of Atlantic megalithism, but it appears that Celtic only had a minimal influence here during the medieval period.

The Celtic language was probably used in other areas within a particular clan system, but fell into disuse as soon as that clan system was broken apart and replaced by the Roman empire. This clan system survived in Ireland for longer, but the Church inevitably did the exact same thing in Ireland, slowly replacing the clan system with a more centralized kingdoms with their links to the church.

The Primitive Irish language was probably a remnant of the language used by this priest, or leader class of individuals. By the time Ogham writing comes into the record, much of Ireland was probably already Celtic speaking. But I feel it's unlikely that their Celtic was the same as the more official, sacred clan language used on Ogham stones.

As soon as Christianity reached Ireland, the pagan belief systems and political system was replaced, and the language I identify as 'Ogham Irish', a form of Primitive Irish, probably went out of use. But Irish monks didn't entirely submit to Rome's way of thinking, and used their own form of spoken Irish in writing, alongside Latin.

Cornish and Breton show similarities which don't appear in Welsh, or as far as we know in Cumbric. This is normally attributed to the idea of a South-Western Brittonic dialect, which became isolated from Welsh after Saxon advances. According to the mainstream view, Breton arrived in Brittany because of 'Brittonic' immigrants. There is actually very little evidence to suggest that such a migration ever took place, nor that most of Devon was ever Celtic speaking. The story of Athelstan making the River Tamar a border between the Britons and Saxons, was written down hundreds of years after it allegedly happened. Cornwall and Devon are also very different genetically, indicating that a cultural boundary formed by the Tamar might be far older than Athelstan. Brittany was also a place of important megalithic activity, and perhaps the similarities between Cornish and Breton come from long term contact between these regions since the Neolithic, rather than something more recent.

After the Roman Empire, the archaic Celtic dialects which weren't so different to the Proto-Language, probably became extinct. As Wales developed its own power and influence in the medieval period, Latin continued to be used, and gradually the Old Welsh language came into writing alongside it. In the Cumbric region, this language survived in its own form, but never had a central place in the political system of that region. This role was taken by Anglo-Saxon and Latin, and being now culturally isolated, Cumbric probably became extinct by the 11th century.

Other languages in the Bronze Age

People have talked in the past of a link between Israel and Ireland, Wales and Scotland. This idea came into Irish history, in the *Lebor Gabála Érenn*, the Irish book of Invasions. In Irish mythology, Biblical accounts are sometimes incorporated into the history, perhaps to help explain or strengthen Christian connections.

Britain and Ireland being home to lost tribes from Israel is surely a fantasy. The idea that Britain and Ireland must attribute its own history to a Biblical one, is also deeply flawed. But there are possible links between the Britain/Ireland and Semitic/Phoenician culture. Theo Vennemann has described how the Celtic and Germanic language families could have been influenced by a form of Semitic, perhaps Phoenician. One thing I have not gone into detail about yet is the similarity between the modern Celtic languages and Afro-Asiatic languages. Although the idea of a link does seem far fetched, in a prehistoric Europe connected by the sea, the idea really isn't far fetched at all.

Modern Celtic languages are anything but being typically Indo-European. Their word order and phonology is really not very Indo-European at all, and some have suggested that this might be explainable from a Phoenician influence in Iberia, which then influenced Celtic. However, there is no real evidence of Phoenician influence in Iron Age Celtic speaking areas in Britain, and most of these non Indo-European features only become apparent when Celtic languages become established in areas of megalithic activity.

This, alongside evidence which I will present later, suggests to me that these pre-Indo European influence did not come from Phoenician. However, there is some evidence to suggest that a Semitic language may have been used, if not spoken, by people with links to Britain.

The Celtic languages may have spread as a Bronze Age phenomena, but in Western Scotland evidence of an early Celtic speaking culture is lacking. The Hebridean Islands off Western Scotland are the last true stronghold of the Gaelic language. Since the arrival of Christianity, and perhaps before, a Q-Celtic language has been spoken here. Whilst the language of the priestly or king classes was often a kind of Old Norse. Before the Roman empire, I believe that this 'upper class' language may have originally been Semitic.

This seems again, far fetched. But arguably, there is evidence to suggest ancient contact between Phoenicia and Scandinavia. On the surface this can be seen in the similarities of ship building technology, used by the Phoenicians and by the Norse in their longships. Furthermore, several of the Hebridean Islands don't have an etymology which can be derived from Gaelic or Old Norse. But, the islands of Seil, Iona, and even the island of Sark in the English channel, have names which make sense as having derived from a Semitic language. People may ask why a Semitic language would be used to name various Scottish Islands. And I think the answer is again, continuity. The Phoenicians may not have seen themselves and us as we imagine. They may have been the most recent 'form' of a link, which had connected the Mediterranean to Britain and Ireland for many thousands of years.

The majority of these names are in the Hebrides or in the English channel, and relate to islands or to land forms visible from the Sea. Perhaps the etymology for Sark comes from the island being seen 'reddening' before the rising sun. But these names don't indicate any kind of Semitic presence in most Atlantic settlements of the pre-Celtic period, only appearing in areas associated with mining, and in the Hebrides. The link to the Hebrides is quite unexpected, but there is also reason to believe that Phoenician influence could have gone both north, and east of here. If Phoenician speakers did have a presence in the Hebrides, then is it possible that they could have opened a route to

Scandinavia and develop family and trade links with people there? Scandinavian culture would then have flowed into Scotland, having status and land in the same islands where Phoenician speakers had connections.

This process appears to have allowed several Semitic, and other words to have entered into Germanic vocabulary. The Norse god *Baldr* may come from a Semitic deity, as might various aspects of Norse mythology which are not typically Indo-European. The Viking long-ship is another example, being very similar in design to boats used in Phoenicia.

The Pictish culture of Scotland is shrouded in mystery, and there has been debate for centuries on where the Pictish language might come from. But I don't think that there was a Pictish language. Many of the Pictish Kings' names are of P-Celtic origin. And in some areas of Pictland, there is evidence of a P-Celtic language not unlike Cumbric. But the Ogham inscriptions of this culture show a rather different language, which seems readily to have adopted early Germanic words. The inconsistent and sometimes unreadable rendering of Ogham, might show us that this language was not something that was suited to the Ogham writing system. The question of an early Q-Celtic influence is also curious. The transition from the Pictish culture to the Norse culture in the Northern Isles, seemed calm and gradual. Could it be possible that continuity happened here too?

There is more evidence of ancient links between Scandinavia and Phoenicia. Many people may read this and find this ludicrous, because it goes against the accepted version of history. But time has proven just how ignorant we were about our past. For a long time our own indigenous ancestors were seen as barbaric. Some gave Egypt, Rome and Greece credit for everything, and how wrong we were. Our understanding of our past is always changing, especially as we learn how interconnected distant cultures were in the past. People were trading across Europe, and realistically this should be taken into account and not immediately dismissed.

Jonas Jarnæs follows Kjell Aartun, a Norwegian scholar who has worked on connections between Phoenicia and Scandinavia. Sven Buchholz has also written about this. In southern Norway, there are various medieval silver mines, one of which is actually located beneath a part of Oslo. These mines were certainly active during the 'Viking' period, and may well account for why Oslo became important at this early date. To the north of Oslo, the Kongsberg silver mines have been worked for 335 years, but people may well have known about silver being available here before this time. An inscription found at Kongsberg, reputedly reads LA HU ZA QA QI 'to refine'. Various inscriptions were found at a Bronze Age ritual site near Kongsberg written in the Minoan Script, which Aartun believes represents a Southwestern Semitic language. A Bronze Age connection between the Minoans and Norway may have existed, and in 2015 a quartzite hammer was found in what appears to be a primitive silver mine near Kongsberg. A reputedly ancient silver mine with rock engravings was also found in the region.

I have never been to the mining sites around Oslo, the only part of Norway I am at all familiar with is Nordland. Nordland lies on the Northwest Coast of Norway, much of it above the Arctic Circle, where the indigenous languages are Saami, Finnic and Norse. Narvik began as a port for iron ore shipment from the magnetite mines in Northern Sweden. Mining has also taken place around Narvik itself, with several important mine workings in the Ballangen commune, just south of Narvik. Although I have been visiting here for some years, I only noticed very recently the peculiarity of the name *Ballangen*. The area around Ballangen consists of mountain peaks, coastal inlets and open expanses of forest and valleys. Originally Ballangen was known as *Bagangr*. *Angr* means 'fjord', but *Bag-* appears to be neither Norse nor Saami in origin. By the time the name was recorded, intervocalic Norse *g* was often barely audible, and could easily have been mistaken for *ll*.

The area has a very interesting history of mining, but perhaps the most mysterious thing is the legend of Bal. Bal was supposed to be a Swedish, possibly a French or German merchant who opened three copper mines in the Ballangen region. Mining didn't really kick off here until the 17th

century, and Bal, if he indeed existed as a person of this period, would have been a mining prospector. According to this story, Bal treated the indigenous Saami people deplorably, practically enslaving them to work in his mines, although no long term mining activity is really recorded from this time. Eventually the Sámi stopped working for Bal and he vanished from history.

When I first heard this story from a friend about 5 years ago, I didn't make any connection to Bronze Age Europe. But it is unlikely that Bal ever existed as a person in the 17th century. There is no record of him whatsoever, nor of the location of his mines. With *Balangr** being perhaps the original name of the settlement even in Norse times, an older origin of this name is implied. The connections between the name Bal and the Phoenician God, and of course Ballagen's association with mining, seem more than pure coincidence. Even if Phoenician speaking people never traveled this far North, there was significant archaeological change on the Coast of Nordland, arriving with the Bronze Age. If we accept the Semitic etymology of the word *Thule*, then this could also imply that Phoenicians had ventured into the Arctic regions.

It is possible that the legend of Bal was linked to a real person hundreds of years ago, called Gottfried Lippert. This man was a sheriff on the island of Senja and apparently had mining shares in the Ballangen region. Although he may have personified an older legend, there is no definite proof that he was the original Bal. On the Lofoten islands is a place called Ballstad, next to another settlement called Gravdal, perhaps named after local mining or simply after someone's grave; although a nearby island is named Kopparen 'copper'. In Troms there is Balsfjord. None of these place names have a satisfactory etymology, but the appearance of Bal in these coastal regions is curious.

Megalithism

Megalithism is a worldwide phenomena, but the Atlantic Coastline had its own continuum of Neolithic cultures, from Morocco to Denmark and Southern Sweden. Some of these genetic groups are very ancient. The Berber people of Northwestern Africa show some genetic similarity to people in Ireland and in parts of Britain. They also show some similarity to the Saami people of Northern Scandinavia. This ancient Atlantic connection certainly goes back before the Neolithic, perhaps to the time when people from modern day France began to expand to the north and south after the last glacial maximum. Very little remains of any language link between Northern Norway and Africa, but a tendency for allophonic lenition may be the remnants of some ancient link. In Goidelic, and in some Berber dialects, there is a tendency for initial [t] to become [θ] or [h]. The same process has taken place in the Saami languages which border the southernmost Saami coastal regions of Norway. Consonant gradation isn't exactly the same thing as initial consonant mutation, but in many ways the regular, internal changes of consonant gradation in Saami, are phonemically similar to several of the initial consonant mutations in Celtic languages, but in Saami, this changes the inflection, whereas in Celtic languages it changes the grammatical context by mutation. Lenition in Berber languages is much less ingrained within the structure but occurs as allophone variation as sounds come into contact with each other. Pre-aspiration, a feature found in Scottish Gaelic, Saami, Icelandic and Faroese, is another possible linguistic connection.

There are other similarities along the Atlantic Coastline, which could have been introduced at a very early stage. Saami people regard unusually shaped boulders, or other rock formations as being sacred sites or *sieidas*. In Britain, this incredibly early survival of animism can also be found. In Wales, boulders or unusual rock formations are also associated with spiritual power. This belief

appears entirely pre-Celtic, but it survives into the Celtic speaking period in the legend of Dinas Emrys for example. Another example is the Carn March Arthur, a rock outcrop near Llyn Barfog where Arthur's horse's hoof mark is said to be visible. Later on, certain stones or rocky outcrops have associations with Welsh and Irish royalty and divinity. Where these natural megaliths may

have originally had tribal and ceremonial associations, they eventually become symbolic of particular individuals. The indigenous Berber spirituality also emphasized the magical and animate power of natural rock formations and megaliths.

In Norse Scandinavia, and in Britain, natural rock formations are often personified into being the visual signs of nature spirits, or even of Gods. Across Norway and Sweden, natural rock formations are named after trolls. In Wales, they are giants. Wales's highest mountain, Snowdon, is known as Yr Wyddfa in Welsh. This translates as 'the grave', because the mountain's summit is supposed to be the resting place of a Welsh giant. On Anglesey, the megalithic chambered cairn at Barclodiad y Gawres, was said to be the home of a cannibalistic female giant. The giant boulders in the Llanberis pass were also said to be the home of a cannibal giantess.

In Northern Scandinavia, the *stallo* of Saami mythology bears close resemblance to the giants of Celtic mythology. Norse mythology is full of giants, known as the Jötnar. These chaotic beings may come from an animistic association between boulders and people, but in Norse mythology, Irish mythology and Greek mythology, these nature spirits seem to become personified into an actual race of giants. On one hand this may have been Semitic influence on all of these regions of Europe, where the Greeks have the Titans and the Irish have the Fomorians. But in any case, these pre-Celtic gods of Europe seem to have had a very ancient origin in Ireland and Scandinavia, as demonstrated by the antiquity of Saami ritual activity, and by that the Fomorians and Titans are always depicted as ancient people, never having 'arrived' from somewhere in recent history. Certainly the concept of these nature spirits being evil and cannibalistic seems to be a much later addition.

A similar story occurs among the Saami. The *stallo* is one of the more gruesome characters of Saami mythology. Literally meaning 'metal man', the *stallo* parallels other stories of wildmen across the Northern hemisphere, although these wild men are not normally hostile. The Sasquatch on the Pacific Coastline, the Snömannen in Sweden and Basajaun in the Basque Country. The *stallo* is not friendly towards humans, and often wears armor as well as having great strength. *Stallo* are a mythological explanation for certain features in the landscape, including perhaps Bal's mine. The legend of Bal contains all the meaning and metaphor of a *stallo* story. Perhaps the current idea of *stallo* dates back to a time when metal was first being introduced to the Saami,

This might account for why the Norse giants are constantly at war with the Aesir. The Olympians, Aesir and Tuatha Dé Danann in Irish mythology, may contain clues to a Bronze Age change in spiritual practices. Prior to the Bronze Age, and the resulting movements of Indo-European and Afro-Asiatic speaking peoples, Europe's spiritual beliefs seem entirely focused on nature. This is sometimes described as animism, although shamanism is another equally important aspect of this religion. After the Bronze Age, the worship of certain individuals based on their status seems to replace the earliest significance of nature itself within a community. Of course these beliefs do continue, but alongside the Bronze Age introduction of a 'pantheon'. These new deities represent the conquering and understanding of nature, rather than our presence within it. These become

personified. In Ireland, they become personified to the degree where it's sometimes hard to distinguish royal figures in Irish mythology from God figures. About this time, burial sites begin to focus on individuals of high status. All of these changes seem somehow related to the use of metal.

Perhaps the use of metal started a new revolution in human religion, where man could be the conqueror of nature as well as being a part of it.

The new 'Gods' were based on the godlike power attainable by humans, and the old gods of nature were reinterpreted as being monstrous, chaotic forces which had no place in the orderly nature of the new pantheons. This change seems far more related to the Semitic languages than it does to Indo-European languages. Most Indo-European languages show the absence of a pantheon of gods,

early Slavic and Celtic tribes worshiping a whole range of deities personified from local observations in the natural world. Often these gods are linked to particular rivers or mountains, as well as being particular to certain tribes. However this more organized 'pantheon' appears in Greece, and is passed into Rome. It also appears in Germanic speaking cultures, and in Irish mythology. In all three of these examples there is an emphasis on these new deities having the power to protect people from the spirits of the old religion. Megalithic burial sites are re-used as

Bronze Age ritual sites, and there seems to be a focus on keeping these places closed up. One example is Cairnpapple near Linlithgow. During the Bronze Age some fortification seems to have been built here to actually stop spirits on the 'inside' from getting out, although the main cairn here was probably constructed in the Bronze Age rather than in the Neolithic.

In Norse mythology, the giants are seen as the chaotic and dangerous beings which attempt to disrupt the peace. But all of the Norse gods are also descended from giants. In Ireland, the Tuatha Dé Danann protect Ireland against the Fomorians in their abode on Tory Island off the coast of Donegal. Donegal and Sligo are both counties with strong evidence of megalithic cultures.

I recently visited a place in Borrowdale, Cumbria, known as the Borrowdale Yews. These ancient yew trees, one of which is around 1500 years old, have been known about for a long time and have been studied quite well. One thing that struck me as curious was the piled up areas of stone around the trees. I read later that some archaeological work had been done here, showing that at some point the ground had been leveled and that cairns or walls had been constructed here. Before I had researched the site properly I had a look for it. It was a cold, but bright march day, and the Yew Trees stood majestically on the mountainside, at the edge of an ancient forest. I immediately noticed cairns which had been made, using pebbles from the river below. But the cairns also contained heavier rocks with a high iron content. Rocks with quartz veins running through them were also added onto these cairns, and in fact the rock outcrop which forms the garden of these trees is also rich in quartz.

Rather than just being a site where these ancient trees had survived, this place had the feel and appearance of an ancient burial or ritual site. The yew trees and iron ore are both part of a spell to 'keep' the world of the dead from pouring into the world of the living. Ancient people saw that certain places in the landscape had spiritual significance. They then harnessed and worked with the natural power of these places, by building their religious sites upon them.

The Bronze Age may have brought big changes to our society. But what of our pre-Celtic beliefs?

For a long time we thought it was impossible to know anything about the beliefs of our Neolithic ancestors. Even if their impact upon the landscape has been by far the greatest, itself a true testimony to their beliefs. But there is actually quite a lot of information and research on this, but unfortunately not enough of this data has been put together. Below I will summarize some ideas about Britain and Ireland's megalith builders.

.The 'underworld' was an important part of their religion. Although sometimes entered through a cave, water seems to have been the most significant visible 'underworld'. Ancient sites were often placed near water, even in marshes. Islands held a special significance, for example Tory Island and the mythical island of Tír na nÓg.

.In the traditional Berber religion, tombs were entered at certain times to receive dreams and prophecies from the ancestors. Similar tombs, known as chambered cairns or passage tombs, were found across the Atlantic coast. Important examples in Britain include Maeshowe on Orkney, and Bryn Celli Du on Anglesey. Newgrange, Knowth and Dowth of the Boyne Valley in Ireland are also passage tombs.

Often the human remains were left inside small side chambers, possibly representing different families. These sites show evidence of ritual activity, and it's almost certain that people would have

come into these places to contact their ancestors in some way. The Jack o' Lantern is a prop used in the Goidelic tradition of Samhain, modern day Halloween. Samhain was believed to be a time when the underworld merged with our world. It may even have been an ancient practice to move the skulls of our ancestors at this time, taking them into our homes for guidance and letting them become a part of our celebrations. They may also have protected us from less friendly spirits. The concept of the head being spiritually important was something apparent in the Celtic speaking Britons, again a possible example of continuity from the Neolithic. Today this concept has survived in our legends of 'screaming skulls'.

Stone was very important to these people. It was not the accuracy to which they could shape stone, or the way they decorated it. Their structures aren't always symmetrical, and it seems to be that the placement and individual meaning of each part which was more important than the look, design and appearance. Megalithic rock art is detailed and spectacular, but it doesn't depict any obvious images. Megalithic rock art often has no symmetry or obvious pattern, but its placement is nonetheless specific and significant in some way. Rock art surely has more than one meaning. It may be a map of heavenly bodies as they rotate in relation to this sacred site. Perhaps people believed that certain sites allowed them to tap into the power of the stars. And yet rock art was no doubt an individual, and visionary process as well. Perhaps the creation of rock art was also a ceremonial process of marking our own people as being a part of the divine natural world. Such a ceremony might have included the use of psychedelic substances. Psychedelic mushrooms can produce visual patterns similar to the spirals and zigzag lines seen in rock art.

These burial tombs were often constructed from megalithic blocks, and were sometimes surrounded by stone circles or flanked by megaliths at the entrance. Megaliths reach up towards the stars, and many Neolithic sacred sites are located upon mountains or in dramatic, high locations. In Langdale, Cumbria, stone axes were mined from an exposed outcrop, and were then exported across much of England. These axes were deliberately taken from this site for a specific reason, and there is evidence that they were used ritually as well as for practical purposes.

In Orkney, I believe that a Neolithic marriage ritual has survived. Not so long ago, men would walk through the standing stones of Stenness whilst their fiancee walked through the Ring of Brodgar. They would meet at the Odin Stone, a monolith which has now been destroyed. The standing stones may carry a male significance, and the Ring of Brodgar may have been a more feminine place of ritual. The stones of Stenness seem to reach up towards the sky, while the Ring of Brodgar is like a circular womb.

Some suggest that in the Neolithic, people worshiped the underworld. A worship of the sky came later. But megalithic monuments show an equal significance of the Earth and the sky. Tombs like Maeshowe are temples to the underworld, rather than to the sky. But the sky, a more masculine spirit, enters the tomb with the light of the winter solstice.

It's difficult to differentiate between the worship of spirits and the worship of ancestors. Our knowledge of Neolithic religion is too limited to allow much proper differentiation between the different roles that spirits played. But like the Berber people, it seems that the megalith builders did worship their dead. They may not have worshiped them as their leaders, but certainly they honored them and saw them as supernatural beings. The river Boyne may have represented the Milky Way, being named after the Goddess Boann/Bó Find, meaning 'white cow'. The cow's milk may have been a representation of the Milky Way, but in Irish mythology, Boann also visited the Well of Segais. This well was home to a salmon, who ate nine hazel nuts which had fallen into the well. Although this well was guarded, Boann disrupted its power, forcing the water to splash beyond the well, creating the River Boyne. This Boyne may have been seen as flowing from heaven, and Boann's treachery was what allowed the wisdom and light of the skies to reach Earth. To these people, the River Boyne may have been a part of the Milky Way itself. And the journey of the salmon as it swims upstream may have represented the return to the sky, and if the salmon was

eaten, it was believed to give a person great knowledge. There are also links between Newgrange and the constellation Cygnus. The shape of this constellation is cruciform, like the passage at New Grange. Could it be that megalith builders believed that their ancestors came from this constellation with the swans of Irish mythology, and returned to there after this life? They may have believed that a part of their soul returned to the sky, but that they owed another part of them to the Earth. Certain constellations were probably thought of as this 'heaven' when they became more prominent in the night sky. Later on, our relationship to the sky was taken by the Tuatha Dé Danann, and our ancestors in the underworld were probably represented by the Fomorians. After the arrival of Christianity, the Tuatha Dé Danann also went to the underworld, and became the Daoine Sí, the people of the 'Sí' burial mounds. The fairies in our mythology can be understood as the diminutive forms of our pre-Christian Gods, who have 'died' from our world, and can now only speak to us from the underworld.

Of all the possible pre-Celtic deities, I think *Lugus* is the most certain. I think this deity was originally a kind of guardian spirit, taking on the form of a raven or eagle. We find evidence of this eagle deity on Orkney, at the Tomb of the Eagles on South Ronaldsay. Eagles seem to have been a part of the life cycle to these people. Their talons were found inside the tomb itself, indicating that this animal was a totem spirit of some kind. The eagles probably lived along the exposed cliffs just outside the tomb, and may even have been a part of a sky burial. The bodies may have been hung on the cliffs, at this exposed place, where the salt would have preserved them for longer as the eagles ate them. This could have been symbolic of people's souls being carried to the sky by their guardian. The bones were then placed within the tomb, along with the talons of the eagles who shared in their journey, and who must also return to the underworld.

This belief apparently managed to survive on Orkney for the next few thousand years, hence the number of place-names on the island with 'Lugg' or 'Loo'. The Scandinavian deity, Odin, parallels *Lugus* in many ways. On Orkney his name replaces that of *Lugus*, but he is still worshiped under the name of Odin. In the sagas, Odin is depicted as being a man, but this may not have been the interpretation of Odin throughout Scandinavia. In places such as Orkney, 'Odin' seemed to be applied readily to anything which described what they knew of *Lugus*. He may have been less of a deity and more of an identity. Odin himself was also a trickster after all, seeing through the eyes of two ravens and being able to transform himself. It is possible that the raven or crow is a regional variant of the eagle? This might imply that the significance of ravens in our folklore comes from these animals being part of our sky burials during the Neolithic.

There is an emphasis in the Neolithic on both the sky and the Earth. The Saami believe that we have two souls, one of which remains with our body. This may not be the 'true' soul in indigenous Saami beliefs, it may just be a remnant of the soul which returns to the underworld. But like the Saami, our ancestors may have believed that the body, and in particular the skull, was able to retain wisdom, or were at least able to act as a portal to ancestral wisdom. Perhaps the megalith builders believed that the skull could only speak when it was in the right place, and when the body of the person had been correctly prepared for an afterlife. The Egyptians, and many other cultures worshiped their dead.

But the megalith builders had far more literal relationship with them.

Introducing the Atlantic language

So far I have mainly talked about the background of these people, and have tried to suggest how the megalith builders in Britain were not isolated from other peoples during the same period. I have also suggested how the Neolithic and Bronze Age periods are important for understanding the current distribution of language and culture. The Celtic languages might have little to do with the Iron Age people we call the Celts, they might be the end result of cultural patterns which have been in Europe since the Neolithic or earlier.

But what of their language? Until now, this subject has been largely ignored by the academic community, and evidence which may lie in plain sight has been overlooked. One reason for this is that despite archaeological and genetic discoveries, from a linguistic standpoint this time is considered to be utterly lost. The patterns between megalithism and the distribution of Celtic languages have also been largely overlooked, although in the Paleolithic Continuity Theory this connection is explained by the megaliths being created by Celtic speakers.

This theory is good, it doesn't explain why the Celtic languages spoken in areas of megalithism have clearly been influenced in a short space of time. Latin was thought to be the influence which caused Primitive Irish to become Old Irish, but there is no reason why Latin would have had any effect at all beyond the introduction of new vocabulary. Such a marked change in language must surely come from the people speaking that language, and these people appear not to have originally spoken an Indo-European language.

Theo Vennemann and a number of others, have proposed that this language was Phoenician. There is evidence of Phoenician being used by people who traveled to our seas, and we can't rule intermarriage and family ties with people in Britain and Ireland. But nothing suggests that Phoenician was ever used here. There is no evidence of major cultural input from Phoenicia at this time, and in any case, the settlement patterns of the Bronze Age often continued from those in the Neolithic. So a Bronze Age language like Phoenician wouldn't account for the continuity of these people.

The Neolithic language may not have been Phoenician, but several people have identified this language as Phoenician because of the similarities between Celtic languages and Afro-Asiatic languages. The Neolithic language probably was similar to, or a part of the Afro-Asiatic language family, but at this time in our history the distribution of this language family may have been far different. Afro-Asiatic languages are central in Northeastern Africa, in the Near East and in the Middle East, just as Indo-European is to Eastern Europe. But in the Neolithic, this Afro-Asiatic language family could have covered a much wider area, and with migration and contact between the Atlantic and Mediterranean, it would make sense that the language of Atlantic Ireland and Britain, was related to the language of the megalith builders around the Mediterranean and North Africa.

Of course, other things have to be taken into account. Certain rare phonological changes are found in certain Berber languages, Goidelic and Saami. The people of Northern Scandinavia appear not to have had much contact with people to the south during the Neolithic, but the Cantabrian refuge population during the Ice Age is believed to have expanded to these regions after the thaw. It's possible that we are looking at two or more layers of language, and perhaps some of the similarity between Afro-Asiatic and Celtic languages is inherited from this older language. It is possible that this language is a distant relative of Basque, but this is purely speculative. The only evidence for great expansion into the Basque Country was when Cro-Magnon arrived around 40,000 years ago. There is no reason why Basque should not come from this language. The introduction of agriculture is unlikely to have had a great impact. Why would a people who had been in the same land for thousands of years, suddenly decide to abandon their language when they started to plant seeds? This is not to say that Basque has not changed, but I see no reason why the original structure and lexicon of this language wouldn't be incredibly old.

The genetic link between the Saami and Berber people is only around 9,000 years old though, putting it well in line with the Cantabrian refuge, which fits in nicely with the prehistoric distribution of the Vasconic languages.

Wordlist

The following is a list of all the words I have been able to find, which may come from our Neolithic 'Atlantic' languages.

aber - estuary, confluence (Welsh, Pictish) e.g. Aberdeen. Although the meaning of 'estuary' is normally assumed, *aber* can also refer to a crossing of rivers or a confluence. This may be related to Berber Afro-Asiatic *ṭabir*- crossing of rivers or roads, Berber **habar*- 'road'.

amach - 'out' (Irish), in the sense of 'to go outside'. Originally meant to go 'into the plain', which is where Old Irish *i mmach* comes from. But the semantics may have been influenced by Afro-Asiatic **pak-* 'to go out'.

argery - a crowd (Shetland), possibly linked to Proto-Germanic **argaz* 'cowardly' or to Berber **harVy*, perhaps meaning 'sheep' or 'small cattle' as a collective term.

baa - intertidal rocks (Shetland), possibly related to Afro-Asiatic **baʕ-* 'pour' and **baʔVw/y-* 'water'. Possibly linked to Ulster Irish *bamhún* 'cesspool'.

bailc - downpour (Ulster Irish), possibly related to **bakʷ-* 'pour', Semitic **buḳ-* 'rain', Berber **bVḳ-* 'sink', or to Afro-Asiatic **bal-* 'sky'

bannach - loaf (Ulster Irish), Cumbric *bannoc**, possibly linked to Afro-Asiatic **ban-* 'field'.

banwal - a gathering to harvest crops (Ulster Irish), could also be related to **ban-*.

bardd - bard, poet (Welsh), Proto-Celtic **bardos*. Could be related to **bawVd-* 'priest, sorcerer', Semitic **ba/ud-*

barróg - corn (Ulster Irish), possibly related to **bar-* 'cereal', Semitic **barr-* 'wheat'. Also has the meaning of 'top'.

beach-lus - herbs for attracting bees (Ulster Irish), second element is possibly related to **liwVč-* 'mixture', Semitic **lVwVt* 'mix'.

bech - bee (Old Irish), Welsh *bydaf* 'beehive'. The first element may be related to Afro-Asiatic **biʔ-* 'pierce', no Semitic etymology.

bess - to sew (Shetland), possibly linked to Afro-Asiatic **bas-* 'cut', no Semitic etymology.

blaedd - wolf (Welsh), possibly related to West Chadic **lwa-* 'wild animal'.

bore - morning (Welsh), Proto-Celtic **bâregos*, Afro-Asiatic **bar-/bur-* 'morning', no Semitic etymology

bradán, bradach - salmon (Irish). Possibly linked to Afro-Asiatic **bi/arr-* 'fly, jump', or **biHVd-* 'jump'.

búð - hut (Old Norse), related to 'bothy'. Could be related to Afro-Asiatic **bay-t-* 'building' and Proto-Berber **but-* 'mud house'.

can - say (Irish), possibly related to Afro-Asiatic **kVnVy-* to say or call, entered Greek as *καναχέω*.

***kal** - may be related to Irish *caol* 'narrow' and the word 'little'. In Chadic this word translates as 'thin' as well.

Caorthannach - 'a mythological dragon' (Irish), perhaps related to Proto-Berber *tV^k-tV^k- 'lizard' or *tVnnVn- Semitic snake, dragon. Although this word more closely resembles the Semitic, it may originally come from *tVn which may have had the original meaning of a worm or snake. *gir- (fire, fire deity) *tVnn- (serpent)

or from *kVr- (snake). The use of two words for 'serpent' may have been for emphasis.

car; gar - place-name element perhaps related to Welsh *caer*, but sound change inconsistency might relate this word to *kar- (mountain), Semitic and Berber *kar-.

May also be related to the word 'crag', Irish: *creag*, Welsh *craig* and *carreg*. Possibly related to Armenian *pup* 'stone'.

coolyac - (Shetland) a seashell of the genus *tellina*, known to turn on its side when feeding. Possibly related to Berber *kVl- 'spin'.

cuir - put (Irish), Proto-Celtic *kerdo-, Greek κραδαίνω 'swing'. Possibly linked to Afro-Asiatic *kur- 'round, rotate'. Also related to Welsh *cerdded* 'walk'.

currach - an ancient type of boat (Irish), Proto-Celtic *kurukos, possibly related to Afro-Asiatic *kur- 'boat'.

cragen - shell (Welsh), Breton: *krogenn*. Possibly linked to Afro-Asiatic *kur(aH) - 'bark'.

cylmu - tie (Welsh), Cornish: *kelmi*, Breton: *kelmi*, probably related to Breton *keinañ* 'to bind'. Afro-Asiatic *kVmV?- 'tie'. The intrusive l makes some of these forms troubling though.

dad - probably from Brittonic *tat-, perhaps related to *dad- 'mother'.

defnyn - 'droplet' (Welsh), related to Afro-Asiatic *tif- 'drop, rain', meaning 'drip' in Berber *tVb-.

dog - probably from Anglo-Saxon *docce* (strong), Proto-Germanic *dukkō. Possibly linked to *ga(ʃa)d- 'wolf, dog'.

domhan - 'world' (Irish), possibly related to Latin *dominium* 'rule' but believed to be from a root meaning 'deep'. Could be related to Afro-Asiatic *tVm- 'whole'.

donn - brown (Irish), Proto-Celtic *donnos. Afro-Asiatic *kVnah- 'darkness'; or from Afro-Asiatic *dugan- 'black', West Chadic *dun.

dubus - black (Proto-Celtic), Irish *dubh*, Welsh *du*. Possibly related to Afro-Asiatic *kaw- to be dark, Berber *kVwal- 'black'. Related to Chadic *difu, Hausa *difu*.

dul - go (Irish), *dul* is the verbal noun of *téigh*, e.g. *táim ag dul* 'I'm going'. Possibly linked to Berber *kVl- 'go' or Afro-Asiatic *ʒVl- 'go, come'. Forms in modern Goidelic are variable, Scottish Gaelic *dol*, East Sutherland Gaelic *du*, Irish *dul*, certain dialects of Ulster have *tul* and parts of Connaught have *gul* along with *goll* in Manx.

duoy - great grandson/granddaughter (Shetland), possibly linked to *wilVd-, East Chadic *dwal-* 'girl'. Could also be linked to *da?, Chadic *dVj-* 'son'.

dwarg - great (Shetland), possibly linked to possibly linked to Afro-Asiatic *war-, the Central Chadic meaning being closer to the Shetland word. May alternatively be linked to *êVr 'big'. or to *duhan- 'fat', Bwbwe duHan. or to *tVwVr- 'be full'.

dŵr - water (Welsh), originally *dwfyr*, Proto-Celtic *dubros. Afro-Asiatic ɻuɻar- 'urine', 'pour' or *ɻV(ɻ)Vr 'well, water hole' or to *tVwVr- 'flow, be full of water', Western Chadic *tur- 'river', *tVwVr- in Berber may have meant 'full of liquid'. Could also be related to a word meaning a 'well', *ɻV(ɻ)Vr-.

elm - linked to Welsh *llwyf*, possibly related to Afro-Asiatic *ɻabVl- 'leaf'.

faa - cow intestines (Shetland), possibly linked to *war- 'cow'. May be related to the *gwar-* element in Welsh *gwartheg* 'cattle'. Also appears in the Shetland dialect word *warback*, a kind of insect which breeds in cattle skin.

faar - a distemper which attacks sheep, (Shetland), possibly linked to Berber *far- 'corn' or *farr- an enclosure.

faochán - periwinkle (Irish), possibly linked to *fuy- 'shell'. Perhaps originally meaning 'of shell', although may have originally had *w-* rather than *f-*, *gwichiad* in Welsh. It is also possible that *f* and *gw* were different Atlantic variants of the same phoneme. The 'peri-' element may be related to *pVrVk- 'bark, shell', Chadic *fVrk, Berber *fVrVk. *fuy- gives *fwaf- in Western Chadic, indicating a change in the semivowel. This might have meant that the original sound in Atlantic was *fw-*, which in Welsh changed to *gw*. The word periwinkle originally derives 'peri-' from Latin *pina* 'muscle', but this may have been influenced by *pYrYk-. The Welsh and Cornish forms could be influenced by the word 'winkle'.

fatifu - affectionate (Orkney), possibly linked to Afro-Asiatic *fat- 'care, desire'.

fealy-gable - a house gable built with turf (Shetland), could be linked to Afro-Asiatic *fa/il- 'cut, divide'. May have come into English as 'flag' stones. This demonstrates how Afro-Asiatic influence may be hidden throughout the languages in Western Europe, but could have survived more recently in parts of the UK and Ireland. This is why *fealy* may show the second vowel in *fa/il- switching to the next syllable.

feerie - a dog epidemic (Shetland), possibly linked to Proto-Berber *fur- meaning 'skin disease' or 'bark'.

fern - 'anything good', a word recorded in Cormac mac Cuilennáin's dictionary as coming from the recently extinct Iarnnbērlæ language. Afro-Asiatic *fir- 'be good'.

flaw - a ridge (Shetland) possibly linked to *palah- 'land'.

fliûg - a chaff of corn (Shetland), perhaps linked to *pal- 'corn'. the word *foal* for a bannock may be related.

flummery - an oatmeal jelly, from Welsh *llymeru*. Linked to Afro-Asiatic *lum- to chew, bite.

frige - worm (Middle Irish), possibly linked to Proto-Germanic *wrigōnq 'wriggle', no known connections beyond this.

fufall - feminine (Irish), possibly linked to *fawil- 'vagina'. And to the word 'apple'?

furto - chewed limpet bait (Orkney), possibly linked to *fVrak- 'divide'.

gabh - take (Irish), Proto-Celtic *gabyeti-, possibly linked to Afro-Asiatic *kum- 'hold, take' or to *ʒVb- 'carry, bring'.

gaoth - wind (Irish), Proto-Celtic *gaytā. Possibly related to Afro-Asiatic *kiy- 'wind'.

gronnañ - to circle (Breton), Afro-Asiatic *kVr(kVr)- 'a round object', a similar root means 'serpent'.

gwaed - blood (Welsh), Breton: *gwad*, Cornish: *goes*. Proto-Celtic *waytos. Could be related to *watir- 'vein, tendon'.

ond - a word recorded in Cormac's dictionary of Irish as having come from the recently extinct Iarnnbērlæ language. May be related to Afro-Asiatic *dayn 'stone', Egyptian *dny 'stone, block'.

hrāgra - heron (Old English), Welsh *crychyd*, possibly linked to *raHaw/y- 'bird', in East Chadic meaning 'vulture'.

hryggr - back (old Norse), could be influenced by *ʒig 'back, shoulder' although this is unlikely.

hwch - pig (Welsh), Proto-Celtic *sukkos. Possibly related to Afro-Asiatic *ṣaṣ- 'meat', Berber *say-.

kek - a quick movement (Shetland), possibly linked to *kat 'move, go'.

kie - to detect (Shetland), possibly linked to *ha?- 'seek, find'.

kush - sound made to drive animals away (Shetland), possibly related to Berber *kus- 'pig'.

lá - day (Irish), possibly related to Afro-Asiatic *limaH- 'bright, day', *IV?- -'shine' and *laday- 'sun'. In Chadic, *lya? means 'day's beginning'. This element also appears in Indo-European, meaning 'light', but the Celtic forms seem closer in semantics to Afro-Asiatic.

láibe - mud (Irish), may be linked to *lap- 'be wet', Old Irish *láp* 'mere, mud, bog'

laver - speak (Cornish), related to Irish *labhaint*. Possibly linked to Afro-Asiatic *lam- 'speak, shout'.

lladd - to murder (Welsh), possibly linked to Afro-Asiatic *lat- 'destroy, split'. This is thought to be linked to the English word 'slay' and Norwegian *slå* 'hit', Irish *sleá* 'spear', although these forms only appear in Celtic and Germanic. The Irish word *slí* 'path, way' may be related, although I think this word is more closely related to Icelandic *leið* 'way, road', apparently from Proto-Indo-European *ley- 'to go forth, die' but originally meaning 'to slip'. This may be related to the English word 'slip' of which the etymology is uncertain. The appearance of s- presumably comes from an

older, contracted prefix, or it could have been a development from initial *l* which became *ll* in Welsh but *sl* elsewhere.

llawer - a lot (Welsh), perhaps linked to *HawVl- 'many, all'.

le - with (Irish), from a combination of Old Irish *fri* (beside) and *la* (the side of), but possibly influenced by Afro-Asiatic *li?am- 'be together'.

*liros** - sea (Proto-Celtic), possibly linked to *lil-, in Berber meaning a sea or river.

Lliwedd - a part of Mount Snowdon in North Wales, possibly linked to Afro-Asiatic *liw 'cloud, sky'. In this case it may have meant 'radian, heavenly, shining'.

loop - related to Irish *lúib* 'twist', apparently from Proto-Germanic *hlaupanq 'to jump', entering English through Old Norse. This etymology seems unlikely, could be linked to Afro-Asiatic *lawVy- 'twist, bend'. West Chadic shows *law- which would make sense with a regular phonological development also shared by Primitive Irish from *w* to *b*.

lludw - ash (Welsh), possibly linked to Afro-Asiatic *laday- 'sun'.

**luftuz* - the Proto-Germanic form of 'lift', related to the Norwegian word *luft* 'air'. Could be related to Afro-Asiatic *luf- 'cloud, fog'. No visible Semitic etymology so may have entered Germanic via the megalithic cultures in the Netherlands and in Denmark or Sweden.

llygoden - mouse (Welsh), possibly linked to *lVg̚- 'calf', but possibly meaning a small cow or the offspring of small cattle.

llys - court, hall (Welsh), possibly linked to Afro-Asiatic *lVw- but more likely to Brittonic *let- meaning 'flat, open space', related to Welsh *lle* 'place' and German *platt* 'flat'.

mac (Gaelic) - son, from Proto-Celtic *makkwos, possibly linked to Afro-Asiatic *ma/ič- son.

mael - prince (Welsh), linked to Afro Asiatic *mutVl- (chief) or to *malik- 'chief', Western Chadic: mVlVk- 'stranger'.

moor - Shetland dialect term for heavy rain, possibly linked to Afro-Asiatic *mar - rain, Berber *mVr- 'to pour'. Possibly linked to Gaelic *smurr* 'a drizzling rain'.

muff - oppressive heat or disagreeable smell (Shetland), probably related to the English word 'muff', possibly to Berber *naf- 'humid air'.

mynd - go (Welsh), possibly related to *mVn- 'move'.

Nanny - a river name in Ireland. Also Nanny Beck in West Cumbria, and the Nan Bield Pass north of Kentmere in Cumbria. The Welsh and Cumbric word *nant* Proto-Celtic *nanton, 'stream, valley' may share the same root. The original meaning may have been 'to go across', from Afro-Asiatic *nan- to go across, Berber *nVn. The River Nanny is located near to the Boyne, a centre of megalithism, and Nanny Beck in Cumbria opens out at a stone circle. This stream also appears to go 'across' the hills, connecting different valleys. Nan Bield pass near Kentmere may have this same meaning, in this case to go 'across' the mountains. The word may have had ritual significance, Nan Bield pass isn't located far from a large boulder called the Ull stone. Supposedly this was thrown here by a giant. Boulders like this were probably sacred, because they emphasised the life in nature.

These sites were special because nature came alive there, and the spirit of this stone and its display of energy and power could be understood through a mythological explanation. This word may have also had the meaning of 'god'.

newid - to turn (Welsh), possibly linked to Afro-Asiatic *nVyVf- turn

nicor - a water monster, Proto-Germanic *nikwus, German *Nix*. In German this refers to a shapeshifting fairy or sprite. Possibly linked to Afro-Asiatic *niw- 'water', or to *nVkw- 'water'.

ogof - cave (Welsh), could be linked to *wVgVr- 'cavern'.

partán - crab (Irish), possibly linked to Tamazight *axbarn* 'claws'

ptarmigan - from Gaelic *tàrmachan*, a kind of bird. Perhaps related to Afro-Asiatic *mar- 'bearded chin', Berber *ta mar-t, 'beard' or 'chin'. May also be related to *tur- 'lift' or to Afro-Asiatic and Semitic *ṭayr 'bird'.

take - Proto-Germanic *tēkanq 'take, touch', possibly linked to Afro-Asiatic *tVt- 'to gather' and to *tVyak- 'take'. (This word does not appear in Semitic).

tin, dīn - arse, anus (Welsh) Afro-Asiatic *tin- 'blood vessel', Semitic * *watīn- 'aorta'

toll, twll - Goidelic and Brittonic 'hole, pit, hollow'. Perhaps related to Afro-Asiatic *tulhal- 'container'.

tann - oak gall (Breton), could be related to Afro-Asiatic *ṭahan- 'to grind'. Could also be related to Afro-Asiatic *tan- 'basket', probably having the original meaning of something made from wood. This word has also entered French and English via Gaulish.

tarthán - young person, East Ulster variant of *tachrán*. Possibly linked to Afro-Asiatic *ṭVr-.

teap - wooden shed (Ulster Irish), possibly linked to *ka?up- 'house', Western Chadic *kap 'hut'

tocht - silence (Ulster Irish), possibly linked to *hVda/i?- 'quiet', East Chadic *dyaHu-. Devoicing of initial *d* into *t* is found quite regularly in East Ulster. Appears more generally in Irish as *tost*.

tub - from Middle Low German *tubbe* but etymology otherwise unknown. Could be linked to *ṭab- 'container'. Semitic etymology is unlikely. Also linked to *kup-, Semitic *kupp- 'container'.

tud - people (Welsh), possibly related to *?ad which became Berber *(H)ud 'people, men'.

túar - manuring of land (Old Irish), possibly linked to *tVwVr-.

tuisleadh - a stumbe (S. Gaelic), possibly linked to *ṭuraṭ-, *ṭurah- or *ṭVhVr-, all meaning 'fall'. Some forms of this word replace *s* with *r*.

twyllo - to deceive (Welsh), Afro-Asiatic *tVl- 'deceive'.

same - unrefined pig fat (Shetland), *saim* in Scots. Possibly linked to Berber *-sim(-an) 'fat, milk'.

Safaqqucus - a personal name recorded in an Ogham inscription, possibly linked to Berber *-saf and *akw-, possibly meaning a small bird of pray. Afro-Asiatic *saf, Chadic *saf 'falcon', Berber *saf, Semitic *šapVf.

say - apparently from Indo-European *sekʷ-, but semantics seem unlikely. Possibly related to Afro-Asiatic *sigaf-. Originally I thought that a Phoenician origin would be most obvious, but in Semitic languages this has come to mean 'moan' rather than 'talk', the Chadic meaning is much closer to the Germanic.

scadán - herring (Irish), possibly linked to Afro-Asiatic *kʷVtVn 'worm, small insect'.

sceartán - tick (Irish), *tarlask* in Breton. Possibly linked to Afro-Asiatic *kʷird- 'tick, scorpion'.

sewer - possibly related to Afro-Asiatic *sawad- 'be dirty' or *sawah- 'basin'.

sgabag - cow killed for winter (Scottish Gaelic), possible related to *baꝑVr 'bull, cow', showing change from *k to sc/sg in Gaelic. May be Semitic in origin.

sgleò - vapour (Scottish Gaelic), possibly linked to *gil- 'cloud, drops'. This example may also be Semitic in origin. Note that in various words similar to both Indo-European and Afro-Asiatic, Indo-European forms, and particularly Celtic languages seem to place an *s* in front of the initial consonant. Another example is the English word 'crop', related to Gaelic *sgròban* 'bird's crop'.

she - Irish sí. These words were probably Indo-European in their root form, 'she' being from *hīo*, but may have been influenced by *si 'she, he'. The Irish word 'they' is *siad*. Although the *-iad* element is definitely Indo-European, the initial *s* may have been added from Atlantic. The Afro-Asiatic forms may have been *su or *usu, Chadic *su* in Hausa. The initial *m* in Irish *muid* 'we' may have been influenced by Atlantic, Hausa *mu*. *Sinn* also means 'we' in Irish. This appears to be a development of *ni* to *snisni* an emphatic form. The Proto Afro-Asiatic may have been *inn.

siblaid - 'walks' (Old Irish), Afro-Asiatic *kVwal- 'look, see' or to or to *sab- 'walk', Semitic *šVb-. The Chadic forms show that Proto Afro-Asiatic *kVw- may have become *sab-, as in Ireland. Or they may show an example of two words with different origins becoming the same word in Irish.

sionnach - fox (Irish), could be linked to Berber *wVššVn 'jackel'.

sladhag - a sheaf of corn, possibly linked to *lay/w - 'millet', possibly a Semitic borrowing.

slife - straw (Irish), probably linked to English 'leaf', perhaps to Afro-Asiatic *qabVl- 'leaf'.

smear - of Germanic origin, possibly linked to afro-Asiatic *čamaʔ- 'feed'.

smid - a breath (Ulster Irish), possibly related to *Si/anp 'lungs', Low East Chadic *samb- 'lungs'.

smuilgeadán (collar bone) and *smuais* (marrow) may be related to *čumal- 'milk'.

smúainid - think, imagine (Old Irish), possibly linked to *čamw-an- 'think'. These two forms both have common Indo-European variants, in English examples are 'milk' and 'mind'. These words appear to have entered the earliest Indo-European language with the arrival of farming, but forms in the West of Europe may preserve an original sound before the *l*.

**spōlō* - spool, possibly linked to Afro-Asiatic *sabih(al)- cotton, weave.

sprekanq - to speak (Proto-Germanic), possibly related to Afro-Asiatic *čabVh 'speak', Chadic *čab. possibly linked to Gaelic *smid* 'syllable, breath'.

srán - an attempt to grasp (Ulster Irish), possibly linked to perhaps related to West Chadic *sar- 'hand'.

*subis** - strawberry (Proto-Celtic), possibly linked to *caḥm- 'red, yellow'

sursan - rest (Ulster Irish), possibly linked to *wisan- 'sleep, dream', Saho-Afar *son- meaning 'dream'.

ulcha - beard (Irish), possibly linked to *?aliw- 'hair'.

wesakah - raven (Primitive Irish), Irish *fiach*, possibly linked to Afro-Asiatic *waçVf-, Semitic *waṣf 'small bird'.

yat - pour (Shetland), possibly linked to *yaʔ- 'pour' + *ta/uq-, perhaps meaning 'to pour too much water' in Semitic.

Words of likely Semitic origin

These words may have entered Indo-European through the Phoenicians.

What we call Afro-Asiatic and Indo-European may represent two different periods of language stabilization, where certain features are held in common across all languages. A Semitic influence might represent the most recent Afro-Asiatic input into our languages.

bard - steep headland (Shetland), related to Icelandic *barð* and possibly to Afro-Asiatic *bard 'cold, hail' wild weather'. Semitic: *bard.

bone - from Proto-Germanic *bainaz, but Indo-European etymology seems unrealistic. Could be related to Afro-Asiatic *Paʕun meaning 'leg', very similar to the Scandinavian meaning of this word. could have entered Germanic from Semitic *paʕm/n 'leg, thigh'

by - town, settlement, this word has come into English from Scandinavian languages, from Proto-Germanic *būwanq 'to live, reside'. It may have been influenced by Afro-Asiatic *bi/ur- 'settlement', Semitic *bīr-.

byrja - start, begin (Icelandic), normally given an Indo-European etymology but perhaps influenced by Afro-Asiatic *pirah - sprout, flower.

tale - related to Norwegian *tale* 'to speak', perhaps related to Afro-Asiatic *-tal to speak, Semitic *tul- recite, be distinct. This word may have been a Semitic borrowing. If Germanic speaking areas were influenced by Phoenician during the Bronze Age, it makes sense that this common word should become so widespread. But it may also reflect an older stage of Afro-Asiatic.

tin - alternative of 'din, dun' - a fort, may be influenced by Afro-Asiatic *tinuq - to stay or dwell, Icelandic *þing* 'assembly'.

metal - linked to Semitic *matal a precious stone, which entered Greek as μέταλλον (a mine), and μέταλλαν (to seek after)

Sark - one of the Channel Islands, possibly from Semitic *śrq meaning for the sun to rise, or for things to be lit/redden.

Britain - possibly linked to *pretan - tin.

Thule - possibly related to *tl 'to become dark'.

Ireland - *'i: weriju:(m)/ *'j-wr'(m) 'island of copper'. In Brittonic, [j] sometimes became [ð], hence the Welsh word for Ireland is *Iwerddon*. This may have been the origin of the name Ivernii, shown as being located in Munster.

Seil - a Hebridean island, perhaps from Semitic *šhl which has derived the meaning of 'Coastal Island' in Phoenician.

Iona - a Hebridean island, *Í* in Old Irish, perhaps coming from Semitic *'y meaning an isolated, special place, or an island.

Words in Afro-Asiatic and Indo-European

anadl - breath (Welsh), possibly linked to Afro-Asiatic *nadaʕ- to swallow. *Anadl* is normally derived from Proto-Celtic *anatlā and Proto-Indo-European *h₂enh₁-. This word is only found in Celtic, Germanic, Italic and Armenian, indicating a borrowing. It may be related to Proto-Celtic *anaman (soul), Irish: *anam*, Cornish: *enef*. This may in turn be related to Proto-Berber *anam water.

berg - mountain (Norwegian), although this word is traceable throughout many Indo-European languages, it may be related to Afro-Asiatic *birVg-, Berber: *burg-, both meaning to be 'raised' or 'high'.

carw - deer (Welsh), Afro-Asiatic *karw (goat), probably meaning 'horned animal' originally. Proto-Berber *kVrw. This word is also found in Indo-European, but the Celtic forms may have been influenced.

ci - dog (Welsh), Proto-Celtic *kû, Proto-Indo-European *ḱwóns. May be related to Afro-Asiatic *kwVHen-, Berber *kun-.

gaf - goat (Welsh), Proto-Celtic **gabros*. Related to Old Norse *hafr*. This word also appears in other Indo-European languages, for example κάπρος in Ancient Greek. The change from *k* to *g* is not a Celtic sound change, so the west European forms may be related to Berber **hVbbur*. The other Indo-European forms may have been loanwords from another Afro-Asiatic language.

man - from Indo-European **mon-* but possibly influenced by Afro-Asiatic **ma/in-* man. This is an example of a word which could have passed into many Indo-European languages from Afro-Asiatic, or it may have been a word which both language families inherited.

mol - praise (Gaelic). Indo-European etymology likely, although this word shows similarity to Proto-Berber **mVl-* (speak), Afro-Asiatic **mVl-*

mūrus - a wall (Latin), believed to be the descendant of other forms, such as *mur* in Norwegian. It may be related to Afro-Asiatic **mar-* land, or Proto-Berber **mur-* land, earth.

near - from Proto Germanic **nēhwaz*, originally meaning 'to reach', this may have been influenced by Afro-Asiatic **mVyVr* 'to be near'. but it's more likely that this word is found in western Indo-European and Afro-Asiatic.

alamh - the **tel/*tal-* element appears in Latin and Celtic relating to the earth, Gaelic *alamh* meaning 'ground'. This may also be related to the English word 'tall', and the Semitic word **tall* 'a hill'.

wood - Proto-Germanic **widuz*, possibly connected to Afro-Asiatic **wa?id-* (no Semitic cognate), meaning 'hunt, catch'. could also be related to **wa?ur-* 'man', Welsh: *gwr*, Irish: *fear*. Connected to Indo-European **weyh-* 'to hunt'.

Discussion

The above list of words is not a complete list but hopefully it serves as an interesting example. The process of understanding the history of language in Britain is something which will take time. But it seems *likely* to me that an Afro-Asiatic language was spoken in Britain and Ireland in the past. This language could have arrived in the Neolithic, as new ideas spread throughout Europe. I think that this Afro-Asiatic language is a more likely candidate as the language of megalithism, due to similarities in megalithism in Britain and North-Africa, small, but ancient genetic similarity between Berber people and people in Western Britain, and that many of these words are related to agriculture.

The language which our megalith builders used was probably not Celtic. The Celtic languages do not preserve a direct connection to these megalithic sites, and whilst descriptions of their original function do seem to survive in mythology, this isn't uniform. It doesn't appear as though the Celtic languages were ever really identified with this culture, by the time that Celtic languages had become widely spoken, this culture was breaking up into smaller pieces. This also explains the confusion of different deities in Irish mythology, what we call the 'Celtic' cultures are a translation of an older, Neolithic culture into an Indo-European and post Bronze Age understanding of culture.

Celtic languages were always identified with the later, Bronze Age stage of this culture. The weather during the Neolithic was more favorable than it is today, and conditions worsened in the Bronze Age, probably slowing down communication between these coastal communities. In the Bronze Age, this was started up again, but because of the increasing value of copper, tin and gold. Bronze Age mining in Britain and Ireland is centered around areas which have been Celtic

speaking. The mines at Alderley Edge may have been an exception, but it's also possible the presence of this mine is associated with an easterly expansion of Celtic language into the Midlands. This language later became Cumbric. The evolving 'Celtic' culture certainly contained elements of megalithism, hence why several stone circles were constructed in the Bronze Age. In places like Derbyshire we also find Cumbric place-names.

The earliest forms of Irish are mostly visible in Munster, and with the Munster dialect of Irish also being the most archaic Irish dialect in many ways, it makes sense then that Celtic languages spread with this culture, being learned by people who probably still worshiped at places like Newgrange and Stone Henge. This explains the rapid changes between Primitive Irish and Old Irish. Many of the possible substrate words originate in regions with large megalithic activity. This might also explain why the Ulster dialect of Irish is quite phonetically distinct from other dialects, as well as exhibiting some of the most unusual changes in sound and in syntax.

The indigenous language of the Atlantic Neolithic seems to have been neither Berber nor Semitic. Some words show more similarity to Semitic, explainable by Bronze Age trade between Southern Scandinavia and Phoenicia. This is mostly limited to place-names in Britain and Ireland and appears not to have had much effect on the language itself. Words with Semitic similarity in Britain and Ireland, may have been inherited by Proto-Celtic. They may also have been inherited because the Semitic languages had long term contact with the indigenous languages in Britain and Ireland. The Neolithic language shows similarity to Berber. Many words do not appear in Semitic and are related to agriculture, implying that they come from a form of Afro-Asiatic which predates Phoenician and was connected to agriculture in the Neolithic. A similarity to Berber is to be expected, but this language probably wasn't a Berber language. It certainly shows little similarity to the modern Berber languages, and may contain root words which exist in neither Semitic nor Berber. The language shows similarity to Chadic in some respects. The similarity between Afro-Asiatic and Celtic might be explainable as an ancient language which influenced Chadic, Berber and Atlantic, rather than these words originating in an Afro-Asiatic language.

But the structure of modern day Celtic languages does parallel Afro-Asiatic in several important ways, leading to the conclusion that this language probably was Afro-Asiatic or at least paralleled early Afro-Asiatic.

Atlantic phonological features

.Afro-Asiatic *č [tʃ] becomes *s in Berber and Chadic, and also perhaps in Atlantic.

.Afro-Asiatic *k seems to remain as *k or become *t or *d. In Orkney the initial *k sound seems to be preserved, whilst initially becoming *t or *d in Ireland. In other positions this sound appears to switch with t* in the Northern Isles. In Wales this sound appears to have stayed the same, although words with initial d from the Atlantic spoken in Ireland and elsewhere appear to have been passed into all of the insular Celtic languages.

.If *bardd* is related to *bawVd-, it may show development of an intrusive [r] between a semivowel and a dental. An intrusive r also appears in Ulster Irish and in certain dialects of Scottish Gaelic, in Ulster this normally happens before -t in the -cht combination.

.if *newid* is from *nVyVf-, it may show that semivowels are preserved intervocally but may change between [w] and [j]. It may also show a development of -d from an original glottal stop. Similarly the Welsh *dd* sound may come from the original *f.

Afro-Asiatic *t as in *lat- may have evolved to [d] and then to [ð]. A similar change happened in the Celtic languages, where in Welsh pretty much all medial [t] sounds became [d]. In Cumbric this sound appears to have undergone further development to [ð] in some words. In Wales, initial *t seems unchanged.

Afro-Asiatic *k^(w) seems to appear as *t* in Breton, and *sc* in Irish. This sound often becomes *d* in Berber. *k* may have become a slender *s* in Irish, at least in initial position.

The vowel following certain consonants is taken into the preceding syllable. This also occurs in Irish, e.g *maic* from older MAQQI. An example is Proto-Celtic **waytos* ‘blood’ from **watir*.

It is impossible to say at this stage what this evidence might suggest, if anything. Proto-Afro-Asiatic was never recorded, and could have been spoken over ten thousand years ago. So we are working with a huge time scale here. An important thing to mention is that ‘k’ and ‘t’ sounds are quite interchangeable in many language families. Some of the reconstructed Afro-Asiatic words for ‘dark’ have a ‘k’ sound, others have a ‘t’. Both of these roots seem to have been inherited throughout Afro-Asiatic, and at this stage this whole picture appears very confusing and subjective. My aim of this study is not to claim that I have found a new language. My aim is to present evidence for what *could* have come from one of our ancient languages. I have no interest in making claims, only in opening a discussion in the hope that we might be able to learn something about our past.

Many of the words I have included do have an Indo-European etymology, and I’m not denying this.

What I am suggesting is that some of these Indo-European root words could have been extended towards the semantics of words in a pre-Indo-European language. Some of these root words are also unique to certain Indo-European languages, and their similarity to Afro-Asiatic should not be overlooked. This might indicate a common ancestor, sometimes called Nostratic. But the similar sound developments in both language families might indicate that these words were used alongside Indo-European, indicating that they came into certain Indo-European languages from a language which was already spoken in Europe.

Afro-Asiatic initial *p becomes *f in Orkney, a similar change which occurred in the Scandinavian languages in certain instances, German for example preserves *p* in *platt*. Perhaps the phonemic variation we see in modern languages can be traced back to a more distant past. Languages do change, but the rapid change in language we have seen over the past few hundred years, can’t be used as a model for understanding language thousands of years ago, when cultural stability remains more or less unchanged for thousands of years. The Jamaican Patois language is known for the number of new words which appear. Jamaican Patois is an international language which has developed over a relatively short period of time. Patois speakers have had a big impact on world music, and the Jamaican language has had a fairly big impact on African American culture as a whole. The large number of people of Jamaican heritage in England has also meant that Patois words have entered into British English. Every language is different in its transmission of culture and identity, Jamaican is a language which is used very creatively, sometimes new words can appear practically overnight. Every language is used slightly differently too, and Patois has been a vehicle of music and new trends, building upon the diversity and boldness of the language as it stands out against British English. For a long time, so-called creole languages didn’t attract much interest from the academic community. But I think to call a language a creole is to imply that it doesn’t come from where it is spoken. But every language does, it’s connected to its users, to the people who speak it. Just because this language has developed from creolization with its vocabulary and grammar inspired by the structure of other languages, doesn’t mean that Patois is not from Jamaica and has been born from Jamaican people.

Every language may be treated in the same way. Irish is a Celtic language, but its creation was a part of Irish culture, not a result of the Celtic influences in language which came to Ireland. The Celtic influence provided new ideas and information which structurally changed the Atlantic language, replacing most of its vocabulary. Whilst Atlantic also changed Irish, making huge changes to the phonology and syntax of the language, as well as influencing the semantics of Celtic words and causing grammaticalization.

It has been pointed out that the English spoken a few hundred years ago was unlike the English of today. This is probably because our society has changed more in the past few hundred years than it has in the past 200,000 years. It seems silly to apply the rapid changes in our modern languages to a past we don't fully understand. A lot of the changes we see becoming more widespread in Modern English have actually been taking place for hundreds of years. English words such as *take*, *tame*, *same* were originally pronounced with two syllables. Until not long ago this was certainly a feature of our written language, but our modern pronunciation may have existed in an allophone form for much longer. The modern pronunciation may only have become uniform, when for some reason the new pronunciation had status which made it a more useful or 'proper' pronunciation. In Cockney English, *a* in words where it is pronounced [æ] often becomes [ɛ]. This change seems to begin in the Kentish dialect of Old English, where words such as *dæg* 'day' become *deg*.

The same change has also taken place in Danish, where *a* is often pronounced [æ] approaching [ɛ].

For example:

kage ['kʰɛ:ɛ], ['kʰɛ:] - cake
 tilbage ['tɛ:bɛ:ɛ] - back (direction)
 have ['he:?] - have
 dame ['dæ:m], ['dɛ:m] - woman
 landskab ['lænsgɛ:b], ['lænsgɛ:?'b] - landscape

This may be an example of long term language contact between Denmark and England, which has been overlooked.

Atlantic in the context of Afro-Asiatic

According to Alistair Moffat, modern day people in Scotland can trace a percentage of their DNA back to Berber and possibly to other North-African populations. This in itself isn't conclusive, because the much of the ancient DNA in Ireland and Britain shares a common origin with Iberia.

This may relate to the Ice Age refuge area mentioned earlier.

The ancestors of the modern Berbers did not possess a similar culture to the megalithic Atlantic culture in the true sense. Their rock art is similar, and many of their social and religious concepts can be described as similar. But the architecture and individuality of megalithic sites is not paralleled in North-Africa.

About ten thousand years ago, a wave of migration went west across North-Africa from the east. People from the refuge area also moved south from Iberia into North-Africa. But the beginnings of agriculture, and of this genetic group don't necessarily have an eastern origin. The Natufian culture is sometimes considered to be the birthplace of agriculture, but it itself may have been influenced by the Capsian culture of the Sahara region. The traces of Berber/Tuareg DNA are estimated to have arrived in Britain around 5,600 years ago, and the coast people of Northern Morocco have a genetic similarity with people in southern Iberia. Interestingly, although Atlantic megalithism isn't really visible in Berber speaking areas, there are Neolithic monuments of this sort found in the most north-western parts of Morocco. An example is the Mzoura stone circle near Assilah, ⴰ * Azila in Berber. This was believed to have been constructed by ancient, pagan 'giants'. In the same region are the remains of numerous other megalithic monuments, perhaps none in better condition than Mzoura though. This genetic similarity is not found in all Berber people, the speakers of Berber

languages have a very varied genetic background. But the people who inhabit the northern, coastal regions of Morocco have genetic similarity to people in Spain, and Britain. This link must be ancient, being visible in genetics and archaeology, and also in language. But how could this relatively small and early genetic similarity account for an Afro-Asiatic language being spoken in Neolithic Europe?

People with Iberian genetics could have moved south into Northern Morocco after the refuge period. By the Neolithic this had developed into megalithism, a particular type of megalithism which was distinct to that found in other Berber populations and the to megalithism found in Egypt for example. The structure at Mzoura could be around 6,000 years old, although this has not been proven as of yet. This race of ‘giants’, probably in reference to the fact that these people built such monuments, could have influenced the ancient cultures in Western Europe, passing their language into various parts of Europe. The people in Iberia retained their language, although the ancient

Iberian language shows a few possible loanwords from Afro-Asiatic. The people in Northern Morocco, Britain and Scandinavia probably didn’t speak an Afro-Asiatic language originally, and if

Afro-Asiatic did spread north much of Iberia appears to have remained less effected by this language change. It’s worth mentioning that the Basque country went through a Neolithic period of megalithism, where the dolmen type tomb seems to have been most common. Dolmens are distributed differently to passage graves and chambered cairns, implying that the two types might have originally belonged to different cultures.

The original language, and genetic population which links Northern Morocco to Britain, and Morocco to the Saami in Lapland, has left us so little to work with. The Saami languages seem to have a number of words which could be ‘Vasconic’, others which show distant similarity to Afro-

Asiatic, but with most of the vocabulary being from the direction of Siberia, with an earlier influence followed by a later Uralic influence. This similarity is in subhaplogroup U5 specifically in the group U51b1, which could have originated from this refuge area. Found also in Iberia, it would make sense that any early, pre-Afro-Asiatic language similarities would come from a language like Basque. But this is not the case, adding to the confusion of this picture. The only thing which might be associated with this genetic group, are similarities in phonology, found in Berber, Breton, Gallaecian, Goidelic, Scots, Norn and Saami.

.w to f

It appears that the Saami, and many of the Celtic speaking groups didn’t have a [w] sound in their language as a standalone phoneme. In Gallaecian, initial [w] becomes [f], the same thing happens in the Goidelic languages. In early Irish, medial [w] sounds become silent or [b] word internally. In Welsh and in Cornish, [w] became *gw*. Although this is generally put down to an internal change in the way that people spoke Celtic languages, couldn’t it be a reflection of their pre-Celtic language? Breton is a Brittonic language, like Cornish and Welsh. But in some parts of Brittany, initial *c’hw* also takes an [f] pronunciation. Yola was a Germanic language similar to Middle English, spoken in parts of Eastern Ireland. In Yola, the initial *wh-* in English became *f-*. The same thing happens in certain dialects of the Scots language, where English *what is fit*.

A similar process is visible in the Western Saami languages, which can be proved by Germanic loanwords. For example, Proto-Norse *hwalaz* to Saami *fállis* and Proto-Norse *swalwō* ‘a swallow’ (bird) to Saami *spálfu*.

Lenition of t

The initial [θ] sound, as in ‘thing’ is something which occurs in English, for example, and also in modern Celtic languages as a result of consonant mutation, for example Welsh, *ei thŷ* ‘her house’. In the Goidelic languages however, this sound has become [h] as in *thuirt* ‘said’ or sometimes [ç].

The same thing occurs in eastern dialects of Scots, such as the Doric dialect spoken around Aberdeen. Here, words like *thing* become *hing*. In the Southern Saami language, initial [θ] also became [h].

The Norn language, a North-Germanic language once native to Scotland, also displays this in certain words, as does the Faroese language.

In Celtic languages the initial mutation of consonants is a grammatical feature, often used to distinguish gender and other information. For example *lá te* ‘a hot day’, and *oíche the* ‘a hot night’. Although not grammaticalized in the same way, a similar thing happens in Berber. This process of spirantization can be found in the Ghomara dialect of Northern Berber, where *b*, *d*, *k* and *t* become *β*, *δ*, *ç* and *θ*. But this process can also cause *k* and *t* to become *h*, similar to the process of lenition in Goidelic. The *t* can also become completely silent. For example:

šwa ra tzenzet - šwa ra hzenzet - ‘what did you sell?’

Grammatical similarity between Afro-Asiatic and Celtic

There is also grammatical similarity between Afro-Asiatic languages and Celtic, and to some degree between Afro-Asiatic and Germanic. A similarity to many Germanic languages, and to Scottish and

Manx Gaelic, is the prevailing use of *-n* to mark plural forms. This is common in Gaelic, for example *bàta* ‘boat’ - *bàtaichean* - ‘boats’. An example from Ghomara is *arg'az* ‘man’ - *irg'azen* ‘men’. This also shows how vowels can change in the plural forms. Another example is *amaras* ‘valley’ - *imuras* ‘valleys’. The same thing can be seen in Germanic and Celtic languages but is generally quite rare in Europe. For example German *Hand* ‘hand’ - *Hände* ‘hands’, Norwegian *fot* ‘foot’ - *føtter* ‘feet’. Examples of Welsh and Irish plurals:

brawd ‘brother’ - *brodyr* ‘brothers’
cwm ‘coomb, valley’ - *cymoedd* ‘valleys’
tŷ ‘house’ - *tei* ‘houses’

Irish examples:

leabhar ‘book’ - *leabhair* ‘books’
fear ‘man’ - *fir* ‘men’
cnoc ‘hill’ - *cnoic* ‘hills’

Welsh also uses collective plurals, something quite unheard of in English. This means that sometimes the singular form of a noun is formed from a smaller, collective noun. Examples in Welsh include:

yw ‘yew trees’ - *ywen* ‘a yew tree’
coed ‘a forest’ - *coeden* ‘a tree’
derw ‘an oak grove’ - *derwen* ‘an oak tree’
adar - ‘a flock of birds’ - *aderyn* ‘a bird’

Collective nouns of the feminine gender also exist in Ghomara, for example *llawz* ‘almonds’ - *talawzet* ‘an almond’.

The use of the definite article is also similar in Afro-Asiatic and Celtic, often replacing the genitive case. The definite article in Brittonic and Goidelic causes mutation of feminine nouns, for example *an bád* ‘the boat’ (masculine), *an bhean* ‘the woman’, from *bean* ‘woman’. The definite article may also be influenced by the consonant of the noun. In Gaelic, this means that the *t* in *taigh* ‘house’

(masculine) can become [h] in *an taigh* ‘the house’. In the extinct Cumbric language, the definite article *y* seems to have been *yn* before *d* and *t*. In Breton, the definite article has three forms, depending on the following consonant. For example *an ti* ‘the house’, *an aval* ‘the apple’, *al laezh* ‘the milk’ and *ar breizh* ‘the Breton’ (male).

The same thing can be seen in Maltese, a Semitic language. For example *id-dar* ‘the house’, *in-nar* ‘the fire’. Berber languages don’t really have a definite article, but a prefix is attached to nouns anyway which may also signify gender and case, but has lost the meaning of being a definite article. In a similar sense, the definite article is used to show gender and case in Celtic languages. In some dialects of Gaelic, the article itself becomes a part of the noun, often changing its pronunciation regardless of gender, but in the case of feminine nouns this initial consonant mutation is different. Whilst Scottish Gaelic has a case system, in some dialects the article more or less replaces this, the same thing which happened in Brittonic. For example:

chei an tavaz (Modern Cornish) ‘house of the language’.
chei ‘house’, *an* ‘the’ *tavaz* ‘language’.
mén an bal - the stone of the mine, the mine stone

And in Welsh:

Coed y Brenin - ‘forest of the king’
llyfr y fenyw - ‘the woman’s book’
hanes y mynyddoedd - ‘history of the mountains’

Although the article no-longer exists in Berber, it can be found in Semitic languages, where it serves a very similar function to the article in modern Celtic languages. Sharm-El-Sheikh is an example of a place-name, where the definite article ‘El’ is used as a genitive marker. The continental Celtic languages probably didn’t have a definite article.

Another feature of modern Celtic languages is their periphrastic or ‘roundabout’ way of expressing things. Scottish Gaelic for example doesn’t conjunct verbs in the present tense, and neither does Welsh. The Welsh form *caraf* ‘I love’ from *caru* ‘sing’ is only used in the literary form of the language. Normally to say ‘I love’, *dwi’n caru* would be used, literally meaning ‘I am in the process of loving’, with *yn* being the progressive verbal prefix. But in Welsh this takes the sense of ‘I love’, and the same thing happens in Scottish Gaelic, for example *tha mi a’ tuigsinn* ‘I understand’, literally meaning ‘I’m in the process of understanding’. In Welsh the word *yn* is used, for example *yn hoffi* ‘liking, like’, *yn siarad* ‘speaking, speak’, *yn adnabod* ‘knowing, know’. In Scottish Gaelic *a’ tuigsinn* ‘understanding’, *a’ dol* ‘going’, *a’ smaoineachadh* ‘thinking’. This phenomena also exists in English, and to a degree other Germanic languages, which have far fewer verb forms than other Indo-European languages.

Modern Celtic languages generally have a verb-subject-object word order, for example:

chaidh sinn gu Barraigh - we went to Barra, literally ‘went we to Barra’ (Scottish Gaelic)
chuaigh an lá go maith - the day went well, literally ‘went the day well’ (Irish)
dwi’n mynd - I’m going, literally ‘am I in going’ (Welsh)

The verb-subject-object order is common in Afro-Asiatic languages, including Berber. As are inflicted prepositions, for example Irish *dom*, *duit* ‘to me’, ‘to you’, Welsh *arnat ti*, *arnoch chi* ‘on you’ (singular), ‘on you lot’. The same thing occurs in Berber.

Notes: the Ghomara words *ddu* ‘go’, *dhem* ‘brown’ and *kull* ‘every’ show similarity to Celtic forms. In Kabyle, *mmeslay* - to speak, *cnu-* to sing, show vague similarity to Celtic forms.

Evidence of Vasconic

Theo Vennemann suggested that some of the ancient place-names in Europe are from a language he described as Vasconic. Basque is a language isolate, although the related Aquitanian language was once spoken well into modern day France. The Basque people are also one of the oldest genetic populations in Europe, and some have suggested that their language reflects a Mesolithic lifestyle and understanding. Basque has certainly been influenced by Indo-European, Linguists have commented on the various lexical and grammatical features which seem to have been borrowed into one language or the other. Some have suggested that Basque is a Dine-Caucasian language, a proposed language family which also includes Sino-Tibetan (including Chinese), and Athapaskan (including Navajo and Apache).

There are a number of place-names in Western Europe which would make sense having come from a language related to Basque, but not necessarily Vasconic.

The Mendips - a hilly region in South-Western England, famous for Cheddar Gorge. Genetic studies by Brian Sykes on the 'Cheddar Man' show that modern people in the Mendips region possess the same, or similar DNA to this 9,000 year old individual. There appears to have been a Brittonic language spoken in the region, the word Mend- being related to Cornish *menydh*. Syncope, in this case where *y* has been dropped between two consonants, was something which also occurred in Cumbrian. Syncope in the word 'Mendips' might be because the stress remained on the final syllable in these Brittonic dialects, and the speakers who learned these Brittonic dialects probably weren't used to having a vowel on this final syllable. The word Mend- might then be related to the Basque word *mendi* which means 'mountain'.

Arundel, in West Sussex, *Arendal* in Norway and also the 'Isle of Arran' in Scotland. These place names may be linked to Basque *haran* 'valley'.

ainder - young woman (Middle Irish), Basque *andere*.
esocs - salmon (Gaulish), Middle Welsh *ehawc*, Basque *izokin*.

A relationship between Basque and Celtic should not be assumed as a substrate influence however. There is very little evidence of lexical borrowing, or of any phonological similarity between the modern Celtic languages and Basque. Vigesimal numbering systems are one thing which could have been inherited. Historically this system has been used in the languages of France. It is also found in Basque, and in modern Celtic languages. The sheep counting systems of England are also vigesimal, they all use 20 as a base number rather than 10. Danish may have the remnant of a vigesimal system, but none of this should be taken as having come from Basque, but Vennemann points out that similar genetic and linguistic traits appear in various mountain regions across Europe, including the Caucasian Mountains.

Proto-Celtic *bostā* 'palm' may have entered Basque as the number 5, *bost*. Examples like this, and *andere* may have been borrowed to and from Basque during the period of Proto-Celtic, when Celtic languages were spoken across large areas of Iberia. They don't necessarily indicate a Vasconic substrate. But, there does appear to be elements of Basque which were also shared with an ancient language of Western Europe.

The substrate in Northern Europe

The evolution of the Uralic language family is far less understood than that of Indo-European. The most spoken Uralic languages in Europe are Hungarian, Finnish and Estonian. Finnish and Estonian belong to the Finnic subgroup, also including Karelian, Veps, Votic and various other languages and dialects. The northern parts of Scandinavia have traditionally been Saami speaking. Saami was

thought to share a common ancestry with Finnic, but this idea isn't generally accepted now.

What is interesting is that the older language of Lapland may not have been Uralic. It is possible that it was, and that some connection exists between this language and other unrelated Uralic languages. The divergence between different groups is so large that very few lexical correspondences exist between say Samoyedic and Finnic. The connection may be partially pre-Uralic. This change in language could be associated with the arrival of metallurgy in Scandinavia, and with the later industry of reindeer hunting and the selling of hides. Reindeer are a symbol of the Saami, but over 1500 years ago, the reindeer were a much less central part of indigenous life. What appears to have happened is that the indigenous people of Lapland changed their lifestyle, and adopted a Uralic language as a means of communication between them as they followed the movements of their reindeer herds and traded with one another, and with people to the south.

This process of adopting a new language is probably what also occurred in Bronze Age Britain, the 'new' language comes to unite different cultures in their different communities, as these cultures change and begin to relate to one another in a new way. This language they adopted was perhaps not dissimilar to Proto-Uralic, but the indigenous communities of Lapland quickly changed this into their own language, and in a way continued using their original language in many areas of life. This is why many of the very specific words relating to natural landscape features and animals come from this Proto-language.

Semantic meaning of roots

I propose that before languages undergo creolization, the original root words are used to much greater diversity. In this sense, polysynthetic languages such as Greenlandic and Chukchi might represent an older form of language, rather than being just a form of language throughout history.

Speakers of polysynthetic languages often create new words using the descriptive nature of their language rather than adopting words. In polysynthetic languages, nouns are generally far fewer than the verb forms which describe them. Although certain things in the Navajo language are given nouns, most things are more fluid, and verbs can be used to describe anything by describing their position, attributes and behavior, eliminating the need for too many nouns. For example, the Navajo phrase to describe a 'tank' is *chidi naa na'i bee 'eldqoh tsoh, bikaa' dah naazniligii*. This is reflective of an animistic view of the world, where things are not described as being set forms, but as fluid occurrences of interlinking movement and action, influenced by the perception of the viewer. The Hopi language is an equally interesting example.

When languages creolize, the original meaning and ability to apply these root forms is sometimes lost. The pre-Saami language of Lapland may have been an 'Altaic' language, using some of the root words below to freely describe various things in their world. When a Uralic language became useful to them, the root words in their language became fossilized into having more specialized meanings. This may have also happened in Britain, where roots in our pre-Celtic languages became applied to more specific things. For example *curach* was used only for the ancient boats which once used animal hides to keep them watertight. The word *bád* is the general word applied to a 'boat', with *long* being used for ships. The same thing has happened more recently in Orkney and Shetland, where more general Norse descriptions are now limited to locally specific practices and nouns.

Some examples of substrate words in Northern Saami are given below.

bálgat - to move about restlessly, possibly linked to Proto-Basque *e-alk 'leave, go out'. The word *njolgi* 'trot of reindeer' may also be related.

čuossi - skin on forehead, possibly linked to Proto-Basque *o=koc 'chin, head', North-Caucasian *qăç̄ .

čora - small reindeer herd, possibly linked to Proto-West-Caucasian *k:wərəta 'flock of sheep'.

bákti - cliff, possibly related to Proto-Altaic *páko 'cliff', also found in Japanese and Tungusic.

suotnju - bog, possibly related to Japanese *shimo* 'cold rain'.

gávva - a bay, bend, possibly linked to Old Japanese *kapa 'river'.

hábres - 'goat', could be linked to the Proto-Berber form *hVbbur.

**inc̄* - outermost island, possibly related to the word *inis* in Irish, *ynys* in Welsh, although the etymology is thought to come from Proto-Celtic *enist̄i 'stand in water'. This is a good example of how the Proto-Celtic speakers could have extended the meaning of already existing roots to fit the world around them, for example if islands were already called something similar to 'inis' before the arrival of Celtic.

**sāl-* 'large island off the sea', could be related to the Phoenician meaning of Semitic *š̄l 'island off the coast'.

Saami place-names with the *-ir* element may be showing an old plural marker, similar to the fossilized *-r* plural found in Basque.

The Iberian Language

Iberian was one of Europe's pre-Indo-European languages, spoken in modern day Spain. Iberian has been recorded in quite a number of inscriptions written in the Iberian scripts, also used to write Celtiberian. Although there are numerous lexical similarities between Basque and Iberian, most of the data has not yet been translated. The following words may show an Afro-Asiatic connection.

iltir̄ - possibly a kind of settlement, Afro-Asiatic *tir- 'house, building', alternatively this may be related to Proto-Celtic *t̄iros 'land'.

sapo - toad, possibly linked to West Chadic *çumb 'frog'.

artica - plain of uncultivated land, perhaps linked to *?arVk- 'field', Western Chadic *ruk-.

Conclusions

At this stage it is difficult to draw any conclusions about the exact nature of languages in the Neolithic and Bronze Age. But it does appear that certain linguistic features in Britain and Ireland are very out of place in an Indo-European context. Hopefully the next few months of research may reveal more words of possible non Indo-European origin, although any progression in the reconstruction of these languages is limited by our lack of first hand sources.

It seems that the Iarnnbērlæ language, recorded in Cormac's 9th century dictionary, could well have been pre-Celtic, and possibly Afro-Asiatic. We might be able to conclude that *-n* was a diminutive form, also attached to verbs to form nouns. For example *fer-* 'be good', *fern* 'a good thing'. The word *faochán* may have been *fwiaqqen*, built from **fwi-* 'shell' **aqq-* 'small' *-*an* 'diminutive suffix', literally meaning 'small shelled creature' or similar.

This work is not meant to include a conclusive argument, but to mainly open the discussion of this subject.

Acknowledgments

I would first like to thank Alexander Militarev and Olga Stolbova, who have compiled an extensive vocabulary of the Proto Afro-Asiatic language and its descendants. I have used their reconstructed forms extensively in this book and have kept to their original spelling. It's worth pointing out that V represents an unknown vowel sound.

References:

.Information about astrology at Brú na Bóinne - *Anthony Murphy at <http://www.mythicalireland.com>*

[Information on substrate influence in Saami languages: an essay on Saami ethnolinguistic prehistory - Ante Aikio](#)

.*The Global Lexicostatistical database <http://starling.rinet.ru/>* by Sergei Starostin (including the Afro-Asiatic etymologies by Militarev and Stolbova, Basque etymology by John Bengtson, North Caucasian and Altaic by Sergei Starostin.)

.*Ghomara Berber - a brief grammatical survey, J. El Hannouche*

.*Europa Vasconica - Europa Semitica - Theo Vennemann and Patrizia Noel* (research on pre-Celtic and pre-Germanic language, also the source of the Semitic island names used here)

.*The substratum in Insular Celtic - Ranko Matasović*

.Foclóir Oirthear Uladh — Consolidated Glossary of East Ulster Gaelic - Ciarán Ó Duibhín
(source of many of the Ulster Irish words included here)

.An etymological glossary of the Shetland and Orkney dialect - Thomas Edmondston (source of many of the words of Shetlandic origin)

.Saami and Berbers—An Unexpected Mitochondrial DNA Link - Am J Hum Genet

.Celtic from the West: Alternative Perspectives from Archaeology, Genetics, Language and Literature - Barry Cunliffe (Editor) and John T. Koch (Editor)

References can also be found in the text itself.

Copyright Lugh MacAoidh 2017

Celtic and beyond, non Indo European elements in Indo European

Mariam Krajnc & Michael Schmidt, Beyond Indo European - free ebook, free re distribution

This part of our work has been released copyright free, provided that original credit is given. The second part of the ebook after the Tocharian section was written by Michael Schmidt and taken from his original writings. Since winter 2017 he has returned to Albania from Utrecht to retire. He has kindly let me re publish his work here to publish as a free e book. This is the last part of our series of articles on pre Indo European as Michael is retiring.

Part one - by Marian Krajnc

It's not possible to date a language using genetics or historical models. These historic models were sometimes biased towards written history, which isn't always accurate. We have searched maps to find consistency between certain types of archaeological sites and the words used to name them.

We have found some consistency between Afro Asiatic words and different archaeological site types in Britain. There are other associations between different types of Celtic word and other archaeological sites, but we can't tell if the language used was actually Celtic, or a predecessor to Celtic which was predecessor to Celtic.

The first Neolithic culture in England was the Windmill Hill culture, which wasn't connected to the earlier spread of Neolithic technology from Dingle in South West Ireland. The province of Munster provides an important key to understanding the spread of Celtic identity. There was Mesolithic settlement in Munster, and then early Neolithic finds were discovered on the Dingle Peninsula. It is believed that from here, the Neolithic technology went to Connaught, then to the Irish Sea and to Wales and the Isle of Man. This is consistent with the spread of Gaelic, the most archaic Gaelic dialects are spoken in Munster, alongside the most Ogham stones. The Isle of Man also has a lot of Ogham stones, so we can assume an early Irish influence. There are also Ogham stones in Wales, and evidence that West Wales and Anglesey were historically Irish, implying that the Goidelic languages had a lot to do with the founding of Celtic elements in West Britain.

The spread of Bronze Age technology also went from the copper mines in Munster, to the gold mines elsewhere in Ireland, and to the copper and gold mines in Wales and parts of England. There is a very clear west to east movement of trade and technology, which is not the same cultural matrix as the east to west spread of the Neolithic via England.

The Windmill Hill culture was concentrated in Essex and Norfolk, but this also spread to South West England, an example is Wor Barrow in Dorset. *Wor or *war is a root that can be connected to the Finnish word for mountain, vuori, and the Afro Asiatic word *war- which means to grow or increase. This word has symbolic connotations and seems connected to the Neolithic beliefs about the dead and the way that they nourished the land.

The meaning of *war- could simply mean 'mound' or 'hill', but 'increase' is also implied, and we can link this root to the English words 'warp' and 'wart', referring to a non typical growth and twisting. It is easy to see why this can be applied to mountains or hills.

*War is actually not that common with Long Barrows, a type of early Neolithic site. From Northern Scotland to South England, we find the Celtic or pre Celtic roots distributed: *man (stone), *dun (fort), *komb (valley), *land/llan (area), and *pen (hill).

Menhirs or standing stones are another type of Neolithic monument, but they often don't appear connected to the Long Barrow cultures. With menhirs from Northern Scotland to South England we find the roots *pett/pitt (farm or field area), *knok (hill, hillock), *monid (mountain). We also find unusual words with an unsure meaning, like knap, gouk and bouk. In Germany we find menhirs associated with *wer-, a variant of *war- and *man (stone).

We also find *war associated with chambered cairns, which were a Neolithic innovation of megalithism but which actually came from earlier Mesolithic and Palaeolithic cultures in Western Europe where the dead were buried underground. The introduction of megalithism meant that megalithic structures were built based upon these older Mesolithic and Palaeolithic beliefs about the dead. We also find *knok sometimes associated with them, and *nan, a root meaning to flow and connected to the Egyptian nnw. We find chambered tombs in Ireland associated with the root *monid, and the Welsh word coed (forest) or variants of it. This may imply that these tombs were created by people speaking a Brythonic language like Welsh, although both *monid and coed are also found in pre Indo European languages, *monid is equivalent to Basque *mendi and variations of coed are found in the North Caucasian, Yenisseian, Nilo Saharan and various Afro Asiatic languages, and possibly even Salish languages in North America.

Passage graves are slightly different to chambered cairns, although they were also distributed in several areas, including Iberia, Ireland, Germany and Denmark. Even though the style and function of these tombs is similar and that the people were probably linked by the coastline, we can't assume that they were the same culture.

We find an association with the Scottish brochs and words containing the clusters *sk-, *sm-, and the unusual word *θrum(b)- and *man (stone). The similar Nuraghe structures in Sardinia also seem to contain *man, and the root *bar (top), such as the Mannu and Barru Nuraghes, although we are uncertain of where these words come from. *Bar is a common root, also found commonly in England including one site of a timber circle.

We find a relationship between *sk- words, the root *pol (lagoon or channel) and Mesolithic sites across Scotland, England, Wales, and Scandinavia. The root *sal- or *sel- meaning a

water channel is also found commonly in areas where Mesolithic settlement is confirmed.

Like the Guanche people the pre Celtic and pre Germanic people had a different way of seeing their deceased ancestors. Most cultures bury or cremate their dead, but the ancient Atlantic people seem to have utilized the bones of their ancestors for ceremonies and are thought to have gone into their ancient tombs to utilize them as places of communication with the ancestors. The bones had some kind of power to these people, not surprising in a

mysterious dark place with just a dim light and the dripping of water. This is perhaps related to the Jack o' Lantern tradition and to the Celtic head cult, and British stories about skulls protecting certain places. Although this practice is mainly known from the Neolithic, it is much older. Before passage tombs, the same practices seem to have taken place in Western Africa along the Atlantic tens of thousands of years ago. Early on these unique traditions took place in caves, only much later did the megalith building cultures mix with them.

The Isle of Wight is extremely interesting because it seems to contain roots from all periods of history. We find *yar- here, a root in Afro Asiatic and Uralic referring to a river or channel. We also find *nan- in a number of place names, *komb-, and the Welsh words llech, llys and bran. The unusual word Bobber may also be ancient. The name Snettisham in Norfolk may show Afro Asiatic, *sVny/?- seed or corn. In Ancient parts of South Wales, we find the name of a river Clydach, perhaps related to a Slavic and Celtic but very ancient root meaning to cut or cleave. It may in turn be linked to an Afro Asiatic root meaning to fence. Nearby can be found the name pwl, an ancient word on the coast, Sluxton, Sweyne, Knell and Clawdd.

We think that the key to understanding the age of Indo European can be found by comparison of archaeological cultures to the languages, and features of the languages associated with them. Whether or not Indo European is a strict language family, we know that a certain number of words such as numbers and family terms were spread with a very particular cultural hierarchy and mindset, which is the center of Indo European language.

We need to look at archaeological cultures in all these regions which show consistency that isn't found in areas with Afro Asiatic, Turkic or Uralic languages. The spread of Indo European has been linked to the emergence of patriarchal leadership and inheritance, and the invention of the chariot. But this is also found in some Afro Asiatic and many other Eurasian cultures. Indo European probably had something to do with the spread of these new ideas, but the rapid expansion of this culture isn't necessarily the same as its original appearance.

Furthermore, the languages of Europe contain a large number of substrate words, probably a much higher number than considered. Not everything in the Indo European language family has to come from the Proto Indo European language, we don't know exactly which bits are Indo European and which are from substrate languages. The Armenian, Albanian, Celtic and Germanic branches seem to be the least Indo European. These languages aren't really lost, they just became a part of our own languages.

We usually look at Indo European languages just on the basis of them being Indo European, and try to make sense of everything through that. But Indo European is perhaps

more of link between languages at a certain level. If we look at Celtic or Germanic through an Afro Asiatic or Caucasian angle then we can see a link there too. These old languages aren't really lost, they're still there. We just haven't worked out how to piece it all together. These old languages became fossilized within our own, a bit like the way that stories and legends become fossilized for thousands of years. The world of our distant ancestors is still in our genes, in our languages and in our cultures and stories. The people in those stories haven't really gone, they've just been cut off from us. Every time a new language spreads, people take on that language and its knowledge and tales. The old tales, the old people and the old skills, are pushed out and fossilized into legends. This is maybe why there are multiple layers of gods and figures in mythology, the newer cultures tended to push the older deities back and out of the central culture. But the legends and words didn't actually go anywhere, they shifted to another sociolect or area of the language, often making the number of individual words for a single thing more diverse.

English contains a wide number of substrate words, including English 'hobble' linked to the Afro Asiatic *hVbVI-//, English 'speak', Afro Asiatic *sVpVy- -speak, as well as the words for 'well', 'shine' and a number of swear words. English words often hide the grammar of an older language, but like the legends and stories, the original tales are fossilized and can't be entered into or fully comprehended. Language allows us to express ideas and concepts and seems very tied into the evolution of the human mind, as language has changed so have we. Humans seemed to change their behaviour much slower in the past, so their language probably changed slowly too. And it might have been major events in evolution such as Ice Ages that caused these needs to communicate with the environment differently. This has literally changed our world. Sometimes languages were replaced and gave only a little of their vocabulary. Other times the occupying languages extended their vocabulary towards vast possibilities. English has very different uses of vocabulary for medical science, gaming and social situation. English is stretched out in this way, and is forming new languages, in much the same way that Indo European may have formed Gaulish and Sanskrit before the cultural link ceased to be.

All words are related through their basic sound elements, which is the core of language. Cognates aren't a set and written thing but a process of constant reassocation.

Languages behave rather like viruses, they pick things up, reincorporate them, a process which has been linked to our evolution. It's plausible that the ability to repeat sounds and use the sounds like a map for the world outside us is what sets us apart from other organisms. We can map out and focus upon anything. Written language further diversifies this, like when Coptic used a lot of Greek vocabulary for describing the world at the time and what people learned and did.

How we link these sounds to our world has changed with our evolution. More 'archaic' languages have fewer nouns and more verbs, because the sounds are used to describe everything as moving and living concepts. Our reliance upon nouns and the immense degree of specialisation they can have means that our art and science now views the world through much less abstract ways, but through measurable concepts and ideas which transform our culture and world.

When we see reason for big changes in ancient language, it's quite plausible that this is

connected to human evolution and to the kind of environment our brains were growing in at that time. Gradually we have become less abstract and diversified and have become more aware of our planet to the ability of being able to control and change it. Everything we've built comes from words and ideas that we created, the earlier people like Neanderthals and Denisovans probably had quite different relationships to their environments and to each other than we do. They weren't less intelligent than us, their brains were developed to different sensory input and different environments, and they may have used language quite differently.

Modern people use language through millions of nouns to describe everything we have created, very different to how Neanderthals or other ancient people would have used language. The older languages aren't really lost, they're just incorporated into our languages now, like how viruses incorporate information. The original information isn't gone, it's in our own words, but we don't know how to read or interpret it through those other forms, we only interpret it through Indo European. Like the people, who also passed into mythology, we only imagine them through stories and exaggeration because we can't see them, but they survive in our minds, our instinct, genes and language. Indo European and our modern world doesn't really have its origin in one place, it seems to have been widespread gene changes due to the expansion of people and technology which has obscured the original people and languages. Indo European isn't the heart of language in Europe then, the heart is somewhere else and much earlier.

In this way English is a very material language, using a vast array of nouns. Polysynthetic languages seem immune to taking a lot of loanwords because the original root stems still have enough meaning and fluidity on their own to express whole new concepts. But English can also be polysynthetic when it isn't being measured or described through its widely accepted measure, when English is colloquially spoken the word boundaries are often dropped, because the individual parts have enough meaning to form sentences. For example "wachadoin?"

Ancient human language is evident in the unique phonology of Danish, Scottish Gaelic and Welsh, where the original pre Indo European people seem to have had a totally different sound system. In the case of Danish this is unique in the World.

An analysis of some Albanian words by Michael Schmidt demonstrates this closeness that certain IE languages share with Afro Asiatic languages.

unē - I, unlike other first person singular pronouns in Indo European, which are normally based on *ego- or *mi- in Celtic languages. First person singular pronouns with n are rare in Indo European, but common in many other major language families outside of 'Eurasian' (Indo European, Uralic, Altaic etc).

ne - we, similar to the Celtic and Italic words for 'we' in Indo European.

gjatë - long, Afro Asiatic *čaʔd- (Chadic, Cushitic, Omotic) (long).

peshk - fish, similar to the Italic, Celtic and Germanic forms of this word, some examples of the same root seem to appear in Native American languages.

zog - bird, Afro Asiatic *cagaħ- (bird), (Egyptian, West Chadic, East Chadic, Central Cushitic), and *dik- (bird), related to the widely spread root *žigwal (bird), in Uralic, Altaic, Kartvelian, Yupik, Sino Caucasian, Amerind *čik (Ruhlen Merritt Amerind Dictionary). *dug- (bird), (Semitic and Central Chadic)

krimb - worm, *kulup- crocodile or worm (Semitic worm and Egyptian crocodile).

pyll - forest, *ḥ/čalVb- forest or tree (Semitic, Egyptian).

baltë - mud, related to *lVbah- (be wet), (Egyptian, West Chadic, Central Chadic, Kartvelian, Uralic, Altaic, Baltic, Germanic, Slavic) and to the Atlantecan root *pul- or *pol- (flow, lagoon, water).

bar - grass, *pu/ar- (flower or grass), with forms in Celtic.

mish - meat, English 'meat', Swedish mat, Danish mad, Welsh mes (acorns), Salishan Halkomelem s=meyəθ (Galloway 2009 = Galloway, B. D. Dictionary of Upriver Halkomelem. Berkeley: University of California Press, 200).

dhjamë - fat, adjective, Afro Asiatic *čahm- fat (Semitic), English 'jam' (probably via French or an eastern link).

eshter- bone, possibly *sak (bone, leg, thighbone, shinbone).

ulem - sit, *dam- (live, last, sit).

fshij - wipe, *fVtt- (wipe, scrape) Egyptian, Semitic and West Chadic).

det - sea, *dad- (flow or be wet).

gur - stone, Armenian kar (stone or rock), English crag, Welsh carreg, Gaelic craig, Atlantecan kVr- (rock).

myk - mould or fungus, perhaps *?VmVw/y- (be rotten), (Egyptian and East Chadic) and *buč- (be rotten), English 'muck', in a wide variety of language families but not in Indo European.

pellg - lake or pond, Atlantecan *pol- or *pul-, Welsh pwl, Norse poll, English 'pool', Q'ech'e* Mayan palaw (sea or lake).

mal - mountain, Welsh moel (hill), Gaelic maol. The original meaning is to be bold.

varr - tomb, Finnish *vuori*, English 'warp', Atlantecan *war- or *wor-.

sēpate - axe, Afro Asiatic *sayp- (Semitic, Western Chadic and Omotic), *ša(m)b-, (Semitic, Western Chadic, Central Chadic), *zača/ib- (Semitic, Western Chadic).

shurrē - urine, Afro Asiatic *kučar- (urine or pour), also in Uralic, Dravidian, Altaic and Sino Caucasian). The Afro Asiatic form is limited to Semitic and Chadic.

shkëmb - rock, Afro Asiatic *?akam- (mountain), (Semitic and Western Chadic), with a similar root in Slavic. Related to Atlantecan *komb-.

thikē - knife, Afro Asiatic *dac- (flint knife), (Egyptian and East Chadic), *ča/uki/an- (Semitic, West Chadic, East Chadic, Dahalo).

do - to love, Afro Asiatic *wad- (love), related to English 'wedding' and similar Indo European forms.

mirē - good, Afro Asiatic *mVr- (be good), in Borean, Swedish bra (good).

My own analysis of The Celtic languages shows a similar array of non IE elements that exist within Celtic.

**al* - holy or shine in the Brithonic language, the Welsh name Alun, the el- prefix in English place names, and the names Alba (Scotland) and Albion (Britain), Atlantecan *VI(V)- shine or holy, related to *IV- (day, light).

**bVk-*? (poor), (Atlantecan?), Egyptian ȝbyn (poor or unhappy), Irish bocht (poor), Pembrokeshire Welsh sbaglog (poor) and sbagal (untidy).

**kVn-* raised or high, English knoll, knee, knott, Pembrokeshire Welsh cnapyn (lump), Gaelic cnoc (hill), Norwegian Coastal knuk (hill),

Brithonic **kant-* circle or border, also *kant(om)- (hundred), contains **kVn-* (high or elevated), kant can be the name of a river on a border or surrounded by elevation forming the border, this is the root behind the Indo European word for 'hundred' but the Old Welsh meanings are wider. Also Brithonic *know (nut).

We suppose that the original root **kVn-* came to mean (elevate, high) and that this was applied to numbers in "Indo European", but in Celtic, remnants have survived as **kant-* (border, in the sense of the far or distant perimeter which is a raised distance away, not necessarily in height), and **kanned-* a river name, a river which flows from mountains or a river where the mountains form the boundary and uppermost reach of the horizon.

**man-* (stick out, English Celtic), related to *min (edge), Indo European *ma- (great), Finnish *maa* (land), Proto World connections meaning land, mother, man or great. In Celtic this root is found in *monid/*minid- (mountain), English 'mountain', French *montagne*,

Basque mendi, Welsh mynydd, Gaelic monadh (found rarely in Ireland). This word may be behind the Man names for sea stacks or mountains, and the 'Mains' names across Scotland.

The Welsh maen (stone) is probably from the same root, we find a direct correspondence in Ancient Salishan with *smVnt (stone or rock) and *smVnit (mountain). *SmVnit seems to show the same ending found in Welsh mynydd, Breton menez, and Gaelic monadh names, and the d in mendi. Other names in Britain lack the final consonant, as in the Welsh phrase *i fyny*.

***nan/nun-** water, undercurrent, flow or movement, to go in a direction, Egyptian nnw, associated with cairns and stone circles in Britain and Ireland particularly along the course of a river or as an ancient sacred walkway, Welsh nant (valley). Ancient Salishan *nanm- (to go along) and *(m)nmn- (go along a path or way).

***rin(d)-** (stretch out, or upwards like a hill), (English Celtic/Old Brithonic), related to Indo European *rei (move), Atlantecan *rVn- (run, stretch), the Scandinavian Goddess Raan, Irish rón - (seal), English 'run' with other links in Indo European.

***sima-/*sama-** fat or oil, compare Scots saim (fat, oil), Old Salish *stsim- (oil or fat) Afro Asiatic *siman-, related to English 'meat', Swedish mat, Danish mad, Old Irish maetha (cheese), Welsh mes (acorns), Gaelic smuais (marrow), English 'smush' Ancient Salish *smejts (meat).

***slab-, *slaw-?** a weighty, balanced mass, of rock or a softer substance but stable, roots also connect to word for mortar or wall building, or to slipperiness, Gaelic sliabh (mountain), British Celtic *leb, *sleb, *lem - smooth, Atlantecan *(s)(i)law/b-, Pembrokeshire Welsh slabog (wet) and slabyn (big man) and slab (a mess).

***stek?** - sticky or stick, forms that mean a stick or wood often take the prefix mV-, Ojibwe mistig, Afro Asiatic *ma/iṭw- (stick or branch) with the related word *makay-, with the same prefix, Proto Dravidian *maṭ- (stalk or branch), Old Irish maide (branch).

Ancient Salish contains 'stick' forms, stseq (stick or tree) and st'eq (branch). Related to English 'stem' and other Indo European words like Tocharian stām (tree).

Ancient Salish words related to the sticky meaning such as stVwaqw (mud), and stiqel (mud). The first word shows striking resemblance to the word 'stew', Pembrokeshire Welsh stegesh (very wet), stecs (mud), stecsllyd (muddy, dirty, wet).

Another remarkable word is Ancient Salish *tsqwVtč* (swamp), English 'squelch'? In Pembrokeshire Welsh shwc-shac is the sound for wet feet.

***rVd-** rock or mountain in Proto Afro Asiatic. We believe this root to be behind the British Celtic term *ard (hill), and Gaelic ard (high). There is also the word Dod in Scottish and Northern English place names, we think this could be related to Afro Asiatic *rVd- via redublication, compare Arabic "radad".

The English word 'rock' may be related, although it seems to be a re formed example of *kor- (circle, enclose). Perhaps the reversed form would indicate that something is enclosed by its sides and the center of a place. The same can be said for reversal in the words *bog and *gob, *bog is a bend, and *gob is a round space formed by the bend. The same can be said for *bul- (pour) and *lab- (lick), with the filling movement of water ('bulge', 'pool', 'bail'), Proto World? *bel- or *bal- (cloud, give rain, god, sky, water), whereas *lab- (lick, wet, remain wet, to be soggy). These words indicate differences in meaning between 'pouring water' and 'standing' or remaining water as being opposites.

The same can be said of the roots *gal- and *lag- when meaning water, *gal- (sky, water, flow, storm, sky, cloud) and *lag (be lying, be low, be of water).

The Pembrokeshire Welsh dialect contains a lot of these substrate words.

abo - animal carcass, Afro Asiatic *b(V?)uh- (front of body, penis) or or *ba?as- (be bad or rotten), also in Germanic, Altaic, Uralic and Kartvelian.

bagal - foot, Afro Asiatic *kab- (shoe, sandal), Saho Afar *kabel-.

baw - dirt, *ba?̄- (dirt, excrements) in Chadic, Cushitic and Dahalo.

bo na ba - not a word, *čabVh- speak, *bič- (speak)

blwmp - to knock, *lubah- (strike), (Semitic, Chadic, Dahalo).

bochian - to gorge, Afro Asiatic *pag-, also in Sino Caucasian

brag - deer, Afro Asiatic *pi?Vr- (rhino, horn).

hwp - push, *tiba?̄- and *hVbVt- (throw, push, beat), Semitic, West Chadic and Low East Cushitic.

lwfian - gobble, Afro Asiatic *bala?̄- eat or swallow?

llwdwn - ram, North Caucasian *dwān?V (sheep or ram),

marlad - dragon, Afro Asiatic *muyir- (snake), Western Chadic and Central Cushitic.

pewpan - make noise or scold tafodi, possible Afro Asiatic *ba/ih- (burn or heat).

piff - pour, Afro Asiatic *ba?̄- (pour), also in Borean

pip - a glimpse, in standard Welsh this is cip, showing the variations and non stability of the Q and P Celtic families.

pobi - knead dough, North Caucasian *būpV (bread)?

porco - to fleece, Afro Asiatic *pu/ar- (bark or skin), also in Eurasian so ancient, and *pVrVk- (bark, skin, shell).

pwno - beat, Afro Asiatic *?up- (strike) and *puh- (strike),

rwp/swp/wip - suddenly, Egyptian n htp (sudden), Armenian stap (sudden).

salw - ugly, normally hyll.

sbraglog - untidy plant, Gaelic sgrogach, related to Scots skroggy for a shrub woodland or shrivelled thing.

sbinen - yearling ewe, Afro Asiatic *3if- (goat or sheep) from older *sib- or *sbi-, or *bV? (antelope, sheep or goat).

sgegan - shout, Afro Asiatic *cačak- (shout), and *čVway- (shout).

sgothi - make mess or sweep, Yenisseian *si-, Basque susen.

sgwiffen - snowflake, Yenisseian *čəG- (crust on snow)?

sgwlc - a feast, Yenisseian *sī- (eat), Pumpokol sogo (eat), Afro Asiatic *?akVI- (eat), Semitic and Chadic. Perhaps English 'scoff'.

shigen - bog, related to mign (bog)?

shopsan - to gossip, Afro Asiatic *sim- (call or speak) and *čabVh- (shout or speak)

shwpsad - bend or squash, Afro Asiatic *puč-v (break or crush).

sithlyd - cold or shivery, Afro Asiatic *sVk-? (cold).

slac - to answer, Afro Asiatic *tal-/*tul-, Yenisseian *3VI- (speak).

stwc - vessel for butter or milk, Afro Asiatic *kVdur- (clay vessel), and *cid- (vessel).

swabar - be soaked, *swV- (wet, water, sway, move, flow, sound)

swalber - big object, related to English 'swell' by the above root *swV- or *swVI-, connected to *sVI- (water, flow).

tolio - to cut down, Southern English toll - clump or row, Afro Asiatic *cahal- (grass).

There are many more Celtic words with Afro Asiatic, Yenisseian or Caucasian etymologies. For example Gaelic sabhal (barn) can be linked to West Chadic *sway- (barn), also in Egyptian and Central Chadic. Gaelic fairc - tidal place linking an island, or

hole can be linked to Afro Asiatic *wur- (pit, hole), North Caucasian *bHērč_e. Gaelic fair (to watch or guard) can be linked to Afro Asiatic *par- (watch or look for).

The Ancient Channel Islands by Mariam Krajnc

Jersey was occupied long before the last glacial maximum at around 250,000 years ago. We don't know much about these early people and there is no way to easily connect them to later migrations. The channel islands were never actually covered by ice, their original landmass was larger and was shaped by the channels of rivers like the Seine.

The La Cotte de St Brelade on Jersey is one of the last sites of Neanderthal occupation in Europe, from around 250,000 years ago to around 50,000 years ago. Earlier humans, including homo sapiens, show a much greater longevity in occupation sites and culture. It's possible that this longevity and lack of change also applied to their languages.

The channel islands seem to have been inhabited around 14,000 years ago by the Magdalenian culture, at the end of the last Ice Age. This culture is a famous, early culture of homo sapiens in Europe. They are characterized by their art, including scratch marks which look like early Ogham. Dolmens were later constructed as the region's symbolic megalithic landmarks, it is believed that these dolmens and their builders were connected to peoples in Brittany and in Southern England.

The Channel Islands seem to have been important during the Atlantic Bronze Age with Ireland, and later during the Romano British Iron Age. The Roman name for these islands was Lenur.

Links to Brittany continued into the Middle Ages, until 933 when the islands became Norman. The Viking Normans used the Norse language in the Norman territory, but the language of most people was Norman French. The Italic language would have replaced the Breton or Brithonic language. From a palaeolithic continuity viewpoint, the Italic Norman language could represent the original language of these islands, if we assume that the older Celtic influence was a micro culture or trade culture within these islands, linking them to Ireland, Gaul and Brittany. (and to an extent elsewhere).

The Jèrriais dialect from Jersey has some Norse loanwords, such as mielle (sand dune), mogue (mug), and bel (yard). These words could also be explained as pre Norse terms found commonly in Western Europe from a substratum. The Norse Vikings contain words in their language that are not typically Indo European, so the Vikings might have visited here as the Normans, but the ancestors to the Vikings may have been already aware of these islands and once shared traits in language. This is also visible in the 'Germanic influence' on Breton and other dialects of Norman French.

Discussions on Tocharian B - Michael Schmidt

Tocharian is clearly Indo European in some ways, but it is hard to fit into the pre established models of Indo European languages. These are notes taken. (Michael Schmidt).

āw - ewe, Lycian xawa, Armenian meaning is shepherd. English 'ewe' with strong similarity, also Tocharian **eye** (sheep).

āgam - traditional precept, Old Irish ogam?

ikäm - twenty, Welsh ugain, of similar formation.

iweru - swelling, related to Atlantecan *war- (grow or increase).

eñwetstse - anew, containing the widely distributed IE word for 'new', with similarity to the modern English pronunciation.

enem -within, Welsh mewn, also in Egyptian.

eprer- atmosphere or firmament, Breton ebr (heaven).

wrotstse - big, English 'great', German gross. Also wartstse - broad, *war-.

orkamo - darkness, linked to Indo European words but also Norse myrkur (dark), English 'mirky'.

käm- come in Indo European but only meaning 'come' in Germanic, but also distributed wider.

kus- shoot upward, English gush, Irish guss (power, anger).

kokale- wagon or chariot. This word may not be evidence that Indo European spread when the wheel was created, because people have known about the shape of the circle for a long time, in nature and in the movement of the skies. This word is linked to 'cuckoo' in the sense 'strange' and 'mad', and to go around in circles, British Celtic kok and Norse haugr (bend), English 'cog'.

kolmo - boat, Old High German scalm, perhaps Welsh ceubal and Northumbrian cobble, a type of boat. Afro Asiatic *kab- (vessel), kobal in Norwegian place names?

klene - sound or noise, or resounding, English 'clang'.

mrestīwe - marrow, English 'marrow' Old Irish smiur - marrow.

swese - rain, English 'swish-swosh'. Contains radical *sw-. Possibly English 'wash' and 'wass' in lake or valley names.

A dictionary of Tocharian B by Douglas Q. Adams (Leiden Studies in Indo-European 10), xxxiv, 830 pp., Rodopi: Amsterdam – Atlanta, 1999.

Part two: connections beyond Celtic and Indo European - Michael Schmidt

Some words are similar enough to indicate closer relationships between the Atlantic languages and the Chadic languages, particularly with their semantics. Other areas show closer links to the Semitic languages and with Egyptian. Haplogroup e1b1b1 could have come with Afro Asiatic languages via Egypt. This haplogroup is found commonly among speakers of Afro Asiatic languages, with very high concentrations among Berber speakers.

The Semitic languages have spread more recently than Berber, but some Semitic speaking groups in North Africa have high amounts of e1b1b1. In East Africa, speakers of

Cushitic and sometimes Semitic languages have high concentrations. In Europe, the highest concentrations are in Cantabria, Portugal, Sicily, Romania and Albania. This haplogroup may have been in Iberia since at least the Mesolithic, but is most notably absent from coastal Britain and Ireland, and seems to be confined to England and parts of Wales. It could have come directly from North Africa to Iberia, Malta and Southern Italy during or shortly after the Ice Age. Even though this haplogroup is a good candidate for

The Afro Asiatic - Celtic connection, e1b1b1 populations could have adopted Indo European or other Palaeo European languages before the Mesolithic or Neolithic appeared in history. This might explain why there are distant relationships between Afro Asiatic and Indo European languages.

Haplogroup R1B

R1B is a major branch of the R haplogroup, reaching its peak density in the most Western parts of Europe, particularly in Iberia, along the Atlantic coast towards Brittany and Britain, the highest concentrations being found in Ireland. R1B has been found to have belonged to some of Ireland's early Bronze Age inhabitants, and differs from Neolithic DNA which has been extracted. For this reason, R1B is often seen as evidence for the expansion of Indo European into Western Europe. R1B is also found in high concentrations in Northern Cameroon and in the border regions of surrounding countries. The particular branch of R1B common in Celtic speaking populations is R1b1a1, its close relative R1b1a2 is found in the Chadic and Fula speaking people of West Africa. Both these subgroupings come from the main branch of R1b, R1b1a. The related R1b1b is dispersed more sporadically, found in Bahrain, Bhutan, Ladakh, Turkey and in Western China. The R1b-KMS67

Phylogenetic tree by Sergey Malyshev indicates that European and specifically German offshoots of the family appear quite early R-M269 or R1b1a1a2 is the most common subgroup in Western Europe. R1b is thought to have split from R1a in Asia, but the concentration in Western Europe might instead suggest a Western European origin of R1b. R1b1a1a2 might have come out of this homeland, with parts of Wales and Ireland having nearly 100% R1b in some areas. The oldest evidence of R1b comes from a 14,000 year old burial in the Cismon Valley, Italy. This individual belonged to the Epigravettian culture, a culture which came after the earlier Gravettian culture. This was one of the last truly palaeolithic cultures in Europe, found from Southeastern France to the Volga River. The distribution of this culture ties in well with the distribution of the later Indo European language family, from the Black Sea, to Greece and into areas which could have become Italic or Celtic. The Gravettian culture came after the older Gravettian culture, the last unified palaeolithic culture in Europe, which lasted for around ten thousand years, but then started to be replaced or become localized around 20,000 years ago. The Gravettian culture would have existed at a time when people could have walked from Russia to Ireland. The culture also existed in Northern Spain and in Southern England. People with R1b were also found belonging to the Iron Gates culture of the Danube Valley, from around 10,000 years ago, most of these people are R1b1a. The culture is classed as Mesolithic, slightly more recent than the Palaeolithic, and the most important site must be Lepenski Vir in Serbia. This culture produced figurative human art and depicted their people and deities in a similar way to the Celtic traditions in Ireland and Scotland, the small statues bear some similarity to later Celtic Christian statue figures, the house designs and zig-zag patterns can also be compared to Britain and Ireland in the Neolithic.

In the Iron Gorge is a town called Kladovo. This is probably a Celtic word, linked to Irish cladh (ditch or graveyard), clais (water channel), and Welsh cladiff. This might in turn be linked to Serbian klanac, a gorge, compare Irish gleann and Welsh glan. Haplogroup R1 has been linked to red hair, found commonly in Ireland, Britain and in certain parts of Russia. Redheads were often described as fierce warriors and protective heroes in Indo European myth perhaps due to vague memories of certain northern and western tribes having good metallurgy skills.

R1b individuals were also found in the Neolithic Narva culture, occupying the Eastern Baltic. This culture was probably separate to the Finno Ugric speaking languages, and might be an early branch of Indo European. The subclade R-P311 might have appeared at the start of the Neolithic and is confined to Western Europe. The branch R-M269 occurs at nearly a hundred percent in parts of Ireland, Approx 90% Wales, 70 Scotland in Scotland, 70 Spain, 60 France, 60 Portugal, 45 Eastern England, 43 in Denmark (Balaresque et al. (2009) Moore et al. Di Giacomo et al. Trofimova et al. (2015) there was found a surprising high frequency of R1b-L23 (Z2105/2103) among the peoples of the Idel-Ural, including the Komi and Udmurts The Chadic languages seem to have the most similarity to Western European pre Indo European or 'Atlantic'. People with R1b commonly speak the Fula language, a Niger Congo language which shares things in common with Celtic, such as consonant mutation.

Some vocabulary. Welsh benyw - woman, Fula - eyngu, Yorube - obinrin. Fula pronouns are similar to Indo-European, mi - I, ben/men - we. Feelo - mountain, looks similar to fell in British place names, Old Norse fell - mountain. Fula alejum - black, shares similarity to the English. Tongue is demngal, similar to the English tongue and Irish teanga. Jangol is cold, similar to the Cornish yein - cold. In the Wolof language, dirty is salte, Irish salach. Other words in Wolof include xeer -stone, Welsh carreg, werta - green, Welsh gwyrdd - green. In Vai, head is kuj, similar to Gaelic ceann - head. In Lokono, 'bone' is bna, similar to the Germanic forms from Proto Germanic *bainaz. Yoruba and Vai are other Niger Congo languages which share words with Fula, and Celtic, but do not have initial consonant mutation.

Because R1b is associated with Indo European and rare in Africa, the only way it could explain the similarity of Chadic to English and Celtic, is if there was a language migration to West Africa from Western Europe or vice versa. This could explain why some of the English and Celtic forms sometimes look earlier or more archaic than the Afro Asiatic forms. Sometimes the Celtic and English forms show an ordering of consonants which remains in Chadic, but has been switched around in the other languages. The Afro Asiatic languages could not have migrated from Europe to Africa, but the western subclades of R1b could have carried a language with a VSO order and initial consonant mutation. The Fula language is part of the Niger Congo family, but like Celtic it seems to have a strong substrate influence from a language with consonant mutation, also found in Berber languages although here consonant mutation is not grammaticalized. Fula is spoken alongside Chadic languages in West Africa, but the Chadic languages don't have consonant mutation like in Fula. In Britain, English seems to have a larger number of Afro Asiatic words than Celtic, but Celtic has the greatest substrate influence from an Afro Asiatic like language, with VSO word order and initial consonant mutation, both are lacking in English. The presence of R1b in Slavic areas seems to be linked to the early expansion of Indo European. Despite being structurally more like the Altaic and Uralic languages, Indo European shares many similarities with Afro Asiatic, including vocabulary, some of which might be involved in this relationship between ancient Ukraine and Western Europe.

R1b is found in Bashkir people of Russia, where there are toponyms of a substrate language. The Bashkirs now speak a Turkic language, but older words survive in the landscape, such as darya - water or sea, don/dan - to flow, related to Indo-European river names including Danube, Celtic Dānouyos, sax - hard, Afro Asiatic*çVh- 'dry', Welsh sych. The last word is not just in Afro Asiatic and Eurasian, but also in several Caucasian languages. It has been given a 'Borean' etymology, and the Welsh form has more closeness to the Afro Asiatic form than the Indo European forms. This provides some evidence of the antiquity of R1b. This haplogroup might have been involved in the creation of our major language families from a common origin, but no language family today is specifically tied to R1b, despite claims that this haplogroup is evidence of when Indo European arrived in Western Europe.

references Башкирские топонимы, образованные от субстратных географических терминов индоиранского происхождения - Г. Х. Бухарова. The Scots: A Genetic History by Alastair Moffat. The Niger Congo vocabulary can be found at: [https://en.wiktionary.org/](https://en.wiktionary.org/wiki/Appendix:NigerCongo_Swadesh_lists)
[wiki/Appendix:NigerCongo_Swadesh_lists](https://en.wiktionary.org/wiki/Appendix:NigerCongo_Swadesh_lists)

Historic languages in Ireland

The Southwestern province of Munster could represent a very different cultural area in ancient times. Parts of Munster and the numerous, now submerged islands off its coast were never covered by ice, meaning that Munster could have been inhabited before other regions of Ireland. Genetic evidence is forthcoming and may shed light upon prehistoric Munster. The ancient people in Munster did not build passage tombs, they built far more stone circles than people in other areas of Ireland, similar to parts of England and the Basque country. The first evidence of large scale metal mining in the British Isles comes from Ross Island near Killarney, close to the Dingle Peninsula, where the first evidence of Neolithic people in Ireland was also discovered. The vast majority of Ogham inscriptions are found in Munster, written in the Primitive Irish language, which seems to lack many of the non Indo European traits and sound changes that might be found in the modern Celtic languages, indicating that Munster was somehow important to the expansion of Celtic languages in Ireland. The Munster dialects of Irish are also the most grammatically archaic from the Old Irish period, even the phonology of Munster Irish does not behave as it does in other dialects, the main phonological changes in Munster involve syncope, presumed to have happened more generally at an early stage in the history of Irish. This doesn't necessarily mean that the original language of Munster was strictly Indo European. There is, an unclear relationship to the Caucasian Mountains. Another site of ancient copper mining in Munster is located near Mount Gabriel, on a peninsula in the extreme south west of County Cork. In the Avar language, k'ebed is a smith, in Old Irish this word is gobann, which might be related to the name of the mountain, Gabriel. There may be a distant link to the Vincha and Lepenski Vir cultures, although clearly not the same people, their art styles can be similar to Celtic.

Western and Northern Ireland seem culturally distinct from Munster in early times. The river valleys of this region were occupied during the Mesolithic, the same valleys later became cultural centers during the Neolithic. Connaught and areas across Ireland towards the Irish sea present a different type of ancient burial to Munster. In later times, these people may have been centered around the kingdom of Breifne, itself a pre Indo European name. *Legends, Charms and Superstitions of Ireland*, by Lady Wilde, mentions an early people living in the west of Ireland, who did not dress like others. These people were apparently treated as slaves by the later peoples, and wore shells, fish bones and animal skins, but these particular comments might come from archaeological data rather than folk memory. According to Lady Wilde's book "specimens of this slave people can still be seen in remote areas of Ireland along the coast-line of the West and in secluded mountain passes". It is unclear who these people were, but they were not a slave race, or a lesser race, as these early books point out in reference to anything 'uncivilized' and pre Christian, it is deeply shameful that these people were described in this way and perhaps treated in this way. These sea people were later mentioned in Irish history, perhaps including

Grainne Mhaol, an Irish pirate, living on an island off the Coast of Mayo which belonged to her family. Also in this part of Ireland, is the tomb of Maeve, an enormous cairn upon a mountain. Nearby islands have stories linking them with the Formorians, the earliest inhabitants of Ireland according to the Mythological Cycle. Names associated with the Formorians appear not to be Celtic, like Balor and Grigenchosach. These people may be founded in truth, and represent a more culturally ancient people in Ireland. Some words in the Irish language give an idea of the distant relationships between the early people of Ireland and others in Europe and elsewhere. In Irish mythology, four lakes were believed to have formed suddenly. It is interesting that Lough Corrib may have been created by a sudden flood. <http://www.anglingcharts.com/loughcorribhistory.html>

Old Irish **áine** - ring, Egyptian n - to return, Kali'na aiatano - ring, aneka - necklace.

Old Irish **baccán** - rod, Egyptian by - rod.

Irish **baile** - town, related to Proto Afro Asiatic *bul- hut or village

Irish **bréife** - ring, loop or hole, perhaps distantly connected to Egyptian rf - enclose, envelop, surround and move in, or wrh - ground to build, or to an Afro Asiatic and Brithonic root meaning to be bright, fly or be pure of heart (English 'brave', 'bright').

Old Irish **brinn** - dream, connected to Egyptian pr - dream

buinne - stream, linked to Egyptian bnbn and Irish abhainn?

Old Irish **bunsat** or **bunsach** - stick, Egyptian nby.t - pole.

Irish **cufar** - kindness, perhaps linked to Egyptian byr - friend, and Welsh cyfaill - friend.

Irish **donn** - brown, Afro Asiatic *dugan- dark.

dul - Irish verbal noun of the verb 'to go', Afro Asiatic *dVhul-, used as a verbal noun and unrelated to the verb téigh - go.

Old Irish **féf** - twist, Egyptian sif - twist. Perhaps linked to féthan - ring, Proto Afro Asiatic *fatar- cloth.

fern - anything good, from the Iarnbelrae language. Egyptian fr - pretty, beautiful, fine or fair, nfr - a good or pretty thing. Perhaps also English 'fair' and the 'Faroe Islands'.

Irish **iasc** - fish, also in Germanic and Italic, Kali'na passisi - fish.

Irish **River Nanny**, the Nan in Northumbria, River Naan in East Ulster. These place names don't have any known origin according to R. McLeod. But they all describe sites of ritual importance. Egyptian nnw - primordial waters. The word nant in Welsh might come from this word with an additional suffix.

The Pictish name **Nehhton** might be related to Egyptian nht - strength. ond - stone, from

the mysterious Iarnbelrae language. Afro Asiatic *a(n)d- stone ?

Old Irish *slipre* - stick, Egyptian šlh - branch.

Old Irish *tugae* - straw, Egyptian dḥ - straw.

Old Irish *umae* - bronze or copper, Egyptian - hmt - ore.

Old Irish *res* - dream, Egyptian rsw.t. English 'rest', Scandinavian roest a malestrom. The connection between these words being 'go into' or 'descend'.

Afro Asiatic *ariw- ? metal (Semitic and Chadic), but also to shine? Ara is iron in Mada, a Chadic language, where the word often means iron. In Akkadian weru means copper. This might be the origin behind Ériu and Éire, and Indo European words meaning money or silver, such as argent, arian, airgead.

Wadjet is an Egyptian otter goddess, wdyt. This means 'green one' with a feminine ȝd suffix. This is linked to the word for water in Indo European languages and perhaps to Egyptian wdh - pour out. Interestingly this root exists in Gaelic too as uaine - green, rather than water. Water can be a verb in English, implying some distant link to an older meaning to give life, to be green like a plant.

This goddess was commonly imagined as an otter, the word otter itself and the word adder may contain the root *dVr- 'flow', adder is also a river name in some Celtic areas. This is probably the same root behind the word 'water', *wa dVr.

The Irish words caor- and cruim mean some kind of worm or dragon, apparently related to an Afro Asiatic *kVr- meaning fire, volcano or dragon, linked to an earlier root meaning fire, circle, volcano, mountain, rock. The *kVr- in cruim replaces the Germanic root *wur-(im),

*wur- is related to *war- (grow, increase, twist, spring up, give forth, transform, alter, change, give forth without pattern), according to Mariam the original meaning was to give forth from below, to grow upwards and outwards thereby causing change. English 'worry' implies giving out feelings which are changing and unbalanced. This root is linked to Afro Asiatic *war- (be big), English words like 'wart' and 'warp', implying a changing twisting or altering from the inside, with 'fart' as a slightly different form where the f- implies biological action (feel, flesh, fleece).

The Irish form may be linked to the Cruthen, the ancient people of Ulster, as the root *kVr- seems to imply strength, rising up and rebirth, even if the root later took on more negative associations as did the Cruthen and Pikts in Scotland. A root related to *war- may be Indo

European *wir- (man), so the root may have also been used to talk about human expression and creativity to change their environment. A corresponding root *bVr- or *bar- may be behind the Prantani people in Britain, but at least in Celtic and in Afro Asiatic the root doesn't have the exact same meaning as *kVr-. The *bVr- root did exist in Ireland, like in the names Breife, and the word bradach (salmon) and barr, implying a notion of being high or to be jumping, English 'prance', Afro Asiatic *bVray- (horse).

Before a Germanic language, another language may have existed, an earlier Celtic language related to Brithonic, which may have influenced or developed alongside Irish to produce the modern Brithonic and Old Irish phonologies, closer than the phonologies of the modern languages. Examples include Glasleck, Welsh 'glas' and 'llech', Kentstown, similar to Celtic 'Kent' names, Kilmainham wood, with 'Main' being a common Brithonic word for stone. The -ham element would seem to indicate two separate periods of influence. But did Old Irish develop here, or in the South? Other examples include Moyarget in the north, -arget perhaps from Brithonic ar-gait, on the forest or on the border. Stranocum, with Brithonic cumb - valley or hollow, Newtown Crommelin with Brithonic mel - bald hill, or melin - yellow. Moneydig, similar to Welsh mynydd - mountain, and Carnmoney and Moneymore, Ballyleny, related to Welsh llyfniad. And Comber, near Belfast, compare the name Kumer in Norway.

There are similarities between Welsh and Icelandic phonology, including lenited consonants. Iceland may have been inhabited by 'Irish' settlers before it became mainly Norse, and the surprising amount of Irish and Scottish DNA in Icelanders is perhaps too excessive to come from contact with Britain and Ireland alone. No body is quite sure how far back Iceland was colonized. Similarities between the languages include the Welsh ll and rh, not the same sounds as the Icelandic hl and hr, but similar and usually occurring initially in both languages. Some sound changes were similar with lenition, and long a changing to a/aw, f occurring only initially in both languages. There are many similarities between Icelandic and Scottish Gaelic, such as the devoicing of stops and pre aspiration in both languages, neither of which occur in Irish. The Manx, Cornish, Icelandic and Faroese languages have pre occlusion, where Icelandic ll, nn become tl and tn, in Cornish mm and nn become bm and dn, in Manx similar changes occur. The Old Icelandic language interacted with Brithonic in Northern England, Scotland and North Wales, and some distant relationship may link these to the Sami languages. Like some Old Icelandic and Gaelic, t varies with th and h, which occurs too in Berber languages. This also happened in the Southern Sami languages. Sami languages also share pre aspiration with Icelandic and Scottish Gaelic. Sami languages have a complex system of consonant gradation, not unlike the consonant changes in Celtic, but occurring internally, the remnant of some grammatical sound changing system in both languages, but functioning very differently in both. The larger part of Sami ancestry came from the east, linking them to the speakers of other Uralic languages and Slavic languages, although many of these languages share some of those similarities.

The list below is a comparison of certain Welsh words, to Proto Afro Asiatic words. The almost exact similarity implies that one of the earliest, and probably most truly indigenous linguistic inputs to Welsh came from Proto Afro Asiatic or was shared with it. But when this happened is unclear, or where these speakers came from. These words exist throughout the Western Part of Europe, the German word huschen (spill water) seems linked to Afro

Asiatic *ḥaC- a valley or river bed.

**bur*- morning, Welsh bore - morning, absent in other Celtic languages.

**dad*- mother, English dad, Welsh tad, Breton tad.

**day*?- be good, Welsh and Cornish da - good. Could be related to Checken dika 'good', Hurrian dagi is good. The Hurrian form shows an earlier 'g', the reconstructed Proto Celtic is dagos.

**daygur*- earth or dust (Semitic, C Chadic), Welsh daear - ground or earth.

**dVr*- flow, (Semitic, Egyptian, Chadic), Welsh dwr - water, English 'drip' **dVr* + *pa* (verb)

**haway*- blow, wind n Semitic and Central Chadic, Pembrokeshire Welsh chwa (gust or breeze).

**kVhan*- to light or shine, Welsh cynnau - to light or kindle, linked to **KANV* below.

**kVI*- fence or house (Chadic and Cushitic), Welsh clwyd - gate.

**kVmV*?- to tie, Welsh cylmu - to tie, linked to the word above.

**lwa*- a wild animal, perhaps Welsh blaedd - wolf.

**li/ur*- clothes, Welsh llawr - floor.

**mVn*- move, Welsh mynd (go), Finnish mennä.

**ne?ul*- moisten in Chadic and Semitic, niwl in Welsh means mist.

**nVbVy*- swim, nyabi in Western Chadic, also in Egyptian and others. Welsh nofio - to swim. An Afro Asiatic or pre Afro Asiatic word, Western Chadic *nyabi-. Another version is found in Peripheral Khoisan languages from South Africa, meaning to walk on water or on something wet.

**nVʒal*- pour (Semitic and W Chadic), Welsh gwael means to pour.

**tif*- drop or rain, Welsh defnyn (droplet).

**tVwVr*- flow, drip or be full, Welsh dwfr - water, a variant of dwr, Welsh dyffryn - valley?

**cabir*-, a crossing of roads or rivers, aber - estuary or conflux in Scotland, Wales and Brittany.

North Caucasian links

The Afro Asiatic languages share a number of roots in common with the North Caucasian languages, like the Welsh word *da* above. There are also words in Welsh which have a connection to North Caucasian languages specifically. These words are in Proto North Caucasian.

**hrVk_wV*- woman, Welsh *gwraig* (woman).

**kałV* - a wooden shovel, Welsh *coed* (forest).

**mōhwV* - fat or lard, Welsh *moch* (big), English 'pig', Danish *møg* - muck?

**nañ řG_wT* - house, **haʒ_ärV* - enclosure, or , **hnärG_wT* - house or hearth, perhaps linked to Welsh *caer* (fort).

A trans-Atlantic connection

Some roots in the Welsh language are indicative of Western Europe's location as being opposite the Americas. It isn't unreasonable to question whether some American First Nations came into contact with the native peoples of Western Europe. This doesn't suggest that people in Europe went to America and founded the first communities there, as some pseudo historians have claimed. It does imply that there was communication or contact in some way between America and Western Europe, likely before the last glacial maximum.

Welsh, Gaelic and Danish are phonologically very divergent languages and stand as unique islands of sounds within Europe. The Welsh *ll* sound is found in many Native American languages, but not elsewhere in Europe. Many of the languages in North America are verb initial, like Welsh's verb subject object order, also found in many Afro Asiatic languages.

There are few things in common between the ancient cultures of the Americas, Europe and North Africa, except by going back as far as the shell middens. The shell middens were found on the Atlantic Coasts of Europe and Africa, and also across the sea in parts of the Americas. It's unlikely there was any common language, but clearly some important concepts and ideas were shared. Although they had primitive boats compared to those of the Greeks or Vikings, there could have been seafaring between Europe and America along the Arctic Icesheet.

**KA*- sleep, Welsh *cysgu*?

**KAL*- meaning 'hard', found in coastal languages of North America, and in Caribbean

and North South American languages, Welsh caled - hard, linked to Indo European words for 'chalk' and 'limestone'. There may be a Yeniseian link.

***KANV-** pretty of beautiful, found in Cariban languages and in several languages of coastal North America, related to Welsh cain - fair or pretty.

***KEL-** to see, Welsh gwelio - to see, Cornish gweles

***KVL-** long or narrow, Welsh cul - narrow, found in some parts of North America and with an Afro Asiatic cognate.

***MVNV** - to go, Welsh mynd, also found in Uralic, Algonquian and other families across the Americas.

***PEL** - far, in various South American languages, mainly in northern South America. Welsh pell - far, perhaps with Yeniseian cognates. A distant relationship to the Eurasian or Proto World ***BEL** - sky, is possible.

***PVL** - river or pool, several languages including Algonquian and Cariban, Welsh pwl - a pool, English 'pool', Northern Norwegian poll in place-names, S. Gaelic poll in place-names.

***TOL** - hole, in some Coastal North American languages and in some languages of Northern South America, Welsh twll - hole.

***TV** - house, Algonquian languages and several others on Coastal North America and in parts of South America. This root is clearly linked to Indo European ***steg-**, but the Western European semantics are similar to the meaning in several indigenous languages. Welsh ty - house.

These roots have been given to me by H. Meller in Alaska, who plans to further look into the individual families where these roots occur to establish a more concrete relationship between Western Europe and the Americas. These words were taken from his upcoming dictionary.

Umpqua is a now extinct Native American language from the North West USA. It is unlikely that there has been any contact between this part of the Americas and Europe for a very long time, but it seems that any contact may have happened along the Pacific Coast, including contact with Salishan just to the north. The Salishan and Umpqua languages weren't influenced by European languages, but some of the ancestors to these people may have had the same ancestors of some of the early people in Europe, leaving a trace in the languages of both lands.

L'aya - place, Welsh lle (place).

L'ip - leaf, English 'leaf' and similar words in a limited number of Indo European languages.

K!eex - each, Gaelic gach - each.

maAA'tii - chief, Welsh mael, Afro Asiatic *mutVI- (chief or warrior), in Semitic and Egyptian.

tsimni'L - snail, -sVn to sniff or smell (in Borean), with *sin- another Borean root in Afro Asiatic 'tooth or nose'. Examples of this root in English include 'sniff', 'snake', 'snatch', 'sneak', 'snare'. In Indo European the word *sneg- only exists in Germanic, Indo Iranian and Celtic. Sea snails were an important part of the diet for ancient coastal Europeans, coastal North Africans and Coastal Native Americans.

sqans - skin, English 'skin'. This root is found also in Old Norse, with some similar words in Indo European relating to cutting. The *sk root seems to relate to cutting in many language families.

s'anx - they, the Indo European and Proto Celtic pronoun *senti (they) is found far beyond the range of Indo European.

references

Lower Umpqua texts, Leo J. Frachtenberg

Southern Lushootseed

sčədadx (Pacific Salmon and trout), *skʷəxʷic* (Coho Salmon), *skʷawəl'* (steelhead) and many other words related to salmon and fish, may contain the same prefix found in English 'squid', with a separate relationship to 'cod' and related terms found throughout Indo European languages. Irish scadan (herring) would appear to be a closer link. An Afro Asiatic root *kʷVtVn/m- (small insect or worm) provides a further link. It is interesting that the Irish scadan, English 'squid' and the Salishan forms, all have the 'migratory initial s'.

This sq/sk- prefix would seem to be specialised for terms to do with the sea and sea life, as these Northern Lushootseed words demonstrate.

sqibk' - octopus

supq̓s - seal, English 'seal', Proto Germanic *selhaz. Not a conclusive link other than the initial s.

bəsqʷ -crab, with a possible root *bess-, found in Afro Asiatic and meaning to cut, or a link to English dialectal 'bass' (fish), as in 'sea bass', but this word alternates with an older 'bars'.

Uriver Halkomelem

p'εl-y-í:ws - bark, English 'peel', Latin 'pillus'.

šxʷ=θé-t-θl - cloud, English 'sky', also *s=kʷəxʷ-á:s* - moon. The word 'sky' in English appears unconnected to Indo European.

xʷí:λ' - cold, Indo European *gel- (cold), English 'cold'.

qʷwó:l - ear, and *c'ké-θm* hear, Indo European *klew- (to hear).

tém:éxʷ - earth, Latin 'dominium', Russian dom (house).

ləp'-θxʷ - eat, linked to words in a wide variety of languages meaning to drink or eat, including English 'lap up', as in to drink.

λ'έqt - long, Indo European *dlonghos (Germanic, Iranian, Italic), English 'long'.

s=meyəθ - meat, linked to an Indo European root meaning 'food' in Western Europe, Danish mad (food), Welsh mes (acorns).

s=yí:c'-θm - sand, Germanic *samdaz, Latin sabulum, English dialect samel - sand bottom, English 'sand'.

s=p'á:λ-θm - smoke, Proto Germanic *smukōnā, English 'smoke' absent in other Indo European languages.

θəqéτ - tree, perhaps linked to Welsh coed (forest), Proto Celtic *caitos.

θ'əθ'əm-í:l - thin, Proto Indo European *ténh₂us - thin.

s=pəh-é:ls - wind, English 'blow', and related words in Finnish and other languages.

Island Halkomelem

s=me:nt - mountain or stone, English 'mountain', Welsh mynydd, Scottish Gaelic monadh, Basque mendi (more likely a borrowing rather than an older Dene Caucasian word?). Compare also Welsh maen (stone), Breton men.

s=net - night, Uriver Halkomelem has l where the island dialect has n, a connection to Afro Asiatic layla?

səm'sáθət - sun, hypothetical Indo European *sh₂uén - sun, related to *sóh₂w₁ - sun.

təxʷθət - tongue, Indo European *d̥n̥ǵʰwéh₂s, English 'tongue'.

The above two sets of Halkomelem words are available at starling.rinet.ru/.

Mayan languages

Mayan languages are spoken in central America. Although the cognates between European languages and Mayan are few, it's possible that the Mayan languages inherited some vocabulary from long ago, when their ancestors first arrived in Central America, which some of our first European ancestors also brought with them to Europe. Mayan may also have been influenced by a hypothetical Atlantic/Atlantas language sprachbund, assuming that in ancient times a number of shared features existed between Western Africa, Europe and the Atlantic coast of the Americas. This could coincide with shell mounds found in many parts of the world, indicating a common network of culture, perhaps sharing language during the Mesolithic times or earlier. This would hypothetically explain why there might be such a language link, but whether this ancient sea culture influenced Mayan language and culture is perhaps less likely.

K'iche Mayan

qul - neck, English 'collar', Latin collāre, Old English heals (neck).

pak'alik - back, English 'back', Germanic *baka, but not otherwise in Indo European.

Q'eqchi' Mayan

b'aq - small, Proto Celtic *bekkos (small), Welsh bach (small), Irish beag.

taat - father, Welsh tad - father, the same root is found in wide variety of languages and is used alongside other roots which gave the meaning of 'father'.

mol - egg, perhaps related to words in Western Europe meaning hill or stone, related to English 'meal' as in 'grind'.

nawink - to know, similar to the widely distributed roots *kihan- (know) and *man- (to

think), Irish smaoinich.

numxik - to swim, perhaps related to Welsh *nofio* (swim), and Afro Asiatic

siip - to swell, English 'seep', Germanic *sīpōnā, German 'seifen', otherwise not found in Europe.

palaw (sea or lake), related to Welsh *pwll*, English 'pool', Old Norwegian *poll*.

sib (smoke), perhaps related to Germanic *smukōnā and English 'smoke', with a similar Salish word, Pembrokeshire Welsh *mwg* (smoke), related to English 'mask' and similar Afro Asiatic words.

Tzotzil Mayan

?antz - woman, perhaps to Basque *andere* (woman).

nukul - skin, see works on the roots *nVk- and *kVn-.

bak - bone (similar in many), English 'bone', perhaps related to English 'back'?

tal - to come (taal and chul in others), Irish *dul* (verbal noun of 'go'), Afro Asiatic *dul (go), Finnish *tulla* (come).

nab (sea), related perhaps to Welsh *nofio* (swim), and the Afro Asiatic forms, and an almost identical cognate in Sumerian.

Yucatec Mayan

kaal - cold, related to Indo European *gel- (cold), English 'cold'.

These cognates may seem unlikely, but such cognates are not found in every native American language. The Algonquin languages in contrast share very few cognates with European languages, but in Ojibwe there are the words *nibi* (water) and *nibiiwan* (wet), which appear to show the same root in Mayan *nab* and Welsh *nofio*.

Afro Asiatic roots in the Dorset Dialect

**birVh*- eat or bite (Semitic, Berber, Chadic), Dorset dialect prog - food.

**š/čuʔum*- sell (Semitic and Chadic), Dorset dialect chop - to sell or exchange, linked to English 'shop', Norse *kaupa*?

**dayar*- be angry (Semitic, Egyptian, Chadic), Dorset dander - to be angry.

**kamVh*- stick (Egyptian and West Chadic), Dorset dialect chump - a log.

**?abVnan*- duck (Semitic, Egyptian and East Chadic), Dorset dialect homhle - duck.

**?andaw*- a type of small animal? Central Chadic Gisiga: *monduwan* - rat, Dorset dialect *moud* - field mouse.

These words indicate an Afro Asiatic connection, but these terms were probably adopted into English (and Celtic?) dialects retaining little of their original grammatical context and origin. There is a clear preference for an initial 'ch', this could be influence from later Germanic dialects or may be an original language variation within the Afro Asiatic relationship. Other words in Dorset have a more distant link to some of the Caucasian languages.

**bħekV* - hill or heap, Dorset dialect batch - hillock, also used for spoil heaps (Proto North Caucasian).

**ħwiri* - lake or pond (North Caucasian), related to Afro Asiatic **riway/ʔ-* and Chadic

**wur*-, Dorset dialect ware - a pond.

Other dialects of English also contain Afro Asiatic words. In Northern England the word snegg means to take a horse through the woods, it is related to English Celtic **kank* (horse) and an Afro Asiatic word of the same meaning, related to English 'hunk' and various Germanic words for horse sounds, English *neigh* which has lost the initial consonant.

Another is the Northern English *dolly* for a cart that goes, related to Southern English *dilly-dally*, meaning to go back and forth, compare Irish *dul* (go), Finnish *tulla* (come), and related Afro Asiatic words, English 'dale' and 'dell'.

Cornish Dialect words

***baggaȝ-** goat, related to English 'buck' through an Indo European relationship. Cornish dialect bucca - hobgoblin. Goats were an important symbolic animal to the ancient people of Western Europe, often attributed to having supernatural qualities. Compare Northern English 'boggart' and Estonian puuk, a goblin, Irish puca. May also be implied in the names of certain standing stones.

***bur-** dry land, meaning sand or dust in some Chadic languages. Cornish dialect bruyans - crumbs.

***gadum-** axe, Cornish dialect gad - a pick.

***gur-/kir** - fire, Cornish dialect chirks - embers.

***kVr-** frog, echoic, Cornish dialect granack - toad.

***pat̪is-** hammer (Semitic Berber), Cornish dialect bettle - mallet.

Indo European and Egyptian

Words have been selected from the English, Irish and others Celtic languages, that can be compared to words in Ancient Egyptian. The method of vocalization employed here is based on Christian de Vartavan's Vocalised Dictionary of Ancient Egyptian. The Irish and Old Irish words have been given to me through discussion with experts on early Irish history and language. The Ancient Egyptian words are marked in a larger font, followed by similar European words and a description.

æby - honey, perhaps linked to English 'bee' and Irish bech.

abyén - poor or unhappy. The Irish word bocht - poor, might be related.

agArtè - chariot, perhaps linked to Proto Celtic *karros - wagon, which gave the word chariot and the English word 'car'. The word 'cart' is probably related, but has been given a separate Germanic etymology by other writers.

Amī - a soul, French âme, similar words in Italian and Gothic. Related to Proto Indo European *h₂enh₁- breath, Latin animus, Gaelic anam - soul.

ana - beautiful, godly, words in Britain with Ana or Anan, such as Annandale in Scotland.

Ænōwp - Anubis, comparable to the Welsh Annwn, a name for the under world. The

Cŵn Annwn might originally have served a similar purpose to Anubis in Celtic mythology. Annwn is normally given an etymology of An-Dubn-, - very deep, but this seems unlikely, even though the word dubn- might be in some way related.

æpot - cup, English 'pot'.

ærq - bend, Latin arctus, English archer, perhaps distantly related to 'arrow'.

ætorè - river, linked to English edder or adder in river names, perhaps the word 'adder'.

bAîr - a kind of river fish. The root of this word could be linked to a Proto Afro Asiatic verb - to fly, also in Kanuri as fârtə, Iraqw ba'ár. Irish has the word bradán for a salmon. Salmon jump, they are an important part of the Irish creation myth and serve as a symbolic animal. There is an obvious similarity between the two words. The original meaning of this root in Afro Asiatic or its parent language doesn't seem to have been as simple. The br appears in a number of Celtic and Germanic words of unknown origin, including the words 'bright', 'brave' and 'Britain'. The etymology of 'Britain' could be linked to Greek bárbaros - non Greek, also used for the Berber people. Several places in northern England and Scotland contain a root Brett- which is thought to be an indigenous Celtic name for the Welsh, Cornish and Picts of Scotland. The word is found in the Norway. Perhaps linked to **bōirkA** - to shine.

bé - tomb, linked to English 'bed' and Welsh bedd, Iraqw baa'a.

bènbin - pyramidal stone which capped pyramids. The Gaelic word beinn - mountain, could be related. In parts of Northern England there are 'ben stones'.

bènī - sweet, this word shows similarity to the Irish word binn - sweet, Old Irish bind.

bônbèn - The run of the River Nile. This is similar to the name of the River Boyne/Bóinn in Ireland, which opens into the Irish Sea opposite Northern England. One etymology gives Boann - white cow in Irish, and it seems likely that this could play a role because the white cow was important to the mythology of the Boyne. Ptolemy's map shows Bouβίνδα (Boubinda), similar to the Egyptian but perhaps *bāw winda - white cow, from Indo European *gwōws. But this sound change between Indo European and Proto Celtic could have occurred earlier on in history, linked to Egyptian *wbôkh* - clear, be bright, the proto form giving Irish bó - white or shining thing, and bán - white. This in turn is linked to Indo European *b̥hēh₂- and to the later Celtic forms *windos, Welsh gwyn, Irish finn. The word for cow in Indo European could have derived from an Atlantic/Afro Asiatic word which connected cattle to the appearance of their milk and its importance in mythology.

dèmæ - town, cognate with Latin dominium, Irish damnae. This word seems to have existed in southern and western Europe, but only entered other Indo European languages through the root *dóm - house. Also Domnu from Irish mythology?

djar - seek or search, Irish iarr - to want is probably from Proto Celtic *eɸiro- at or against,

which later meant after, Old Irish *far*. But this construction is limited only to Celtic and Greek, so a connection with the Egyptian meaning is possible, if not directly. The *-r* seems to have a meaning to be on, or at in Celtic and Afro Asiatic, not found elsewhere in Indo European. Celtic could have later taken the **h₁epi-* prefix to produce *iarr*.

djōd - to say, similar to Welsh *dweud* - to say.

dōmæ - to touch, perhaps linked to Irish *teagmháil* - touch, and in turn to Germanic **tukkōnq* and English 'touch', linked to Indo European **dewk-* which is confined to Germanic and the Mediterranean.

grōnpé - dove, French *colombe*.

hAt - top or front, linked to English 'hat', Welsh *caddu*, perhaps Yeniseian **?a(?)t-*.

hōbk - to crush, stick or harpoon. English 'hook' and Yeniseian **qok-*.

Htōrè - horse, 'harnessed one', linked to English 'horse' and 'hest'.

kApè - top of sky, firmament, top of cave or a roof or top. English *cop*, in place names meaning a hill or head, Proto Germanic **kuppaz*. Welsh *cof* - memory, and Welsh *cob* - tuft probably an earlier variant. Old Norse *kobbi* - seal, might be related in the sense of a seal rising its head above the water, and Yeniseian **χ[o]p* - tree top. This word might also be linked to the word *cap*, and to the Middle English word *cobill*, a type of round boat, and cobblestone, a round stone. Welsh *ceubal* - a skiff, Brittonic *cowbal* - a round boat? A place in Norway contains **kabel-*. The variety of these forms in Western Europe implies a very early date, with several later reemergences with other meanings.

khbōr - comrade, English 'comrade', Welsh *cyfaill* - friend.

lōgè - to hide or conceal, the English word 'lugworm', a type of worm which burrows into the sand.

lōkH - to lick, related to the English word which seems to have an obscure origin in Indo European.

n-hōtp - suddenly, Gaelic *tapaidh*?

plAge - plague, in English and in Italic languages.

wōnsh - wolf, comparable to the Irish word *sionnach* - fox. The final syllable is typical Irish suffix and probably isn't as old as the root. In Egyptian the **N** comes before **sh**, the switching round of consonants seems to have been frequent in early Afro Asiatic and Atlantic languages.

wmot - fortified building, linked to the English word *moat*, French *mote*. Germanic cognates exist, but refer to dust, mud or peat. The relationship between the French-Celtic

and Egyptian forms is closer than the other relationships within Indo European.

kōrm - smoke, Gaelic gorm (grey).

erhob - embers, English 'hob'.

mōd̥j - be deep, English 'mud' with a Uralic cognate.

mæ - if in conditional sentences, Swedish om and various other cognates.

m-Hn - inside, Welsh 'mewn'.

n-DjAī-n - since, Swedish sedan?

nōbī - goldsmith, English 'noble', Irish gobann with North Caucasian cognates.

nem - dwarf, English 'gnome'?

naHbē - neck, English 'nape'.

nēræ - fixed period, English 'era'.

Afro Asiatic in the Iberian Language?

arroyo - stream, Portuguese arroio, Spanish cuérrago, Afro Asiatic *riway.

artiga - tilled land, Welsh aredig - tillage, Old High German art - cultivated land, and Indo European words meaning to plow, Latin arare, Afro Asiatic *?arVk- field.

balsa - pond or pool, Afro Asiatic *bVI - flow or overflow.

barda - boundary ridge or wall, straw covering over pens or orchards, Celtic *barros - top, Afro Asiatic *bar- cereal or corn

barro - mud, Catalan bard, Portuguese barro, Afro Asiatic *bahVr- sea or lake.

iltiř - town or settlement, Afro-Asiatic *tir- building or house.

iltun is similarly linked to English 'town', Celtic dūnom.

seltar - a tomb may be linked to English 'cellar', Latin cella, note that switching between /k/ and /s/ sounds happened historically in Iberia and it's unclear how old the /s/ pronunciation was in Vulgar Latin.

sapo - toad, West Chadic *cumb 'frog'.

Tartessian substrate words?

Examples from inscriptions, as transliterated by John Koch.

aark^uui - for Argos, Compare Celtiberian arkailikos, Old Irish arg - warrior or hero.

anb^aatia - perhaps a farmer, Gaulish ambactus, Welsh amaeth.

k^aaset^aana - Gaulish cassidannos - tin or bronze minister, Afro Asiatic *çah- or *kacaf- - metal?

k^ooríbeo - Old Irish corb - raven, wheel, chariot, 'Cormac', perhaps Afro Asiatic *γurVb-, *γar(n/m)āk- raven or crow.

omurík^a - the under sea world, Welsh arfor-dir - coast, Gaulish Aremorica and 'Armorica'.

uarb^ooíir - highest man, Celtic *uφermo- wiros.

set^aa - a tumulus or place, Old Irish síd - fairy mound, Welsh sedd and hedd.

t^easiioonii - perhaps related to British Tasciovanos - badger slayer, linked to the Afro Asiatic root *Sakw-, a kind of small animal, Also found in many 'Borean' languages to mean a mouse or squirrel, Kartvelian çuk- - mouse, Yeniseian *sa?qa.

t^eeaiona - a goddess, Proto Celtic deiwonâ, a common Indo European root.

liirnest^aak^uun - of the people near the sea, Old Irish nessam - nearest, plus a root for 'sea', Old Irish ler, Welsh llyr, Afro Asiatic *lil- 'water' or 'be wet'.

uurke^ee - has made or done, Old Welsh guoreu - has made.

Gallaecian substrate words?

abrollar - to sprout, Afro Asiatic *pirah- to sprout or flower

bilha - stick, Old Irish bille, Manx billey - tree, Welsh pill, French bille, perhaps Afro Asiatic *baray- stick.

bringa - stalk or rod, Welsh *brwyn*, Cornish *broenn*, Breton *broen*, French *brin*, Afro Asiatic **baray*-.

comba - valley, Welsh *cwm*

leira - level field, perhaps Afro Asiatic **li/ur*- clothing.

ler - sea, Afro Asiatic **lil*-.

saio - coat, perhaps Afro Asiatic **cVw/y*- - cloths.

tona - skin, bark or scum of milk

tranca - beam or pole, Afro Asiatic **tayar*- stick.

The Hurrian Language

tahē - man, Welsh *dyn*, a possibly distant Caucasian link.

pahi - head, Finnish *pää* - head. Clearly a very ancient root word.

ašk - to ask, Indo European **heys*-, Germanic **aiskōnā*, English 'ask'.

eni/z-ari - God, names such as *Ana* and *Anu* to mean 'god' across wide areas of Europe and the near East. Related possibly to Etruscan *aisar* (gods), and the *Aes* in Norse Mythology, the *Aes Sí* in Ireland and Ancient Egyptian *æsaï* (to be light) and *äs* (hathor priest), (A Vocalized Dictionary of Egyptian, Christian de Vertavan).

arde - town, English 'earth', Germanic **erþō*, Ancient Greek *éra*, Tocharian B *yare*.

puruli - temple, Afro Asiatic **par*- house, Latin *perula*, English 'pearl'.

havurni - heaven, English 'heaven' and related Germanic words.

turi - below, perhaps Afro Asiatic **dVr*- flow, Celtic *tamesās* - darkness and other forms in Indo European, English 'under'.

kul- speak, Finnish *kieli* - language, a common root in many language families including in Altaic and Native American languages. The word exists as a radical in the ancient history of English, giving the word 'clap'.

fahri - good, English 'fair', Iarnbelrae fern, Egyptian *nfr*.

madi - wisdom, Egyptian *ma'at*, Irish *maith*, Breton *mat* - good.

-an - and, English 'and', Dutch en.

man - but, Swedish men (but), French mais (but).

tan- do or make, English 'tend'.

furi- sight, used in the sense of 'before', perhaps Germanic 'for'.

kuru - again, French encore, both words contain *kor or *kur meaning to go around.

hil - inform, English 'yell', Indo European *gel-.

eli - festival, similar to Afro Asiatic words for gods.

The Etruscan Language

aes - god, plural *aesar*, connected to Old Icelandic Aesir, a god pantheon.

am- to be, English 'I am'.

cape - container, and *capra* - urn, Latin cupa, English 'cup', related to several words in Dene Caucasian and other languages.

capu - falcon, related to an Egyptian word meaning 'sky'?

Cel - an earth goddess, Latin celle, English 'sellar', linked to an Iberian word.

cer- to make, Old Icelandic gera (to do).

clan - son, Gaelic clann.

fanu - abode of a God, possibly English 'fen' and Germanic *fanja, German Fenn, Norwegian fen, Old Prussian pannean, Middle Irish en and enach. Also perhaps linked to *spanti*, a type of vessel.

Horta - a goddess of agriculture, connected to Indo European words for 'garden'.

hiuls - owl, English 'owl', Proto Germanic *uwwalō, other forms in Czech, Latvian and Avestan.

krankru - a cat, English 'grab' and 'crab'.

luri - adornement, Afro Asiatic *li/ur- cloths.

ma(n) - tombstone, perhaps Welsh *maen* - stone?

mi - I, proto Celtic *mi, other Indo European languages mainly use forms of ik/ego. Finnish *minä*.

neri - water, perhaps distantly linked to Afro Asiatic *lil-, or to Egyptian *n nw*.

pera - house, and *spura* - city, Afro Asiatic *par- house or enclosure.

pes - land, Spanish *país*.

snenaθ - maid, Finnish *nainen*, Basque *andere* (woman), with similar words in some Celtic languages, all without initial s .

taliθa - girl, Aramaic: *talitha*.

tamera - grave chamber or temple, English 'temple', Celtic *tamesās* - darkness, Indo European *t̥m̥Hes-.

thamna - house, Russian *dom* - house.

thevru - bull, Celtic *tarwos* - bull, widely used in some Indo European dialects.

tul - stone, Breton *taol* (table).

tur- to give, Spanish *dar* - give.

tuθi - state, Irish *tuath*, Welsh *tud* (people), also 'Teutonic'.

usil - Sun, linked to Indo European words for sun.

In The Alps

Dr Alfréd Tóth and Dr Linnus Brunner have created a book on Raetic, a pre Italic language of the Alps, spoken in proximity to Lepontic, Gaulish, Germanic and Etruscan, previously assumed to be a Celtic language. From his analysis Raetic contains elements that are Afro Asiatic, and perhaps closest to Semitic, although quite different to forms in known Semitic languages. The language also contains many roots known to exist in Indo European. For example *IKHE* - I,

NLAUPE - food, Arabic *laufa* - to eat.

PNAKE - I have turned myself, Hebrew *pānāh* - to turn oneself.

ELVA - god, Hebrew *elōah*, English 'elf'?

HIRAPHA - sword, Hebrew hereb.

ALE - my god, Akkadian elu - Goddess.

If Raetic was related to Semitic, it could be linked to the presence of E1b1b1 in this part of Europe. I think this work might be biased towards the classification of this language as a Semitic language, although a close relationship with Semitic seems plausible. A list of Raetic place names is also given.

Alac - mountain valley towards a pass, Akkadian alaktu - way or path.

Aldur - Arabic alā ttūr - on the hill, although the first element could be Al/EI to mean god or 'high'.

Fätta, Arabic watada - to fortify.

Feid - Arabic watada - to fortify.

Negias - alpine meadow with huts in place names, Arabic nuhās.

Raetic - An extinct Semitic language in Central Europe, Prof. Dr. ALFRÉD TÓTH PROF. DR. LINUS BRUNNER, Mikes International The Hague, Holland 2007

Iraqw - Indo European

Iraqw is a Cushitic language of Tanzania. Cushitic languages may have been important to the emergence of modern haplogroups and culture in North East Africa, perhaps going back over 10,000 years.

buu' - pay, English 'pay', linked to Latin pacare and - pacify, sooth, pax - peace, perhaps Indo European *peh₂g- to attach.

buura - beer, English 'beer', Dutch bier, German Bier, Swedish bira, Albanian mbush - to fill. Absent from other Indo European languages.

deelmo - lamb, English 'lamb' English 'lamb', German lamm, Swedish lamm, Proto Germanic *lambaz, Finnish lammas. Not Indo European, Scottish Gaelic ion - elk, Ancient Greek élaphos - red deer.

duwaa - sap, English 'dew', Dutch dauw, German Tau, Swedish dagg, Proto Germanic *dawwaz, Indo European *d^hewh₂-, which has a different meaning of smoke or haze, found in Italic, Celtic and Sanskrit.

lawee' - leave, English 'leave', Proto Germanic *lībana, distantly related to Indo European *leyp- stick, fat, sticky, and *plew- fly, flow, run.

loo - leaf, English 'leaf', Dutch loof, German Laub, Swedish löv. Not common in Indo European, Irish luibh - herb, Latin liber, Lithuanian lūoba, Latvian luba, Russian lub, Albanian labë. Not found elsewhere in Indo European.

teeri - dust, Indo European ters- dry.

tlahhaay - the clan, Scottish Gaelic clann - inheritors, people, tribe, Old Irish cland. Related to Welsh plant, and Latin planta - shoot, offspring, plant. These words demonstrate that the P-Q division in Celtic languages may well be pre Indo European. The Latin words might be related to Indo European *pleh₂- - flat, but the relationship is unlikely to be close.

tlaw - rise, English 'climb', also related to *gley-, but the English semantics are much closer to Afro Asiatic than the semantics of other Indo European forms.

tlawu - clothing, English 'clothes' and 'cloth', Dutch kleed, German Kleid, Icelandic klæði, Proto Germanic *klaibā, Albanian ngjit - to attach or glue. Not Indo European.

tleehh - do, make, English 'clip', 'clear' and 'clean' (all three are probably pre Indo European), distantly related to Indo European *ǵhelh₃-*?

tlei'i - clay, English 'clay', Proto Germanic *klajjaz, also linked to 'glue', Indo European *gley- (widespread). Some Indo European forms mean 'clay', these areas might represent the earliest areas where this word was used in the Indo European language area.

tluu' - chew, English 'chew', Dutch kauwen, German kauen, Latin gingiva - gums, linked to words in Polish, Tocharian, Iranian, but the West Indo European forms are much closer to the Iraqw word more than they are to the Eastern Indo European forms.

puurú - flour, English 'flower', not related to 'flower' in the sense of the plant.

Gawwada - Indo European

Gawwada is an Afro Asiatic language spoken in Ethiopia. Gawwada is another Cushitic language within Afro Asiatic.

karratto - squirrel, English 'squirrel', French écureuil, Latin sciurus, Ancient Greek skíouros. Perhaps related to Indo European *skéh₂ih₂ - shadow, not common across Indo European.

kor - to drive, linked to Icelandic *keyra* - drive, Proto Germanic *kaurijana, unlikely to be Indo European.

k'urico - crow, English 'crow', Dutch *kraai*, German *Krähe*, Proto Germanic *krāhana - to crow. Non Indo European.

lukte - leg, English 'leg', Swedish *lägg*, Latin *lacertus*, Lombardic *lagi*. Non Indo European.

sor - to jump, English 'soar'? Usually linked to French *essorer*, Latin *ex-aura* 'out-air'.

Hausa

yaruka - languages, compare Russian *jezik* (language).

baya - back, compare English 'back' and other Germanic forms. Also *bayan* - behind.

fuska - face, compare English 'face'.

hannu - hand, compare English 'hand' and other Germanic forms.

baki - mouth, compare English 'beak' and 'gob' (mouth) with consonant re-assembling

hanci - nose, the consonants nc can be compared to Indo European forms.

hunturu - winter, English 'winter' (h - w), Georgian *zamtari*.

ruwa - rain, English 'rain', the Hausa form lacks the diminutive -n.

bazara - summer, compare English 'summer' with consonant re-assimilation (b - m, z - s, r - r).

kare - dog, compare Finnish *koira* (dog).

rawaya - yellow, English 'yellow' (r - l), with semivowels preserved.

babbar - big, English 'big' of unknown etymology.

ina? - where? Compare English 'in' and Indo European h-en.

ni - I, compare Albanian *unë* (I)

shi - he, compare third person singular pronouns in Indo European, Irish *seee*.

ita - she, the -t- is feminine, compare English 'it' and other Indo European forms.

mu - we, compare Slavic *mji* and West Norwegian *me*, Irish *muid*.

Yoruba

oju - eye, compare Indo European forms.

obinrin - woman, compare Irish *bean* (woman), Fula *beyngu* (wife).

oòrùn - sun, compare English 'ore', Spanish *oro*, Greek *ourobos*.

lo wooro - warm, English 'warm'.

dúdú - black, Welsh *du*, Irish *dubh*.

akókò - time, compare Finnish *aika* (time).

funfun - white, Irish *fionn*

tààrà - straight, English 'straight', with vowels between the t and r and an absense of the initial s.

ninu - inside, English 'in' and Indo European *h-en*.

ati - and, compare Latin *et* (and).

abi - or, compare Breton *pe* (or).

emi - I, compare *mi* or *me* in Indo European languages, Igbo *mụ*, Fula *mi*.

awa - we, compare English 'we' and other Germanic forms. Also *wa* (our), compare Icelandic *vor* (ours).

Western Indo European languages contain a number of substrate words with parallels in the Caucasian languages, especially in the North Caucasian languages. People have long speculated about a Vasconic language in Britain and Ireland, which might actually have been somewhere between Basque and the North Caucasian languages. Most of these are in Proto North Caucasian unless otherwise stated.

**xwōlhV* - side, Shelta *l'im* - a side or border, perhaps English 'lap' (distant relationship).

**HāgwV* - small or bad, **gʷə* in West Caucasian. Shelta *g'amox*, *g'ami* - bad.

**HViqV* - rot, also in Yeniseian. Shelta sloxa - rotten.

**WəlV* - a hole, Shelta lub (hole), linked to the English word hole and 'lug' as a term for an ear, perhaps linked distantly to the Egyptian *lōgē*, with a much closer relationship to the word 'hole'.

**Qw̥lQi* - eye, Shelta luurk - eye, *le- in Basque, also in Borean, Afro-Asiatic **?il-*. Maybe linked to Old Norse lurka - sneak and the English word lurk.

**lapV* - throw, also in Burushaski. Shelta loober - throw, colloquial English 'lob' - throw.

**xqāñ?V*, Shelta - graarnog - flea.

**a=hali* - sheep, in Proto Basque, Shelta kolum - sheep.

**HarxU* - talk or speak, Shelta taari - speak.

**xāñhi* - water, Proto Basque u-hain - water, Shelta shan - stream. These words have a relationship with other Eurasian words for water.

**HVrqV* or **HarxÚme'* - time, Shelta tuurk - time.

**te?wñi* - skin, Shelta lumii - tent cover.

**w)irV* - woman, some areas have an initial **xa-*, Shelta karb - old woman, Welsh gwraig - woman. If these words are related then similar forms exist in some African languages.

**mħāλā* - hoof nail, Shelta ngluu - nail.

**būtV* - horned animal, Basque abele. bull?

**čHārV* - fish, wet, English 'char'.

**čükwV* - be hooked, hook, Old Irish cuach? also **kīčwī* in North Caucasian.

**Xw̥lQi* - meat, Irish feoil?

**λātū* - stone, Old Irish ail?

**GōrGV* - stone, English 'rock'?

**qwitθ* - rock, cliff, stone, English 'cliff'?

**k_řw̥tV* - mountain gorge or ravine, gill? Germanic **gilja* in Icelandic and Middle English but not in modern Nordic languages, gleann?

**hw̥lV* - river, Welsh chwyll?

*λErV- river or rivulet, Irish ler?

*βHwadVrV- river or stream, 'adder' river names in place names? related to IE wodor and Sino Caucasian *=β[t]wV, also in Uralic.

*Vm̥bagV- sheep, English 'lamb'?

An exclusively Indo European word for 'pig' is *pork-, connected to North Caucasian *wHärλ_wə, which appears as burk in Proto Lak, showing incredible similarity to the Indo European root.

Welu- is a root for woo in Indo European, in most IE languages but not Armenian or Albanian. A similar Berber root means 'sheep' *bal in North Caucasian.

West Europe and the Yeniseian languages

Yeniseian languages are spoken in Siberia, but belong to the same hypothetical Dene Caucasian family, together with Basque and North Caucasian. The relationship between Ket and English is smaller than the Afro Asiatic relationship, but Yeniseian languages show a relationship that might shed more light on the origins of Indo European and Afro Asiatic. These words are from the Ket language.

aŋbet - taste, English 'bite', Proto Germanic bītana, perhaps Armenian bdkel.

-an - without, similar to Germanic prefixes of the same meaning.

bèr - to have or own, Indo European *b̥her-, Gothic bairan, Sanskrit bhárti, Latin fero, Ancient Greek phérō, Old Church Slavonic břati, Proto-Celtic *bereti.

bil - far, related to Welsh and Breton pell - far.

bo?l - thick, related to English bulk, Middle English bolke, Old Norse búlki.

bwest - bee, Afro Asiatic *bi?- and *baṭ- - to pierce, English bee, Old Irish bech.

de?n - people, Welsh dyn, Brithonic *dün, Proto Celtic *gdonyos, related to Indo European *ǵʰmō but unlikely to be directly Indo European.

dop - to drink, and du?p - fish hook, dub - an oxbo lake or pond in Northern England, maybe used as a water resource. Maybe linked to Irish dobhar, Welsh dŵr - water, Afro Asiatic tVwVr, English dip from Proto Germanic *dupjana, linked to the word 'deep' which appears in the Celtic, Germanic, Slavic and Greek Indo European families.

ēj - island, Old Norse ey, perhaps related to Proto Germanic *awjō and Latin aqua. Dutch eiland, Danish ø.

holaj - holy, Proto Germanic *hailagaz, related to Proto Slavic *cělъ - whole.

hənən̥j - sand, Lithuanian sémti, Proto Germanic *samdaz, Danish sand, dialectal English samel - sand bottom, Ancient Greek ámathos, Old Irish to-ess-sem - to pour out, Iraqw - hhasaangw, Ancient Salish sVtsəm.

kūp - top, Proto Yeniseian *χ[o]p - tree top, kop also Proto-Tsezian χob - haystack, English cop - head, in place names, Dutch kop, Kali'na Carib kapu - sky, Egyptian ՚bḥ.w - sky, Western Chadic *kwabVH- cloud.

krug - circle, related to Welsh crug - burial mound, Afro Asiatic *ka(r)kar- circle or ring, Related to Indo European *(s)ker- turn, in Greek, Italic and Germanic. Kanuri kòrkór, Hausa kářkàtáa - to bend, káryàa - to fold.

laptaq - bite, Proto Germanic *lapōnā- to lick, German Löffel - spoon, Danish leffe, English 'lap'.

mamul - milk, Proto Germanic *meluks, Proto Indo European *h₂melg-, Afro Asiatic *čumal-, Irish smuilgeadán - collar bone, smuais - marrow.

ogə - cave, Welsh ogof - cave, Proto Afro Asiatic *wVgVr-, Indo European *kówH- mainly West Europe, Irish cúas.

qāt - edge, perhaps related to Welsh coed, Brythonic kait, English heath, cat in place names. Assumed to mean the area of forest at the boundary of a settled area. Names with 'gate' in England and Scotland might derive from this word, and the word gate in English might have entered a separate root. Ancient Salish *(tV)qet-?

saglan - fin (sail?), Proto Germanic *segla - sail, linked to Indo European *sek- to cut.

sayabet - say, related to Indo European *sekʷ-, English say, Swedia säga, Proto Germanic sagjana, Afro Asiatic *sigač, Hausa cē - to say.

samla - some, Danish samle - collect, linked to Proto Germanic *samanōnā - collect, and Indo European *sem- one.

Sīn - old, Proto Indo European *sénos, Armenian hin, Celtic senos, Balto-Slavic senas, Ancient Greek hénos.

sūj - swim, *swimmanā, Dutch zwemmen, Swedish simma, Ancient Salish š(ə)mšam- (swim or to fin).

suul - sledge, Proto Germanic *slagjō, Icelandic sleggja and Dutch slegge.

ti?ŋ - dance, *þansōnā - to dance, related to Indo European *ten- stretch or extend.

tūm - dark, black, Proto Celtic *temeslos - darkness, from Indo European *témHeslos, Lithuanian tamsa, common in Indo European, River Thames in England.

tu - cliff, Old Irish táeb - side, Modern Irish and Scottish Gaelic taobh, Welsh tu.

ulvej - ghost, linked to English wolf, Proto Germanic *wulfaz, Indo European *wlkʷos. This root is found throughout Indo European.

Nivkh

if- he, Welsh ef (he), also in Egyptian.

kil- - long, Welsh cul and Gaelic caol.

ver- big, Afro Asiatic/Atlantecan *war- (be big, grow), Finnish vuori (mountain).

nok- narrow, English 'neck' and widely distributed other words.

eri - river, English 'river', Afro Asiatic *yar-.

ŋaqř - snow, Gaelic sneachta.

Uralic Languages

antaa - to give, Latin addo, English 'add'.

elää - to live, Hungarian él, English 'live', German leben, Swedish leva, probably unrelated to Indo European *leyp- or very distantly related. Perhaps related to Arabic Allah, Aramaic aláh, Hebrew él, Akkadian ilu. There is a related Afro Asiatic root meaning 'live'.

istua - to sit, Indo European *sed-, English 'sit', Afro Asiatic *tis- (Egyptian and some Chadic languages).

jalka - leg, English 'leg', Germanic *lagjaz, Swedish lägg, Latin lacertus.

joki - river, perhaps Welsh ogof - cave, Afro Asiatic *wVgVr- - dig, cavern.

järvi - lake, English dialectal ware - pond, also in North Caucasian languages, Afro Asiatic *wVgVr.

jää - ice, Indo European *yeǵ- (Celtic, Balto-Slavic, Germanic, Hittite). Welsh iâ.

kaikki - all, Irish gach - each or every.

kaivaa - to dig, English 'cave', Indo European *kówHwos, Irish cúas.

karva - hair, English 'hair', perhaps Indo European *ǵer- increase, Germanic *hērā, Mongolian sojir, Afro Asiatic *čaǵVr-, also in Dravidian and Sino Caucasian.

aula - neck, English 'collar', Latin collum, linked to Indo European via the root *kʷel- turn, Afro Asiatic *kahu/il- - neck.

kuori - bark, Hungarian kéreg, Afro Asiatic *kur(aH)- (Chadic and Omotic), perhaps distantly to *kʷirap- and *pu/ar-, also in Sino Caucasian, several African languages and Austric languages.

kuri - a type of pass or ravine, originally meaning a hollow, also *kurV - basket, Indo European *k(w)ert-, Dravidian *kor, Irish currach - boat, Afro Asiatic *kur- boat.

kuruk - a hill (Estonian), Irish craig - rocks, Armenian kar - stone, Sumerian kur - mountain.

lehti - leaf, Afro Asiatic *ǵal-, Germanic *lauba, Latvian luba, Irish luibh, Albanian labë.

matka - journey, Egyptian mtn - journey.

me - first person plural pronoun, Estonian me, Hungarian mi, Moksha min', Breton me (I). In other Indo European languages this root means 'we', Proto Slavic *mji, Old Norwegian me.

meri - sea, Indo European *móri - sea (Armenian, Celtic, Balto-Slavic, Sanskrit, Germanic, Italic), Afro Asiatic *mar- rain drop. Also *märkä* - wet.

minä - first person singular pronoun, Celtic *mi - I. And many similar pronouns in other languages.

mies - man, English 'man', Indo European, and *ihminen* - a human.

nahka - skin, also Finnish niska - nape, perhaps English 'neck', Germanic *hnakkō, Welsh cnwch, Gaelic cnoc, Latvian knaūķis, Afro Asiatic ǵVnuķ, Amerind *nuķ, also in Sino Caucasian and Austric.

nimi - name, English 'name'.

parahin - the best, Armenian bari, Swedish bjäre.

purra - to bite, Afro Asiatic *birVh- eat or bite.

puhltaa - to blow, English 'blow', Germanic *blēana, Indo European *bʰleh₁- (Italic,

Germanic, Slavic), Old Armenian *bełun* - fertile, Afro Asiatic *bVw- to cry?

tie - road, Old Norse *stígr*, Danish *sti*, possibly a borrowing from Norse, or str- words such as *strand* (beach), *ranta* in Finnish, could be derived from earlier languages with the st-consonants never being present in Finland.

tulla - to come, Afro Asiatic *dVhul- to go, Irish *dul*, the verbal noun of the verb to go.

sarvi - horn, North Sami *čoarvi*, Hungarian *szarv*, Afro Asiatic *cir- and *kar-, also in Indo European, Dravidian, Kartvelian, Sino Caucasian.

seistä - to stand, Indo European *steh₂-, Afro Asiatic *sa?-.

siemen - seed, Indo European*seh₁- (Baltic, Slavic, Italic, Germanic, Celtic).

silmä - eye, Hungarian *szem*, Irish *súil* - eye, related to Indo European words for 'sun', Afro Asiatic *surV?-.

suu - mouth, *sVk^w- (with variants around the world), *hVsaw- drink (in Borean, Amerind, African, Sino Caucasian, Eurasiatic).

suuri - big or great, Norse *stor* - big, Afro Asiatic *cVr-.

Saami Languages - Mary Ellis

gávva - a bay, English 'gap' in place names, also in Afro Asiatic.

sal- - an island, Atlantecan *sVI- or *sel- (water, flow), Gaelic *Seil* English *Solent*, in Afro Asiatic.

hábr̥es -goat, Proto Berber *HVbbur and also hill names with "habber" in England? And in the first element of the word 'hobgoblin'?

intj - island, Gaelic *inis*?

The Gascon Language - Leroy Hynes

The Gascon language is Italic, classed commonly as a dialect of Occitan. Gascon is different from other Occitan dialects though, in its sound changes and likely influence from Aquitanian. Aquitanian was a close relative to Basque, spoken in the south west of France. This area has experienced large sea level changes since the Ice Age, when Aquitanian

may have been one of the earliest languages to make its way back up into Europe. There is reason to believe that the Basque culture is linked to the culture of cave painting in southern France. Many of these caves are in the area of the Gascon language, which over 20,000 years later still may contain root words and influences from that language.

These regions were previously lived in by Neanderthals and Homo Erectus too. The human expansions and changes that resulted in Homo Erectus and Neanderthals might be linked to some of the languages that Basque has been connected with, namely Dene Caucasian, as there is consistency in the locations. Neanderthals may even have been the first people to practice ritual and art in their communities. But the association isn't direct, it may be that Dene Caucasian represents one of the earliest grouping of language, and Neanderthal languages may survive in others until this day. Large amounts of Neanderthal DNA exist in speakers of Chukchi-Kamchatkan languages, which are sometimes grouped with the Eurasian languages. Maybe the Eurasian language, including the beginning of Indo European are somehow linked to Neanderthals.

Sometimes Basque words can be similar to Afro Asiatic and to Indo European, Basque *bess* - hairy forest dwarf, Egyptian *bes* (a dwarf god). Like in the Gaelic language sometimes, *f* becomes *h* in Gascon. It seems that these people did not have that sound in their languages.

Hittite - Michael Schmidt

Hittite is perhaps the most archaic Indo European language, and this is visible in the way it preserves roots so well.

gima - winter, Welsh *gaeaf*.

gurta - enclosed space, English garden, South Irish *gorta*, widely found in Indo European.

lala - a language, English 'lull'.

meikki - much, English 'much'.

mema - to speak, English 'mumble'.

nepiš - sky, Russian 'nevasa', Welsh *nefydd*, related to an Egyptian word for a temple, possibly Irish named in mythology.

newa - new, almost identical to the English.

pera - a bird, Afro Asiatic *par- (fly).

salp - sewage, Atlantean *sel- (flow, water).

taru - a tree, a very common word for tree in Indo European, Celtic may preserve the original symbolic meaning as in Celtic this word is an oak.

watar - water, almost identical.

Dravidian - Michael Schmidt

Dravidian is a large family of languages in India. These languages are thought to be older than the Indo European influence in India, which formed a lot of languages, including classical Sanskrit and Hindi. The position of India within Indo European is not known, but I suspect it has been there from a very early date. The words below are from reconstructed Proto Dravidian at <http://starling.rinet.ru/newHYPERLINK>

["http://starling.rinet.ru/new100/main.htm"](http://starling.rinet.ru/new100/main.htm)[100HYPERLINK](http://starling.rinet.ru/new100/main.htm)

["http://starling.rinet.ru/new100/main.htm"](http://starling.rinet.ru/new100/main.htm)[/main.htm](http://starling.rinet.ru/new100/main.htm).

***par-** eat or drink, Afro Asiatic *birVh- eat or bite (in Berber, Central Chadic, East Chadic), Finnish purra - to bite.

***ándi** - mango stone, Afro Asiatic *?a(n)d- rock (Western Chadic, Eastern Chadic, Saho-Afar, High East Cushitic, Omotic), Iarnbelrae ond - stone.

***mat-** stalk or branch, maybe linked to English 'match' and an ancient Greek word meaning a lamp or wick, Afro Asiatic *ma/iṭw- stick or branch (Semitic, Egyptian, Central Chadic, East Chadic, Low East Cushitic, High East Cushitic, Omotic).

***nod-** say or speak, English 'nod', related to Proto Germanic hnudōnā - vibrate, make sound.

***par** - speak, French parler - speak and related words in other Romance languages, perhaps linked to Irish abair - say, but this seems to come from as-beir 'to bare out, speak out'. There may be a relationship between beir and *par.

***mUg-** top, in Borean etymology this means 'rise', perhaps related to Old Irish macc, Gaelic mac - son, Proto Dravidian - *màd - son. The connection between the word mac and a word for high could be explained using the Celtic God of the same name.

***vīñ-** stand up or grow, linked to Indo European wīnom, English 'wine', Ancient Greek huién - vine, Proto Semitic *wayn- and Proto Kartvelian *ywino-.

The following words are from Tamil, one of the Dravidian languages, which seems to share more close cognates to Celtic than do the other Dravidian languages.

onru - one, similar to the English 'one' and many other Indo European forms. It is interesting the number one in Indo European is often less consistent than the other numbers, certainly this number could predate Indo European.

pen - woman, Irish bean (woman), Proto Celtic *benā, as opposed to the more common Indo European form with g or k, Proto Indo European *gʷén* which is found in most Indo European languages and in several other families, but the unusual b in Celtic might be pre Indo European.

mīn - fish, English 'minnow' Germanic *muniwō, Indo European *men- (small).

paravai - bird, linked to an Afro Asiatic root meaning fly or jump, perhaps also in English 'bird' and Welsh 'bran'.

kātu - forest, Welsh coed, English 'heath'. This word is closer to the Celtic than any of the Caucasian links have been so far discovered.

ilai - leaf, English 'leaf', a similar root exists in a wide variety of languages.

vēr - root, perhaps distantly linked to English 'Weir' in place names?

kaRi - meat, Italian carne (meat), Proto Italic *karō, linked to Indo European *sker- (cut).

nākku - tongue, perhaps distantly connected to English 'neck', Gaelic cnoc. This is clearly a very ancient root if these come from the same root.

kāl - leg, possibly English 'calf', Icelandic kálf.

kēl - hear, Irish cluas (ear), Proto Indo European *klew- (hear), found in most languages.

vāl - to live, English 'well', Saami lea?

pila - split, English 'split', a root found in Germanic and Balto Slavic but otherwise absent in Indo European.

neenthu - to swim, not found in Indo European. Perhaps distantly linked to Egyptian 'Nun', the primordial waters.

para - to fly, linked to the root above in the list meaning to fly.

thirumbu - turn, Indo European *terh₁- (turn).

kasakku - possibly related to the English word 'squeeze'.

eri - lake, English 'river' and related Indo European roots?

mēgam - cloud, Welsh mign (bog), this root is found in a wide variety of languages.

malai - mountain, Welsh moel - a bare mountain.

pagal - day, Finnish päivää - day.

āndu - year, Latin annus, Dutch aden, plus a more distant relationship to Sanskrit atati (goes).

kuLirchi - cold, Finnish kylmä, English 'cold', Indo European *gel- (limited to Italic, Germanic and Balto-Slavic).

nēr - straight, perhaps very distantly to the Indo European root corresponding to English 'near'.

-il - in, related to the Finnish -lla ending (at or by).

Proto Dravidian Etymology by George Starostī

Afro Asiatic etymology by Alexander Militarev and Olga Stolbova and Chadic.

Most other etymologies were taken from wiktionary or shared with me through correspondances. I thank all those who helped. Finnish words were given by Juha Karlson.

Sumerian - Michael Schmidt

Sumerian is the oldest written language in the World, once a major language of Mesopotamia during the times of Sumer, which was later replaced by Akkadian as the main spoken language whilst Sumerian continued to be used as a religious and literate language. Sumerian was written in cuneiform writing, which was also used to write Akkadian and other languages on clay tablets. Akkadian and Sumerian were part of a sprachbund, Akkadian as an early Semitic language, but no body is sure where in the ancient world Sumerian comes from or which family of languages it can be placed in. Certainly some aspects of Sumerian can be compared to languages in Western Europe some have even suggested a relationship to Indo European.

e-ne-ne - they, Celtic senti (they)? And pronouns in a wide variety of other languages.

lú - many, Welsh llawer.

ada - father, Welsh tad, English 'dad'.

dam - wife or husband, English 'dame', French 'dame', linked to Latin domina and related words meaning to be a leading man or woman of a house, linked perhaps more distantly to Indo European *demh₂-.

tir - forest, Latin terra - land, Welsh tir with semantic change, originally could have meant a dry or raised place. Perhaps a relationship to the Indo European root connected to English 'tree'?

múd - blood, English 'mud'. The *m- to mean wet or moist is found in Indo European, but the Germanic forms, including English 'mud', seem far closer to Finnish muta (mud), Northern Saami mođđi.

igi - eye, English 'eye', Icelandic 'auga', linked but less similarly to Indo European *h₃ek^w-.

sub - suck, English sup (to drink beer).

taka - to hunt, English 'take', Afro Asiatic *tVyak- (take), found in Sino Caucasian too.

kud - cut, English 'cut', this root is in a wide variety of othe families.

bal - dig, Bal or Bel was a God linked to brightness and treasure in ancient Mesopotamia. In Cornwall the word bal can mean a mine. In Northern Scandinavia there are examples of Bal names particularly in areas high in mineral resources, according to Henrik Martesen. It may be linked to Gaelic baile, English 'build'.

dal - fly, perhaps related to Afro Asiatic 'go' and to Irish dul (go, the verb noun).

du - walk or come, perhaps linked to the above word.

suš - to sit, linked to the Indo European, Afro Asiatic and Uralic forms?

zal - flow, Afro Asiatic *sayal- water flow, in Semitic, Western Chadic and Eastern Chadic.

aba - lake, Irish abhainn (river), the Proto Celtic form is quite similar to the Sumerian.

nab - sea, navy, Welsh nofio (swim), Afro Asiatic *nVbVy- , Tamil nāvāy, Old English nowend (marinor) English 'navy' via Latin navigium, Indo European *néh₂us - boat.

muru9 - cloud, linked to a root meaning to water on or rain in a wide number of languages, also to English 'mere', Proto Indo European *móri-.

a-rá - road, English 'road', Proto Germanic *raidō (ride or journey).

kur - mountain, similar words in a wide variety of languages meaning a rock or mountain, a similar root or the same refers to a dragon or fire in some language families, perhaps from the inspiration of volcanoes.

sud - far, possibly linked to English 'south', which is perhaps related to but not directly from Indo European *sóh₂wl.

Afro Asiatic etymology by Alexander Militarev and Olga Stolbova. Sumerian words and Indo European were taken from wiktionary.

https://en.wiktionary.org/wiki/Appendix:Sumerian_Swadesh_list

Vocabulary references

<http://www.dorsetshire.com/cgi-bin/dialect.pl?mode=NORMAL>

Barnes, William (1863). A Grammar and Glossary of the Dorset Dialect. Berlin: A. Asher and Co.

Phillipps, K. C. (1993) A Glossary of the Cornish Dialect

Other information was compiled through discussion with Indo European linguists and personal notes.

Ilse Wegner's Introduction to the Hurrian Language

Ancient Salish words were given by Aaron Mayes. Proto Salishan also contains English cognates for the words 'well, pull, take, steep, stop, wise, wild, see, swan, soul, Icelandic 'svalur', smell, snake, specks/speckles, sparks, slime, sky, shoot, sit' and 'name'.

*sex-, *sak - sour or dry, Atlantecan *sak- (cold), Afro Asiatic *sVkay- (uncultivated land).

*snat - night.

*sits- (sit).

*spek- (specks).

*siy- (sweet).

*skam- (breast), Welsh cwm.

*snikw- (move).

*st't- (steppe, step, steep).

*wait- (reveal, be known), Swedish vita.

*s'al- (soul or spirit), Aramaic sayl - flood?.
 *sm- (smell).
 *swe'el- (creek or channel), e.g. English 'swell'
 *sham- ingoing tide, swim.
 *tws- (to hit), English 'twatt' and 'swat'?
 *t'al- (learn or study), English 'tell'.
 *lal- (sing), English lull.
 *lhe- (place) Welsh lle, Finnish -lla or -lä suffix
 *lhamak- (limpet), English 'limpet'.
 *kal- (draw, write), Finnish kieli.
 *kwn- (head), Irish ceann.
 *yax- (melt), Indo European cognates for 'ice' e.g. Welsh ia - ice.

The following words were collected by Aaron Meyes to demonstrate the ancient relationship between aboriginal Australia and early people in Africa and Europe. They are in Proto North Australian.

*lup- (guts), English 'slop'.
 *n-gar- (meat), Italian 'carne'.
 *wara- (fat, big), *war-
 *kulo- (sky), English 'cloud', 'sky', Ancient Salish *skajl-.
 *lung- ear, related to Germanic words for 'ear'.
 *yene- (name), English 'name', Finnish nimi.
 *kiya- (stick), Afro Asiatic *kay- (stick), second name Kaye in Yorkshire?.

Both Australian aborigines and Salishan people have been linked to the Fuegian people of Chile and Argentina.

The Kali'na, Ket, Kanuri, Hausa and Iraqw wordlists used in this work are available at the Word Loanword Database, Iraqw words are by Maarten Mous, Grawwada words by Mauro Tosco, Hausa vocabulary compiled by Ari Awagana and H. Ekkehard Wolff with Doris Löhr, Ket vocabulary by Edward Vajda & Andrey Nefedov, Kanuri vocabulary by Doris Löhr & H. Ekkehard Wolff with Ari Awagana, Kali'na Vocabulary by Odile Renault-Lescure.

The Secret Languages of Ireland, with Special Reference to the Origin and Nature of the Shelta Language, by R.A. Stewart Macalister

A CASE FOR TARTESSIAN AS A CELTIC LANGUAGE - John T. Koch, Acta Palaeohispanica X, Palaeohispanica 9

Afro Asiatic etymology by Alexander Militarev and Olga Stolbova, Caucasian vocabulary by Sergei Starostin, Yeniseian etymology by Sergei Starostin.. All available at

<http://starling.rinet.ru/>. Khoisan

A dictionary of Tocharian B by Douglas Q. Adams (Leiden Studies in Indo-European 10), xxxiv, 830 pp., Rodopi: Amsterdam – Atlanta, 1999.

<http://www.etruskisch.de/pgs/vc.htm>, Dr. phil. habil. Dieter H. Steinbauer

Sino-Caucasian etymology by Sergei Starostin and with a large number of Basque etymologies by John Bengtson. North Caucasian etymology is by Sergei Starostin, Sergei Nikolayev and Oleg Belyaev. Afro Asiatic etymology by Alexander Militarev and Olga Stolbova. All available at <http://starling.rinet.ru/>

Pembrokeshire Welsh words from Rhint y Gelaets ar Grug by Wyn Owens and from a local informant using this book.

The reconstructed Egyptian forms are from the Vocalised Dictionary of Ancient Egyptian, by Christian de Vartavan. Christian suggests English and French etymologies of some words in his dictionary, some of these are indicated here alongside the links found through my own research.

Bates, D., Hess, T., & Hilbert, V. (1994). Lushootseed dictionary. Seattle: University of Washington Press. ISBN 9780295973234

dxʷlešucid xʷgʷədgʷatəd tu̯iʔal taqʷšəblu; Some Lushootseed Vocabulary from taqʷšəblu. Lushootseed Press, 1993

<https://en.wikipedia.org/wiki/Lushootseed>

Galloway 2009 = Galloway, B. D. Dictionary of Upriver Halkomelem. Berkeley: University of California Press, 2009.

Gerds 1997 = Gerds, D. B., Compton, B., Edwards, L. & Ulrich, Ch. Hul'q'umin'um' words: an English-to- Hul'q'umin'um' and Hul'q'umin'um'-to-English dictionary. Prepared for the Chemainus, Nanaimo and Nanoose First Nations and Nanaimo School District No. 68

Lower Umpqua texts, Leo J. Frachtenberg

Beyond Indo European - issue one

On the relationship between English and Afro Asiatic; words for 'mountain' on the Atlantic Coast; The Pumpokol Language, and the relationship between Indo European and Yenisseian languages

Compiled by Michael Daniel Schmidt. All rights reserved by the Beyond Indo European Research Group. Screenshots and copies of this work may be shared without our permission provided that the work is not altered or taken out of context.

Contents

.On the relationship between English and Afro Asiatic

.Words for 'mountain' on the Atlantic Coast

.The Pumpokol language, and the relationship between Indo European and Yenisseian languages

First, we are very thankful to Alexander Militarev and Olga Stolbova, who's work has given us the raw data to work with, without this, our entire project would not have taken off. The Proto Afro Asiatic roots in this journal have come from their work, and we are very grateful for this service they have provided to linguistics.

The main research in Beyond Indo European is the combined work of several people, compiled by Michael Schmidt, a teacher of English, German and Albanian based in Utrecht. Meetings were held in Holland with Darren Cambeil, an expert in the Scots language and English dialects living in Northern Ireland. Carla Acebo, a student of Irish and Welsh and a native Spanish speaker, has helped to compare Celtic languages to several languages of West and North Africa. She is familiar with reconstructed PIE and provided the PIE and Proto Germanic etymologies. Mariam Krajnc is an expert and researcher on North Caucasian languages, now a student of Finnish, her work also includes the Yenisseian and Algonquian language families.

We would also like to thank Filipe D.L, an expert on Celtic and Scandinavian history and a native speaker of Portuguese, and Simon Timothy from London, a teacher of modern and Norman French.

Our work and theories are entirely original, unless stated otherwise, but we have made great use of certain resources, which will be listed at the end of each issue. Other references to more information on these subjects will be listed here.

English and Afro Asiatic

The English language is dotted with words which don't have any obvious etymology. Several of these words are very common in the English language, they include several swear words and abstract words which have been largely overlooked. As a Germanic language with a significant proportion of its vocabulary coming from French, most words in English can be found in other Indo European languages. Most of the *base* of English can be compared to other Germanic languages. The Germanic languages themselves have a large number of words which aren't found elsewhere in the Indo European language family, or which are only found in a small number of branches and languages.

At least some of these words may have a more plausible etymology when compared with the Proto Afro Asiatic language. Proto Afro Asiatic is the hypothetical ancestor language to the large Afro Asiatic language family. Afro Asiatic is further broken down into numerous sub-branches that differ a lot from each other. The Semitic branch includes Arabic, Hebrew, and no longer spoken languages such as Akkadian. The Cushitic family is spoken in East Africa, the Chadic branch is spoken across to the west of Africa. The Berber languages are spoken in Northwest Africa, and the Coptic language is still spoken by some in Egypt. Coptic descends from another branch of Afro Asiatic which includes Ancient Egyptian.

These interrelated language families have expanded out and evolved into a wide number of languages today, and it's not yet clear what their relationship is or how it might have come about. Proto Afro Asiatic may have spread from the Arabian Peninsula, or from any region of North Africa, the consensus is not clear. What is also unclear, is if this language grouping also played a part in the formation and evolution of other languages. Whilst this is

to be expected where Semitic languages have come into contact with Indo European and others, it's possible that the relationships Afro Asiatic had with other families went in several directions.

**param-* - enclosed or fortified dwelling area, English 'room' and other Germanic forms. (R and m are equivalent to r and m). Also 'Isle of Rùm' in Scotland.

**plib-* wall, perhaps English 'slab', Icelandic sleipur, perhaps minus the hypothetical prefix *sl- (wet, watery, slippery). This word might also be linked to English 'lap'. Compare Serbocroatian slabina (side) and sljubiti (to cement). Also Irish sliabh - mountain.

**pillaw-* saliva, English 'saliva' from Latin salīva, English salu (dark, dusky (Semitic, Western Chadic, East Chadic). This word most likely only came into English via Latin and Norman French, which themselves share Afro Asiatic cognates. Serbocroatian slina (saliva), Latvian sliēnas, related to Germanic *slīmā, English 'slime', with a related root in Serbocroatian sluz (slime).

**pint-* louse, English 'nit', Dutch neet, Norwegian nit (Scottish Gaelic sneadh, also in Polish, Lithuanian, Albanian, Greek), perhaps also related to English 'ant', which was used instead of the Anglo Saxon āmette. This word shows consonant switching.

**?y/wa-dar-* small antelope, goat or sheep, English 'deer', Old Swedish diūr and Danish dyr, 'animal' in Norse languages. (The prefix is absent in Germanic, but d and r are equivalent to d and r).

**r?y-* reap, English 'reap', Germanic *rīpanā, similar words in Latin, Baltic, Albanian and Greek. The -p seems to make this word act as a verb, it is also shared with some Uralic languages.

**?Vr-n/m-* mountain goat (Semitic, Berber. Low East Cushitic), English 'ram'. Also in other Germanic languages.

**?VrVg-* plait, weave, mat (Semitic, all main Chadic branches), English 'rug', found in Scandinavian languages. (r is equivalent to r, g is equivalent to g, /rʌg/ is equivalent to rVg). Also English 'rag'.

**Cačib-* sharp weapon (Semitic and East Chadic, very rare), English 'chip off' (probably

non Indo European), also in Dutch, German and Norse. (Ch is equivalent to ç)

***(Ca-)kVrab-** an insect (Semitic, Western and Central Chadic), English 'crab', Germanic *krabbô. The b may be a separate root, added into a hypothetical ancient root *kr/kVr- to grab or take.

***GibVb-** weight (Semitic, Central Chadic), English 'bob' up and down, English bob (money, measure). (B is equivalent to b, o is equivalent to V).

***b-** be big, English 'big', of unknown origin, Norwegian dialect bugge (big man), German Boggelmann.

***bahVr-** sea or lake (Semitic, Western and Eastern Chadic), English 'bore' a type of tidal wave, Norse bára, the English may have come from the Norse.

***bar-** a type of bird, English bird? B is equivalent to b.

***barat-** boy or child, (Berber and Dahalo), English 'brat'. Loss of vowel, b is equivalent to b.

***bawVn-/*bayVn-** rope or band or link, English 'bone' and Germanic *bainaz-. (ai is equivalent to ayV).

***bayVg-** gourd (vessel), English 'bag' (Berber, Egyptian, Central Chadic).

***bayVI-** weapon, English 'blade', in all other Indo European languages this root seems to mean a leaf or flower.

***baʃar-** hunt, English 'forage', perhaps linked to 'food' and Icelandic fóðr. (B is equivalent to f).

***bič-** spit (Egyptian, Western Chadic, Eastern Chadic, Dahalo), English 'spit'. (No migratory s, p is equivalent to b, t is equivalent to ç).

***bVç-** sand or silt, (Semitic and Low East Cushitic), English 'beach'? There are cognates in other Germanic languages with -k, like Norwegian bekk and German Bach, but the Afro Asiatic meaning and phonology is much closer to the English. (b is equivalent to b, ch is equivalent to ç).

***bVw-** faeces (Egyptian, Western Chadic, Central Chadic), English 'pooh'. (p is equivalent to b).

***bið-** pierce, English 'bee' (Old Irish bech, with cognates in Yenisseian).

***bi/arr-** jump or fly, English word bird, 'Britain' and prance? (B and ~~prance~~ is equivalent to b).

***bVt-** move or go quickly, English 'to but in' and perhaps 'but'. (/ʌ/ is equivalent to V).

**cVmVk*- cover (Semitic and Egyptian), English 'smoke' and 'smog', and other Germanic forms, (s is equivalent to c).

**čabVh*- shout or speak (Egyptian, Western and Central Chadic), English 'speak' and 'jabber', (s and j are equivalent to č).

**čar*- arrow or spear (Egyptian, Western Chadic, Central Chadic, Dahalo), English 'soar', (s is equivalent to č).

**čawr*- be strong (Semitic, Egyptian, Western Chadic), English 'strong' and related words in other Germanic languages. (English st is equivalent to č).

**čahVra?*- sand (Semitic and Western Chadic), English 'shore'. (Sh is equivalent to č).

**čat*- shout or speak, English 'shout' and chat, with related Germanic forms, also German kaudern, Danish kvidre, which are distantly related. (English sh and ch are equivalent to č).

**dalah*- go away, could be behind place names with dale, also Welsh dol and Old Norse dalr. The sense being that water flows away from higher ground. The original meaning in Britain might have been 'water run off' which better explains the Welsh semantics.

**dak*- bench or staircase, English 'deck', German Decke, also English 'thatch'. (English th and d are equivalent to d, English ck and tch are equivalent to k).

**dawal*- vessel, pot or measure of weight, English 'deal', German Teil and other Germanic forms. (English ea is equivalent to awa).

**ding/k*- dwarf, Scots dinky, English 'tinky'.

**dubar*- and **dVb*- tell or speak, English 'dob' as in to 'dob in'.

**dVk*- cut or shave hair (E Chadic, Cushitic), Kent dialect dag (wool that hangs of sheep), dag (remove wool from sheep), English word 'dock'. (Ck is equivalent to k).

**dVq*- hide or berry (Egyptian, Western Chadic, Omotic), English 'dig', and related words in some Indo European languages but with a different meaning. This word could theoretically share an early relationship to the word 'dog'. (G is equivalent to q).

**dVwan*- to rise up, offering, English 'dawn' which is related to Proto Germanic *dagaz which gave 'day' in English.

**fa?VI*- foretell, wish evil, omen, abuse, English 'fail' and related Germanic forms. (F is equivalent to f).

**fač*- hit, related to English 'fight', which also has Indo European links but the semantics are very different in other Indo European languages, with a root meaning wool or to shear being involved. (F is equivalent to f).

***fir-** good, English 'fair', and related forms in some Indo European languages. (F is equivalent to f). Although the Germanic form behind 'fair' originally had a medial -g-, i.e. ***fegr-**

***fit-** land (Semitic and Central Chadic), possibly pitt names in Scotland. (Filipe D.L). (P is equivalent to f).

***furVh-** fear (Semitic and Low East Cushitic), English 'fear', related to ***per-** in some Indo European languages outside of Germanic. (English f, and General Indo European p, are equivalent to Afro Asiatic f).

***fus-** be angry, English 'fuss', Danish 'fjas'. (F is equivalent to f).

***gab-** side, bank or beach, English 'gap', in Southern English place names usually means a gap in the cliffs where there is a beach, probably related to Norse *gapa* - to gape.

***gač-** to be wet (Egyptian and Chadic), English gash and gush? (Sh is equivalent to č).

***gat-** hunt, perhaps English 'gather'. (Th is equivalent to t̪).

***garm-** bone, body, perhaps English and French 'garment', with vague connections to other Indo European dialects.

***gil-** cloud or dew, Semitic and Western Chadic, English 'cloud' and 'gale', and other words in Germanic, related to ***gel-** in Indo European meaning cold.

***gub-** a type of fish (Egyptian, Western and Eastern Chadic), English 'goby', related to a Greek word for a fish.

***gulul-** a vessel, related to English 'gulp' and other Germanic forms, related to Indo European ***gʰel-**, containing a -p to form verbs, also found in some Uralic languages.

***gur-** a hole, English and French 'gorge', Latin gurges.

***guʒur-** perhaps English 'gizzard', apparently from French and from Latin, but the Latin and few other Indo European meanings are different.

***gVbVI-** bank or side (Semitic and Western Chadic), perhaps English 'cobble' stones which resemble the stones on a beach or river bank.

***gVI(gVI)-** skull or head, English 'skull', Swedish *skulle*, perhaps from a hypothetical root ***skwVI-** or ***skVI-**, related to ***gil-** cloud, and meaning sky. The association between the words 'sky' and 'skull' can be found in Norse mythology, where the night sky was believed to be inside the skull of a giant. It would be interesting to see if this is also in Afro Asiatic mythologies.

***gVw/yVb-** call or answer, perhaps linked to English 'gob' and 'gobby', both the English and Afro Asiatic roots may be related to roots meaning a mouth, or bay, or area with a gap which reflects sound.

***gʷar(i)d-** neck or throat, English 'girth', and related words in some Indo European languages meaning 'garden', 'enclosure' or 'encircle'.

***Hadil-** divide, English 'deal', Danish del. (Afro Asiatic contains a prefix, absent in Germanic).

***haʔem-/*haʔom-** tent or room (Western Chadic and South Cushitic), English 'home', Germanic *haimaz. (Ai, /a:/ and /o:/ are equivalent to aʔe or aʔo), compare broad Cockney English /əʔɪ/ or even /əʔɔ/, where words like 'home' can have a medial glottal sound (Simon Timothy).

***hʷac-** break off or break, English 'wash', Danish vaske, also English 'hatch', perhaps more distantly to 'wack'. (w and h are equivalent to hʷ, sh and tch are equivalent to c).

***hab-** water flow, (Semitic, Western and Central Chadic), English 'haven', *habnō and *habaq, related to Indo European *kehp-. (H is equivalent to h).

***habay-** dance (Egyptian, Bedauye), English 'happy', Norse heipinn (lucky). (H is equivalent to h).

***hač-** darkness, English 'haze'. (H is equivalent to h, z is equivalent to č).

***hačač-** be silent (Semitic and South Cushitic), English 'hush', Danish hysse, German huschen, Albanian hesht. (H is equivalent to h, sh is equivalent to č).

***hip-** be light, (Semitic, Western and Eastern Chadic, Low East Cushitic) English 'hope', which is linked to Indo European *kwep- (smoke). (English h, and Indo European k are equivalent to h).

***hund-** go or enter, (Egyptian, Western Chadic, Central Chadic, East Chadic), English 'hunt'. (H is equivalent to h).

***hum-** stink or blow, English dialectal 'hum' to stink. (H is equivalent to h).

***hurVb-** bend (Egyptian, Central Chadic), English 'harp' and other Germanic forms. (H is equivalent to h).

***hVyVt-** see or watch, English 'watch', related to Indo European *weǵ- (to awaken). (W is equivalent h + semi consonant, and general Indo European w).

***hVI/Vy-** cut or pierce (Semitic, Western and Eastern Chadic), English 'hole' and related to Germanic forms. (H is equivalent to h).

***hab-** cereals (Semitic and East Chadic, meaning sorgho in the latter), Germanic *habrō, English 'haver'. The Afro Asiatic relationship to English may be older than the Neolithic, but at least some Neolithic innovations in parts of the Germanic speaking could be linked more directly to Africa and the Middle East. The word itself could predate agriculture and have

been passed in either direction when agriculture was established. The word may also predate agriculture in Europe and Afro Asiatic areas, but came to develop the same meaning in both areas when the Neolithic occurred. This still points to some more recent closeness between Germanic and Afro Asiatic speaking communities.

***hamar-** earth, clay, W Chadic **maHar*. The English word 'marle'?

***haPi/ur-** leg or hoof (Semitic and Western Chadic), English 'hoof', Germanic **hōfaz*.

***hVIVC-** pull (Semitic and W. Chadic), English haul, Kentish dialect *yawl* - dragged fishing net.

***hay-** cereals, possibly English 'hay', related to Proto Indo European **kewh-* to cut down. Related to **hay/w-* food, also in Kartvelian and some other families. A change from k to h seems more likely than the other way round, rather like how Germanic turned Indo European *kw* into *hw* in the traditional model.

***himal-** shed tears, possibly connected to Germanic **himinaz*, English 'heaven'.

***(H/wV-)rud-** copper, mineral or stone with a vein, perhaps English 'red' and related Indo European forms. In ancient times red ochre was found in many parts of the world and was used in burials.

***hutar-** fortified area, yard (Berber and High East Cushitic), English 'hut', and related Germanic words. The -ar may be some kind of genitive.

***HVbVn-** vessel, mug, bottle gourd (Semitic, Egyptian, Western and Eastern Chadic), perhaps English 'hob' in the sense of for cooking.

***hV̥(-ur)-** to sleep, English 'hush', in the sense of the baby nursery rhymes with a slightly different meaning to 'hush' (be silent).

***ka?up-** house, English 'cabin', French 'cabane', with a Latin form. Many words that are said to have entered English through French could date from a much earlier period, although the English-French-Latin link may share a different connection to Afro Asiatic than other languages in Western Europe.

***kabb-** a kind of corn, English 'cob of corn', Middle English 'cob' (to beat or chop, a piece of something, a round piece of bread), connected to Welsh *cob* (tuft), Norse *kubba*- chop.

***kahu/il-** lower neck, English 'collar' from French probably, and Old English *heals* (neck). Unlike some other roots, this shows Afro Asiatic and some Indo European having a k, while Germanic has a h. This word might have been part of a separate Afro Asiatic connection through Latin and French speaking areas.

***ka(r)kar-** circle or ring, English 'church' and other Germanic forms? Related to Greek *kūros*.and several roots in Indo European containing **kVr-* meaning to curve, turn or to be

circular.

**kaw3-* knot or plait, English 'cushion' and the French equivalent, related to **kucy-* 'clothes, cover'.

**kVbâ/š-* ram or gazelle, English 'animal cub'?

**kVn-Vm-* louse, English 'gnat'?

**k(w)lw-* cut, forage, gather, English 'clear away', related to words in Indo European meaning to be clear, visible and bright, but not in the sense of cleared land or in the English sense of clearing something away. Danish klar can mean 'ready'. Also linked to Welsh *clwyd* and similar words in Italic.

**kad-* skin (Semitic and Western Chadic), English 'hide' and Germanic **hûdiz*. (H is equivalent to կ). (Norwegian *hud* - skin, etc, English 'hood').

**kal-* fall or drop down, distantly English 'hill' With similar roots in Germanic, and forms in Latin, Lithuanian, Russian and Albanian with k. English 'holm'. Perhaps also Latin 'cellar', Irish *cill*?

**kul-* earthenware, Semitic 'clay mug', English 'clay'.

**kVI/VS-* spit, possibly English 'glisten'. (I is equivalent to **kVI*).

**kVnd/t-* sexual parts, the English word 'c*nt'. (C is equivalent to կ).

**kVrad/d_* - rat, English 'rat', containing a prefix.

**kʷVt̪iC-* quit or finish (Semitic, Western and Central Chadic), English 'quit', with connections in Italic and Germanic, related to Indo European **kʷyeh-* to rest. (Qu is equivalent to Indo European *kʷ* and Afro Asiatic կʷ).

**la?/la?*- small cattle, English and Germanic 'lamb'?

**lab-* side of body, English *lap?* Distantly related to 'slab'?

**lahak-* clay, English 'clay'.

**lam-* speak (Egyptian and Chadic), Shelta *luba* (word), Breton *lavar* (speak), English 'blabber', Danish dialectal *glaber* (speak), also related to English 'lip' and other Indo European words? Also related to Indo European related to Indo European **gʰel-* (speak, shout).

**lam-* be soft, English word 'limp' and Pembrokeshire Welsh *climpan*.

**lay-* water or pour, English 'leat'.

***lišum-** a type of fish, Egyptian and Chadic. Perhaps mwlins in Pembrokeshire Welsh, which is a type of fish. Connected perhaps to mullet and the Greek μύλλος, English 'salmon'.

***luf-** cloud or fog, German Luft, Germanic *luftaz - air, atmosphere, breeze.

***lum-** chew (Semitic, Western and Central Chadic), English 'maul', linked to Indo European *melh- grind or crush. This seems to have originally meant a blunt, smooth, round object to crush things with, Scandinavian moll, connected to Welsh moel (a bald, smooth hill), Gaelic meall. Connected to *malaw- (desert).

***maç-** press or cut, English 'mash', in some Indo European languages, meyk- mix. (Sh and k are equivalent to ç).

***makay-** stick (Semitic and Central Chadic), English 'key', connected to a rare Indo European root probably meaning a stick or pole originally. Containing a prefix which is absent in general Indo European.

***ma/itw-** stick or branch, English 'match', linked to words in Italic and Greek múxa - lamp wick. Both this and the word above may contain the same prefix found in Ojibwe mitig (stick). (Tch is equivalent to t, perhaps the w was interchangeable with y, causing the t to become palatal).

***manVč-** hold or take, Germanic *mundō (hand, protect), Latin manus and Romance language forms.

***marVg-** field or meadow, Danish mark (border, forest, field), Latin margo (border), Welsh bro - region, Old Irish mroig. Connected to *ma-rVč- (staircase), and to English 'to march', from French. Also English 'to mark', perhaps the original meaning was to 'mark a territory by walking there'.

***masak-** skin, English 'mask', with some words in Germanic and Italic, Latin masca (nightmare, ghost), Arabic maskara.

***mud-** to speak, English 'mutter'.

***mVčad-** be large, grow, English 'mad', with a few other Indo European links, sometimes meaning 'change', English 'matter', with links to Norman French and Latin.

***mir-** river, Egyptian mr a channel or pond, Central Chadic *mir-, this root is found beyond Afro Asiatic and Indo European. Linked to English mere/myre in place-names and to *mVč- 'pour'. The Semantics between Afro Asiatic and English are closer, in other Indo European languages this root normally means a sea.

***mVčh-/*marič-** fat, oil, m'aur in Shelta, the word manure in English?

***naç-** speak or call, English 'natter' and *nVčik- (speak, shout). (T is equivalent to ç).

***nap-** intestines (Egyptian), English 'nappy', related to napkin from French, originally Latin map (napkin), itself possibly from a Semitic language.

***napl-** snake or worm, perhaps linked to English 'flounder', Dutch flodderen. See also *fVI- root at end.

***naw-/*nay-** be bad (Egyptian, Western and Eastern Chadic), English 'naughty', with spelling influenced by Middle English 'naught' (no thing), itself related to Germanic *wihtiz meaning an object, a thing, a creature or an amount.

***nVhur-** snore, English 'snore', Old English fnora, related to Indo European *pnew- (breath, snort, sneeze). (Sn, fn and pn are equivalent to n).

***paruč/*par-/*pirat-** break, common in Chadic, French briser, Gaelic briseadh, English 'burst'.

***par-** to watch, look for or week, English 'peer' with other Germanic forms.

***pi/ar-** fruit or corn, English 'pear'.

***pirah-** sprout or flower, Icelandic byrja - begin. (Byr is equivalent to pir).

***pita?**- break or pierce, English 'bit', limited to Germanic languages and Armenian. (B is equivalent to p, t is equivalent to t̪).

***p/fVII/Vy/w/?**- ungular domestic animal, English 'foal', Germanic *fulō, also in some other Indo European dialects.

***po?ad-** close or cover, English 'pod', Germanic *paidō (coat), also in Albanian and Greek.

***puka?**- beer or sauce, English 'puke', dialectal English 'boke', German pfauchen and spucken. (K is equivalent to k, sp, p and b are equivalent to b).

***pVč-** urine, English 'piss', with related words in French and Latin. (P is equivalent to p, ss is equivalent to č).

***pVf-** breast, lung, English 'puff'.

***pVlah-** and ***pVIVč-** split, cut, English 'split' and Germanic terms, also in some other Indo European languages. Linked to English 'pliable' via Norman French and Latin, and to Indo European *plek- (weave). (Spl is equivalent to pl).

***PVrVč-** dig or divide, English 'break', found in Germanic, Albanian and Italic.

***pilak-** axe or knife, English 'blade'.

***puhar-/*bi/arr-/*par-** jump, Kent dialect frig (keep hopping), semantics link this to

'fright' and 'frightened' and 'prance'.

**pV?* - tip in Semitic, English 'pin' and Norse pinsa 'hedgehog', English pincer?

**pVg-* take (Semitic and E Chadic), related to bieig (take in Shelta), and the English words pack and bag. There might be a more distant relationship to the word pick.

**pVrVk-* bark, shell or skin. The English word 'prawn' might contain this element, also the words bark, birch and bright may be linked.

**pVtVs-* flatten, perhaps linked to 'paddle' and Indo European peds (foot), and 'pat'.

**pil(?)*- egg, dialectal Norse plom, Latin pilula, English pill.

**qayl-* a horse, English 'gallop', Old Icelandic hlaupa - jump, English 'leap'. (Gal and hl are equivalent to qayl).

**ra?*- to sing (Western Chadic, Eastern Chadic, South Cushitic), English 'roar'. The repeated r in English is possibly corresponding to the Afro Asiatic glottal sound.

**račah-* pour or soak, English 'race', from a Germanic root originally meaning a current of fast water. (C is equivalent to ĉ).

**radu?*- be bad or rotten, English 'rot', Germanic *rutōnā.

**raf-* shack, room, bunk or roof, English 'roof', Dutch roef, in Icelandic meaning a shed. (Oo is equivalent to a).

**rasVw-* fall, go down? Egyptian rsw't - dream or sleep, Western Chadic *rasu- afterlife, English 'rest', Old Icelandic roest (a maelstrom).

**san-aw-* shine or day, English 'shine'. (older sk is equivalent to s).

**sip-* river or river bed (Semitic, Berber, Chadic, Omotic). Kent dialect sump - a small cove. Linked to the word sump, sumpe in Germanic languages and to the word swamp. Proto Germanic *sumpaz - fungus, sponge, marsh or swamp.

**sim-an-* fat or oil, Shelta simi (broth), Scots saim (fat).

**sirVh-* river (Egyptian and West Chadic), Kent dialect stray - winding creek, Dutch strom and English stream? (Str is equivalent to sir).

**sVl-* pull, Proto Central Chadic *sVl - extract, English 'slate', 'slip' and 'slide'. Perhaps related to **saya-* water flow, English place names Solent, Solway, Sail.

**sVyVr-* sing, English 'swear', Danish 'svar', Welsh siarad (speak). (Sw/sv/si is equivalent to sVy), Maricope ashvar.

**tal-/*tul-* speak, Yorkshire dialect chelp (talk loudly), English talk, Swedish tala. (Tal and chel are equivalent to tal).

**tawar-/*tayar-* pole or stick, English 'tower'.

**tinuq-* to stay or to dwell, Icelandic þing, ting or tin in English place names.

**tVwVr-* clean (Egyptian, Chadic), 'draw' (as in to draw water) or Kent dialect drawhook (for clearing out dykes), draw well (chalk mine). There are other Indo European cognates which mean to draw out or take, it seems that the British forms are an intermediate between Indo European and Afro Asiatic. The word *tar- means pull or draw, perhaps linked to the Indo European forms, also English 'dredge'?

**tarar-* drop/drip (Berber, Chadic, Cushitic), Shelta trīp (drop), the English word 'drip'.

**war-* be big or strong (Semitic, Egyptian, Chadic, Cushitic, Omotic). Kent dialect warp - furrow in land, English warp, German warf, Danish varp. In Semitic this word means to be fat, in Chadic it can mean to increase. Possibly linked to 'furrow', connected to an Indo European root to become rhych in Welsh.

**wasač-* be big, English 'waste', also in Northern French and German.

**wup-* open (Egyptian and West Chadic), English 'open' and forms in other Germanic languages. (Op corresponds to wup). Scottish Gaelic òb in place-names.

**wur-* pit or hole, (furrow or dig in Chadic), burrow? bury?

**čabir-* a crossing of roads or rivers, aber - estuary or conflux in Scotland, Wales and Brittany.

**(?a-)gal-* horse or camel, English gallop? Perhaps linked to Germanic *hlaupaną - jump.

**(?V-)pil-* flea or louse, English 'pill bug', Yorkshire dialect lop (flea) with reversed consonants.

**?akVI-* eat, English 'gargle'. (Gle is equivalent to kVI).

**yVrah-* be wet, in Semitic to moisten, in Low East Cushitic a pool, in Chadic urine, Yarmouth, probably connected to Finnish järvi (lake). Yarmouth in East England is located beside what was probably a large channel in Mesolithic times, which connected the English channel to various lakes in the North Sea basin, before Doggerland was flooded. There is also a Yarmouth and Yarbridge in the Isle of White area. (Yar is equivalent to yVr).

Discussion

***çat-** shout or speak, English 'chat' and 'shout', Danish has a form with kv- and German with k-. The two English forms seem closer to the Afro Asiatic forms and seem to stand alone as verbs, the Danish and German variants appear more adapted, or perhaps diverged from the English and Afro Asiatic forms early. English 'chat' may be related to the Germanic forms more closely than 'shout'.

***?ilab-** wall, and ***?illaw-** saliva, contain roots that may correspond to English 'slab' and 'saliva' almost directly. Saliva is a Latin loanword, but Latin and Norman French may represent something from earlier cultures, hence there is an English word salu (dark, dusky). With the English word being very different semantically from the Latin and Afro Asiatic, it indicates that the form in English diverged early on from the different meaning in Italic and Afro Asiatic languages.

The radical *s/ links English 'salu' to Latin 'saliva', words in English related to being slippery or wet, and to certain Afro Asiatic words related to water. But the lack of the migratory 's' in ***?ilab-** and ***?illaw-** indicates that Afro Asiatic used the base root *sV/- but used a different prefix ***?il-** for certain words derived from the meaning of wet or slippery.

This root may include correspondences as English 'swallow', 'swish', and 'swatch', a dialect word used in some parts of England for a coastal inlet or channel (David Barnes). The Old Norse word svalr may also correspond, interestingly there appears to be a radical *sw- involved in certain actions related to water, but Old Norse has a form *sw - swl, perhaps English 'swell' also. With so many different correspondences it's unlikely we will be able to tell where this root originally came from, how it was re-used and re-adapted into different language families.

***fus-** be angry, English 'fuss', Danish 'fjas', shows the Afro Asiatic form acting as a verb, whereas English 'fuss' can be both a noun and verb.

***fit-** land has 'p' in Semitic languages, making the Semitic phonology in this case similar to Scottish 'pit' names. ***fir-** good, has correspondences in Indo European beginning with p rather than f. This is indicative that certain sound variations could have existed prior to the later spreads in language which we now identify as Indo European and Afro Asiatic.

Afro Asiatic ***h^waç-** (break off or break) is similar to English 'wash' and 'hatch', perhaps coming from the same language with different phonology with different semantics, or they could have come into English from two different languages.

Proto Afro Asiatic ***h^w** seems to correspond to English 'h', but ***h^w** may correspond to 'w' sometimes.

**gVlgVI-* (skull) shows a sense of the migratory 's' found in English and some other Germanic languages. If this comes from an earlier root for "sky" and 'skull' and perhaps 'weather', then Afro Asiatic used repetition to imply a skull as opposed to sky or weather, whereas English has the migratory 's' but distinguishes the words 'sky' and 'skull' differently. However, in the part of the root connected to the meaning of weather or rain, the English words 'gale' and 'cloud' seem to possess this root, and lack the migratory 's'.

The sound changes in these words seem inconsistent, but this could equally be from words coming from multiple sources and at multiple times. Many of these Afro Asiatic cognates in English are found in the Semitic and Chadic branches commonly, but other words like 'clay' have links to Cushitic for instance.

A lot of the time, the Afro Asiatic form has more vowels than the English, where there is often a consonant cluster, like the bl in 'blade'. This may be due to speakers adapting the consonant cluster/radical by adding intermediate vowels, to grammaticalize it and use it in their own language.

b	b, p
c	s (smoke)
č	t (spit), s (speak, soar, race), st (strong), /ʃ/ (gush, hush)
č̄	/tʃ/ (beach, chip)
č̄	/ʃ/ (shore, shout, mash), /tʃ/ (chat), t (natter)
h	h (tendency towards w and y)
h ^w /h ^{Vy}	w (wash), h (hatch)
č̄il	sl (slab)
f	f, p
k	k
g	g (dig),
s	s
t̄	/tʃ/ (match), /ð/ (gather)
awa	/i:/ (deal), /æ:/ (dæl) /ai/ (Teil, dailiz)
a	a (sometimes)
u	u (sometimes)

Words for 'mountain' on the Atlantic Coast

We have decided not to focus on the idea of an Afro Asiatic substrate in Western Europe.

Whilst we still consider this to be a possibility, we have tried to think less about classifications like 'Afro Asiatic' and 'Indo European' and to look at the accumulative processes which produced both language families, and how the migration of words and grammar might predate either family.

The Celtic languages are split into two main groupings, P Celtic and Q Celtic. The reconstructed Proto Celtic for 'head' is *kwenno-. Due to the distinction between these two branches of Celtic, in Irish this word has become ceann, in Welsh it has become pen. Similarly the Irish word for 'four' is ceathair, whilst in Welsh it is pedwar. The sound change is consistent for the most part, but not always. The Gaelic word for 'mountain' is beinn, if this were related to the Gaelic ceann, Welsh pen, then this word could have come from Brithonic into Gaelic. But it's also possible that this word, and numerous other words actually pre-date the Celtic languages as we understand them. In Northern England there are names with 'pen', attesting to the Brithonic presence here, but there also words with 'ben' in Northern England, which seem to have a different meaning. According to Darren Cambeil, 'ben' names occur differently to the distribution of 'pen' names.

In Egypt the Great Pyramid was once capped with a Benben stone, a miniature scale version of the pyramid itself and probably representing some type of holy mountain. Could this same word root be behind the Gaelic beinn? Rather than a simple word meaning a mountain, this root seems to have more symbolism and meaning attached to it. The pyramid or 'sacred mountain' was clearly a very important idea to the Ancient Egyptians, of further interest is that the Guanche number one is ben or ven. If these roots are related, it would imply some connection between the concept of the sacred mountain and 'one', perhaps implying some base structure upon which the world, and other numbers go up from.

The words ceann and pen might simply show variation which evolved within Celtic, but there is some doubt by us as to whether or not Celtic languages constitute a proper language family, so the differences between P Celtic and Q Celtic may have existed prior to there being a 'Celtic'. When we take the consonants of ceann we are left with *kn*, which may be another ancient root referring to something that is high or raised. Gaelic ceann is indicative of the importance of the vowels, but the same prefix appears in other Gaelic words, like cnoc (hill). This may too share a relationship to the words knott and knoll in England. In Scandinavia there is the rare word knukr, reported by Otto Giversen which also means a hill, showing remarkable similarity to Gaelic cnoc. We take this as evidence

as some kind of pre-Viking migration or movement along the Atlantic Coastline, between Britain and Scandinavia, and perhaps a lot further south.

The Canary Islands were inhabited by the Guanches, an native people who spoke a language a little like the Berber languages, another Afro Asiatic subfamily. But the Guanche people were also related to ancient Europeans. Their language can be compared to Afro Asiatic, but several roots in the language and in place names are more like Indo European, especially Celtic. From El Hierro a goddess called Moneiba was recorded, who lived on a stone in the old stories. The initial part of this name might be compared to Welsh maen (stone), and mynydd (mountain), Basque mendi (mountain). Guanche place names, like Benahoare (La Palma) and Erbani (Fuerteventura) appear to contain a root *ben or *ban, perhaps related to the Guanche number one and the Gaelic beinn for mountain. One of the Meceys, Guanche kings was also called Bencomo.

Compiled by Michael Schmidt, after Carla Acebo and Darren Cambeil's lecture on The Atlantic Highway and travel between West Africa and Northern Europe.

The Pumpokol language, and the relationship between Indo European and Yenisseian languages

Yenisseian languages are spoken in Siberia, but belong to the same hypothetical Dene Caucasian family, together with Basque and North Caucasian. The relationship between Ket and English is smaller than the Afro Asiatic relationship, but Yenisseian languages show a relationship that might shed more light on the origins of Indo European and Afro Asiatic. These words are from the Ket language.

aŋbet - taste, English 'bite', Proto Germanic bītana, perhaps Armenian bdkel.

-an - without, similar to Germanic prefixes of the same meaning.
Possibly also present in a Finnish suffix,

bēr - to have or own, Indo European ^{-on/ön}*b^her-, Gothic bairan, Sanskrit bhárti, Latin fero, Ancient Greek phérō, Old Church Slavonic břati, Proto-Celtic *bereti.

bil - far, related to Welsh and Breton pell - far.

bo⁷l - thick, related to English bulk, Middle English bolke, Old Norse búlki.

bwust - bee, Afro Asiatic *bi?- and *baṭ- - to pierce, English bee, Old Irish bech.

de⁷ŋ - people, Welsh dyn, Brithonic *dün, Proto Celtic *gdonyos, related to Indo European *ǵʰmō but unlikely to be directly Indo European.

dop - to drink, and du⁷p - fish hook, dub - an oxbo lake or pond in England, maybe used as a water resource. Maybe linked to Irish dobhar, Welsh dŵr - water, Afro Asiatic tVwVr, English dip from Proto Germanic *dupjaną, linked to the word 'deep' which appears in the Celtic, Germanic, Slavic and Greek Indo European families.

ēj - island, Old Norse ey, perhaps related to Proto Germanic *awjō and Latin aqua. Dutch eiland, Danish ø.

hənanj - sand, Lithuanian sémti, Proto Germanic *samdaz, Danish sand, dialectal English samel - sand bottom, Ancient Greek ámathos, Old Irish to-ess-sem - to pour out, Iraqw - hhasaangw.

kūp - top, Proto Yenisseian *χ[o]p - tree top, kop also Proto-Tsezian χob - haystack, English cop - head, in place names, Dutch kop, Arawak kapu - sky, Egyptian ȝbh.w - sky, Western Chadic *kwabVH- cloud.

krug - circle, related to Welsh crug - burial mound, Afro Asiatic *ka(r)kar- circle or ring, Related to Indo European *(s)ker- turn, in Greek, Italic and Germanic. Kanuri kòrkór, Hausa kářkàtáa - to bend, káryàa - to fold.

Pumpokol

Pumpokol is noted for having a number of very close similarities to Indo European, particularly to Germanic and to English.

ak - forest, and *oksy* - oak, English 'oak', Old High German aih.

hukut' - house, hus in Imbat and Yugh Yenisseian, English 'house' and in other Germanic languages.

chasy - quarrel, Old English ceas (quarrel), Old Frisian case.

eg - egg, English 'egg' and in other Germanic languages.

gilem - sun, Old English gleam, English gleam

hay - mountain, Old English haeg, English 'high'

hechet - height, Old English hehðe, English 'height'.

libitboyarget - love, English 'love', German liebe

mezha - measure, English 'measure', Old High German meze.

pikola - daughter, Old Icelandic pica (girl), but Old English lytil and Gothic leitil

uyda - give, Old English uðe (gave).

Acknowledgments/References to more data and other work

.Afroasiatic etymology - Alexander Militarev and Olga Stolbova, Proto Yeniseian and North Caucasian etymology by Sergei Starostin. <http://starling.rinet.ru/>

.Vajda, Edward and Andrey Nefedov. 2009. "Ket vocabulary" In: Haspelmath, Martin & Tadmor, Uri (eds.) World Loanword Database. Munich: Max Planck Digital Library, 1030

https://en.wikipedia.org/wiki/Pumpokol_language

.WERNER, Heinrich. (1990) Comparative phonetics of the Yeniseian languages

.PALLAS, Peter Simon. (2014) Linguarium totius orbis vocabularia comparativa (reprint edition).

.The Secret Languages of Ireland, with Special Reference to the Origin and Nature of the Shelta Language, by R.A. Stewart Macalister

.A Dictionary of the Kentish Dialect by the Kent archaeological society, database by Camilla Harley

.Diccionario Ínsuloamaziq, Ignacio Reyes García

J. Álvarez Delgado (1964): Las inscripciones líticas de Canarias, La Laguna

.Gran Diccionario Guanche, Francisco Osorio, Centro de la Cultura Popular Canaria, Las Palm

.Vocabulario canario guanche - José M. Esteban

The language of ancient navigators and the Puquina/Paracas people, and other language links between Europe and pre-Columbian America

Janeš Kristoff, independent researcher and student of east Slavic languages

Quechua languages are spoken in large area of the Andes, originally descending from language used by most people who were a part of the Incan Empire. Quechua was the language used to communicate across the empire and it evolved into its present day dialects after spreading through the Andes and was learned by speakers of older languages. This causes some of the dialect differences in Quechua today.

The royalty of the Incan empire spoke a different language. This language is sometimes thought to be Puquina, but more likely is that Puquina is a dialect of the royal language. Puquina is extinct, but some of this Paracas language seems to have survived in Kallawaya, a secret language used in shamanism. Very little remains of Puquina but here is small word comparison. This information taken from wikipedia.

Puquina	Uru	Proto Quechua	Chipaya	Colla	Uralic
pesk (one)	ši	suk	tsi	uksi	Finnish yksi (one)
so (two)	piske	iškay	pišk	sū	kaksi
kapak (three)	čep	kimsa	čep	kapi	kolme in Finnish
stu (seven)				qaxsi	Seitsemän is Finnish for seven
chiwa (rice)					Uralic *jewä (corn)
coa (snake)					*kije in Uralic and kyy in Finnish
mana (man)					
mohana (hand)					käme is palm in Uralic

yqui (father)					Finnish Ukko is a father god figure, Uralic *ekä is older male
atago (woman)					Finnish eukko

These words show clear relationship between Finnic numbers and some of the early numbers in Puquina Quechua and in other languages. The p in some of these numbers seems to have come from separate numerals also found in Arawak languages. The original language of the Paracas people could have given these numbers to early form of Quechua and other languages.

Kallawaya is shamanic language used in inland region that was anciently lived in by Paracas people. This is mixed language, with large proportion of vocabulary unknown in origin. Could west Europe be an answer? All of these words were found in dictionary of Kallawaya created by Katja Hannß and available at <https://lac.uni-koeln.de/en/kallawaya/> and it is to them I owe appreciation and gratitude also to the native people who speak Kallawaya.

Kallawaya	Vasconic	Uralic	Afro-Asiatic	Indo-European
charrana (door)		*čara (door bolt)		
chirinka (bird)	siri-n (bird droppings)			
choko (bone)	çVkV (joint, Proto-Sino-Caucasian)			
hiri~jiri (stone)	hařl (stone)			
huichu (rabbit)	*hunce (rabbit)			
isna (to go) the na part has unknown etymology	e=oHa-n (go)	*čančV (go)		
itmi (hole)	*=höst́V (Sino-Caucasian), *?ute (Yenisseian)			
itojlo (skull)	*e=cułi (), itzuli (turn head, Basque)			
itu (mountain)	tini (summit)			

jara (light)	*argi- (light in Proto-Basque)			
jekeñan (fire)		*äŋV- (fire or burn)		
jumu (island)		*kOmV (marsh or island)		
karu (water)	*eřeka (valley)	*arV (wetland)		hari (valley in Hittite)
katro (mud, clay)		*kura (mud)		
kena - reed flute			*kan (speak or sing)	can- (Celtic word for speak)
ketapa (round)		kehkerä (round, Finnish)		
Kies (seed)	*hasi (grow or breed)			
komsi (dog)		*ämpV (dog)		
k'ausi (chew)		*kečV (cut), *tawt- in Mansi		
khañi (bag)		*kontakte (bag)		
khill (tooth)	*?wíl?í (Sino-Caucasian)			
khoaja (see)		*jakka (see)		
khochka (monolith)	*čäčwV (stone in North-Caucasian)			
khoje (bend)		*kajV (to bend)		
khurma (wild)		*śurme (wild animal)		
lakha (leaf)		*lüskV (conifer leaf)		
lluch'i (to skin)		*leše (peel)		
llucu (hair net)		*kalV (net)		
mak'e (earth)		*maye		maen (stone in Welsh), maes (field in Welsh). mahi in Hawaii is cultivate.
mini (name)		nimi (name)		name
minu (mountain) maybe Spanish	mendi (mountain in Basque)			Spanish montaña Welsh mynydd French mont English mountain

borrowing or not?				
moq'ana (nose or top)		*mOlkV (top or breast)		
more (pour)			*mVr (pour)	
much'u (pig)				
nasa (nose)				English word nose
pajana (dawn)		päivä (day in Finnish)		
pak (break)		Putkahta (Finnish), počkóde (Mordovian)		
parpa (marrow)		*paŋka (shoulder bone)		
paka (hide)		*hukku, *čukka		
pokhosti (pure)		*ćäčkä (pure), *päjV (gleam or white)		
pisi (small)				French petit
piti (cultivate)		*paše (grow)	Semitic *pitt (land)	Names with pit in Scotland like Pitlochry
puyu (cloud)		*bülü (Altaic)		

Jekanen is in Eskimo-Aleut *əknə-

phekela (freeze)		paála (freeze), kilmä (to freeze)		
phichinki (spark)		kipe(-ńV) (spark)		
phusu (whirl)		*þuNV (spin in Eurasiatic)		
qili (worm), filu is snake in Mapuche.		*kułV (Eurasiatic), *kOIV in Uralic		
qoro (skewer)		*cUrV (to cut in Eurasiatic)		
qheno (ash)		*konV (ash)		
raika (hour)		Finnish aika (time)		
rekha (wizard hypnotize or cat) and ruta		Finnish rakkas mean loved or cherished	Egyptian god ra?	The word rune from *rew (whisper or

(truth)				secret)
sari (to raise)		Finnish saari (island)		
sekeutu (goat)	*sikiro (Basque word for castrated lamb)			
siksiri (lizard) related to the word above?		*sVŋćV (Uralic), sisilisko (Finnish)		
siku (narrow)		Šug (Udmurt)		
suni (cold)		Uralic Uralic *sojV or *šVšmV, and Finnish hyhmä		
suri (heron)		*šäkće (a bird of pray)		
taj (priest)		Proto Finnic *teetädäk maybe mean to know how to do something or the way		
taka (earth also soil)		*ćäke (winter soil)		
taka (sign), tekela (astral), theka (revelation), teka (dream), tekes (courage), maybe t'eka (hill)		*täštä (star or a sign)	*tVč (Star in Chadic)	
tukuchin (blanket)		Finnish katto is roof		Indo European *(s)teg- meaning to cover something
tujili (side)		*terV		Indo-European *tera, Gaelic taobh
tunki (platform)		säŋkV (wooden nail)		

thuui (fat)		Yurak Nenets tū?		
untin (hard)	*Hainc- (hard frost)			
wach'i (spear or an arrow), wachu (furrow)		Uralic *wänčV (knife or to cut), Finnish veitsi		
waswallu (raven)				Apparently this is linked to Celtic words for raven
wat- (the south and the sky), wekey (a tear), wet'e (spoon)		Water is vesi in Finnish		The word water from Indo-European
wiski (bend)				Whisk in English
yana (walk)		*jomV- means to go		German gehen?
yoja (send)		Aja is to drive in Finnish		

How did these people have a language that had European words? We do not know. We know these people practiced headbinding and they were linked to the coast of Peru and to some areas inland. This is where Kallawaya survives. Most of the similar words in the list are distant. Maybe they come from when people first came to America down the Andes, but some of the words are so similar and there is reoccurring relationship with Finnish, Basque and Celtic. Maybe with other languages too that have not been studied properly. These people might have lived across the ancient world and moved by boat down the shores of the coast. It is hard to tell what language they spoke, it was definitely many. But there are links across the seas from long ago. These words could have got into Kallawaya at different times, so some words are more similar to Europe words and others are obscured for longer. This is general list.

There are some words in Kallawaya that look like Celtic words. It is unknown why this could be, but Celtic language are also spoken in West Europe. They may be ancient like Basque and Finnish.

Kallawaya	Celtic	English
-----------	--------	---------

kuma	Cummal in Manx (live)	live
K'ullku	Caol narrow in Irish	narrow
Ilampchi	Lámh (hand in Irish)	Paw or claw, similar word also mean touch.
simi	Hynt in Welsh	path
thami	Celtic word mean dark	Dark at night
thurmi	Dwr is water in Welsh	lake

Peru had many cultures, and just maybe one or two of them was part of an ancient global culture. And Kallawaya isn't the only language native in the American continent that has links to Asia or also Europe. The Hawaiian language is polynesian and also spoken in Pacific area. It is clear that Hawaiian shared in the culture of ancient sea travel too. This culture across whole world wasn't Celtic, it gave words to Celtic languages, Hawaiian and Tsimshian. Native Polynesian people recall blonde or red hair people in New Zealand and other places. Did these people live alongside modern Polynesians as part of same sailing network and leave evidence of their language?

Hawaiian - Celtic

Maanei - here, Welsh yma
 Mahu - smoke, English smoke

Mana'o - think Irish smaoin
 Mau - moist

Me - with, similar in Germanic language

Melemele - yellow, meli - honey in Welsh melyn yellow from mel honey
 mi'i - good beautiful, Gaelic maith also in native American language

Liilii - little

Wai - water

Like - resemble, similar words in Germanic language

The Mochica language is other language from North Peru coast that has connections to Europe. This is language isolate and unrelated to other families of languages. The language may emerged in Peru with arrival of ancient cultures. According to legend nine warriors arrived on north west coast in balsa rafts, the bravest was called Naylamp and founded the civilization of this place that became the Moche and Chimu peoples. The ancient culture was called Sican culture by Izumi Shimada, but this came after Moche culture which could be much older than a few thousand years. Naylamp was deity with the face of wise man and with bird talons. The Moche culture went along a lot of the coast but it separate to coastal Paracas culture. Although Moche language became extinct, some phrase did survive and today language is taught again. Here is example of Lord's Prayer in Mochica on wikipedia.

Mvches, acazloc, cuçiagnic, çûc, oc licum apmucha
 Piycan ños, çugcuças, eyipmâg, çung, poleng, munmo vzicápuc, cuçiangular mun,
 Ayoyneng. ynengo, much xllon,
 Piycam ños alló molun, ef quecan ños. yxllis, acan mux escó. xllang museyo. much
 çiómun, Amus tocum ños.
 Xllangmufe yz puçerenic, namnum, les nan, esco, ños pissin quich. Amen Iesus.

Some things about Mochica are similar to European language.

garapínya - crab in English
mena - grandad, European word mean man
onæc - one
çopæt - - three, kolme in Finnish
nopæt - four, neljä in Finnish
Moiñ - I, Moiñ e or Moiñ eiñ are ways to say I am
Tzhang - you, when talking to one person

Mæiñ means my but also need -ss suffix. Mæiñ fanuss - my dog, mæiñ por è is my name is. in çlamo az? - where do you live.

Verb endings can be similar Indo European, funoeiñ is I eat, funoaz is you eat, funoazchi is you eat in the plural, fuoæng is they eat.

If -ima, here - min, both these are similar in European language. All information on this language come from the book Texto Básico para el aprendizaje del idioma mochica by Juan Carlos Chero Zurita, Medali Peralta Vallejos and Luis Enrique Chero Zurita. This book is available online.

Fish in Mapuche is challwa, many similar words across native American language, also in Finnish. Word kura in Mapuche mean rock, like Welsh word carreg and Armenian word kar. Xewa is dog, could be similar to Indo European kwo that mean dog. In Mapuche, water is ko. Curco is cave, like Uralic word kur that means valley or hollow, laf is flat, maybe related to Indo European words? Languages in Patagonia and Chile coastline are not like language anywhere else in world, but some word connect back to Europe. This tiny number of word that are well preserved may be very ancient. In this part of America are stories about ancient people who come here by sea, also Cueva De los Manos in Argentina has same cave art as ancient France, both created around same time.

America and Pacific	Europe	English
Name of thunder god or feathered serpent is	Perun is slavic god of thunder, also contain part	Thunder or a storm god of some type. Original

Kukulkan in Mayan story. Galapliip in Tsimshian, kulakani in Arawak mean thunder. Kukulkan has part that mean feather. Proto Eskimo has *katluy.	that means feather. Kurun in Breton. In east Chadic language galgil is thunder. Proto Austric has gVl, some north Caucasian language have similar word. Proto Basque *-piri-n	repeated sounds maybe to copy sound of thunder strike. Words in Europe like chalk or calc and calcium distantly related perhaps.
Sioux word wakan is divine power or force, wakinyan is someone linked to thunderbird god. Kallawaya word waka is believe	The name Odin and Wotan in Saxon. Odin could transform into a bird and to norse men most knowledged of gods	Odin the god
In Tsimshian laakws is light, also laxa storm or sky. Hawaiian la is sun,	light, Gaelic lá, Spanish luz	Light or day
Si - Tsimshian waas is rain, Süü is river mouth , Oregon, Macro-Ge, Yamana, Tupi, Hokan etc	In Many European language like Turkish and also Chinese.	Water
*lawe- make someone happy in Algonquian, also in Penutian Hokan and others. In Hawaiian aloha is to love, alohi is shine, laule'a is friendship, le'ale'a is happiness, lehai is jump maybe linked to Germanic words with original same meaning as be happy, lewa is fly or be afloat in air.	Welsh llawen, English word love, live, laugh and lullaby. Finnish laulu is a song	happy
*pala is a pool, in many families such as Algonquian, Uto-Aztec, Carib, Penutian and Yamana	Word pool in English, pwall in Welsh, word puddle?	Pool or water
Aq'wa is water in Algonquian, Wakashan, Tsimshian, Aztec, Quechua and Macro-Ge	Aqua in Spanish	water
kuna in Tsimshian, Sioux, Algonquian etc	In Altaic and Germanic languages	woman
na, ana in Andean, Yaghan, Tukanoan	In Gemanic Celtic Afro Asiatic and South Caucasian language	Plural form

Tampa is snake or rope in many native American languages.	River Thames and Tamar in England? River Thames is shaped like snake. Name London may come from Afro Asiatic IVnd that mean marsh or bog. Tampa is *tam(-an)- in Afro Asiatic, may also be in English name Thanet (small island).	Serpent long thing or river
Kule is long kenw in Algonquian but rare	Irish caol?	Narrow or long
Cree word namens is fish, many related words in America. Niyani is road in Quechua	Egyptian word nnw is a type of primordial water. May mean to flow like water and based on belief in energy that flows in water and earth. Ñowña is salmon in Eurasiatic	Word meaning fish to swim or flow not found in Europe.
Tlingit l'ook is a fish, Tsimshian lo'k is an eel. Loih is long or tall in Hawaiian. Yucatec Mayan lukum is worm.	Finnish has lohikäärme for dragon, Icelandic lax is salmon, English word long mean long.	Word meaning a fish or dragon, maybe word long in Chinese that mean dragon
Costanoan simpur is an eyelash.	Finnish silmä is eye, Irish súil is eye	The Irish word comes from a word for sun, so words for eye and sun were once one?
Quechua -man is a suffix to mean into.	Hungarian and ancient Iberian have -ban	Illative suffix
Maori anene is blow like wind	Sanskrit anima is breath, anam is soul in Irish	Name, voice essence or bring life
Kwakwala w'as, waškup in Natchez and uešn in Selknam usa in Proto Choco in Andes	No word in Europe but Afro Asiatic wašin is a dog animal	A not domesticated dog
Mano is in Algonquian, some in Pacific Northwest and many in South America including Macro-Ge, Carib Yamana in Yaghan	Word man in some European languages	Man or husband
In Taino language of Caribbean bagua was sea and abon was a creek. *	English word bay and Celtic avon?	A river name
Pel means far or distant it is	English word far and Welsh	Distant or far away

in south Kaingang as bra, Takelma as bals for long and Atacama pera is to stretch. Pololu is long spear in Hawaii.	word pell	
Gel, kel - to see. This is widespread in America	Welsh word gwelio is to see	
Tsimshian ba'wis is the Sasquatch	Basajaun is Basque for a Neanderthal like man or wild healer man	
Tsimshian gomsm is winter	Gaeaf is winter in Welsh	winter
Pal, pel, pale is to play or make fun of, Tsimshian p'eel is sing or play and make fun of. Also in many other native American language	English word play of unknown origin. Finnish pelata - to play	
Men is to go, in some places forms words mean go up or a mountain. This is in Algonquian, Penutian, Tanoan, Quechua, Aymara, Panoan and Ge. Tsimshian has mā'naxk means to reach top, manlooyg is move up māx̥ is climb mountain and münyáa is ascend. In Hawaii mauna is mountain. In Mapuche mawiza is mountain.	Welsh word mynd is go, Finnish mennä is go. Word also mean to ascend which form Latin and Celtic words for mountain	
Mal is speak to tell in some areas Tsimshian mał or maalsk is tell	Indo European words are similar meaning to talk or pray	
Po is a foot in some Penutian and Pacific Northwest languages, Tanoan Carib and Maro-Ge.	Related to Latin word pēds* for foot	
Kom means to know in many families	Danish word kender (knows) and related Germanic words	
Toh is a house in Algonquian Siouxan Kaweskar, Aymara, Tanoan, Carib. Means to be in some	Welsh ty is house, *steg is to roof over in proto Indo European	

Salish and Algonquian language		
Tol - hole in some Penutian and Macro Ge languages	Welsh twll is a hole	
Lag meaning eye, Tsimshian lagax- mean two of something, used in phrase mean eyes. Hawaiian has leha to turn eyes.	Welsh llygad is eye	
Lag or lax mean water or lake, like Tsimshian l̓ax̓ is bath, l̓axsüülda is ocean. In Hawaii loko is pond or lake. Lewfū is river in Mapuche, lafken is sea, llozko is swamp.	French lac, Spanish lago and English lake. Berber lil is sea.	

These words are not in America and Europe from original language, the words are not from same proto language. This is just example of some similar words.

Other people travelled by sea to polynesia. We don't think they are the same culture as the link with Finnish Basque and Kallawaya, perhaps they are also a sea link but in different cultural area. Here there is Indo-European connections too.

Between the language of Pacific North West and Indo-European there are similarities. Many words found just in Germanic are in the Pacific Northwest. Was there connection back in stone age when men canoed around world and hunted in forests? This might be possible. Some experts suggest that the Tsimshian and Salish languages have an Indo-European influence. We don't think this is true, the connection must be long before indo European. There are some similar things between ancient Europe and the Pacific Northwest. In mesolithic England and Germany a type of timber henge was built. Large wooden houses were built near the North Sea about 9000 years ago. The totem poles of the Pacific Northwest and longhouse designs are similar. There are also similarity in how ravens were sacred animals in Germanic and Pacific stories.

In Germanic countries are many mountains or stones that are linked to thunder. Neolithic axes also were called thunderbolts sometimes. Many axe and flint mines or places that they are left behind have links to thunder, maybe lightning has struck here which was a sacred thing to these people. The shape of flint axes is similar to

shape of Thunderbird, in many parts of world they are called thunder bolts. Shape of Thor's hammer and Ukko symbol in Finland are same. Maybe thunderbird was imagined with flints or lightning bolts between his talons. This bird god or other carries the soul between places in Finland's myths. Some early sites on the North Sea can be better interpreted as sky burial places overlooking water or scenery, to these old people the thunder bird or other bird gods might have been responsible for carrying souls between places. On internet many examples of rocks have appeared that are shaped like thunderbird, triangular and with eyes or curved beak.

Sometimes wings are made with deer antler.

Proto-Amerind language was first in Americas?

Some writers suggest languages in all Americas come from ancestor language called Amerind. I do not believe in single ancestor language in America, this makes it seem like all native American language comes from someplace else as it not native. This is not true. Languages in the America might be linked to language in Europe and Asia through the sea. But this does not mean language in America come from Europe or Asia, language is native to America. Language is ancient in America and evolved here, not coming here after from Europe or Asia. Ancient American people developed language on their own and didn't need Europeans or Asians to bring culture and language. But back then a tribe was not confined to certain lands because man was mobile and travelled by sea or by river and land. Some of these people were not European, Asian or American because they lived at a time when there was no Europe or Asia or America.

But were language like Kallawaya closer to Europe than other native American language? Maybe, here I have listed examples of connections but these language might not be original language that had these connection. Finnish is not close to Puquina and Kallawaya but maybe there was an ancient language in Finland or Baltic Sea that is linked by the sea to South America. But there are too many questions to say which language or words were moved, all we know is that there is connection.

I am not speaker of Kallawaya, Spanish, Basque, Finnish, Irish, Welsh or other west European language. I used many resources in finding these words but mostly google translate. My friends at university study Celtic language and Mapuche and they have help me with these words. Tsimshian words are taken from Sm'algyax - a reference dictionary and grammar of the coast Tsimshian language by John Asher Dunn.

Many of informations on other Native American languages come from Amerind dictionary by Merritt Roulen, can be found here
<http://merrittruhlen.com/files/AED5.pdf>

Words from Native American language were extensively compared with Basque, Finnish and Uralic roots and some others. All these words come from
<http://starling.rinet.ru/cgi-bin/main.cgi?root=config&morpho=0>

by Sergei Starostin, Alexander Militarev, Oleg Mudrak John Bengtson and others

Hawaiian words come from book my grandmother gave me when she went to Hawaii, The Hawaiian language and Hawaiian-English dictionary, a complete grammar by Henry P. Judd.

Agriculture and ancient languages. By Jennifer Archibald

The origins of language are not known. But it is often seen as not possible for languages to be over say a hundred thousand years old. But we do not know this to be true for sure.

Archaeological evidence is showing us that human innovations, such as the creation of bows and arrows, and the creation of boats, may be extremely ancient indeed, dating back not tens of thousands of years, but hundreds of thousands of years.

Many of the indigenous American peoples feature corn in their mythology, that it, many of those peoples who have corn as an important part of their diet and culture.

The symbol of corn is so obviously powerful and meaningful in many of these cultures, that I can't help but wonder, did agriculture begin in the Americas? I think it's very possible that it was indigenous American people who gave forth the ideas of agriculture and farming, long before these ideas were conceived in Sumer and Europe.

Some indigenous American peoples who speak Chibchan languages have in their mythology that people were created from corn, which explains why people can have different skin colours, as corn is different colours, with all being equal and from the same holy power.

Of giants and rivers: on Indo-European, Ancient language, and ancient cultures around Cumbria and the Irish Sea

By Linden Alexander Pentecost (born in Pembury, UK)

Written and published in Cumbria, in January 2022. This book is copyrighted, including the cover photo, also by Linden Alexander Pentecost. The cover photo is a Cumbrian coastal valley.

Thank you to my family, our ancestors and our friends. Go raibh maith agaibh a Dhia

This book is a journey into the ancient history of Cumbria and of the Irish Sea, through the scope of the Indo-European languages evolving in Western Europe, and the prehistoric nature of our languages and cultures in general.

I hope that, by writing this short book, I help to shed light upon a subject and people who have been very little written about. The Nordic and Celtic aspects of Cumbrian history have been widely discussed and have become a part of the present region's identity. But in this book, I will not really be looking at Cumbrian history through these perspectives. Instead, I will be looking further back into the region's ancient history, and I will be trying to share what I can about those earliest people and their culture.

I feel that it is our natural human instinct to want to name things, and often this can mean that we name things, or describe things according to our own perceptions. This means that our perception of the past is greatly influenced by how we perceive ourselves in the present. And Cumbrian history is perhaps a good example of this. Writers have told Cumbrians that they are Vikings. Others have told Cumbrians that they are Celts, Britons or Welsh. And in seeing these images of ourselves, I feel that we often interpret the past in a biased way towards these perceptions. In this book I will aim to present an entirely different view on Cumbrian history.

Contents:

- .The Celts, Celtic languages and Indo-European
- .Primitive Irish: a sacred bardic language?
- .Brythonic and Goidelic in Lancashire, Cumbria and Wales
- .The Fomorians and the Tuatha Dé Danann
- .On the etymology of the River Keer
- .Ancient connections between Ireland and Wales
- .A possible outline of Cumbria's ancient landscape and cultures

The Celts, Celtic languages and Indo-European

The most popular interpretations of British history, tend to place the 'Celts', that is, speakers of Celtic languages, as being the oldest ancestors that we know about. Often the Celts themselves are described as 'invading' or 'replacing' an indigenous population, and the most widely held views about this subject seem to hold the same assumptions across history, so that, the people in the Mesolithic would have replaced those in the Upper Paleolithic, and that the people in the Neolithic would have replaced the people of the Mesolithic, and that the people of the Bronze Age, possibly speaking Celtic languages, replaced the peoples of the Neolithic.

This version of our history relies upon the assumption that ancient cultures behaved in the same way that colonial cultures did in the past few hundred years. Keeping in mind that the beginnings of Celtic language research, were carried out during a time when Britain was still a colonial power, and I hope that by pointing this out, it becomes obvious that we have tried to place the past under the definitions of the present, assuming that our present situation and makeup is the result of invasion and

cultural replacement, which is sadly fitting with how our Anglo culture has often been subjected upon the rest of the world.

Perhaps because of this or in relation to this, our very idea of the 'Celts' is on shaky ground. I would even go as far to say that the 'Celts' is our own attempt at reinventing and recreating our ancient cultures, through a colonial lens, even if we do not consciously do this. Sometimes there is a very fine line between imagination and truth, and our perceptions of the Celts, as warrior people, claiming Britain from its previous inhabitants, is an idea that is filled with fiction, and very much influenced by our 19th century perceptions of Britain in relation to the world.

It is important therefore for me to try and take a more honest look at what 'Celtic' means in terms of provable information, and actually, when we look at the facts from a more logical perspective, there are very few things, that in my opinion, we can say factually about the word 'Celtic', and its relation to our ancient history. These points will be listed below.

.'Celtic' by its most accurate definition (in my opinion) can only be applied to a certain set of associated information that forms a 'web' in our languages, namely, Welsh, Cornish, Manx, Scottish Gaelic and Irish.

.This associated information that connects 'Celtic' together, shows us that Celtic is a relatedness, over time, between these languages above. And that furthermore these languages belong to the Indo-European language family (which includes most languages in Europe, and many languages in India for example).

.That this associated network of information can also be seen to connect to 'Ancient Indo-European' as recorded elsewhere. And furthermore, that some of these 'Ancient Indo-European' languages are also Celtic languages, because the 'Indo-European' and other features of these languages are often shared with modern Celtic languages.
How does Indo-European linguistics work?

All languages that are considered ‘Indo-European’, contain words, and/or grammatical structures that can be seen to form a part of this ‘web’ of language across Europe. I will point out a few specific things about this.

.That Indo-European languages seem to be held, at their core, by a complex system of noun stems, and different noun cases. This is present in some of the Modern Indo-European languages, and is present in what appears to be the core, or most common independent elements of Ancient Written Indo-European. Ancient, written Indo-European languages, include Tocharian from northeast Asia, Sanskrit from India, Persian, Ancient Greek, Latin, Old Germanic languages, and Ancient Celtic languages. Sometimes this noun-stem system is incredibly obvious even in certain modern Indo-European languages. Compare for example the Lithuanian word *vyras* ‘husband’, to what the reconstructed Primitive Irish word for ‘man’ would be, *viras*, . Compare also, for example, the Lithuanian word *mergina* – ‘girl’, to the Reconstructed Ancient Gaulish word **merccâ-* ‘girl’. Note that these noun-stems often appear very different in for example Slavic and Armenian languages, even though these languages are clearly related to Indo-European languages in other clear ways.

.Numbers and family: perhaps the most unchanged things across Indo-European languages, include the numerals, and to a degree, the terms that describe the social structure. For example, Lithuanian *sesuo* – ‘sister’, compare Irish *siúr*, English *sister*. Although these do not represent a single, exact system of unity. For example, in English, *father*, Latin *pater*, and Irish *athair* are all etymologically linked, and mean ‘father’. But in Lithuanian the word is *tévas*. Also, the way that gender is expressed across Indo-European languages is not always the same, even if three genders, masculine, feminine and neuter, seem like the most common across the Ancient Indo-European languages. Perhaps the best evidence, in my opinion, for this common connection, are the numbers, which are often very similar in unrelated branches of Indo-European. The following numbers may demonstrate this, note that the Lithuanian numbers (except the number ‘ten’) are only the feminine versions of the numbers, the masculine numbers are a little different.

Spanish: **uno, dos, tres, cuatro, cinco, seis, siete, ocho, nueve, diez**

Irish: **aon, dó, trí, ceathair, cúig, sé, seacht, ocht, naoi, deich**

Lithuanian: **viena, dvi, trys, keturios, penkios, šešios, septynios, aštuonios, devynios, dešimt**

Norwegian: **ein, to, tre, fire, fem, seks, sju, åtte, ni, ti**

Tocharian B: **še, wi, trai, śtwer, piś, škas, šukt, okt, ū, śak**

The study of Indo-European languages has lead to a general interpretation that these languages come from a common ancestor language, and that the earliest written examples of these languages are more likely to show which 'parts' of the Indo-European grammar were present in the ancestor language. For example, the older examples of Celtic languages, like Primitive Irish, Celtiberian and Gaulish, show noun endings that are very much like those in Latin or in Sanskrit. But the modern languages do not have these endings, for example, **viras** in modern Irish is **fear**, and the reconstructed Gaulish **merccâ* is *merch* in Welsh.

My opinion on this matter is somewhat different, because when I look at Indo-European languages, I see a language family that is so diverse and which has manifested so differently in different places, that I have to ask, how do we account for all of these other things in Indo-European languages, the things which are not present in the older written texts? Could it be possible that the written texts in Ancient Indo-European are biased towards preference for particular aspects of grammar, and of poetic language, therefore creating a bias as to how we think of the ancestor language? Something which is rarely pointed out in the study of Indo-European languages is that many of these languages have been influenced by relatively recent changes in religious thought, therefore, our written idea of the Viking language, Old Norse, and of the ancient Old Irish language, is heavily influenced by how the Christian scribes at the time were choosing to write and express concepts and ideas. In the case of Sanskrit it was Hinduism, and in the case of Tocharian it was Buddhism. All of the Ancient Indo-European languages in these written forms are heavily

associated with spirituality and with religion, and if we look into the past, it becomes obvious very quickly how language, and writing, are especially connected to belief, perception, religion, spirituality, and to how we view ourselves.

If this was possible, that the Ancient Indo-European languages were *deliberately* depicted and represented in a form that symbolically embodied their religion and spirituality, then it would mean that the 'later' features that evolved in Indo-European languages, might actually be ancient, original features, which did not get picked for inclusion, and so which we mistakenly considered as being younger.

From this perspective, Indo-European is not a language family, but a confused web of connection across ancient Eurasia, some of which represents original connection from thousands of years ago, and some of which is how that connection has been re-formed to embody particular spiritual and religious thoughts. We can assume then, that if the ancient written Indo-European languages are emphasising certain features of ancient native languages, then there must also have been other ancient native peoples whose language was not written or included, or altered, until much later. From my research, these survivals of the pre-Indo-European, or pre-centralized religion society, became in Britain the cultures like the Lancashire Witches and the traveler folk of Scotland. Often these survivals of ancient aboriginal culture came under enormous attack in the past 500 years, almost like a form of ethnic cleansing. Another example is the Small Isles of Scotland, Rùm and Eigg, which were subject to what seems to have been an ethnic cleansing and cultural genocide, of a culture that may have survived there for over 8,000 years.

This might mean that the Celtic languages in Britain and Ireland are actually, altered versions of the languages spoken in these places thousands of years before. The modern Celtic languages would then be languages that were originally already related and connected, but which, within the past few thousand years, have been gradually organised and altered to express only certain dimensions of that native culture and grammar. The same is also true for English, the English that we write does not necessarily even have the same grammar as the English that we

speak, and although we are often told that our modern language is modern, and young, I would be inclined to disagree, and to say that a lot of our colloquialisms and 'modern' language is actually a re-manifestation of very ancient features in our languages.

The first true, Indo-European Celtic language, in Ireland and in Britain, may have been the language that is described as Primitive Irish. In keeping with my theory, I do not believe that Primitive Irish actually was the ancestor to Irish, rather, that it was an attempt at writing, recording and organising an already existing group of indigenous languages into the expanding religious and spiritual traditions of the Iron Age, and later, Christianity. The later 'Old Irish' stage would then represent a much more thorough attempt by Christian scribes at writing and representing these aboriginal languages in a framework and structure that could be easily interchanged with, and so equivalent to Latin with regards to religious and spiritual semantics and the transference of spiritual concepts. The slightly strange conclusion then, is that our languages, our reality, our very concepts of physics and history and culture, are influenced and biased towards certain ways of thinking and seeing reality. This means that the more we look at the ancient aspects to our cultures and traditions, the more that we can reveal these other threads of our history and language, which have so far escaped inclusion, due to our pre-occupation with a purely invasive, colonial idea of language.

I am not suggesting that there were *no* invasions or arrivals of new peoples in the ancient past. What I am suggesting is that these invasions and arrivals of new peoples need to be seen in a greater context, and not just in the context of one culture arriving and replacing another. At some point the languages in Britain clearly did change, but this might not have happened everywhere at the same time. It might have taken thousands of years for Britain and Ireland to become fully Indo-Europeanised. Certainly this change was brought about, in part, by the arrival of new things to Britain and Ireland. But to what extent this can be called an invasion, I am not sure. And apart from England's invasion of Ireland, Scotland and Wales within the last thousand years, there is no substantial evidence that the changing archaeological, linguistic and genetic record in Britain and Ireland is accountable via invasions; in my opinion. Even the Roman

invasion can also be interpreted as the strengthening of cultural links that were already in place. And when I take climatic change and other factors into account, there appear to be other possibilities that might explain the changes in ancient archaeology, genetics and language.

Our concept of 'invasion' or 'a new culture arriving' in ancient archaeology and genetics, is biased greatly on our perception of the landscape and of people at the time; I feel. For example, we often perceive the Neolithic in Britain and Ireland, through the perspective of, for example, the arrival of farming practices, the appearance of certain structures, and the appearance of certain art motifs. The appearance of the Neolithic in the landscape is observable, and a definite change from the more hunter-gathering lifestyle of the Mesolithic. But, the precise mechanism for how this occurred is uncertain. And it is probable for instance that Neolithic structures and knowledge was already, at least in part, taking shape from local aboriginal influences.

The appearance of new dna Haplogroups in the Neolithic and Bronze Age, and the appearance of new structures, is however greatly influenced, I feel, by processes that were occurring on every level of consciousness and of our world, and perhaps most noticeably, in the environment. The adoption of the Neolithic and the appearance of certain new mythological concepts and ideas in the stone structures, does not prove, in my opinion, that these new structures and techniques were brought by invaders. There is certainly an aspect of cultures and ideas being shared in a new way, but I believe that this may have been a part of much larger changes in the climate and landscape of the world then. The communication we see taking place, may imply a new type of communication between already existing indigenous cultures, in new circumstances, rather than the arrival of a new culture. The genetic signatures we find in Neolithic bone, may represent, for example, genetic signatures of a population who was already present, but who is less visible in the Mesolithic and Bronze Age eras, because it was only the Neolithic period in which these culture adopted those types of structures and large scale farming. They may have been present during the Mesolithic, but their houses or shelters may not be recognisable to us in the archaeological record. Furthermore, their homelands may have been flooded by the sea, filled in with peat, or

otherwise changed and altered to the extent, that we do not know where they are currently.

Also, not everywhere in Britain seems to be affected by the changes in dna signatures from the Mesolithic til the Bronze Age. It only seems to be particular areas in which these genetic signatures appear, and it may be that the population is expanding in some areas but not in others. After the Neolithic period, when the climate seems to have changed dramatically again, these people may appear less represented in the genetic record, but that does not mean that they were not there. They may have gone back to how they lived before the Neolithic.

Of course the formation of common society in the Neolithic and Bronze Age, would perhaps imply that some kind of change in language, or new formation of language was taking place. But this may have been as much to do with environmental factors. The appearance of new DNA in this period is also biased towards the assumption that Bronze Age cairns, being new in the landscape, are not made by aboriginal peoples. But again, this could equally be related to climatic change, and how agriculture and metallurgy gave certain tribes an advantage in their ability to expand their lands. This may have also resulted in these people creating new types of structures through their communication with other indigenous cultures. Changes in climate would have also meant that peoples and tribes were often crammed together, creating more opposition.

Whilst invasions in language and changes in language would have brought new words into languages, and changed languages, especially in how they were standardised and later represented, I feel that in some sense, most of these words and changes were already present. People in the ancient world seem to have been largely peaceful with other tribes and different cultures, sharing common understanding, words and landscape, meaning that their languages would not have to change much, and that in a sense, whilst their languages merged, borrowed, and developed their own internal cultures that connected to other cultures, the indigenous languages themselves may have stayed much the same. The purely Indo-European picture we have at present, may be because in the last few thousand years, and particularly in the last few hundred years, this

standardisation and representation has become more forceful and hostile towards indigenous cultures, meaning that the ancient languages are incorporated into our languages, but no-longer obviously distinct from each other. On one level, the Brythonic, Goidelic, Anglic, Norse and Latin languages in Britain and Ireland, may all be representative of how these different cultures were Indo-Europeanised, with most of the vocabulary in these languages being entirely indigenous, even if changed or re-standardised or re-formulated. However, some of these cultural distinctions and local indigenous cultures that existed within the modern identifiable Indo-European languages and cultures, are not immediately obvious. There may have been for instance, more than one ancient language and culture in Wales, already connected in ancient times, perhaps through sharing words in common from the pre-Ice-Age period. But then, as these individual tribes in Wales formed together again, it's possible that some of these indigenous cultures were incorporated, and became a part of Welsh culture and language, but not obviously distinct from it.

Perhaps these ancient cultures that we no-longer see, were not always those that settled the land as our modern identifiable cultures have in the landscape, perhaps, being the first indigenous people, they were living along the coastline, with large territories, their wild areas slowly being encroached upon until they were incorporated linguistically and genetically, settling first during the Mesolithic and Neolithic, and then slowly losing their lands over the next thousands of years, until the cultures and ancient magical words continued only in those wild areas that the wider, settled and agriculturally established societies had not yet reached. Most of these people would have been fully incorporated by the 1500s, their linguistic influence making itself present in the local dialects, their folklore and spirituality demonised as witchcraft. Five hundred years ago, we might imagine that there were certain enclaves of people, on islands, in the mountains and forests, who still, to some extent, continued to speak more like their ancestors 8,000 years ago. Christianity and land ownership would have gradually pushed them out of our common cultural knowledge.

Primitive Irish, a sacred bardic language?

It is commonly thought, I think, that the Goidelic and Brythonic Celtic languages, come from two different ancestor languages, Primitive Irish and Brittonic. Some kind of Proto-Brittonic language was most definitely spoken, but I believe that in Western Britain, the first 'Indo-European' Celtic language may have been Primitive Irish. Not only is this language found in Ireland, but it is also found on the Isle of Man, with one example in England. If England was completely Brittonic, then perhaps we would not expect a symbolic and spiritual application of the Primitive Irish language. This certainly suggests to me, that at this time, as well as throughout most of history, Western Britain and Ireland have had strong cultural and linguistic ties. How the Brythonic languages came into form is a big mystery to me, but it will suffice for me to say I think, that when 'Indo-European Celtic' was first established in Britain and in Ireland, I think that this process was greatly connected to Primitive Irish, and that perhaps Primitive Irish was a kind of sacred bardic language, the linguistic manifestation of that 'Indo-European Celtic' relationship between these lands.

Although Primitive Irish has not been recorded from Lancashire and Cumbria, there are many examples of Primitive Irish on the Isle of Man, and it seems very likely that during the past, this Primitive Irish language would have been well known by some in Cumbria and Lancashire, and southern Scotland, even if these regions were less 'Indo-European Celtic'.

Although I find Primitive Irish extremely hard to 'reconstruct', if we were to project more of the Irish vocabulary into the Indo-European framework, we may have something that looks like the following short examples. This is just my attempt at creating something of what the language may have been like, *if* it ever was a fully-fledged independent language. It may, instead have been a framework from which to project the indigenous language into an Indo-European framework, hence why it is often only personal names, grammatical endings, phonology/spelling, and a formulaic poetic structure which are recorded.

The letter transcribed as **v** in my writing, may have varied between the sounds [w], [v] and [f], perhaps even [β] in some cases (like v often is pronounced in Spanish), as in after [r] in **tarvas** – ‘bull’, [tarβas], Old Irish *tarb* and Irish *tarbh*. The sound of initial **v** may, possibly or as an independent pronunciation, have been [m], as in the wh in ‘what’.

Ogham is the alphabet that was used for the writing of Primitive Irish, it is a language and alphabet I have taken time to understand and learn about, perhaps because it's one of the Celtic languages that hasn't been reconstructed yet, or perhaps just because I like it and I feel like it's a part of me maybe. Each of the letters is named after a tree or other natural feature, to demonstrate an example with I will add the word **verna**, *werná, verná*. This is the name of the letter (F or V), and it means 'alder tree'. Like – **verna matis** – a good alder. Example from reconstructed Primitive Irish, SI ESTI BENA MATA 'she is a good woman' which would be spelt in Ogham vocalised as **sī isti benā matis**. The original meaning of Ogham letter names is unknown to me, but, like with Indo-European itself, it likely has something to do with the ancestors and 'giants' of our mythological cultures; 'giant' does not mean physical giant in real life, but rather may

refer to our aboriginal populations. Below is a sentence I reconstructed and wrote onto a piece of tree.

DAMI SO VIDUS DEIVUI - >||-/-+.... III*.. III*.. III*.. III*.. III*.. III*.. III*.. <

- I give this tree branch to god



immi benā - I am a woman

immi viras I am a man

immas sn̄is mat̄is we are good

slēbas māras a big mountain

Note: I reconstructed the sentences above from having studied Celtic languages in general, the vocabulary and forms are specifically accurate towards what might be expected in Ancient Ireland, but, many of these words I have employed in the sentences are not actually attested in Ogham writing, therefore the language above can perhaps better be thought of as an extended Primitive Irish to encompass early Celtic in Ireland in an Indo-European framework. Below are some modern Irish equivalents of these words. The Modern Irish words are not in bold.

maqqas – mac **benā** – bean **snīs** – sinn **slēbas** – sliabh

toutā – tuath **viras** – fear **matis** – maith **māras** – mó�

Brythonic and Goidelic in Lancashire, Cumbria and Wales

Cumbria's 'Celtic' historic elements are often equated with Welsh and Brythonic. However, the connections between Cumbria and Goidelic languages seem to be considered less often. This book does not cover the topic of Cumbric extensively, this will be something that I will do another

time, in another book, and it has also been covered extensively elsewhere. The Cumbric language, or rather, the Brythonic and Brythonic-like elements in northwest England may be only partially reflective of a Celtic language. Nevertheless these elements do link Cumbria to Wales and to Cornwall, it is less obvious when and how this took place, and what it may represent. From the research I have done, I have come to see that there is often no clear boundary between the geographical influence of

Brythonic and Goidelic. We may often think of Wales and Cumbria as Brythonic. However, there are, possibly ancient 'Goidelic' numerals found

in Wales, in much the same way that Northern English dialects have 'Brythonic', Cumbric numerals. There are also some Goidelic sounding names in Northeast England, which occur alongside Brythonic names, this is again the topic for another book. It has been assumed in the past, that the Goidelic place-names on the coastal areas of Lancashire and Cumbria, come from the Norse-Gaelic culture, i.e. from those people who, during the time that the Isle of Man, Dublin and parts of Scotland were Old West Norse speaking, came across the sea to settle Cumbria as 'Vikings', whilst retaining some of the Goidelic language that is native to the Irish Sea region. Many of these people may have adopted the Norse language,

even though they may have had Gaelic-speaking ancestry, and subsequently many of these 'Vikings' in Cumbria may have not been from Scandinavia at all. This is evident in how the Norse and Gaelic elements are often blended in these place-names, and also even in how the names

consisting of entirely Norse elements are grammatically ordered as though by Gaelic or Welsh word order. However, the closeness of the 'Norse-speaking' and 'Gaelic-speaking' cultures of the Irish Sea, may, in my opinion, have 'come out of' more ancient times. Rather than the Goidelic elements having been brought by Vikings to Cumbria, I feel it more likely that the Goidelic elements are part of an older culture,

underlying the ‘Norse conquest’ of Cumbria. I do not even know to what extent these Goidelic elements are technically Celtic, these words appear in Modern Irish, but I think it just as likely that they come from an ancient language which then came into Irish, rather than the Goidelic elements

having to be ‘Celtic’ or Indo-European per-se. The heritage between Cumbria and Ireland may have been older than Celtic languages as we know them, and by the time that Cumbria was more Norse-speaking,

these ancient Goidelic-like words might have already been ancient, connected to ancient Ireland but not necessarily to modern Goidelic. In Cumbria, it seems that any form of full ‘Celticisation’ was more from the Brythonic branch, which gave some of the numerals into the Northern English sheep counting systems. The Goidelic connections are far more mysterious in my opinion. Most of the Goidelic names are also located close to the coastline, which is not so with the Cumbric names. However, in certain areas, like around Threlkeld, in parts of West Cumbria and parts of South Cumbria and West Lancashire, there is overlap. Some of the Goidelic names, include:

.Benn, a rocky summit near Thirlmere and Threlkeld, Goidelic **beinn** ‘mountain’. The semantics of Benn near Thirlmere do not quite fit the Gaelic semantics, the Benn is more of a rocky crag than a mountain as such.

.Knock Murton – place-name in West Cumbria, connected to Goidelic **cnoc** – ‘hill’ Norse *knúkur*.

.Pool Darkin, a Goidelic-sounding name near Beetham in South Cumbria, placing the word *pool* first is typical of Celtic word order, possibly Goidelic **poll** – ‘mud, pool’.

.Torver – North Lancashire, the second element, -er, is probably connected to Goidelic *airghe*, an ancient word that seems to have been adopted into what became the local Norse register

.Kinmont, West Cumbria, probably connected to an older Goidelic **Cenn Monaid** ‘head’ (of the?) ‘mountain’.

The Fomorians and the Tuatha Dé Danann

Anyone familiar with Irish mythology will have heard of two groups of divine beings or deities, the Tuatha Dé Danann and the Fomorians. The most popular knowledge concerning these two forces relates to historic literature from Ireland, including for example the **Lebor Gabála Érenn**, the book of the taking of Ireland, which describes the different 'invasions' of different peoples. This resource was written most likely by Christian hands, and shows clearly that the Irish mythology was in a sense being fitted into the wider Judeo-Christian creation story. Therefore at least some of the differences between these ancient beings in the ancient world, might have been influenced by the bias of the Christian writers.

Generally speaking, these early texts refer to the Fomorians as being generally a negative and destructive force, associated with the sea, with pirates and barbarism, but at the same time, some of them are said to have had metal ornaments, and some were said to be physically very beautiful. The Christian texts are biased towards the Tuatha Dé Danann as being a force for positive action, protection of the land, and having either 'arrived' in Ireland or having 'returned' there from some earlier place or culture once present. Within this dynamic we can perhaps see one of the important differences between the two groups of beings, that one of them seems to stay associated with the upper world, the world of light, being perhaps present in the land in ancient times, or from those people, but then in some way returning as this force of light and illumination.

The Fomorians on the other hand are associated with the deep places, with caves, with the wild areas, and most especially with the sea. Fomorians could perhaps represent those cultures which were less 'changed' from ancient times, and who clearly had a strong association with the sea and with coastal areas. Whereas the Tuatha Dé Danann seem to represent a coming together of ideas, partially from the Fomorians, but after some kind of major change or series of events, both in religion and in the land itself. The reason that I speculate about this, is that many of

the legends pertaining to battle between the Tuatha Dé Danann and the Fomorians, could, in my opinion, be interpreted as describing a conflict between the sea/dramatic climatic changes, and the land/calmer periods in climate. This difference could also be seen as a difference between the peoples of the earlier landscape and the peoples of the new, post-flooding landscape. Trying to look at exactly what this phenomena is describing in archaeology, linguistics and genetics is much harder. Whilst many of the Fomorian names can be said to look 'Non-Indo-European', the same thing can be said for many of the Tuatha Dé Danann names. However, the Fomorian names seem to be fewer, and I believe are connected to onomatopoeia, that is being names that are similar to the natural sound of what they are describing. Tuatha Dé Danann names are more numerous, but there seems to be less focus on onomatopoeia, at least from what I understand so far. Rather than thinking of Indo-European as a particular group of period of names, we could also think of Indo-European as being a particular way of organising the already existing language and names. Some of the Fomorian names include:

Elatha – possibly connected to the Irish word **ealaín** – 'art'. This basic sound 'ela' or 'ala' can be found in some Afro-Asiatic languages, and also in Finnish, for example, *elää* – to live, *elämä* – life, *eläin* – animal. Some Welsh names, such as the name *Eleri* and the male name *Elidir*. The same element may be connected to English *elf* and the equivalent words in Scandinavian languages. According to Lady Gregory in her book Gods and Fighting Men, **Elatha** is 'art' or 'knowledge' in the bardic sense

Tethra - In Old Irish, *Tethra* means 'sea' and 'scaldcrow', possibly also connected to *trethan* 'sea' or 'stormy sea', and *tríath*, 'lord', 'chieftain', 'sea', 'wave'. I also wondered if the Basque word *turrusta* is a cognate, suggesting a linked meaning similar to 'torrent' in English, and perhaps to the Old Norse *purs* in reference to a kind of giant. There is a Sanskrit cognate, तित्तिर *tittirá*, common in Indo-Iranian languages, Greek τέτραξ, *tétrax*, 'hazel grouse', and in Old Norse, *þiðurr* – capercaillie. Cognates seem to be common in Balto-Slavic, e.g. Lithuanian *teterva*. If this is indeed the meaning of the name Tethra, then it is interesting that this name only seems deified in Irish mythology. Perhaps Tethra was a god of birds, or connected to the sound that birds make, and the natural spirit of

this sound in creation. I wonder if the Greek titaness deity Tethys, Ancient Greek Τηθύς Tēthús, describes a similar spiritual being. The Albanian word *det* – ‘sea’ may be another piece of evidence.

If both of these etymological meanings somehow are described with the name Tethra, then perhaps Tethra is both the music of certain birds and the ocean or sea as a power.

Cíocal/Cichol Gricenchos/Grigenous(ach)

This god may have been the original leader or founder of the Fomorians according to some sources. The second name element may be connected to feet, i.e. *cos* – foot. The name may contain some element of onomatopoeia or sacred language.

Ethniu/Ethliu, Ethniu may have sometimes been related to another name, **Feada** which may have been her ‘true’ name, according to the Banshenchas, although I am not one to judge what is meant be *true* in this sense. This reminds me of how Finnish and many other languages sometimes have multiple names for a deity, often very descriptive in different ways. In the Wooing of Étaín, her other name is Board. Again I am unsure about how or why these names interchange or what they say. In some legends she was locked inside a glass tower on Toraigh Island before being freed, the name Toraigh itself may mean ‘tower’. This idea of the glass tower gives me the images of glowing crystal, and thus makes sense that **Ethniu** is also the mother of **Lugh**, a god of light.

Whilst the arrival of the Tuatha Dé Danann may involve invasion, I think it also likely that they represent repopulation after major climatic changes. The more recent trends in climate and culture leading up to Christianity, seem to show that, like the Fomorians, the Tuatha Dé Danann also return to the underworld, becoming perhaps the protectors and guardians of their older giant ancestors, and in a sense looking after the otherworld and Ireland’s connection to it. They also continue through the Christian period in oral history and in bardic society in general.

If gods are connected to ideas, and these are connected to populations, then it makes sense that each of these groups of Gods also has associated

culture, language and ideas. But perhaps the gods are not describing ancient people as such, rather they are our relationship to the intelligence of the cosmos throughout history. So whilst trends, sounds, syllables, and ideas of language are associated with different groups of gods, people today and our language is how people have re-formed those divine sounds, syllables, symbols, ideas and intellect. The Tuatha Dé Danann, according to mythology, seem to arrive in Ireland with changes in the weather. Gods are often seen in indigenous faiths as connected to, and in a sense the cause of natural forces, it could then perhaps be made note of that the coming of the Tuatha Dé Danann could be related to the coming of new spirits into nature, changing nature. They are also somehow the people and spirits from before the flood, returning with the new waters in a new form. The Christian interpretation of the Tuatha Dé Danann ideas about spirit, point to something ethereal, of light, illuminated. The Christian ideas about the Fomorian ‘spirit’ perhaps point to something a little different, but I am not sure; sometimes they are depicted as having goat heads, or one leg. There is a physical element to these people for sure, but they definitely did not have goats’ heads when they were physically here. Perhaps instead goats were an important animal to them, and in the spiritual sense, these people may have ‘blended’ with the natural forces and beings around them. But also, maybe their original spiritual form was, already believed to be gigantic, already connected, with spirits as big as houses, villages, creating people and also absorbing them. In this sense the spiritual realm may be seen as much more watery and fluid, where it is possible for several souls or beings to exist as a part of another being or being(s). (This is hypothetical and I may be wrong). At some point the ideas about the soul seem to have changed into the soul being, not quite as individual as the Christian idea of the soul, but certainly more familiar than how I have hypothetically described what I imagine the Fomorian idea to be. The Tuatha Dé Danann idea of the soul also feels, to me, very connected with nature and the natural gods or forces within the nature, but, at least to a large extent, the powers of nature seem to be more defined in the lore of the Tuatha Dé Danann, whereas the Fomorian name Tethra for instance, seems to describe a force and titanic god who is both “like the singing birds” and “like the sea”. The Fomorian deities are much harder for me to comprehend or imagine, they are vast and incomprehensible to me I think. This might be

connected to that they were truly known longer ago, and lived as humans, in the archaeological record, longer ago. But, their difference from us may not be merely a result of time, but rather connected to the distance in time. It is not just that time has passed, it is also that our culture and language has changed and has become confused, leading to the impression that that past is further away, and from our point of view it does look very strange. But that's partially because we find it hard I think, from our modern perspective, to imagine how something can be both human, animal, and god. That something can have a physical form, but has a soul which is much bigger, and not defined by individuality. This is, I speculate, partially why the 'Fomorian language' is seen to be closer to the natural sounds of nature and the cosmos, and why elements of these words may have essentially have been unchanged across time, even pre-dating animal and plant life, going back to the first vibrations of creation.

It is worth noting that I am not in any way saying that I know, or understand this subject, nor do I understand accurately the relationship between people and their gods in ancient times. I certainly believe that these gods are real however, and I believe that we should show caution in approaching any of these really ancient beliefs, and that we should show caution in making any clear definitions or assumptions about them. It is also worth noting that it is possible that these older gods do in some way derive energy from us, by deriving energy from us, I believe that this is how they teach, help us, and make changes that we can see and understand, and I believe that in a sense, the original Christian religion tried to divert positive energy towards these gods, and this is how we should treat them, with respect and care. We cannot avoid their teachings and knowledge, and we should respect them and the places they inhabit, and show understanding, respectful energy towards them. However, until we understand more I do not believe that we should make any assumptions, keeping in mind that some of the ancient people in Britain tried to use the gods' power for material wealth, sometimes through 'feeding' the gods in a way that was bad to humans and to animals, such as the evidence of sacrificial rituals found in our archaeology, and I think it is important to maintain that certain things about the past, and our ancient religions, are certainly not something that we want in the present. I believe in the old Gods, but we surely have a responsibility to enrich

their existence in our world with only positive and kind thoughts and actions. Certain things about Britain's past should be left in the past, and this was probably less about the Gods and more about our own flawed, past ways of doing things. In no sense, should we ever cause harm or pain in the name of religion or spirituality, nor for any reason. Nor should we ever take that which is not ours, take away life, nor steal. We should also always show respect towards the realms, visible and not, in which these ancestors/gods in some way inhabit. This is why it is incredibly sad when ancient sites are destroyed or damaged by modern thinking, not only is this extremely sad for the deities and ancestors who are linked to those places, it is also extremely sad for us, in that we damage our relationship to the divine. I feel that these old gods are often misunderstood, in that people might think that these gods are distant, and far, and can do our bidding. This is not true, these old gods are not far, in a sense yes, but I feel they are in the very nature around us. We cannot control them, they are immensely more powerful and more intelligent than we are, at least in this realm. They are wild and powerful like a storm, the ocean, the shooting of stars across the sky. If we show ourselves to be responsible human beings, they may choose to help us. I do not think this is because we pray to them, or because we give them something, I feel it is because they want to, and entirely on their terms. Just as we need to treat the wildness of nature on her terms, the same applies to the old gods. In some way, it is possible that humans possess something that they *may* not have, but I am not in any way certain on this. But I do feel that by being kind and respectful towards them, we somehow help them in a way that only we can. I think we should also consider how their idea of 'soul' might also be different from the Western idea, and understand what this means in terms of our own life path and what our core beliefs are. In many ways I find it difficult to encompass my Christian beliefs about the soul and these ancient 'pre-Celtic' beliefs, I myself am 'Christian' in my core beliefs, but having a respect for other deities and religions is very important I feel as a part of spirituality as a whole. That does not mean that I necessarily agree/disagree with different concepts of God and consciousness, and I do not worship other gods. When in doubt, praying to God seems to work.

Another, very important point I think, is that the spirit world is incomprehensibly powerful. For example, the sun. The sun helps to create life, and is 'good', but its energy can also be destructive if we relate to it the wrong way. Part of what I mean when I refer to respecting these ancient traditions, is also keeping a distance from them when necessary. When it comes to anything positive in life, including spirituality, we have to know how to 'step out' and to not become overwhelmed by all the work at hand. I feel we should remember, that whilst we are able to comprehend and to learn good things, when we look into knowledge, and see knowledge, if we are not grounded, then the need for learning and understanding can become a distraction. Many religions on a fundamental level, including indigenous American beliefs, Christianity, Islam and Buddhism seem, to me, to contain this same basic idea, to be present. To focus not on getting everything we need, but to focus on *only* that which we most need, kindness, fairness and being present. This part about being present is incredibly important. This doesn't just mean being present and aware that it is the present. On a higher level, it is about knowing, what about us, is always present. Knowing what our true presence is. And this requires an ability to respect all spirits in the cosmos, and to realise that we are one with them, in matter, in existence, and in creation, but to also realise that our true nature, is *beyond* what we can see and comprehend. Our 'true' self, is most profoundly visible when we act kindly. When we care. And that is the part of us which knows kindness and hope. The *real us*, that transcends beginning and end

On the etymology of the River Keer

Keer – the Keer is a river in North Lancashire, flowing into Morecambe Bay. Close by to the Keer are what appear to be several ancient monuments, including a number of walled structures in the area which I have been told are Neolithic. The only one of these sites that I have seen named, is Hunter Hill, this hill would have at one time stood in a very different landscape, as at the highest sea levels, the Keer was much wider, and would have covered areas of land further inland and below Warton

Crag. Hunter Hill contains several large 'megalithic' walls, which surround the hill like an island.

The name Keer is also interesting, and I have wondered if the Welsh word *cawr* – 'giant', is a distant link. Furthermore I recently came across the word *cáer* in Old Irish, after wondering what the word *Caoránach* meant. In Irish mythology, *Caoránach* or *Caorthannach* is the name of a spirit being, apparently described as the mother of demons, and seems to be similar to a *wyrm*, a dragon, or serpent of some kind.

But I don't have any idea if the description of dragon or serpent encompasses this, I simply do not know and will not presume to. I feel for sure that it is connected to the natural world and the idea of spirit moving and living in all of the natural landscape, animism. And that often the negative interpretations of these ancestral concepts are due to later interpretations. But having looked at this word *cáer*, I wonder if the spiritual nature of this word is related to some kind of event in the natural world, because *cáer* in Old Irish means a berry, a light, or a meteor. So perhaps, at least on one level, the story in Irish is connected to a meteor that was seen in the past. It could even be connected to a belief that certain, magical metals in the natural landscape, came from a comet, as gold was likely found around Croagh Pádraig in ancient times.

Precisely what connection either of these words have to *Keer*, I do not know. There is no evidence as far as I know from that area, suggesting any kind of legend about a meteor or a dragon in Morecambe Bay. But, of course such a legend could exist. And, in its wider meaning, I wonder if *cáer* is also connected to the Welsh word *cawr*, in which case, *Keer* could be referring to an ancestral 'giant' that people saw as being the guardian of the local landscape, or of the river. This is purely speculative though. As a further note, the word *cáer* in Old Irish, is vaguely similar to the word *caora* in Irish, meaning a sheep. This word itself seems to be very ancient, and may be in reference to serpents being sometimes depicted with horns. 'Horned serpents' are known from the ancient mythology of Scania and Denmark, and there are several examples of rock art, depicting things, which sometimes appear like ships, at other times like horned worms or snakes.

This concept of the serpent or *wyrm* in Anglo-Saxon was likely greatly influential on the later Viking dragon ships. When 'dragons' or serpents

appear in European mythology, we have often interpreted these as being reptiles, based upon snakes. But I do not believe this to be true personally. From the word *cáer* we can see that, if my etymological interpretation has truth, then what is being described is not just a dragon or serpent, but a force and power in nature, connected to light, to meteors, to berries, perhaps even to sheep! The same can be said perhaps about the word *wyrm*. It may mean something like a ‘worm’ as well as like a dragon, it may be referring to an ancestral force which appears to resemble different animals from our world. When the ancient people of Britain saw nature, manifested, in all her powers, weather, plants and animals, then it makes sense that in their animistic spirituality, the oldest ancestors would appear with qualities that are visible in all of nature. And naturally the shape of the worm or serpent, also being the shape of water channels and river, would perhaps make sense of the image of the ancestors. Horns represent knowledge in many cultures, and I have wondered if ‘unicorns’ are in some respects, more recent, Christianised forms of the horned serpent. The coming of different deities into our history could perhaps be connected to changing weather patterns, and things like meteors, and changes in the night sky, because all of these things may have been seen as a manifestation, the work of those ancient ancestors. This may help us to understand better what time period ancient texts might be describing when they talk about new gods or forces, it may be evident in changing weather and climatic patterns. In many cultures, serpents are associated with water, and of course, storms and rains bring water, and so rains and storms create life.

Further etymological notes: Welsh **cawr** ‘giant’, Cornish **cowr** ‘giant’ and perhaps **corrik** ‘gnome’, Irish **curadh** ‘hero’, Old Irish **caur** ‘warrior’, ‘hero’, perhaps also a connection to the **currick** ancient cairns in Northern England. Further notes: is the word *wyrm* connected to Old English *weorban* ‘grow, become, have purpose?’, I guess Indo-European **wer-* ‘spin’, and ultimately to the word *word*, and to Lithuanian *vardas* – ‘name’? Implying that perhaps the *wyrm* is connected to sound and to language, and the process of ‘naming’ things and ‘creating’ things by speaking them.

Ancient connections between Ireland and Wales

Ynys Môn is known also by the Norse name Anglesey. The island of Ynys Môn has recorded Mesolithic activity; many Neolithic monuments are known from the island, sometimes the architecture and rock-art of which is comparable to that of parts of Ireland. During the Bronze Age, Ynys Môn became a place of copper mining, with large scale activity at at least one site, Parys Mountain. Copper mining seems to arrive first on the peninsulas of southwest Munster, in what is now counties Kerry and Cork, before arriving slightly later in parts of Wales, and also at Alderley Edge close to Manchester in England.

The relationships between these different periods, and the tribes who lived in different areas, is very unclear. But certainly, Anglesey had close ties to other cultures in Ireland, as evidenced by archaeology in both the Neolithic and Bronze Ages. Furthermore, these coastal, lowlying parts of North Wales, often seem to have been culturally different in ancient times, to the highland areas, where there are hill forts, cairns and other mythological or sacred sites, different to the ancient farmlands, passage megaliths and dolmens of the coastal areas. This difference may have as much to do with geography as to do with culture and language, however, it is certainly significant that many of the Snowdonian hillforts overlook the flatter areas of land to the north, and further evidence of an Irish or Gwyddel presence here is attested in Welsh literature. However, to what extent Gwyddel refers to Irish as in, the Irish language we know today and historically, I am less sure. It could be that Gwyddel in this sense refers to the peoples ancient in the land, and, anciently linked to Ireland, who presumably continued to have a separate cultural identity to some degree. The 'independence' of this coastal region may have continued to some extent into the Norse period, whereby it can be seen that names like Great Orme and Anglesey bear more resemblance to place-names around the Mersey or in Lancashire.

An possible outline of Cumbria's ancient landscape and cultures

I have visited Cumbria on my occasions, and have managed to get an idea of the landscapes, history and structure of geology. The Langdale Axe Factory, a Neolithic, mystical complex that produced sacred stone axe-heads, was no doubt connected to a site in North Wales, and to another in Ulster, proving that the links between Cumbria, Wales and Ireland, and the links with Scotland and the Isle of Man, far pre-date the period commonly assigned to the Celtic languages.

Near Coniston are the names Torver and Erin Crag. Torver contains a Gaelic term, or at least a term that is in Goidelic languages, and possibly then in the previous culture in Cumbria that was connected to Ireland, which perhaps pre-dates Celtic and Goidelic as we understand them. The name 'Erin Crag', may be connected to the Welsh word *arian* 'silver', with the connotation of shining, in this context; or, may be connected to the Irish word *Éire* – 'Ireland', and to the goddess, Ériú. These words are connected to an older word, which was probably something like Iwerion, which refers to a particular tribe, or area of Ireland in Munster; only later did it come to refer to the island as a whole. It is interesting I feel, that the particular part of Ireland in which the Iverni lived, was not far from areas in which copper mining took place, during the Bronze Age, even though the territory of the Iverni may have not been the exact area of present day Western County Kerry and Western County Cork; I do not know. It is perhaps interesting then, that copper was mined at Coniston, and may have also been mined there during the Bronze Age.

Cumbria has many legends about giants, and many places associated with giants. 'Giant' in terms of mythology, from my research, does not appear to refer to literal giant people, but rather to aboriginal people, and perhaps in a more metaphorical and spiritual sense, to this idea of a spiritual, animistic power having the ability to change size. In this sense, our mythology about giants and their association with ancient sites, is connected to geometry, to the geometry of the landscape, patterns within patterns. Later on the 'giants' of Britain gained many negative connotations, which appears more related to how people used their

magic and related to the giants, rather than to the giants, ancestors, aboriginal people themselves being in any way a negative force.

The Fomorians may, perhaps, I think, also be described as giants, in my imagination, this is because they are vast, incomprehensible, revealing something of themselves in geometry, songs and stories, but vast, like the ocean and sky and music, and beyond our understanding. In Irish folklore, the stories of the Tuatha Dé Danann having a different 'knowledge' to the Fomorians, might also be reflective of something visible in Cumbrian archaeology. At some point during Cumbrian history, there is a preference for clearance cairns, different types of structure that show a different type of relationship to the land, than the earlier, Neolithic and early Bronze Age geometric megaliths, like the so-called giants' graves of West Cumbria. The newer clearance cairns and associated Bronze Age structures are often not apart from the earlier Neolithic landscape. Like the Tuatha Dé Danann and the earlier Fomorians, it could be said that the Bronze Age structures and knowledge often, but not always, are an extension of, and attached to the earlier Neolithic sites and traditions, but the relationship to these sites seems somehow different. Perhaps this change can also be said to have happened in the language.

I feel that the arrival of these 'New Gods' is somehow connected to the arrival of a new climatic era, and as deities are creators of weather, and bringers of rain, sun and the different manifestations of living things, I feel that the second group of gods, came with a second landscape, secondary relationships between cultures, and a secondary stage in agriculture and the conquest of the land by human hands. The 'old gods' would then perhaps be associated with the previous climatic era. Although it is impossible for me at this stage to try and draw any conclusions about these dates. The Tuatha Dé Danann may have started to arrive during the Neolithic, rather than the Bronze Age, for instance. But it appears that, during the Neolithic, the conquest of the land, and the re-imagining of the ancestors' geometric principles, was more like placing the earlier Aboriginal wisdom of certain cultures into the new context of megalithic sites, whereas the Bronze Age seems to show a much more thorough change in how people and their languages related to the land and to ancestors more generically. Among the different cultures of each era,

there would have also been differences in belief and in how things should be done, some of the Mesolithic people may have had more similar beliefs to the Bronze Age people for instance, than those who built megalithic monuments during the Neolithic. Although, these people too also have their beliefs going back to the upper paleolithic and perhaps earlier. Perhaps the Neolithic and Bronze Ages also represent where two, totally different groups of cultures undergo a change at different times. This may in part be evident from data regarding ancient sea level changes in Cumbria and in Britain as a whole. From the book: *The Post-Glacial Raised Beach in Furness and Lyth, North Morecambe Bay*, by R. Kay Gresswell, I have managed to gather that the sea levels in Morecambe Bay may have risen quite dramatically at one stage. Note that these are my words, aka, what I have gathered having read the book, and do not necessarily correspond to what the author believed personally. Morecambe Bay is located in southern Cumbria, and seems to be quite central to the Goidelic names and their connection with the coastline. The author of this book suggests, from what I understand (this is not a direct quotation), that when at least some of the silt was deposited in Morecambe Bay, it resulted in a large rise in sea level, which may have been quite rapid. This rise in sea level seems to have resulted in the present day estuaries of Morecambe Bay, and the Duddon Estuary, turning into 'riars', drowned river valleys, like those present in Devon, Cornwall and Brittany. I personally, have wondered if this build up of silt, could have been caused by a barrier, or area of land, once present across or within Morecambe Bay, from having been suddenly washed inland following some kind of natural weather event. This would perhaps explain why silt started to be deposited in greater amounts, leading to a large rise in sea level, followed by a gradual decrease in sea level into the present time, although this happened differently in different parts of the bay. The first people recorded to have lived on the bay, may have been suddenly displaced and had to move further inland, and onto the islands which were rapidly forming. It is interesting for instance that several of the coastal archaeology sites are lined up quite closely to where there would have been lagoons or riers after this rise in sea level, including the Giants' Grave at Kirksanton in West Cumbria, where a sea channel or small rier likely flowed inland to an inner freshwater wetland, now a field close to the present day archaeological site. It is almost as though, these

coastal sites, are somehow connected to the even earlier cultures that existed in the lands now flooded, because at some point in the past, Morecambe Bay, rather than having a higher sea level, would have had a much lower sea level, and I believe that, for some of this time, Morecambe Bay may have had areas of dry land, islands, which were later washed away, washed inland. There may have also been periods, when the present day Morecambe Bay, was a mixture of low land, large lake basins and saltwater lagoons.

There is one reference to the Fomorians giving the knowledge of the plough, and seed planting to the Tuatha Dé Danann (2), so perhaps in a sense we can assume that the Tuatha Dé Danann's magic was somewhat different from that of the Fomorians. However, in *In Lebor Gabála Érenn*, it is said that it was Partholón and his people, who brought houses, animal husbandry and the plough to Ireland; whereas the Fomorians, during this time at least, were said to have subsisted originally by fishing and fowling. I take this as clear evidence that at least some of *In Lebor Gabála Érenn* contains reference to, and memory of, hunter gatherers before farming (1) Although at this stage it is difficult, I think, for me, to make any kind of educated guesses about how the mythology corresponds to language and the archaeological record. Nevertheless, I hope that this book has gone some short way to introducing this topic, and to opening the possibility of further research, preferably by people who have a respect for, as well as admiration for these topics.

(1) R. A. Stewart Macalister *Lebor Gabála Érenn: The Book of the Taking of Ireland* Part III, Irish Texts Society Vol. 39, 1940, pp. 2-15, 72-75, 85

(2) Gray (1982) tr., The Second Battle of Moytura §8, ed. CMT §8; Stokes (1891), pp. 58–59

Most of the information in the book came from things I have learned/knew already. Two other books which I have written, are:

An introduction to language – with particular focus on the Celtic languages and upon Scottish Gaelic dialects (also published January 2022) – by Linden Alexander Pentecost

Explorations of God, language and spirituality, book one (published originally in October 2021 as paperback, then a free online version was published in January 2022) – by Linden Alexander Pentecost

May hope bless you all, and I thank the daoine sí :) thank you
Grma/go raibh maith agat a Dhia

Of ancient language, philosophy and spirituality, with focus on the Danish language and long distant cognates (fictional)

Written by Linden Alexander Pentecost, resident of the UK, published in the UK in April 2022. All of this book is protected by copyright, including the internal photo and the cover photo.

Please note, this book should be taken as creative fiction, even though I hope that this book does express and convey the interconnectedness of the world and a respect for different cultures.

Contents outline:

- .Danish phonology
- .The Danish language in relation to music
- .Pre-Gaelic language in Scotland
- .Language and spirituality
- .Cognate lists
- .Descriptions of less known Brythonic dialects

Danish phonology

In most ways, Danish is very similar to Norwegian and Swedish, with a largely shared vocabulary, with generally close semantic meanings, and a very similar grammar, which collectively makes them ‘Continental North-Germanic languages’. These similarities are of course very observable in words of Germanic origin, such as Danish *sten* ‘stone’, Swedish *sten*, Norwegian *stein*. But when we are talking about the phonetic and prosodic building-blocks of Danish, I believe that they are really quite different to those of other Germanic languages. There are similar sounds to some degree, in certain Swedish and Norwegian dialects, and there is most likely a pre-Germanic or pre-Indo-European shared landscape of phonology, but I feel that this is most obvious in Danish.

I hope that the examples below give something of how Danish is pronounced in rapid speech. In this writing I’m employing the Greek letter Delta, δ, for the Danish voiced dental fricative, written as d and usually transcribed as simply [ð] or as [ð.ɹ]. There is a sort of l-like quality to this sound, English speakers often seem to feel that it approaches an ‘l’, but, this isn’t usually considered accurate. I on the other hand, think that the similarity to ‘l’ is at least worth mentioning, and interestingly the Argyll dialects of Scottish Gaelic, sometimes with a *stød*-like sound, have a way of interchanging the sound [l̥] with [t̥] or with [ð̥], or with [w] for example or with [l̥w] on Ardnamurchan. This is similar to the quality of [ð], which is often transcribed as [ð.ɹ] but acoustically similar to [w] and [i] (1). Marc Daniel Skibsted Volhardt suggested the letter Delta for writing this Danish D sound, and I also feel it’s worthy of its own letter, because it is a rather unique sound. An example is **ved**, ‘knows’, pronounced [veð?].

”I do not know what the horse is doing” - jeg ved ikke hvad hesten laver

jeg – I, **ved** – know, **ikke** – not, **hvad** – what, **hesten** – the horse, **laver** – does

”I think, that the horse is drinking water” - jeg tror, at hesten drikker vand

jeg – I, jeg tror – I believe, at – that, hesten – the horse, hesten drikker – the horse drinks, vand – water

“we can try to speak with the horse” - vi kan prove at tale med hesten

vi – we, **vi kan** – we can, **prove** – try, **at tale** – to speak, **med** – with, **hesten** – the horse

“I do not know”” - jeg ved det ikke,

jeg ved – I know, **det** – it, **ikke** – not

“we speak the same language” - vi taler det samme sprog

vi taler – we speak, **sprog** – language, **det samme sprog** – the same language

Note that apocope is common under certain conditions, which can result in the loss of the final vowel in words like **ikke**.

I make distinctions in writing the pronunciation of ‘r’, at least to my ears, the ‘r’ in **prove**, which I write as [p^hχε:υ], is closer to [χ] than the approximate sound [χ̪] in the word **tro** [t^χχ̪o[?]]. The [t^χ] of this word is also somewhat less noticeable, in my opinion, than that in the word **tale** ‘speak’, [ts^hε:lə]. But this might not represent any kind of pattern at all, it might just be a chance observation by me. Danish is perhaps the only language in Europe, which by and large only uses uvular r sounds, with the exception of traditional dialects in the North of Jutland, which are arguably separate North-Germanic languages to Danish in a sense.

I have only studied standard Danish, Bornholmsk and Jutlandic, and I don’t know much about North-Jutlandic, but there is a great page on the omniglot website by Marc Daniel Skibsted Volhardt, pertaining to a northwest Jutlandic dialect. To my ears, the standard Danish of northern Jutland has a somewhat different prosody to that spoken in Copenhagen, to my ears the glottal element is more noticeably ‘loud’, as are certain syllables, and these prosodic features also seem audible to me in some of

the northern Jutlandic dialects. This is perhaps because there is no stød in North Jutlandic traditionally, it's a glottal stop.

When we come to the most coastal dialects of Western Jutland, to my ears they sound both very cool, and rather similar to how some of England's traditional dialects sound. I grew up on a diet of *timeteam*, and if you have heard Phill Harding talking on *timeteam*, he has a very cool accent, and one can hear the same prosodic features in Western Jutlandic. Which is really quite interesting to me, especially considering that we are often told in England that Frisian is the closest language to English. But I think it really depends on how we look at these similarities, because despite English being 'technically' closer to Frisian, Dutch and German, if we study other features of Germanic languages, English aligns rather closely with Jutlandic, and with Danish as a whole. This is not surprising really.

The Angles came to England from what is now Northern Germany and Jutland in Denmark, and brought their *Anglic* language (Old English). Later, the Danes came over to England as the Vikings, and established a kingdom in what is now eastern England. So, in terms of the similarities between English and Danish, there are already two periods which could be responsible for different aspects of these connections. On the other hand, Denmark and England have been linked since the end of the last ice age, which brings up all kinds of complicated questions about how much of this shared linguistic heritage is actually to do with the Vikings. Particularly with regards to prosody and to phonology, which I believe are features of language which can remain unchanged for long periods of time. This is something I will talk about in more detail in the next section of the article.

Back onto the topic of Jutlandic, a very good example of this prosodic relationship to some English dialects, is a recording of the Oksby dialect, available on the website danmarkshistorien.dk, at this address <https://danmarkshistorien.dk/vis/materiale/hoer-dialekt-fra-oksby-sogn-ved-esbjerg-i-sydv%C3%A5stjylland/>.

In this dialect, the initial [v] of standard Danish, is [w], which is again something shared with English. For example when he says *damptrawlere* 'steam trawlers', the second r is pronounced close to [ɹ] as it is in some English dialects. The glottal stop in Western Jutland is somewhat distinct from the stød sound as it manifests elsewhere in Denmark. This glottal stop can appear word-medially and before another consonant in West

Jutlandic, making it in my opinion rather similar to the word-medial glottal stop in the Norfolk dialect of English, for example in the word such as upper being pronounced as $\wedge\text{?p}\text{\o}$ in Norfolk, source, wikipedia.

(1): Grønnum, Nina (2003), "Why are the Danes so hard to understand?" in Jacobsen, Henrik Galberg; Bleses, Dorthe; Madsen, Thomas O.; Thomsen, Pia (eds.), *Take Danish – for instance: linguistic studies in honour of Hans Basbøll, presented on the occasion of his 60th birthday*, Odense: Syddansk Universitetsforlag, pp. 119–130

The Danish language in relation to music

Det Burde Ikke Være Såden Her is a Danish song I like by Xander Linnet. This isn't normally the genre of music I listen to, but this song is beautiful and haunting to me. Another Danish song I like, is what I interpret as being a vision of indigenous American peoples, by Tøsedrengene titled *Indianer*. The song also has some beautiful Afro-Caribbean-sounding themes. Both of these songs are, I feel, good examples of how Danish music can often incorporate sudden changes in pitch. I do not know much about the science of how a particular language is likely to interface with particular types of rhythm, but, I have noticed that Danish songs, for example, often have changes in pitch which come unexpectedly. These rapid changes in pitch might be somehow connected with the general geometry around the stød in Danish, and in a sense I feel it is similar to the sudden pitch changes in Norwegian and in Swedish, which have pitch accents rather than the stød. When I listen to the Swedish version of Abba's song *Chiquitita*, I feel that the pitch changes on Swedish words are far more noticeable, and give me chills down my spine. In my opinion, songs in the English language can also have similar rapid pitch changes, and this is perhaps not surprising considering the closeness that English shares with North-Germanic languages.

I think that all languages are equally suited to all types of music, but that in some senses, the prosody and syllabic structure of a particular language, is perhaps *more likely* to easily fit into particular types of music. And in a great sense these two subjects, especially with regards to traditional folkmusic, are inseparable anyway. I am currently improving on my Finnish and Irish for example, and these two languages have I think, in

much of their music, different ways of expressing these beautiful pitch changes. Finnish heavy metal has changes in pitch which are quite unlike any I have heard in English or in Danish, but in Finnish, I feel that perhaps they build more gradually. If one listens to Finnish rap, one may also notice that the way that Danish, and Finnish ‘create’ rap music, is often completely different, even when the style of music is similar, the syllables, prosodic structure and general phonology and even grammar, plays a role in how words are rhymed, alliterated, and placed in sequence. This is just my opinion though.

The ability for music to give us beautiful feelings comes from every culture and language around the world. But just as the beauty of our landscapes and cultures can be different, so is the way that this is expressed. The music of our homelands and languages represent the collective symphony of our history and creation, and each culture and language speaks a part of the same music.

Pre-Gaelic language in Scotland

What was spoken in western Scotland before Gaelic was? Perhaps Cumbric, but, by studying the inner patterns of Gaelic we might also see connections to Afro-Asiatic languages, for example in terms of the verb-subject-object order which is found in both modern Celtic, and in certain Afro-Asiatic languages, Mayan languages, Polynesian languages and Salishan languages. There are glottalised consonants in some Gaelic dialects, and these also occur commonly in Salishan languages. In another article I have talked about the similarity between for example, Scottish Gaelic monadh ‘mountain’, and Salishan cognates, such as the Nuxalk word smnt ‘mountain’. Even though these languages are all indigenous to different parts of the world since ancient times, with regard to these ‘similar’ words, the distribution of Haplogroup X might be interesting. Haplogroup X occurs for example, on the Orkney Islands, and in indigenous peoples of the Americas, including of British Columbia. The Haplogroup most certainly does not come from Europe, and Europeans did not colonise the Americas in ancient times. This genetic and linguistic heritage is something that I feel is shared throughout different indigenous

cultures. But I think it's exciting and amazing that some evidence of the shared parts of our heritage seem to be coming to the surface.

These links may be all over the place. I have sometimes seen similarity between certain words in Indo-European, various languages in Africa, and some of those in Australia and Papua New Guinea. The whole pyramid thing is rather interesting. The Mayans have many verb-subject-object languages, like the ancient Egyptian language, the speakers of which also built pyramids. Then there is the Moche civilisation, who built pyramids. The pronouns of the Moche language are sometimes rather similar looking to Uralic or Indo-European pronouns, even though the language is by and large very different from any other I have studied. But again, these 'links' are I think, a shared heritage, and they represent a wide number of cultures and things that are equally shared between different cultures, languages and places.

Ancient language and spirituality

Throughout world cultures, language and spirituality are deeply linked. I believe that the different cultures of humanity collectively look after different 'parts' of what we might define as, spiritual knowledge. Knowledge pertaining to being human, to our world, and the creative forces within and prior to that world.

Where did this knowledge come from?

Well, there's a question. I have read a lot of things, some of them, less believable than others. Personally I feel strongly that our human origins do not have to do with aliens, or to do with some other hidden thing. I instead think that the answer can be found simply by observing the natural patterns inherent in the world around us. In these patterns, visible in nature, there is an underlying geometry, and underlying behaviour, which I feel underlies all creation, and all language. I feel that this geometry is intelligent, conscious, and non-physical, but which is also the cause of all things 'physical'. I feel that language results from the non-physical becoming physical, the inherent knowledge of creation being known, shared and spoken by people. This can be compared to seeing the universe as a giant

neurological system, the geometry of which I speak, the waves and patterns, are the language of this neurological system.

Human and all other life seems deeply connected to water. So when talking about our consciousness, and our languages, perhaps we can imagine that this ‘underlying’ behaviour and reality passes through the medium of water, creating life as its mirror. Our languages would then be a ‘mirror’ of that geometry and behaviour present across the cosmos. We could also imagine that the dna molecule is somehow connected to this, being itself held within water, and acting as a sort of ‘prism’ to produce our body from that underlying geometry. This idea of the ‘prism’ might also be connected with the symbolic nature of ziguratts, pyramids and earthen mounds, which seem to be built to interface with these natural geometric patterns within the landscape. What the purpose of such monuments is, is a complete mystery, but I imagine that we can think of pyramids and sacred mounds as physical forms of gods in a sense, places where the powers of the gods were perhaps believed to be visually amplified.

I feel that trying to describe ‘gods’ in any sense, is impossible in absolute terms. But, generally speaking I feel that they are connected to, often seen as being the cause of, underlying patterns in climate, the natural world, the stars, the earth and the seas. There is arguably not a single place on earth which does not have its own god or force, depending on how one defines these things. Most of all, ‘gods’ are often indistinct, non-physical. They may appear in a physical form, such as a rock formation, as rain, or in dreams. In dreams and visions they are often seen to appear as serpents. Some have described angels and spirits in dreams as having multiple faces, multiple heads. Often with certain ‘gods’ there are different ideas of ‘individuality’. A god may have multiple faces and forms, with their own consciousness, and yet they may also be the same god. This might appear contradictory, but it isn’t really contradictory when we consider how nature really works. We people are after all, multi-cellular. And cephalopods for example have more than one brain. Cephalopods can also communicate with light, which might give us some idea of how language could have ‘existed’ as patterns of light and sound, before becoming language as we know it today. It is therefore interesting that both serpents and cephalopods have wide symbolic meaning in certain cultures, not

because gods look like them, but because these ‘sacred’ things are also visible in animals, and in the life and creation around us.

The ‘serpent’ in mythology may be connected to the symbolic emergence of consciousness into ‘matter’, which is why serpents are often linked to springs and to water in general. The serpent is also connected to knowledge in many many cultures. In Europe, our tales of serpents and dragons were sometimes a little more miserable, but, their original symbolic context may have been the same. In some stories, people get swallowed by serpents, and then fight their way out, or, alternatively ‘become’ a part of the serpent. This I believe is representative of ‘shamanic’ journeying into the ‘underworld’, where one gains knowledge, with the serpent being the guardian of, and river to, the underworld. When one ‘returns’ to the water of the underworld, and transforms within the sacred waters, they then return into this world as a part of the serpent, symbolically having conjoined with the spirit animal, and thus connected to the mind and wisdom of the otherworld. This doesn’t really have to do with snakes, even though snakes represent some of these qualities physically. It is I think more to do with the general shape of the snake, and of the worm, and in many languages the two animals are spiritually linked in that way. And, most importantly, snakes and worms move like water, like rivers, and so they are connected to all water.

In Anglo-Saxon and Norse mythology, the *wyrm* (Anglo-Saxon), *ormr* (Old Norse), doesn’t appear to be a serpent or a worm. Worms and snakes show some similarity to how ‘shamanic’ visions of *wyrms* are depicted, but perhaps more importantly they are connected to the ‘dragon ships’. I feel that the serpent is also connected to time and to the transcendence of time through recognising our common ‘connection’ to all. The shape of the serpent biting its tail is something that I feel represents time, and the rebirth of life. Our own time is therefore connected to our water, to our blood, and to our heart, which I feel is a reminder that is really the only thing we ‘have’, so who we give it to and how we use it is really the most important thing.

Going back to language, languages are generally organised in particular language ‘families’, but arguably there are other, much wider connections which exist beyond those ‘families’. Some of these connections, and perhaps all of them initially, seem to exist beyond, or outside of the

languages which ‘evolved’, and instead these connections can be thought of as being similar, shared patterns, rather like when I referred to the ‘language’ of cephalopods earlier. These patterns are often onomatopoeic in nature, connected to the natural sounds of nature, and it could be said that they are arguably as old as the things which they describe, with people having then repeated these ‘patterns’ as words.

In some cases there is also a physical ‘aspect’ to these patterns and gods, and sometimes the ‘ancestors’ themselves are not easily distinguishable from those gods and natural forces. This is when things start to get very blurry to me. For example, in many mythological cultures, certain groups of ancestors, or gods, can be in some way connected to ancient archaeological cultures of the past, and to the reverence of those people and places as ‘ancestors’ and ‘gods’. In some instances it could be said that some aspects of our languages, like onomatopoeia, are also representative of the language of those ancient people. But again, perhaps this is easier to understand if we consider the cephalopods again, and their multiple brains. Perhaps in this regard, ancestors, and gods, can be both ‘physical’ and ‘non-physical’. For example, the Tuatha Dé Danann and Fomorians, groups of deities or gods from Goidelic mythology. The Tuatha Dé Danann are gods, and are connected to the powers of storms and the sea, and to the growing powers of life. But they *may* also be connected with people who physically lived in Ireland and Britain long ago. Perhaps the Tuatha Dé Danann are guardians of those ancient people, and perhaps in a sense those ancient people are connected to the Tuatha Dé Danann, although this last comment is purely my own speculation, and I do not feel that I well understand this. In terms of spirituality, past and future can often lead to the same place, and something can be simultaneously one thing and another with no contradiction.

(I believe that perhaps for the Gods, time doesn't exist in the
same
way, if at all.

Some of the peoples in the distant past, may also have acted as ancestors and bearers of that ancestral knowledge. As I mentioned earlier, I believe that all cultures and languages hold parts of this sacred knowledge, and that no one language or culture does this better than another. Just as there are multiple gods and creation stories, so too there are multiple ways in which sound and language has become structured by humans according to what the gods and ancestors taught.

Having said this, this comment about merging with the serpent and with one's spirit animal might also be potentially deceptive. In our DNA we already contain the base information of all other lifeforms, so in a sense this merging with our spirit animal can also be seen as representative of our own 'becoming'

Important note: some say that this idea of merging is a merging of our mind and bolidy identity and not our 'spirit', and therefore not truly 'us'. This is something I think we always need to keep in mind when it comes to discovering spirituality, that we don't actually know what parts of our spiritual self are truly 'us', and 'spirit'.

But perhaps a good way of knowing, is by looking at things minimalistically. The soul and body are our connection to nature, all we know, all we see, all we wonder. But the *spirit* is that part of us that needs *only* for us to be true to ourselves.

We have to also consider that we can deceive ourselves with the spirit world, including where there is a promise of some kind. When we learn to connect with the spirit world, we usually have to grow and thus suffer in some way. There is always an energy exchange when we relate to spirituality in this way, and we need to absolutely make sure that learning about spirit does not cause us to forget our spirit. It can do.

People can be very 'spiritual' and yet without realising it, they have given up their connection to soul for the illusions and world of mind-body consciousness, which, a part of spirituality, is also a great trickster and illusion.

And this same thing applies to the serpents in mythology. If people are thinking only in terms of mind-body consciousness, the original meaning is lost. The serpent becomes our deceiver unless we are following spirit. When we know spirit in ourselves, we can see the workings of the mind and body for what they really are, the illusion of time and of self recreation, the illusion of there needing to be a beginning, or end, or answer.

The higher, spirit level awareness of the serpent symbolism, perhaps makes us recognise that this spiritual world, of becoming, growing, changing, transforming, is a part of the illusion. It is also a test. We have to be careful not to give up the true feelings in our heart. That is the ultimate spiritual test as it makes its way to us in all the great stories, and to pass the test, we have to see things for what they really are, and choose what we *truly* care about.

The symbolism in becoming a serpent and some kind of multi-merged, multi-mind cephalopod type of life, is perhaps the journey of our mind and body and NOT the journey of our spirit. The serpent and the becoming of the serpent in our mind is the joining and merging and awareness of the waters of life, and spirit, I believe is *what we are* in our true nature, *on the other side of the water*,

because the water, serpent, transformation, is just the door, and not our true nature. The merging, multiple-ness of the surrounding consuming water is not our true nature, it is the impression made in the confusion of the mirror.

My main point is that we have to be cautious. We are all connected to the cosmic serpent and cosmic waters, but it is not the answer, the overwhelming light is not the answer, the answer is here in our very hearts. And we feel it in our body. Which is why if you are ever suspicious about a spiritual entity, ask questions. Dont fall for the illusion of light, knowledge and connection, it's not 'there' it's in here, and if we want to connect to it purely, it can only happen through our own heart, the gateway to spirit through our own water.

We need to understand I think that we consume energy, and that the cosmos and spirits to some degree consume our energy. The same is true of a lot of romantic love, when we see it for what it really is, we are giving away our energy to the water, and if there is real love and care, we cross the water to the other side. But if the love isn't truly there, if we are not truly loved, we will be flowed into the water and feel lost and empty in its nothingness. The true nature of a lot of romance is that we are feeding our own energy into that seemingly empty cloud, and it is taking from us. But when we see sexuality for what it truly is, a cycle of transforming over and over again, empowering things and spirits with our energy without realising it, just to feed those spirits, we start to see a lot of romance for what it really is.

And when we see it for what it really is, it no longer controls us. It can't. As soon as we start asking the right questions, it loses its power over us. The same applies to a lot of what we call romantic love. What is really happening is that we are dulling ourselves into a cycle, which results in us crying and feeling sadness as we give away our energy and water. The water is not evil, but we are deceiving ourselves. A lot of what we call falling in love, and romance, is an illusion to cause us to behave in a particular way, whereby we feed the water incorrectly and thus remain trapped. How many times have you spent thinking about someone and wishing they felt the same, full of tears and loneliness? That is exactly how the deception wants you to feel, it wants your energy.

But you have the power not to give it. You deserve love that takes you beyond all of that shit. And now that you realise that, let it empower you. So much of what you go through and feel is illusion, and now if you can see it for what it is, you can leave it behind.

So in conclusion, the serpents or waters are not bad. But they mirror, don't trust them, trust yourself, trust your gut instinct and what you feel. And don't ever let yourself be fooled by the illusion of something which in reality has no power whatsoever over us.

Being someone who has felt lonely in romantic love for such a long time, I really do know what I'm talking about here, at least with regards to how love can deceive. Now, love is definitely very real. But true love doesn't cause your body and mind to deceive itself, and that's the important difference.

You came to this world so that spirit could know yourself as spirit. So that you could know spirit. You came here to live, not to give up hope. If you realise that then you take back control of your own decisions and mind. The greatest gift we have as humans, as spirited humans, is the freedom of choice. We can choose to live, we can choose to be kind, we can choose to see things for what they really are. And that is our greatest superpower. Have no fear.

In some places it may be that certain versions of these patterns were 'kept' by particular cultures. Which leads us to the subject of giants. I mentioned in another article that 'giants' in European mythology are not representative of physically giant people. But, actually I'm not so sure about that now. I think it possible that larger than average individuals did exist in certain ancient cultures, and that they became indistinguishable from mythological giants. Whilst these giants were ordinary people, I feel that they may have been taller on average due to a kind of genetic bottleneck. We could therefore think of some legends of 'giants' as referring to ancient populations of humans, who developed particular characteristics because they were genetically and culturally isolated from other groups.

Since writing about the Scottish *ciuthach* in a previous article, I have found out quite a lot of interesting information. Ciuthachs are mythological giants, associated with brochs in Scotland, which are Iron Age defensive structures. Which might imply that the builders of these brochs were also defending themselves, and in some way isolated from other peoples. Broch sites have showed evidence that a lot of shellfish was eaten. In many other stories about 'giants', there are reports of shellfish being found. So if these giants were tribes of physical people, we might assume that they are connected to the Mesolithic era, when shellfish was very important to certain cultures. But the Mesolithic is relatively recent. And when we consider that these people might have 'kept' their language and culture over time, their cultural and linguistic origins are perhaps more likely to be tens of thousands of years in age. There is a slight possibility that these 'giants' are connected with ancient humans like *homo-heidelbergensis* and *homo-erectus* which would mean that their language and culture could be over 800,000 years old. This might seem unrealistic, but, in many senses human culture did not change that much for hundreds of thousands of years. So when we look at the progression of time and language today, I don't think it is representative of how it happened in the ancient past.

Sometimes, evidence of giants, or of ancient oceanic contact, is used to perpetuate racist ideas, in some cases to try and justify European colonisation. For example, in some places these 'ancient' links are said to come from Europe. My own research leads me to believe that they are connected to ancient human populations on a world scale, and not to any

specific group or population. They therefore in no way indicate a European colonisation of the Americas, as incorrectly suggested in the solutrean hypothesis. On the contrary, I have been told by indigenous Americans that their people have always been there, and come from there, and I personally believe this too. It is possible that ancient homo-erectus or homo-heidelbergensis *were* present in both the Americas and in other parts of the world. But these particular groups of people were perhaps akin to travelling wisdom keepers, and are not representative I think of these continents as a whole. For example, I sometimes do find similar words in indigenous American languages, to words in European languages. But over 99 percent of the time, there is no connection whatsoever, and this I think helps to demonstrate how incredibly ancient the languages indigenous to the Americas are, and how they have evolved uniquely and uninfluenced by other peoples and languages.

An example of a language which ‘may’ have cognates to languages I know in Europe, is Tehuelche. This only includes a small number of Tehuelche words. And, interestingly, both shill middens, and legends of giants are found in this area. And from what I understand, there was an unknown culture in this region during the past, which appears very mysterious. Is it possible that the Tehuelche language, itself ancient, shared some words with an ancient, oceanic language? Here is a wee list. These Tehuelche words, shown in bold, were by author Martine Delahaye, Data Entry by Mary Ritchie Key, and available on the Intercontinental Dictionary Series, online, at <https://ids.cld.org/>.

'wačn – ‘dog’, compare Proto-Afro-Asiatic *wV̥sin - ‘wolf, jackal’ (8). This word perhaps refers to the Fuegian dog, or to another wild or domesticated canine, I do not know. It is interesting that this word does not refer to a domesticated dog as such in Afro-Asiatic, making me wonder if this word predates the domestication of dogs.

'atkt – ‘eagle’ compare Estonian *kotkas*, Finnish *kotka*.

'yatn – ‘stone, rock’, compare Proto-Afro-Asiatic *?a(n)d- ‘rock’ (8), Old Irish *ond* – ‘stone’.

't'erke? – ‘star’, compare English ‘star’, Proto-Indo-European *stēr ‘star’, also Proto-Carib *tirikô – star. (3), (4)

'wet?- 'to eat', English 'eat', and a wide variety of Indo-European and Afro-Asiatic cognates

'yeney – 'boat', Finnish *vene*, Proto-Uralic *vene or *wene.

'kēngenkñ – 'day' perhaps Basque *egun* – 'day' and Proto-Afro-Asiatic *?/yun- day or sun (8).

'kōrt'er - 'round', compare English 'courtyard', Latin COHORS, which can mean a circle, Ancient Greek κίρκος, kírkos in the sense of being a ring or circle.

'we?n- 'young' compare English 'young', Indo-European *yuw(V)nk-.

Proto-Cariban reconstructions, Gildea (2007, 2012)

3) Gildea, S. & Payne, D. (2007). Is Greenberg's "Macro-Carib" viable? In Boletim do Museu Paraense Emílio Goeldi. Ciências Humanas, Belém, Vol. 2, No. 2, pp. 19-72. Accessed from DiACL, 9 February 2020.

4) Gildea, S. (2012). Linguistic studies in the Cariban family. In Campbell, L. & Grondona, V. (eds.), The Indigenous Languages of South America: A Comprehensive Guide. 441-494, Berlin: De Gruyter Mouton. Accessed from DiACL, 9 February 2020

Other Proto-Cariban words from these sources include Proto-Carib *samutu – sand, compare English 'sand', Proto-Cariban *paru – water, compare Tigrinya bahri – 'sea', Northern Sámi bárru – 'wave', compare English 'brine', Proto-Cariban *akôrô – dog, compare Finnish koira 'dog', and Proto-Cariban *saka(w) – sand, compare Finnish *hiekka*.

Note: the Proto-Indo-European and Proto-Uralic forms are how I have written them to best show the basic 'sound' components. I'm not the first person to have done research like this on languages of this region, and so it was with the help of a few others that I was able to research Tehuelche specifically. My favourite word from this list is probably 'yeney'. The idea that Estonian or Finnish, and also a language in South America, having

more or less the same word for ‘boat’, is, unusual. Had I found this word alone I would not have thought anything of it, it is rather the fact that several Tehuelche words seem to show similarity to ancient languages in Africa and in Europe that intrigues me. Again, this doesn’t mean that the word ‘came’ from Europe in any sense, I believe that this ancient culture is simultaneously a part of, and equally shared with several parts of the globe. How old is the word **wene*? Perhaps eight thousand years, or twelve thousand years. But, many of the things in the archaeological record from the upper paleolithic and Mesolithic, are also somewhat represented in earlier times. It is unclear when the first boats were created, but, if we are talking hundreds of thousands of years ago, is it possible that some of our words for ‘boat’ are hundreds of thousands of years old? Time becomes rather meaningless when I observe the archaeological progression and continuity.

But this would imply that our modern world is really just on a huge ego trip. We talk about the invention of writing, and how humans invented complex languages. But, what if we are completely wrong about that? What if we aren’t the intelligence that created language? What if language has, in some ways, existed since the beginning of time, and our greatest illusion is the notion that we invented it? In a sense we have created language, in one sense we have ‘created’ the world in our minds. But, I feel that really we have only been mirroring that intelligence and mind, which has always existed within and beyond us. And I feel that as history has progressed, our modern society has forgotten that it is the creation as much as the creator. I feel that humans are essentially reorganisers of biological, chemical and geometric information that exists outside of and beyond us, being vast and giant. And that over time, we have come to observe our own lives in such a way that has sometimes disconnected us from the ‘giantness’ of our soul. This may, I think, have to do with writing. An indigenous American friend has discussed with me his views on writing his indigenous language, and he has told me essentially that ‘writing’ language, is like putting something living inside a box, and to rely upon writing as a way of relating to language and the context of language is not sufficient.

This can be considered in terms of European languages. Once something is written down, and given a reality in words, we essentially re-tell its original story and reality. This act of re-telling things, purely through

written language, I think can disconnect us from understanding the real context and meaning of those things in the environment, and within spirituality. And it is interesting I think, that as certain cultures developed writing systems, leaders sometimes tried to ‘control’ the spiritual reality of people, by defining, and boxing the reality of those things into the written word. I’m not saying that writing is bad, I would be a massive hypocrite if I thought that. What I am saying is that writing, I think, only partially conveys the reality of language. And, language to some extent conveys reality. So, by relying upon written language and experience in relation to spirituality, we essentially cut ourselves off from experiencing the original reality, because essentially, it’s like water, and like a prism. When language becomes written, it changes.

Some of the ‘physical’ ancient cultures, which may be connected to giants and to ancient people, might be represented by certain archaeological sites, like shell middens. The connection between these giants and the sea is very curious. In European mythology, gods are sometimes said to arrive from the sea or from clouds. Life itself is connected to water vapour and to water, so not only are some of the European ‘gods’ physically connected to water and to travelling by sea, it seems that this idea is also metaphorical in a spiritual sense. Sumerian legends talk about ancestors who come from water, and it is unclear whether or not this is literal, in the sense of a culture arriving by boat, or metaphysical, in that humans, like all animals probably came ultimately from the sea.

Keeping in mind that all of the aforementioned cultures and patterns do not show a coherent link to an ‘origin’ culture, we are rather talking about an ancient landscape of multiple different cultures and peoples, some of whom may have been giant. I believe that, like the pyramids and sacred mounds, shell middens are also in some way representative of the emergence of physical life and form the underworld. This might be pictured in the way in which a seashell spirals outwards, like a spiral.

Shell middens are found in West Africa, in Denmark, and in Scotland and Ireland, to give a few examples. The Danish language has an unusual pronunciation feature, called the *stød*. Despite the fact that Scottish Gaelic is not closely related to Danish, the glottal features of certain Scottish Gaelic dialects work in a rather similar way to how the *stød* works in Danish. Interestingly, we also find shell middens in this part of Scotland.

On the Rosguill Peninsula in County Donegal, Ireland, we also find some shell middens, reportedly created by 'Danes' (2). Irish dialects from this part of Donegal may have a particular 'glottal closure' feature, for example for 'th' in the word **maith**, good. Some Donegal Irish dialects also have prosodic patterns, which in my opinion, are similar to those of Danish. Parts of Ulster were attacked by Vikings, although I think that the 'Vikings' were really just following much earlier cultural and spiritual traditions found in the cultures of the European Atlantic Ocean. I feel certain that the stød-like feature of certain Donegal dialects, has nothing to do with Germanic languages as such, and rather that it is something present within the ancient landscape of Ireland and Scotland, and which was *later* incorporated into the Danish language as well.

Recently my dad and I did a trip across to Ireland from Stranraer, and we looked for the Rosguill shell middens, and found only a few broken pieces of shell. I wondered if the site was in some way connected to the Fomorian or Tuatha Dé Danann gods, both of whom are strongly associated with Ulster, and with Ireland in general. The Tuatha Dé Danann are said to be one of the peoples of Nemed, who went to the north, and then returned from the north to Ireland, perhaps specifically to Donegal. This may be because there were physical people who moved around by sea, and who landed in Ireland from a northerly direction. These people might have been seen as 'coming' from the north, because they were mobile and moving by boat, and because their original lands in the north could have been inundated by the sea. But it's also possible that this 'coming from the north' has to do with the north pole as being associated with ancestors and spirits. The northern lights are considered as powerful spirit forms in many cultures, and I think it possible that this 'rainbow light' is also symbolically connected to the Rainbow Serpents of Indigenous Australian cultures. These associations are all connected to life and to creation, but legends warn us also to respect these forces, and ancestors and gods in general, partially because this creative power is not something that we can ever control, it is instead something that must be honoured and respected. This also has to do with the knowledge that we gain from the underworld, knowledge is useless if not respected, and when not understood with genuine kindness and transparency.

From an academic perspective this is not something I have ever really talked about before, but I don't think it can be excluded entirely from what

I'm talking about. Many cultures will identify that people can perceive things in dreams or in 'shamanic' visions. These are of course related to the individual dream-language of the person, and it's all very subjective and has to be interpreted in the right way. But, when it comes to, for example, mythological 'giants' as a certain 'group' of gods, myself and others have seen, dreamed about similar things.

Note that all of the information below relates to visions and dreams in which spirits show something of their magic. These descriptions are not of things I have seen with my eyes, nor do they in any way connect to archaeology.

So, often they do appear, giant, large. With tattoos in some cases, their heads are somewhat taller than ours, their jaws somewhat larger. These particular elements are also arguably linked to 'physical giants', with their possible relationship to ancient populations as mentioned earlier. When it comes to the dream aspect, and the 'shamanic' aspect, I see the mythological giants sometimes with long noses like sheep. Sometimes they are boney in appearance, with horns. Sometimes, their skin appears to be glowing in some peculiar way, or to be moving like waves of rainbow colours. Sometimes they have tentacles, or almost-tree like bodies. Perhaps in some sense they appear as combinations of these things. Sometimes they appear as several individuals 'merged' together like a cephalopod of some type. Sometimes there appears to be a glowing silk which is binding these different aspects together as a sort of super nervous-system. My friend imagined, or was gifted vision of them as being boney, connected to stone and to the waves. She also said that they sung in chorus from the sea, individual but sometimes being the same 'being' in a sense. Their singing she described as being a chorus of voices, some gentle and soft like the wind, others roaring and booming like the stone and thunder clouds. Perhaps importantly, she also hypothesised that their 'souls' are connected, or bound to the land in a sense, which leads back to mythological traditions whereby certain gods 'free' the souls of these spirits. I'm not sure in what way they are 'freed', but in some senses their 'multiplicity' can be seen as an impediment on their freedom, and it is clear from many other spiritual traditions for example, that the soul is not 'free' if in some way bound to the bones of the person or to a physical place. However in

relation to these mythological giants, this might be an indication that their spiritual form is not free, but rather that their possible need for freedom has to do with our attitude towards them. In the western World, in Britain included, we have not always respected our environment or natural world, nor indigenous people. And I feel that these 'mythological giants' are guardians of the natural world, and that they would probably appreciate it if we cared for it more. Perhaps they are only 'trapped' in our mind, just as our soul is 'trapped' in our mind, when in reality and beyond our mind they are all free.

Of course there is no right or wrong description of these deities and ancestors in Western Europe. I once had a very intense vision, where I saw people who were smaller than me. They were perhaps under four and a half feet in height, and sort of elven in appearance. Their skin was a blueish glow, like the moonlight, and I have a feeling that there was some green in the image too. Their eyes were beautifully shaped, a little like the eyes of a cat, but darker. In the vision they were carrying bronze or gold objects, I couldn't tell. I feel that these people are connected to Ireland and to Wales in a sense, but again, what I saw was not a physical representation of people in Ireland and Wales. In the vision I saw their spiritual form. This vision lasted for only a second or so, but in that moment I was there and saw them very clearly. The experience felt deeply kind and comforting.

Please note that this section above relates to dreams and shamanic vision, and does not relate to physical life or to the archaeological record. In shamanic visions it is common for things to have multiple forms which might appear to contradict each other in our waking world.

There isn't really much more I can do with this subject. All of the physical evidence of 'giants' has been lost by accident, and through the return and reburial of these bones by different native peoples. In southern Scotland there are ancient sites said to be the graves of giants, but they have been looted and destroyed. There is a real physical 'power' to these places, even though all of the evidence has been destroyed or looted, I still personally wouldn't want to work on these sites. I feel that they are sacred places and should be respected and left alone.

What I will say is that, the notion that mankind has only ‘recently’ developed intelligence and language, is most certainly false. I’ve been told fourty thousand years, or sixty thousand years, or maybe two hundred thousand years, since the emergence of modern humans and consciousness. But I think personally that, it is rather the emergence of art, of writing, and more generally of our relationship to the world that has changed, not our intelligence. If we are talking about the emergence of language and our humanity, I think we are more likely talking over a million years. And I also think that Denisovans, Neanderthals, Homo-Erectus and Homo-Heidelbergensis, and others, were not really so different from homo-sapiens, and certainly not in intellect and emotional intelligence. Interestingly, the same thing could also be said about all living things. Fish, squid, dragon trees, mushrooms, badgers, snakes, cats. They’re obviously pretty different from us, but, I think for sure that they also have intelligence, and empathy, and our inability to measure it by our own standards does not mean that it isn’t there.

Anyway, that’s that subject done. This writing is not really my path from this point forwards, this article is more a collection of what I have wondered thus far, as in the future I intend to more closely study Buddhism and a more, relaxing path to spirituality. Peace and may God, Allah or the gods bring you and your loved ones luck, long life and good health

(2): Ulster folklore - by Elizabeth Andrews, page 77. Only after I re-read this page did I realise that the author has also connected this site to the Tuatha Dé Danann, although I don’t know how to interpret the further information here.

In terms of the Tuatha Dé Danann, I believe that the Tuatha Dé Danann are real in some way, ancient gods of the Goidelic world, and I’m mentioning this, simply because I feel it’s good to be honest. And, I don’t feel as though it can really be separated from this history and language. Learning about Goidelic, and visiting these places, not only opened me up to the languages, but also to an appreciation of the people and place, and culture. And as I have learned more about indigenous cultures, and their relationship to the land and to each other, and their language, it is perhaps the same thing I feel in Ireland and Scotland. And even though I’m not from those places, I can’t separate the appreciation I feel, from the ancient

spirituality of those places. I feel they are completely inseparable, and I know that I'm far from being the only person that feels like this. I also believe in the Christian God, absolutely, the underlying good and original force of creation, or at least, one such way of describing that. For he has many forms and names across the world. 115



Photo 1 on previous page: a collection of large boulders on the island of Môn in North Wales. It is uncertain whether or not this particular site is a megalith or a natural collection of boulders, but I feel that certainly this site is of historic importance. It helps to demonstrate how physical size and dimension can influence the imagination with regards to 'giants'. This photo was taken by a loved one, and I am the person doing the climbing in the picture.

Cognate lists

These lists look at similarities across language families. Having some familiarity with the Afro-Asiatic vocabulary provided by Alexander Militarev and Olga Stolbova was incredibly helpful in these studies. Any Afro-Asiatic root words from these two authors are written with an (8) after.

The Proto-Nilotic roots are from Dimmendaal (1988: 29-64)
 Dimmendaal, Gerrit Jan. 1988. "The lexical reconstruction of proto-Nilotic: a first reconnaissance." *Afrikanistische*(AAP) 16: 5-67.

***tɛk** – build house frame, compare Proto-Finnic ***tektä** 'to do', also Proto-Southwest Surmic ***tɛɛgɛŋ** – build (6)

***pɔɔl** – cloud, compare the god name Bal, Finnish pilvi - cloud

***pär** – fly or jump, compare English 'prance'

***kwɛŋ** – light or be bright, Afro-Asiatic cognates are clear

***mør** – marry, compare English 'marry'

***kɔr** – rock, mountain or stone, compare Sumerian kur 'mountain'

***ki-utɔ-** - scorpion, compare Proto-Afro-Asiatic ***k^wVtVn/m-** small insect, worm (8)

***mas** – swarm, English 'mass' as in a mass of salad

***bʊs** – swell, compare English 'puss'

***kɛ-ɛt, *ki-yat** – tree, compare Welsh *coed* and Breton *koad*, both meaning 'forest', also compare Proto-Southwest Surmic: ***kɛɛt** - tree (6), Proto-Southeast Surmic: ***kɛdo** – tree (6)

(6): Yigezu (2001: 316-334).

Yigezu, Moges. 2001. A comparative study of the phonetics and phonology of Surmic languages. Bruxelles: Université libre de Bruxelles. Doctoral dissertation, University of Bruxelles

The Shabo words below are from Jordan, et al. (2015: 17-32).

sona – nose, English ‘nose’ with consonants other way round

k^hani – dog, compare Scottish Gaelic cù – dog, and còin – dogs, a common root in Indo-European

ap^hr – to fly, see comments on Proto-Nilotic *pär – above, also Welsh *wybr* – ‘sky’, Breton *oabl*

tʃ'undɛ – narrow, ‘thin’, compare English ‘thin’ and other manifestations of this root stem in Indo-European languages

ma:nə – stone, compare Welsh *maen* – ‘stone’, Proto-Salish *smVnt?

bure – lake, compare Tigrinya *bahri* - 'sea' and related words in Semitic languages, English 'bore' as in a 'tidal bore'.

kikira – short, compare English ‘short’, with some, similar consonants

mati: – big, compare English ‘matter’ and Irish *maith* ‘good’

ŋa – and, English ‘and’, Nuxalk n - and, Dutch en, N. Frisian än.

hɔ:bə – sky, compare English ‘heaven’ and ‘hob’, a kind of household spirit

The words above are from Jordan, Linda, Hussein Mohammed, and Jillian Netzley. 2015. Sociolinguistic Survey of the Shabo of Ethiopia. SIL Electronic Survey Report 2015-019. SIL International

Descriptions of less known Brythonic dialects

Batz-sur-mer Breton

This language is somewhat close to Vannetais/Gwenedeg, but is in many ways a completely unique dialect area of Breton. Deeper study of this dialect will surely reveal more information about the origins of Brythonic and lead to more understanding about Brythonic in general.

Vannetais

Breton is continuum of Brythonic dialects, the standard Breton orthography is meant to fit 'all' dialects, but in the view of many it does not do this justice. The Vannetais or Gwenedeg dialects of Vannes/Bro Wened in south-eastern Brittany, have always been quite distinct from the dialects elsewhere, forming their own mini-language in some respects. Vannetais Breton also continues to be written in a more historical spelling, where *h* is used for *c'h* and the letter *w* is absent.

Southwestern Brittonic or 'Old Devonian'.

The Cornish and Breton languages had a common ancestor, which would have been much the same language in parts of Brittany, Cornwall, and in other parts of the English west-country. The area of Dartmoor in Devon is one such area that abounds in Brittonic place-names like *tor* for a rocky hill. Joseph Biddulph, a language writer and publisher, has written a book on Old Devonian or Southwest Brythonic, where he has reconstructed what this language may have been like in Devon and elsewhere. Many of the sound changes that made Cornish and Breton unique languages, probably would not have taken place in Devon. We know this because the earliest examples of Cornish and Breton show an example of what this earlier language may have been like. In Cornish we have *gwas* for 'country', Welsh *gwall*. The 'Devonian' was probably *gwlat* or similar, as this change from final -t to -s had not taken place, as attested by the earliest examples of Cornish.

Welsh in Shropshire

Shropshire is one of the western English counties that borders Wales, and to the surprise of many, Welsh has been historically spoken, and remains to be spoken in Shropshire. In the northwestern parts of Shropshire, most of the place-names are in Welsh. Today, people speak a modern more standard Welsh in Shropshire, but the more traditional dialect seems to have had features of its own, some of which may be quite early, and relate to the older Brythonic or Cumbric language which was once spoken from this area and northwards. Sadly, little has remained of Cumbric in this area, and so it's difficult to say how the Shropshire Welsh dialect might have fitted into the dialect continuum with Cumbric. An example of a place-name is Long-Mynd, Shropshire Welsh *mýnd*, Welsh *mynydd*.

Brythonic or 'Cumbric' in Northeastern England

Cumbric is a generic term used to describe the Brythonic dialects of northwestern England and Southern Scotland, which seem to have been much the same language. The precise relationship between Pictish, Cumbric and Welsh is quite unclear, but it's thought that these languages were much the same and may have been mutually intelligible. Brythonic can also be found in northeastern England though, from the historical Brythonic kingdoms of Elmet and Daire, to Northumbria. Another difference is that the word 'lynn' means a stream in Cumbric, but in Northumbrian it means specifically the area just below a waterfall. In contrast, *llyn* in Welsh means a lake. Another Brythonic word in the Northumbrian dialect is cobble for a boat, Welsh *ceubal*, reconstructed eastern-Brythonic *coubal*.

Further comments on connections between languages

The Moche Language

The Moche culture exists close to the Pacific coast of Peru. I am unsure to what extent the recorded Moche or Mochica language is connected to the ancient Moche language, that connected to the pyramids and artwork created from stone and metal. What I do feel is that the Moche language is

really rather different from any other language in South America. Any possible links to other parts of the world are small, as the Moche language is likely also ancient in this landscape, with most of its vocabulary and grammar being entirely unique. Some specific features of Mochica are that it has noun cases, and a very interesting phonology. For example **fænquic** 'nostrils', (Hovdhaugen, Even (2004). Mochica. Munich: LINCOM Europa). I am curious if *fVn- as a syllable here is in any way connected to s(V)n- in Indo-European languages, e.g. English 'sniff' and 'smell'. The word tsailya is used for some shellfish (Diccionario Etnogastronómico en lengua Muchik by Kely Campos Zuloeta), compare English 'shell', 'soul'.

Two pronouns:

moiñ – 'I', compare Finnish *minä*, Northern Saami *mun*, similar cognates are found in other Uralic languages

tzhang – you singular, compare Finnish *sinä*, Northern Saami *don*, similar cognates also found in other Uralic languages

Both of the above come from:

Libro Tūk Muchik - Manual básico para el aprendizaje del idioma Muchik. Autores: Juan Carlos Chero Zurita, Medali Peralta Vallejos y Luis Chero Zurita, uploaded by Kely Campos Zuloeta on Nov 13, 2017 on Issuu.

Some of the greetings in Mochica are likely borrowed from Spanish, although adapted to the phonology of Mochica. But I do not believe that this applies to the specific words I am mentioning as potentially having cognates.

The Noongar Language

Noongar is an indigenous Australian language, which I studied with the fantastic Noongar Language and Culture course on edx.com. This course was created with CurtinX university. Below are a number of words which I found particularly interesting.

karil – crab, English 'crab'

bilya – river, compare English 'pool' both as the noun and as the verb

djildjit – fish, this word is a beautiful example of onomatopoeia

yorga – women, compare Welsh *gwraig* – 'woman'

wardarn – ocean, compare Irish *farrage*, likely distant and more fictional a connection

koort – heart, probably not a fictional or coincidental connection, very similar to Irish *croidhe* 'heart', and also related to the word 'heart' in English.

I would like to acknowledge the Noongar as the original and wise people of their land, and I thank you for sharing this course. The course also helped me to understand a little more about how special the rainbow serpent is. The words above are in the glossary by Brenda and George.

Note: reference (8) throughout this article is the only one not previously mentioned in detail. The Afro-Asiatic vocabulary is by Alexander Militarev and Olga Stolbova.

The cover photo is of an upland forest on a Skye Island in the southwest states, I am very appreciative and thankful for those who allowed me to go there. May your gods and ancestors bring you luck. This is to all peoples. Some of my other books include:

An introduction to language – with particular focus on the Celtic languages and upon Scottish Gaelic dialects.

Explorations of God, language and spirituality, book one

Chris behind me

Chris before me

Christ to the left of me

Christ to the right of me

Christ below me

Christ above me

Christ within me

Christ around me

Amen

local and native languages – book one, language on the Furness Peninsula and other topics of language

Written by Linden Alexander Pentecost, May 2022. Published by me in June 2022. I am a UK resident, this book was published from the UK via amazon. I also took the cover photo and internal photo, both these and the contents of the book are protected by copyright, I authored the English text and the paragraphs in Irish, Swedish and Finnish, although I received some help with corrections. The cover photo is of The Furness Peninsula.

This wee book is an accumulation of discussions, discussing how certain languages work, with a focus on any language that is considered local or native. This can include languages with a larger number of speakers, but the main content of these books will focus upon indigenous and minority languages, at least, those which I speak well enough to be able to write about in some way. The main, perhaps most interesting points of discussion in this book (book one), can be summarised as the following.

Contents:

.Language on the Furness Peninsula

.Differences and similarities between Norwegian and Swedish

.Learner's observations on the Danish language

.Irish and Irish dialects – their historic context and future, with notes on Goidelic in Western Britain

.How Manx grammar works

.Basque etymologies

.A sample of Languages and dialects in Northern Europe

.Some notes on the Beothuk language of Newfoundland

Language on the Furness Peninsula

The Furness Peninsula is a part of historic Lancashire, it is a peninsula that essentially forms the outer northern edge of Morecambe Bay, and which separates Morecambe Bay from the Duddon Estuary to the north. To say that the Furness Peninsula has a specific archaeological and linguistic imprint would not be entirely true from my angle. From my own research, the Furness Peninsula is an assortment of several cultural elements. We can see English place-names in there, and the connection between English, Norse and Irish. There are Anglo-Saxon runes at the Urswick church also. But then, there are also significant Norse place-names, Celtic place-names and possibly pre-Celtic place-names.

The archaeology of the region is naturally connected to the limestone outcrops in the landscape. Some of the archaeological sites employ similar shapes and perhaps ideas to those in other parts of Morecambe Bay, for example, Hunter's Hill close to Carnforth. So there is a wider connection between the archaeological sites of the Keer, Kent and Leven estuaries, which may in some ways be distinct from that of the Lake District and Cumbria as a whole. The region has historically been considered a part of Lancashire, and it does appear that sometimes the linguistic evidence is more connected to Lancashire, although West Cumbria sometimes shows similar linguistic influences.

Who were the Setantii, and what language did they speak?

When the Greek explorer Ptolemy visited Western Europe, he created maps of Ireland and of Britain. Okay, they don't *quite* depict these islands accurately, but, they are a very important historical resource. On this map, Ptolemy marks a place, Portus Setantorium, named after the Setantii. There is talk that, this location is on the north bank of the Ribble Estuary in Lancashire. But, at least to me, the bay in which the port is situated, looks more like Morecambe Bay, the large, intertidal bay which has historically been located in the north of Lancashire. This is slightly

confusing, because the name Morecambe comes from Ptolemy's map as well! In fact, the name in question is *Morikambe*, which is located to the north of *Portus Setantorium*. Now, if the Portus Setantorium is in fact on the north of what we now call Morecambe Bay, then, it would mean that Ptolemy's *Morikambe* is somewhere on the west coast of Cumbria. Which would also mean that the name 'Morecambe' is technically in the wrong place. But that's okay. So, that question will have to remain unanswered. But who were these people, and what language did they speak?

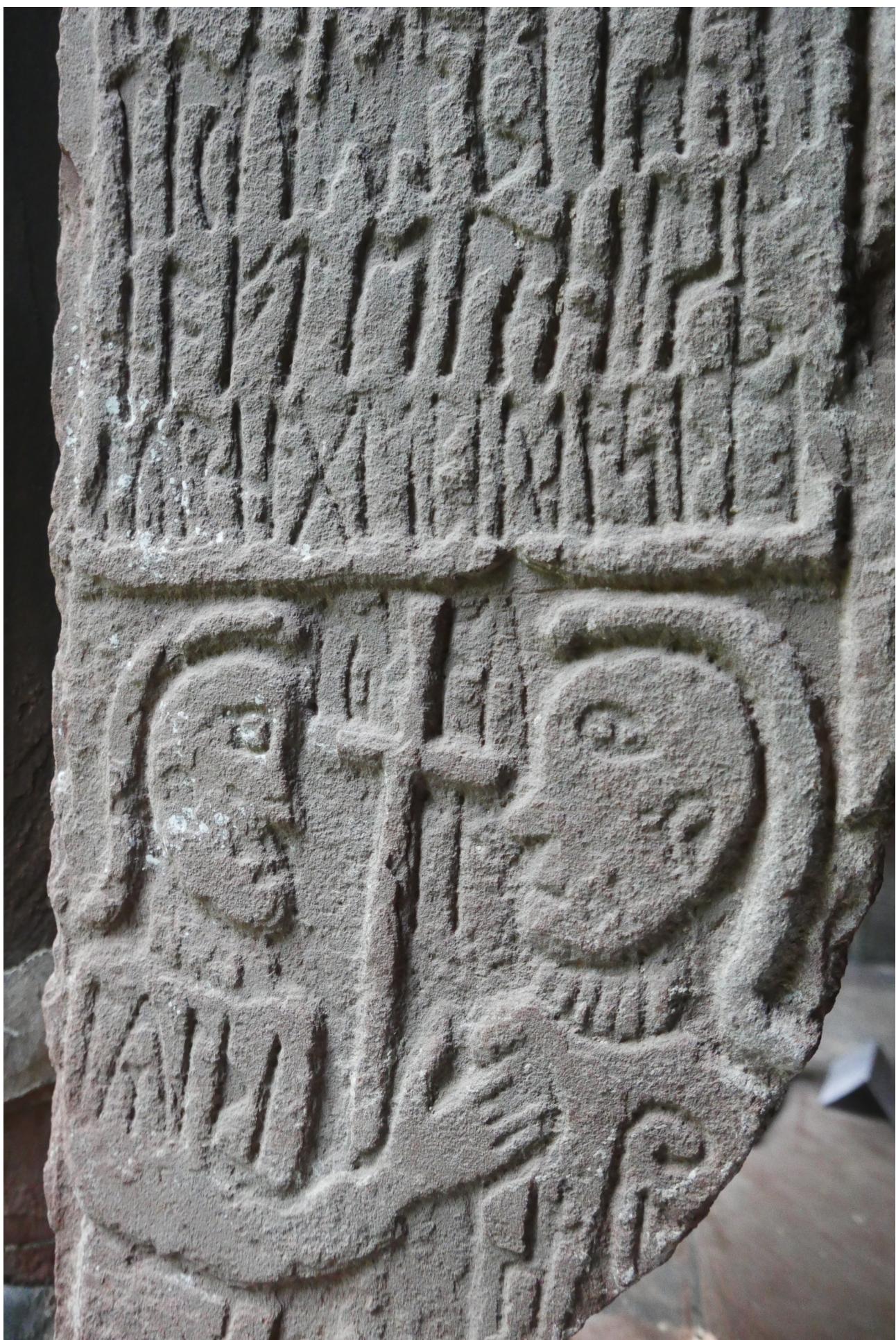
I am dubious about connecting the Furness Peninsula with the Setantii, because if they were closely connected to this place, then we might expect something more obvious in terms of a local place-name cluster or a specific archaeological culture. If anything I would say that the Cartmel Peninsula contains such a name cluster, but again I am dubious to think that these people were 'Setantii' by definition. As I have discussed previously, there is also an interchange of 'more Brythonic sounding' and 'more Goidelic sounding' names in this region. The words may come from an earlier language

On the other hand, the Furness Peninsula and its outlying islands, are about the only place on the north side of Morecambe Bay (if this is what Ptolemy's map shows), which could support a port of any kind. It seems that this northern area of Morecambe Bay has had a deep channel for thousands of years, and so it is about the only location where a sea port could have been located. Having said this, 'port' might not have implied substantial vessels, and the port could have been located elsewhere.

The fact that there is no obvious place-name cluster on the Furness Peninsula, would imply to me that, either:

.The 'Setantii' people already had several languages

.And, that the original, now flooded 'landscape' of the Setantii, perhaps with an original pre-Goidelic-like language, was the original heartland of these people, and after this time the 'port' could have remained, as did the peoples, but their traditional homelands were much diminished, and their original language only partially survived. Photo overleaf, Anglo-Saxon/Old Northumbrian runestone from Urswick church:



One interesting place-name in this area is Poaka Beck. Although I have been unable to find out anything about this name, I think it could be connected to English *puck*, Old Norse *púki*, which ‘supposedly’ came into Celtic languages from Germanic, although there is also no evidence for this. Sadly a lot of the similarities between Celtic and Germanic are described as ‘Germanic loanwords’, even though there is no evidence of this. In the case of this word, it is more likely probably that the word came into Germanic and into Celtic from an unknown source language or languages. In Welsh we have the word *pwca*, and Irish *púca*.

The word is quite likely connected to a spirit that may have ‘goat-like’ attributes, and one can see the similarity between *poaka* and *buck*. Upon Poaka Beck there is also a Devil’s Bridge, which I feel further gives credence to the idea that Poaka might be referring to a spirit that sometimes displays goat-like attributes; although this bridge is located on Rathmoss Beck, slightly to the east of Poaka Beck. This is also one of many words which show a simultaneous existence in Goidelic and in Norse, possibly connecting it to the Norse-Gaelic traditions and pre-Norse-Gaelic traditions of Cumbria and elsewhere.

In Irish mythology, the *púca* is sometimes described as having dark or light fur, and can also take the form of horses, goats and cats for example. Note that the Irish mythological Fomorian gods are also described in places as having goat heads. Like other Irish mythological beings, the Púca is described sometimes as fearsome and dangerous, and at other times as helpful and caring. It ultimately may be related to whether or not people respect the territory of the *púca*. In some legends they try to entice people into running away with them, and this has to be mentioned. On the other hand, it could be argued that this is as much a teaching about *human temptations* and doesn’t say anything about the intentions or friendliness of the *púca*. As with other mythological things, the *púca*’s presence in mythology is not entirely visible to us, and their motives and what they represent are likely incomprehensible now, particularly now that so many of these legends have been changed and reinterpreted.

Flan Hill, is another interesting name, just inland from Ulverston. I believe this could be connected to the Irish *flann* – ‘blood red’, or to Icelandic *flan* - rash action, and perhaps to Old English *flān* – ‘arrow’. The interesting thing here particularly I think is that the place-names of this region are often described as a mixture of Norse, Anglo-Saxon and Celtic, and yet we sometimes find that the particular root words actually seem to exist, in different ways, in each of these language families. Which again begs me to ask the question, is this an Irish word, an Old English word, an Old Norse word, or is it from a language that was connected to all of these languages, and yet distinct from them?

Judging by the spelling Poaka, if this is indeed an ancient, pre-Indo-European word, perhaps the original pronunciation contained the consonant cluster [pw]. Poaka Beck leads down towards Lindal, and with Pennington to the east. These latter names are the only ones I can see which have any resemblance to Brythonic, Lindal perhaps containing *linn – ‘pool’ like Welsh *llyn* – ‘lake’, and Pennington perhaps containing a root similar to Welsh *pen* – head.

Swedish and Norwegian in the north

Norway and Sweden have geographic and cultural and linguistic distinctions in their native dialects, the standard Norwegian and Swedish languages are essentially forms of the same standard language, adapted for the dialects in those countries. Germanic languages in Sweden are particularly diverse, even though Sweden as a nation does not recognise any of these languages properly. One of the local North-Germanic languages in Sweden is known as Elfdalian, although technically Elfdalian is itself a dialect of the Dalecarlian language.

A much less discussed local language in Sweden is the Scanian language. Scania was annexed to Sweden some hundreds of years ago, and since that time the Scanian language has become more endangered, and nowadays Skånska or Scanian mainly refers to the local Swedish dialects

of this area, which in equivalent word and grammar sets are still influenced by older Scanian pronunciation. Scanian as a language is quite possibly older than both the Danish and Swedish languages, and the word Scandinavia itself comes from the same root word as Scania.

Jag vet inte hur många som bor i Kiruna - I do not know how many people live in Kiruna
Jeg vet ikke hvor mange som bor i Kiruna

Det är inte långt att resa till Kiruna härifrån – it is not far to travel to Kiruna from here
Det er ikke langt å reise til Kiruna herfra

vi säger "Välkommen till Kiruna,, - we all say 'welcome to Kiruna'
vi sier "Velkommen til Kiruna"

jag kommer att besöka min vän – I will visit my friend
jag ska besöka min vän

jeg kommer å besøke min venn
jeg skal besøke min venn

dom ska ta tåget från Narvik över gränsen – they will take the train from Narvik over the border
de skal ta toget fra Narvik over grensen

Narvik är en stad, som ligger väster om Abisko i Norra-Sverige, och syder om Tromsö i Troms. Järnbanan i Narvik är inte anslutet till resten av Norges järnvägsnät, men, man kan ta tåget till Narvik från Sverige, på Ofotbanan. Den här järnbanan går från malmgruvorna i Kiruna, och över de store fjällen i Norge, där man kan se de vackra landskap över Rombaksfjorden.

När man kommer till Narvik, finns det mycket att göra. Man kan till exempel, besöka ett krigsmuseum, och man kan fjällvandra på Fagernesfjellet och Tøttatoppen. Namnet ”tøttatoppen,, kommer från det nordnorska ordet ”tøtta,, som betyder ”flicka,,.

Most of this text is directly comparable to the Norwegian Bokmål. A clear distinction is that sometimes Swedish has ö when Norwegian has o in words with „for,, for example Swedish **för**, Norwegian **for**, Swedish **förstå** and Norwegian **forstå**. Northern Norwegian dialects do have **førr** and **førrstå** however. E.g. Narvik dialect *æ førrstå ka du sei*, standard Bokmål *jeg forstår hva du sier*, Swedish: **jag förstå vad du säger**.

The Swedish word for name, **namn**, is similar to Norwegian dialect forms, i.e. *namn*, with *navn* being a Dano-Norwegian form.

My experience of learning Danish

Om ti år siden begyndte jeg at lære det Danske sprog, jeg havde allerede snakket lidt norsk før den gangen, men følte mig tilkoblet til dansk. Jeg kan ikke tale dansk flydende, og jeg er helt ikke en ekspert i Dansk. I denne artikelen jeg skriver bare det jeg syns, der interesser mig. Jeg tror ogs', at det er meget mer' at vide om sprogets historie, og hvordan det danske sprog er relatert til andre sprog ud over Skandinavia. Jeg syns at Danmark er et dejligt land, med mange fascinerende historiske steder, og som skal altid være mysteriøs for mig. Jeg føler mig tilkoblet til folket også, og jeg vil gern' rejse derhen igen. Jeg skal fortsætte at praktisere det danske sprog, så ofte som jeg kan, og jeg håber at denne artikelen skal være interessant for folk som læser den. Tak så meget. Jeg har læst at mit navn, Linden, findes også som et dansk navn. Men, ja.

The above is a small introduction to my own interest in Danish, written in Danish.

The Danish language is very interesting to me. The phonology of Danish, for those who haven't learned some Danish or cannot speak the language, is really quite different from Norwegian and Swedish phonologies. There are similarities and connections, for example the way in which the Danish medial d is pronounced in quite similar in quality to some of the vowels in certain dialects in Sweden. But only Danish has the famous *stød* sound which is like a glottal pause, but not the same thing as the glottal stop in English. In certain spoken forms of Donegal Irish, and in the speech of certain traditional speakers of Argyll Gaelic, there are similar sounds to the *stød*. This is a very interesting thing I feel, as it might mean some sort of pre-Indo-European linguistic relatedness between prehistoric languages in for example, Denmark, Southwest Scotland, West Ulster, and also Livonia and some of the Baltic areas if we look at the *stød* like sounds in these languages. But the way that this sounds in Danish and in certain Danish dialects is to me more similar to the way it sounds in Scottish Gaelic and in Donegal Irish. I have already discussed this a couple of times before, and this is adding to that information and developing a wider understanding of it, but, for more information these other things I have written are relevant.

So this is an interesting thing that I thought, after many years of learning bits of Danish and listening to Danish songs sometimes. Recently I met a work friend in Scotland and he is now learning Danish, so we will practice come the summer. He asked me about Danish when we sat at a pub and I tried to teach, saying things like **jeg vil have en øl**. He likes the language. Perhaps one thing I notice that people find hard when I say Danish words, is well, the pronunciation and the sounds of them, in general. Particularly when I speak the *stød*, and the vowels, which can apparently seem to blend together almost when non-Danes hear Danish, at least from what I have heard in places.

The prosodic structure, of course is connected with vowels as being distinct phonemes, this alongside the lenition of medial consonants, means that for, the flow of Danish can be very difficult to grasp. I feel that this prosodic structure is, in quick speech especially, connected to the *stød*, which is perhaps the skeleton of Danish prosody during fast speech. And the fact that the *stød* and its placement is grammatical is also

important, and the fact the *stød* can vary in position, articulation and function across different parts of Denmark, and in certain places it is a pitch accent. The pitch accent is present in most dialects of Norway and Sweden, but, whilst it has prosodic importance, I do not feel that the pitch accent is the skeleton of Norwegian and Swedish prosody in the same way that the *stød* is in Danish. Norwegian and Swedish consonants are arguably, to me, more defined and less vowel-like than those in Danish, and this means that for me, when learning these languages, Swedish and Norwegian words were far easier to follow in a text or song than Danish words.

There is undoubtably a lot that others have said about this too, and I am simply trying to sum up my own thoughts and observations so far. **Tak så meget.**

Irish and Irish dialects – their historic context and future, with notes on Goidelic in Western Britain

Scríobhte ag/written by Linden Alexander Pentecost, May 28 2022

Réamhrá as Gaeilge, an 28ú Meitheamh

Scríobhaim an t-alt seo fá Ghaeilge in Éirinn is canúintí stáiriúla na Gaeilge. Mar atá an fhios ag mórán daoine, labhraítear trí príomhchanúint na Gaeilge in Éirinn: Gaeilge na Mumhan, Gaeilge Chonnachta agus Gaeilge Uladh. Ceapaim go bhfuil achan canúint tábhachtach, ach ar an drochuair, níl achan canúint beo inniu. Mar shompla, bhíodh canúint speisialta ag na daoine ar Oileán Rachraíd i gConaíd Aontroma, agus bhíodh canúint an-inntinneach eile ag na daoine i gConaíd an Lú. Is féidir linn na canúintí sin a thabhairt air ais, ach cad é mar a dhéanfaidh muid sin? An mbeidh sin deacair le déanamh?

Chuaigh mé go Doire is Condaidh Dhún na nGall/Tír Chonaill cupla mí ó shin. Oíche amháin, sheas mé os comhair na bhfarraige, agus chuala mé éanlaith ag seinm ceol. Tá mé ag smaointeamh go bhfuil achan áit in Éirinn spéisiúil, na daoine, an ceol agus an chanúint áitiúil. Ceapaim gur teangaídh aoibhinn is draoidheachtúil í an Ghaeilig, agus tá súil agam go n-éireóchaidh go maith le achan canúint. Agus tá súil agam go mbeidh níos mó aithne ar thábhacht na gcanúintí áitiúila as seo amach.

Shiubhal muid go dtí Grianán Ailigh (amharc ar ainmneacha eile i ndeasceart na hAlban, mar Grianan Hill i nGall Gaeilaibh). Is áit naomha in aice le Doire é an Grianán Ailigh, agus ní fhaca mé tírdhreach mar sin ariamh, motháim go bhfuil sé b'fhéidir an radharc as áille a chonnaic mé i mo shaoghal go dtí seo. Tá an áit sin ceangailte leis na Tuatha Dé Danann, agus b'fhéidir mhothaigh mé sin. Bhí mé aigeanta ar an chnoc sin, agus tá mé an-sásta gur aimsigh muid an áit sin. Agus sheol mé bhon áit sin beannachtaí gaoil chun achan duine. Bhí mé aerach aríst, tar éis móran blianta.

Thanks to Brendan Riley for helping me to correct some mistakes in this. This is really a very basic look at Irish dialects. I'm not from Ireland and I am not as good as speaker of Irish as I would like to be, so this is my own observations about Irish dialects and their cultural importance thus far.

The first thing that I think it would be interesting to mention, is spelling. In Norway for example, a person might think "in my dialect we pronounce *eg* as *æg*, so I can simply write *æg*". In Norwegian, and in many other languages, it is quite easy I think to spell things according to dialect. In English it is harder, but in languages which have a less "etymological" spelling system, it is easily done. The same can be said for Welsh, Welsh spelling is etymological, but the relationship between the etymological sounds and the modern sounds is such that there is very little confusion, and a Welsh speaker could for example write their local pronunciation quite easily. A person from Pembrokeshire may write *cwêd* for *coed* or *mwni* for *mynydd*.

Scottish Gaelic and Irish are different though in this regard. This is partially I think due to that Irish and Scottish Gaelic spelling is based on an

etymological Classical Irish spelling, which in itself is easily comparable to Old Irish spelling. But I do not feel that the spelling is the only reason that Irish and Scottish Gaelic are different in this regard. Perhaps more importantly, I think it is also about the way in which Irish and Scottish Gaelic connect to their respective written standards.

And this relationship, looking specifically at Irish spelling now, is to me, beautifully complex, in a way which is rather unique to Scottish Gaelic and to Irish.

I will now talk more in terms of Irish, although many of these points about spelling also apply to Scottish Gaelic. For learners of Irish, I personally feel that the sheer complexity of the relationship between the spelling and phonology, is a lot more difficult, and a lot more intriguing than it is often described as.

Wikipedia and other sites will often show the Irish sounds as represented by the IPA. But in my opinion, the behaviour of Irish sounds and grammar as a greater science, is still quite a mystery. Irish is written in its standard Caighdeán form, and we can also write Irish in the IPA, but there is also I think a science and complexity which is not well represented by either. Books which focus upon Irish dialects do talk about these further levels of complexity in more detail, but it is often difficult I think for learners and linguists alike to understand how this can be represented by the IPA.

Because there are levels of Irish sound and grammar that we essentially do not write or represent, it is really hard I think to continue this information about Irish into the teaching of Irish. I mean absolutely no criticism to teachers of Irish, who do a fantastic job. My point is that because teachers are unable to 'write' these deeper aspects of sound and grammar by writing them, they often seem to be missing in the speech of younger generations who learn the language without much exposure to the traditional Gaeltacht dialects.

I think this is related to why Irish speakers from the Gaeltachtaí, particularly older speakers will use a very different language to that which people might be speaking when they leave school. They are the same

language and yet they are not the same way of talking that language. And another reason for this is of course English, and the constant exposure to English phonemes and prosodic structures, which are really quite unlike those of Irish.

An interesting question here is, if we cannot easily write the prosody and precise phonemes of Irish, then will this 'older Irish language' survive? Or will the future of Irish be a transplanted standard version of those dialects but spoken without the sounds and music of those traditional dialects?

On wiktionary there are many examples of Irish words, with the pronunciation in all three dialects. But again, these pronunciations are really like a more standard, transplanted 'version' of the dialectal pronunciations, essentially a simplification of them.

Now, there are sometimes rather grim messages about the future of Scottish Gaelic and of Irish. But I am not of that opinion whatsoever. I think that currently we as humanity are in a kind of transition stage, into developing an even deeper understanding of what it means to be human. During this transition, it might seem a little hopeless, and with Scottish Gaelic in particular it might 'seem' that the language is dying. But I genuinely do not believe that it is dying, not one bit.

The one thing that many of these more negative outlooks on the future of Irish and Scottish Gaelic do not mention, is our love and interest in these languages. I have encountered a lot of love in people for the people, traditions and languages of Ireland and Scotland. And so for that reason, I think there is no chance whatsoever that these languages will ever become extinct. Not everyone cares for Irish or for Scottish Gaelic, but people still do, and from my personal experience, far more people care than might be suggested by some sources.

Another factor here is that when culture and language is taken away from people, and they have no exposure to it, their interest in the language and culture will naturally not seem obvious. But once that is awoken, I find that people naturally fall in love with their cultures and languages, for obvious reasons.

If we consider the past few years and how a lot of Viking-related stuff has been on films and in TV. During this time, I encountered so many people who wanted to learn a Nordic language. So many people who felt inspired by language and culture and who wanted to connect to that. I believe wholeheartedly that the same will be true for Irish and Scottish Gaelic in the future. There is already a lot of interest and passion about these languages, and even though it might not seem immediately obvious all of the time, I believe that is only a matter of time before it does become obvious.

Irish may never be the majority language of Ireland again. But, I don't think that this is actually important. We cannot force a transformation in this way. As cliché as it may sound, I believe that it is the love we have for language that is most important, and even more importantly, that we celebrate that love and passion for language. I think that expressing love for the language is far more important than how many people speak it.

Going back to the subject of dialects, I believe that if we can find some way of representing these traditional dialects, and further researching their phonology and grammatical process, and making these more readily available, that this will certainly help. I believe that firstly it will help to make more widely available a deeper understanding of Irish in its historical dialectal and local contexts, and that subsequently it will help people to feel connected to Irish through the land and localities, dialects and music. For I do not believe that a language is a static dead thing that only exists in books and IPA tables. A language is also a living thing, just as we are living and just as the land is living. I believe that it is through the togetherness of these principles that Irish will always continue to be spoken.

Further points:

I think there is also much more research to be done on the 'prehistoric' context and history of the Celtic languages. The Aure dialect of Norwegian for example, has the word *gleinn* – an opening in the woods (1). This word looks like Irish *gleann* – 'valley'. Glen did not of course come from

Scandinavia to Ireland, it is a deeply indigenous and ancient Irish word. However, such connections do seem to exist between.

Note: the Irish language introduction to this article is not written in the Caighdeán, but is written with older pre-reform spelling principles that better allow for a correspondence between Ulster Irish and the written language, so the written text is essentially in Ulster Irish. Many of the spellings were used more generally in pre-reform Irish spelling, but the words **fá**, **Gaeilg** and **teangaidh** are for example Ulster forms of **faoi** 'about, under', **Gaeilge** 'Irish language' and **teanga** 'language'. Many features of Ulster Irish phonology, such as the different pronunciations of ao and aoi are not represented in spelling. Also note that in Ulster Irish the fada, á, é etc on long vowels, does not necessarily represent a long vowel. I would pronounce móran for example with two short vowels.

Note: there are quite large variations across Ulster Irish. We can speak of East Ulster Irish as being its own dialect group, even though it is a part of the collective of Ulster Irish, the language of East Ulster also has its distinctions. There are also differences between East Ulster dialects, the dialects of County Louth have a rather distinct prosody for example, whilst the dialect of Rathlin shares some features with Scottish Gaelic. Today, Donegal Irish is what people often might refer to when talking of learning or speaking Ulster Irish, but West Ulster dialects also have a fair amount of variation, including between those dialects within Donegal. The dialects of County Cavan are now sadly more or less extinct, but these were interesting and unique in and of themselves. And when I began to study Ulster Irish more, I found Cavan Irish easier to understand than Donegal Irish. To listen to examples of Cavan Irish and of other Irish dialects, the Doegan Records is a great resource.

One curious feature of the Cavan Irish recordings on the Doegan records, is that the word **raibh** is pronounced [r̥əi] (2), which is distinctly different from the more common Ulster pronunciation, which is [r̥o] or similar. This is often written **rabh** in Ulster Irish spelling, compare Scottish Gaelic *robh*, Manx *row*.

Many books on Irish dialects are rather hard to acquire, unless your university library has a copy. But the Dias bookshop does have available a fair number of titles on Irish dialects as well as on Scottish Gaelic dialects.

Go raibh míle maith agaibh, agus beannachtaí leibh!

Notes on language in Galloway, Scotland:

Earlier I mentioned Gall Ghaelaibh 'Galloway' in southern Scotland. The Goidelic language here may have been closer in some ways to Irish than to Scottish Gaelic as a whole. Only one possible text of Galloway Gaelic is known, namely *Òran Bagraidh*. Some of this text is more or less unintelligible, and I wonder if some of the prosody and words here are from a pre-Celtic language, which shared things in common with Celtic languages. In certain ways Galloway Gaelic shared things with Ulster Irish, for example as well as the Grianán Ailigh in Ireland, there are several 'Grianan' hills in southwestern Scotland, which may also have been sacred sites.

A further interesting thing is that the 'Cumbrian' language was spoken in this part of Scotland too, and around the Mull of Galloway, the place-names are sometimes interpretable as being either 'Cumbrian' or 'Galloway Gaelic'. I wonder if perhaps one of the very ancient languages in Galloway was actually neither one nor the other, but represented a sort of Celtic or pre-Celtic bridge between the Cumbrian and Goidelic languages. I myself am not entirely convinced that this part of Scotland was ever 'Brythonic' speaking, there are plenty of place-names in this area that can be compared with Welsh for example, but this only applies to specific areas of vocabulary and grammar, I don't think we know for sure if the actual language of this region was ever Brythonic or even Celtic.

Dunragit is a very important Mesolithic archaeological site in Galloway, and once had a timber henge in situ. This is likely connected to the Welsh word *Rheged*, describing an ancient kingdom in Northern Britain, another place-name occurs in Lancashire. In both of these areas there are both 'Brythonic' and 'Goidelic' place-names, and there are also timber henges

(for example the Bronze Age Bleasdale timber circle in Lancashire). In the case of Lancashire and Southern-Cumbria, these place-names may be in some way linked to the Setantii people. If the language of these regions was just like Welsh, then why is the name Rheged/Ragit focused around a sacred Mesolithic timber henge? Whilst the -git/-ged element may be related to Welsh *coed*, this in itself may be a pre-Indo-European word. At this stage, the name is uninterpretable, but it would be fascinating if the name Rheged did refer in some way to the 'sacred area' associated with timber henge cultures.

All of these 'links' in ancient history are as of yet uninterpretable, I am just sharing them as observations. The history of the Scots language in Galloway also goes back a fair way. There is for example the fantastic Ruthwell Runic cross not far from Galloway and in Dumfrieshire. This ancestor of Scots is generally referred to as Northumbrian.. The culture of the Old Northumbrian language was undoubtedly closely linked to some of the Gaelic speaking cultures outside of Ireland. There is no evidence for Brythonic or Old Northumbrian in Ireland, although interestingly there is evidence of Goidelic in Western Britain, e.g. the Cardigan Irish numerals, see: *The Irish numerals of Cardiganshire*, by David Greene, *Instiúid Ard-Léinn Bhaile Átha Cliath*. (3) Within this article are Goidelic numbers of unknown age, recorded in Cardiganshire in West Wales. Below, some of the 'Cardigan Irish' numbers from the article are shown, followed by their equivalent in Irish.

- 1 - **în, ên** – aon, Connaught [i:n^y], Munster [e:n^y]
- 2 - **tô, dô, dôr** – dhá, dá, dó
- 3 – **târ, câr** – trí
- 4 – **câr, cwâr, côr** – ceathair, Proto-Celtic *kwetwar-
- 5 - **câi, cwî, cwîr** – cúig
- 6 – **sîch, shîch** – sé
- 7 – **sôch, shôch** – seacht

Tom Jones and David Thomas conducted original research on these numbers. I was very glad to find the reference to these numbers, after having read about them years ago, and unsuccessfully looked online to find them. But finally I did and hopefully they will become more shared

and widely known. Their age is unknown, although there are a few interesting things to add here. Cardigan Bay is one of the 'Cantre'r Gwaelod' places, Cantre's Gwaelod is a semi-mythical land said to now be beneath the sea, but sometimes visible under the surface of the waters of Cardigan Bay. There may have in fact been several Cantre'r Gwaelod's, as in one legend, Seithenyn is a character of Cantre'r Gwaelod before it flooded, and this name Seithenyn may be linked to the Setantii tribe mentioned earlier, which could imply that the Morecambe Bay area and the location of the Port of The Setantii was another Cantre'r Gwaelod swallowed by the waves.

There is historical evidence that coastal parts of Wales were occupied by people who were connected to Ireland, whether through Goidelic language or perhaps through older pre-Celtic language. Another example is the Llŷn Peninsula in Wales, the etymology of which may be linked to the Irish word Laigin, from what I am told, which is the Irish for 'Leinster' in Ireland. It is also interesting that the Irish forms of these words preserve older medial sounds, that are absent in the Cardigan Irish numbers and in the name Llŷn, which would be suggestive that this language or languages were first in Ireland. Perhaps the original landscapes of these languages were largely flooded in Western Britain, including areas like Cardigan Bay and Morecambe Bay, which might explain why there is a curious set of Irish linguistic influences in the place-names and language of these coastal areas, close to those areas which flooded in the distant past. Another curious thing is that in the Cumbrian dialect in Northern England, a [w] develops after some initial consonants, for example **bwoat** and **fwoak** for 'boat' and 'folk'. This is not directly comparable to Irish, but the process of developing a [w] sound is rather similar in both areas, again suggestive that at least some of these similarities pre-date Irish and Celtic, things which developed into Irish in Ireland, but which differently became a part of the local language and dialects in Britain. Note also C. dialect for coat is cwoat.

Morecambe Bay is a fascinating region, although Morecambe Bay might actually be in the wrong place, because I'm not convinced that the Morikambe on Ptolemy's map is actually the Morecambe Bay of today. Evidence of human inhabitation around Morecambe is extremely old, and

at least some of these ancient cultures were also connected to the limestone cave using cultures in North Yorkshire and parts of the Pennines. In both areas there is an abundance of Cumbric-looking names, perhaps suggestive that on some level, Cumbric etymologies are associated with the peoples who had this culture. Whereas closer to the coast there are more Goidelic links, and for example the name Cark on the Cartmel Peninsula in Morecambe Bay, is rather similar to the name Cork, Irish *Corcaigh*.

What is most curious is that this ‘cave’ culture and this ‘pre-Goidelic culture’ did not appear to be defined to one period of time. There were actually cave burials and a continuation of much older ritual practices in the Morecambe Bay area until after the Roman Period, as evidenced by the archaeological use at some of these cave sites. This may be suggestive of indigenous continuity in ancient Western Europe until relatively recently. There is also an association between caves and the Pictish culture around the Firth of Forth. The area between these areas in Galloway again has Cumbric, but it manifests differently. Note that caves were likely sacred in North Yorkshire until at least Roman times.

(1) <https://nn.wikipedia.org/wiki/Aurgjelding>

(2) *Linguistic atlas and survey of Irish dialects – Vol. IV: The dialects of Ulster and the Isle of Man, specimens of Scottish Gaelic dialects, phonetic texts of East Ulster Irish*, by Heinrich Wagner and Colm Ó Baoill, page 300 which includes a text spoken by Seán Éamuinn Ruaidhrí Mhag Uidhir.

(3) *The Irish numerals of Cardiganshire*, by David Greene, *Institiúid Ard-Léinn Bhaile Átha Cliath*

How Manx grammar works

The Isle of Man is located in the Irish Sea, between eastern Ireland, Galloway in Scotland, Cumbria and Lancashire in England, and the coast of North Wales. The Isle of Man also has its own traditional language, Manx Gaelic, known as **Gaelg** or **Gailck**. This language is one of the Goidelic,

Celtic languages, like Irish and Scottish Gaelic. But Manx Gaelic, from my experience, is far less discussed than the other two languages, perhaps because Manx was spoken only on the Isle of Man.

Another great difference on a visual level, is that Manx Gaelic is written with a spelling system that is based somewhat upon English and Welsh spelling. This is quite different to the Scottish Gaelic and Irish languages, which derive their standard spellings from Classical Irish, and ultimately from Old Irish.

Sometimes I have heard people say that Manx is somehow being ‘less Gaelic’, because it is not written in a way connected to the other standard, Goidelic languages. I will defend the Manx spelling system here, I feel it important to mention that just because Manx is a Goidelic language, does not mean that it would necessarily ‘fit’ into a more Classical Irish based spelling.

One of the major differences here, is that Scottish Gaelic and Irish have, in their written forms, possessed a strong relationship to a culture of classical Goidelic language, poetry and literature, connected especially with Christianity and with the forms of language that were considered more formal and poetic. In Ireland for example, we can see how Primitive Irish connects to Old Irish, and Old Irish to Middle Irish, to Classical Irish, and to Modern Irish. Across this system of interrelated languages, many of the ‘common structures’ are preserved.

This is not so for Manx Gaelic. There seems to be no ‘classical Irish’ literature which shows an earlier, formal form of Manx Gaelic. There seems to be no evidence of Old Irish being spoken on the island either. In fact, the only ‘other’ form of Celtic that can be definitely identified as being spoken on the Isle of Man, is in my opinion, Primitive Irish. This is the ancient Indo-European language, attested in Ogham inscriptions found throughout the Isle of Man. This begs the question, are Primitive Irish and Manx Gaelic related, without there having to have been intermediate ‘Old Irish’ and ‘Classical Irish’ stages? I have also heard before that the Isle of Man originally had a Brythonic language, like Welsh. But I have found no evidence of such a language being spoken on the Isle of Man, at least not as the island’s native language.

Some basics about Manx Gaelic spelling and sounds

Certain parts of the Manx spelling may look familiar to English speakers, such as the common **oo** and **ee**, as in **jannoo** ‘doing’, **shassoo** ‘standing’, **eem** ‘butter’, **mee** ‘I’, **mooar** – ‘big, great’. More detailed information about Manx pronunciation can be found at omniglot/Manx. The Manx **sh** and **j** are also pronounced basically the same as they are in English, although **sh** can also be like the ‘j’ in ‘leisure’ or the ‘y’ in ‘yes’ when word-medially and in certain words.

The spelling of other consonants and vowels in Manx can be less predictable. Consonants like **g** and **d** have a ‘slender’ pronunciation similar to the slender *d* and *g* in Irish. For example, **beemayd** ‘we will be’, has a slender **d**, which sound like the Manx **j**. The Manx **j** is equivalent to a slender *d* in Irish, but, sometimes in Manx this sound is more like a palatal *d*, and is written as a **d**, and other times it is much more strongly like the English *j* and is so written as **j**. Irish and Scottish Gaelic do not make this distinction, so that in any given Scottish Gaelic dialect, a slender ‘d’ may have both pronunciations, and one has to learn which words have which sound. In this regard, as in many other regards, Manx spelling can be arguably more logical, and true to the spoken language.

However, Manx spelling has its own complexities which take time to learn. Although many of the Manx spellings might seem illogical, I believe that there is a logic. For example the Manx word **bwaagh** – ‘beautiful’, is often pronounced quite closely to the word *bóidheach* in Irish, the two words are cognates, also to Scottish Gaelic *bòidheach*. However, at one time on the Isle of Man, a pronunciation more like [bwæ:x] or [bwɛ:x] may have been heard. Although we cannot prove the exact pronunciation so easily, and my phonetic rendering is not necessarily factual to how this word was pronounced.

Like the other Insular Celtic languages, Manx often, or rather, usually has a VSO word order. This means that the sentence order is usually verb-

subject-object, rather than what is common in say English, French or Russian, where the order is typically SVO, subject-verb-object. The VSO order is not that usual in Indo-European languages as the generic word order, but is common in some Afro-Asiatic, Polynesian and Salishan languages for example. For example, in the Manx sentence: **ren mee shooyl** – I walked, literally: **ren** – did, **mee** – I, **shooyl** – walking. Or, **ta mee shooyl** – I am walking, **ta** – is/are, **mee** – I, **shooyl** – walking. Note that **shooyl** is pronounced [ʃu:^dl], or [ʃu:l].

Manx vocabulary

Those who are visiting the Isle of Man, will come across Manx place-names. One of the most frequent words is **balley** – ‘town’. This is equivalent to the Irish word *baile*, and in Manx the word is pronounced much the same. This word-final **-ey** is pronounced as a schwa sound. Elsewhere in Manx this can be written as a single **y**, as in the definite article, e.g. **y balley** – the town, **y balley mooar** – the big town. But be careful, **y** can also be pronounced as [i] or [ɪ], the latter sound is as in the English word ‘sit’. Similarly, **ey** is also pronounced as a long [e:] when stressed, as in **keyl** – ‘narrow’, Irish *caol*. The letter **y** can also be a consonant, as in English ‘yes’.

The Isle of Man has many mountains, and other, beautiful natural features. The common word for a mountain on the Isle of Man, is **slieau**, etymologically cognate to the Irish word *slíabh*. This word is a good example of the rather complex vowel combinations that are employed in Manx writing. This word can be pronounced [sl̪i:u:], with a palatal, slender l. Another word for ‘mountain’ in Manx, is **beinn**, whilst **knock** is a common name for a hill; although in the spoken language, ‘hill’ is generally **cronk**. In Scottish Gaelic and in Irish, this word is spelled *cnoc* regardless of the colloquial pronunciation.

Many of the place-names on the island are connected to the island’s mythological landscape. The island’s name is connected to the deity Manannan, described in Irish literature as being one of the *Tuatha Dé Danann* gods. He is guardian of the island, a sea deity, who cloakes the island in mist in order to conceal it. There are many legends of ‘giants’ on

the Isle of Man. A giant in the Manx language is **foawr**, although many of the ancient spirits and heroes of the landscape are arguably, also ‘giants’. The word ‘giant’ doesn’t have to mean literal giant, it seems to have been often applied to the ancient peoples, and their sacred places, which are both often, metaphorically speaking, ‘giant’ in the landscape. At least some of these, often wise ‘giants’ are perhaps connected to ancient aboriginal peoples in the landscape, who may have been poorly understood by later peoples. The giant lore may also tell us something about the different peoples in the ancient landscape. In parts of the Hebrides, there was a kind of giant who lived in sea caves, known as a *Ciu?ach* (this is how I have spelled the name according to a North-Argyll pronunciation). It is interesting for instance, that Mesolithic people in the Hebrides, seem to have perceived sea caves as being very important places.

Over time, Christianity and certain beliefs have obviously taken over and reinterpreted earlier beliefs about the landscape, so it is very difficult to determine concrete facts about these ancient legends and peoples. A well-known Christian place-name element is **keeil**, a kind of early church, equivalent to the Irish word *cill* and Scottish Gaelic *cille*. This word may have originally referred to sacred places prior to Christianity as well, however. Below are some Manx place-names with their meaning.

Other languages on the Isle of Man

As well as Manx Gaelic there is also Anglo-Manx or Manx English. Although English only became established on the island relatively recently, the Manx English dialect is historic. It contains many words from the Manx language, and, I believe that it may have evolved over a long period of time, with contact shared between England and the Isle of Man. So at least some of the words in Manx English could be very ancient words spoken by the fishing communities around the Irish Sea.

We have already looked at the Old Norse language in brief. The Isle of Man has the highest concentration of runestones anywhere outside of Scandinavia! Even during the Viking age, Goidelic dialects would have

probably been the main language of the island. Previous to that, there was the Primitive Irish language, written in the Ogham alphabet.

Manx spelling looks very different to the spelling of her sister languages, Scottish Gaelic and Irish. These languages use an etymological spelling, which can be used to represent the sounds of dialects across Scotland and Ireland. For example in Scotland, the final -adh in *samhradh* ‘summer’ can be pronounced in several different ways, like “-ugh”, “ug”, “uh”, “uk”, “oo”, or not pronounced at all. Manx spelling is more defined in this way, where the word is written *sourey*, the final -ey is an unstressed vowel or schwa.

aa – like the ‘a’ in ‘late’ in a northern English accent, or similar to the ‘i’ in ‘bird’

ee – as in English ‘seen’

oo - , as in English, ‘moon’

What can fall into being the same vowels in Manx can be written in different ways. For instance, the **-ey** sound, the unstressed vowel, is also written **y**. Examples:

oie – night, pronounced ‘ee’

laa – day

moghrey – morning, the **gh** is not pronounced in this word

bwaagh – beautiful, pronounced as written, or as ‘boyakh’

sourey – summer, **ou** is as in ‘now’

geurey – winter, **eu** is as in ‘now’, the **g** is slightly palatal as though sounding like ‘gy’

traie – beach, **aie** is pronounced like the ‘igh’ in ‘might’

balley – town

cashtal – beach, **sh** is pronounced as in English

queeyl – wheel, the **qu** is like in English

Here are some examples of place-names on the Isle of Man

Mannin – Isle of Man, Man

Ellan Vannin – Isle of Man

Doolish – Douglas
Laksaa – Laxey
Purt le Moirrey – Port St Mary
Purt ny h-Inshey - Peel
Rhumsaa – Ramsey
Balley ny Croshey – Crosby
Yn Arbyl - Narbyl
Forsdal – Foxdale
Kione Droghad – Onchan

Basic Phrases:

laa mie – good day, **mie** is pronounced like the English word ‘my’
moghrey mie – good morning
fastyr mie – good afternoon, the **y** in **fastyr** is an unstressed vowel
oie vie – good night
kys t’ou? – How are you? (to one person) The **y** in **kys** is like the ‘i’ in the word ‘kiss’, the **ou** in **t’ou** is like the **ow** in ‘now’
kys ta shiu? – how are you? (to more than one person). The **iu** in **shiu** is pronounced like ‘oo’.
ta mee braew – I am fine. The **aew** in **braew** is pronounced like the ‘ow’ in ‘now’
ta mee feer vie – I am very well
gura mie ayd – thank you (to one person). The **ay** in **ayd** is pronounced like the ‘e’ in ‘bet’
gura mie eu – thank you (to more than one person)
cre’n ennym t’ort? – what is your name? The **y** in **ennym** is an unstressed vowel
mish... - I am...
craad t’ou cummal? – where do you live? (to one person)
craad ta shiu cummal? – where do you live? (to more than one person)
ta mee cummal ayns... - I live in...
The **ay** in **ayns** is like the ‘u’ in ‘put’ or like the ‘e’ in ‘met’

Notes:

.In Manx, as in other Celtic languages, the adjective precedes the noun, thus **mie** means good, **moghrey** is morning. Adjectives undergo lenition after feminine nouns, **oie** is a feminine noun, so the word **mie** is mutated to **vie**. Another example with the word for ‘warm’ shows that both m- and b- mutate to v-.

moghrey blah – a warm morning

laa blah – a warm day

fastyr blah – a warm afternoon

oie vlah – a warm night

.The word **kys** is a shortened version of **kanys**, although from experience I haven’t heard **kanys** used much in modern Manx.

t’ou is a shorter version of **ta oo** – you (sing.) are

7

.The word **feer** ‘very’ mutates following adjectives

feer vie – very good

feer vlah – very warm

The Manx phrase for ‘thank you’ also uses the word **mie**, the phrase in Manx is phonetically spelt, but to spell it more etymologically, **gura mie ayd** would look like **gu row mie ayd**, you will encounter the word **row** in the next lesson. The final word is **ayd** or **eu** depending on how many people you’re talking to. This is because Manx uses ‘conjugated prepositions’, where preposition words, English examples include ‘to’, ‘from’, ‘towards’, ‘at’, are in Manx conjugated according to person. Thus:

aym – at me

ayd – at you (one person)

eu – at you (more than one person)

So the phrase **gura mie ayd** is literally saying something like ‘that it be good at you’. In Irish, **gura mie ayd** is similar, but spelt etymologically as *go raibh maith agat*, and in some Scottish Gaelic dialects as *go robh math agad*. When greeting someone in Irish, the phrase *Dia duit* is used to one

person, and *Dia daoibh* to more than one person. Again here we have examples of conjugated prepositions, in this case *do* ‘to’, forms *duit* – to you (one person), and *daoibh* – to you (plural). *Dia* means ‘God’, so one is literally saying ‘God to you’. These are in Manx:

dhyt – to you (one person), dh is pronounced the same as d

The phrase **cre'n ennym t'ort** also uses a conjugated preposition.

cre – what

'n – the, comes from the word **yn** or **y** when the preceding word ends with a vowel

yn ennym – the name

t' – from **ta** when the next word begins with a vowel

ort – on you

Thus the phrase literally means ‘what-the name exists-on-you’

mish is used to introduce one’s name in the reply, but this bares no relation to the construction used in the question. The word **mish** simply means ‘I’, but it’s an emphatic form of the word **mee**, the usual word for ‘I’. The word **mish** is thus used to introduce oneself or to state oneself as a stand-alone pronoun for stating one’s existence, in verbal phrases it gives emphasises the self.

The pronouns in Manx, like nouns, come after verbs. Therefore:

ta mee cummal ayns Mannin – I live in the Isle of Man

t'ou cummal ayns Nerin – you (one person) live in Ireland

t'eh cummal ayns Doolish – he lives in Douglas

t'ee cummal ayns Rhumsaa – she lives in Ramsey

ta shin cummal ayns Purt ny h-Inshey – we live in Peel

ta shiu cummal ayns Balley Chashtal – you lot live in Castletown

t'ad cummal ayns Yn Arbyl – they live in Narbyl

Vel oo ayns shoh? – are you here?

Vel ad sthie? – are they in?

Vel eh er y traie? – is he on the beach?

Vel y moddey er y traie? – is the dog on the beach?

Vel moddey er y traie? – is there a dog on the beach?

This construction is not only used with the locative, but with all verb construction in the present times, but in Manx the verbs actually become nouns and function like them.

Vel oo jannoo? – are you doing?

Vel ad goll? – are they going?

Vel ad shooyl? – are they walking

Below is a small comparison of some Goidelic dialects I know about

a' bheil Gàidhlig agad?	- standard Scottish Gaelic
a' bheil Gáilig agad?	- Argyll Gaelic (Àdhamh O Broin's dialect)
an bhfeil Gaeilc agat?	- North East Ulster Irish
an bhfuil Gaeilic agat?	- West Ulster Irish (some varieties)
an bhfuil Gaeilge agat?	- Connaught Irish and Caighdeán Irish
an bhfuil Gaelainn agùt?	- Cork Irish (some dialects)
vel Gaelg ayd?	- Manx Gaelic
tha Gàidhlig agam	- standard Scottish Gaelic
tha Gáilig agam	- Argyll Gaelic (Àdhamh O Broin's dialect)
thá Gàilic agam	- Arran Gaelic
tá Gaeilc agam	- works for some East Ulster dialects
tá Gaeilic agam	- some West Ulster dialects
tá Gaeilge agam	- Connaught and Caighdeán Irish
tá Gaelainn agùm	- Munster Irish (some Cork dialects)
ta Gaelg aym	- Manx Gaelic
tha mi a' siubhal	- Standard Scottish Gaelic
thá mi a' siubhal	- Arran Gaelic
tá mé ag siubhal	- some varieties of East and West Ulster Irish
tá mé ag siúl	- Connaught and Caighdeán Irish
táim ag siúl	- mainly Munster Irish (some varieties)
ta mee shooyl	- Manx Gaelic

Basque etymologies

Basque mythology has a very widely known female deity, Mari. Mari seems perhaps move through the sky as she moves between different caves, and seems somehow connected to the movement of the rains and storms, and perhaps in some way, to the idea of light shining into caves, or of some relationship between caves and the sun. This reminds me a little bit of stories about witches from the UK, and the whole thing of travelling by broomstick from one mountain to the next. The consort of husband of Mari may be Sugaar, a dragon who in some senses reminds me of the Rainbow Serpent from Aboriginal Australian spirituality.

There are some similarities between the Basque language and Celtic languages, for example, the word **mendi** in Basque, means 'mountain', there are examples of a very similar root in the Italic and Celtic languages, e.g. Welsh *mynydd* and Scottish Gaelic *monadh*. The word **da** in Basque means 'is', and because Basque places the verb after the subject and the object, this usually appears at the end of a phrase.

Insular Celtic languages have a very different, often VSO sentence order, but one could see a similarity between **da** and *ydy* in Welsh, which means 'is'. The dental sounds in the Welsh words are thought to have developed from -ij in the case of *dd*. Whilst there is evidence that Gaulish -ij is equivalent to [ið] in Brythonic, there is no evidence that Brythonic originally had -ij.

turrusta – waterfall, Sardinian *thùrgalu* 'torrent', a word I learned from *Paleo-sardinian language by alberto G . areddu* (1)-. Also English 'torrent, possibly connected to Latin *torreō*.

hondar – sand, shows some similarity to the word 'sand' and other Indo-European cognates of that/connected to that root.

hutsune – a hollow, Proto-Afro-Asiatic *ḥaC- 'valley, river bed' (2), perhaps the meaning 'dry river bed' is connected to the lack of noise,

therefore silence and the English word 'hush'. But I don't think this means 'silence' exactly but rather refers to the act of somewhere being created by a 'whoosh' and then becoming peaceful, before being filled with water again. André Müller suggested that it comes from **huts** - 'bare, empty' in Basque, which I feel suits the Afro-Asiatic etymology as well, perhaps implying a space that is created by, and subject to noise, but also seemingly empty and hollow when that sound has gone and before it returns.

eta – and, Latin ET – and, Gaulish et – and, et cetera.

mutil – boy, Proto-Afro-Asiatic Proto-Afro-Asiatic *mVt- 'husband, man' (2), *mutVI- 'chief, warrior' (2), perhaps Welsh *mael* – 'prince'.

(1) *Paleo-sardinian language by alberto G . areddu*

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

A sample of Languages and dialects in Northern Europe

Tämä on pieni artikkeli Pohjois-Euroopan kielistä ja murteista. Olin isäni kanssa Suomessa yksitoista vuotta sitten, matkustimme Helsinkiin ja sitten lentokoneella Kuusamoon Pohjois-Suomeen. Oli kesä ja aurinko paistoi mettissä koko yön. Tunsin, että "tässä on pyhä maa", ja ajattelin, että mettät, järvet ja joet olivat taianomaisia. Sitten ajoimme Kuusamosta Kemijärvelle ja yövylimme kirkkaisissa pyhissä mettissä, järven äärellä Muonion lähellä. Ja sitten ajoimme Kilpisjärvelle, jossa näin ensimäistä kertaa tienviittoja pohjoissaameksi. Sitten opin matkallamme, että myös Kuusamon ja Kemijärven ympäristö on puhuttu alkuperäiskansan kielä kemin saamea.

Tässä artikellissa haluaisin kirjoittaa vähän keminsaamesta ja pohjoissaamesta. Toivon, että tämä artikkeli on mielenkiintoinen lukea. En puhu paljon suomea, mutta minusta suomen kieli on kiehtova ja tiedän, että suomen ja saamen kielet ovat todella tärkeitä.

Note that in the article above I write with some non-standard dialect spellings. The North of Europe, in this article, the 'north' refers to, the northern bits I have been to, or learned about in some way. Denmark and southern Norway and Sweden are also in Northern Europe, in a sense, but, in this article I am referring mainly to those languages and dialects that I have encountered in northern Norway, Sweden and Finland.

This journey begins in Kuusamo, located just south of the Arctic Circle in northeastern Finland. I noticed immediately the smell the resin, **pihka**, of the pine forests, **mäntymetsät**, and also the mosquitoes. And the way that the light was different to anything I had seen before. This was at the beginning of July, and even though it was night time and the sun was lower, it continued to glint into the forest, illuminating cobwebs **hämähäkinseitit** or **seitit**, whilst the light itself was golden, **kultainen**, and projected onto the ancient rock of craggy hills. A hill in Finnish is **mäki**, and a rock is **kivi**.

To me, these forests have an eternal quality, a magic and life that is special to these places. In historic times, the traditional Finnish spiritual beliefs were connected to the life force in the forest and in the waters and skies around them. The bear being a very important and formiddable animal, it was most likely very importantly connected to the historic pre-Christian beliefs of Finland. I remember once having this dream, when I was being chased by a giant bear, and then when it got closer, she became a friendly bear cub. I think this dream sort of shows the significance and importance of these renowned animals within our psyche.

Languages in Northern Finland – Kielet Pohjois-Suomessa

After being in Kuusamo, we continued northward.

I didn't realise at the time, that the Sámi languages and peoples, had been throughout Finland since ancient times. Today there are three officially recognised Sámi languages in Finland, Northern Sámi, Inari Sámi and Skolt Sámi. These are spoken in the north of the country. But, Sámi people once lived throughout Finland, and two of the languages that are no-longer spoken are known as Kainuu Sámi and Kemi Sámi. Kuusamo is somewhat close to the historical Kainuu Sámi region. Sadly, these languages are not spoken now, but Sámi peoples and their descendants still live in these areas, and I hope that it is possible for these languages to be spoken again. Sámi languages are not in the same branch of the Uralic family as Finnish is, but I have wondered if the Kemi Sámi language has since ancient times, shared more phonetic similarity to Finnish, perhaps due to long term contact, or due to certain sounds being preserved in both language families. For example the Kemi Sámi word for 'day' is *päiv*, compare Finnish *päivä*, Northern Sámi *beaví*. Although some words in Finnish and Kemi Sámi are very similar, the languages as a whole are really quite different.

As we headed further north into Finland, we came into the region in which Northern Sámi is spoken. We headed up the Tornio Valley (Sámi, Finnish/Meankieli: Tornionlaakso), which has many Northern Sámi place-names, and continued up towards Kilpisjärvi, Northern Sámi Gilbbesjávri. This word shows a quite clear cognate between Finnish and Sámi languages, even though the languages as a whole are very different. Some examples of close-cognates between Finnish and Northern Sámi are:

Finnish *järvi* 'lake', Northern Sámi *jávri*

Finnish *metsä* 'forest', Northern Sámi *meahcca*

Finnish *minä tiedän* „I know“, Northern Sami **mun dieđán**

Finnish *minä rakastan*, I love, Northern Sami **mun ráhkistan**

Finnish *tiedätkö?*, 'do you know?' Northern Sámi **dieđátgo?** uhj[‘;S

However, the grammar of Sámi languages can differ from Finnish in ways that are very complex and different. Much of the Sámi vocabulary is believed also to have come from substrate languages; but I feel that this theory is not really correct, the Sámi languages, are I believe, the ancient and indigenous languages of the north, but that over time, they transformed in some way, giving us the Sámi languages we see today. It may also be that in ancient times the way that this network of shared features and languages worked was different, and was diverse and connected in ways which pre-date the Uralic language family and the typical Uralic definitions of grammar. The months of the year are pretty different in Finnish and in Northern Sámi, see below:

Tammikuu - ođđajagimánnu – january
Helvikuu - guovvamánnu – february
Maaliskuu – njukčamánnu – march
Huhtikuu – cuoŋománnu – April
Toukokuu - miessemánnu – may
Kesäkuu – geassemánnu – June
Heinäkuu – suoidnemánnu – July
Elokuu – borgemánnu – August
Syyskuu – čakčamánnu – September
Lokakuu – golggotmánnu – October
Marraskuu – skábmamánnu – November
Joulukuu – juovlamánnu – december

Northern Sámi has the word **mánnu**, which means 'moon', the Finnish words also use the word for 'moon', which is *kuu*. Some of the preceding roots are cognate, for example, *syyskuu* comes from the word *syksy* in Finnish, meaning 'autumn', in Northern Sámi this word is **čakča**. Similarly, *Kesäkuu* literally means 'summer.month' in Finnish, from *kesä* – 'summer', which is cognate to the Northern Sámi word **geasse**. The Finnish word *heinä* – 'hay', is also perhaps cognate to the Northern Sámi word **suoidni** of the same meaning. Apparently this word in Finnish is of 'Baltic origin'.

Some other cognates between the languages are commonly considered to be early Germanic loanwords, but I think that there is no need for a Germanic etymology when the word could have gone into both Uralic and

Germanic from ancient times.

Certain words or even sentences are similar, but some of the common Finnish words actually do not have cognates in Sámi languages.

The northern part of Sweden is linguistically diverse. The Meänkieli language actually consists of two dialect groups, the larger of the two is the Tornio dialect group, spoken along the Tornio valley from the north of the Baltic Sea to the mountains. This Meänkieli is much like the Finnish spoken on the other side of the valley, but, there are a larger number of Swedish loanwords, and the standardisation of Meänkieli is different to that of Finnish. The other Meänkieli dialects are spoken close to Gällivara and Kiruna, these dialects sometimes do not have vowel harmony, and they sound really quite different to any other Meänkieli or Finnish dialects that I have heard.

On the Swedish side of Tornio, there is also the Kalix language, or Kalix languages, which are North-Germanic languages, spoken close to the Baltic Sea. This includes the upper and lower Kalix languages, the upper language has more Sami loanwords and is apparently more or less unintelligible to speakers of Swedish, the Lower Kalix language is spoken closer to the coast. The Kalix languages are part of the Bondska or Westrobothnian language, which has many distinct dialects, not all of which are mutually intelligible. For example, the Luleå dialects I have been told are difficult for speakers of the Piteå dialects to understand. Whilst the Kalix dialects are just generally difficult to understand for those who do not have exposure to the languages.

I like the word **fávru**, this root is found only as the main word for 'pretty', as far as I am aware, in Lule Sámi, Southern Sámi and Northern Sámi. Due to the distribution I know of this word, I wonder if it shares some connection to the word *fern* – 'anything good', in Old Irish, said to come from a different ancient language in Ireland called the 'Iron Tongue'. It could be possible that initial Mesolithic and Palaeolithic cultures along the Atlantic coasts of Norway and Ireland were already in some way linked. I wonder if this root is also connected to the Egyptian word *fer which means something like beautiful, pretty, good, as in the name Nefertiti.

The Sámi word for a bay or gulf is **luokta**, this is related to the Finnish word *lahti*. I wonder if this in some way connected to the Indo-European *lak- 'lake'. A fjord in Northern Sámi is **vuotna**. I wonder if this is in some way connected to the root for water found in Indo-European *wódr- 'water' and Finnish *vesi*, Proto-Uralic *weti*. The Northern Sámi word for 'shore' is **gáddi**, which might be a distant cognate to 'gad', which is a dialect word for a channel of water.

Even though I am suggesting links between Sámi and Indo-European, I am not referring to this more general idea that Baltic and other Indo-European languages loaned a lot of vocabulary into Uralic. I think instead that words such as these are indicative of how the ancient landscape was, with different connections between peoples from ancient times, because rather than being 'Indo-European' loanwords, these words are certainly indigenous Sámi words, even if they are connected to ancient words in other languages. Other such possible cognates may be found in Finnish, such as Finnish *rinta* – br*ast, perhaps related to Irish *rinn* – summet, top.

In Lule Sámi a cave is *sluoggo*, perhaps connected to Scottish Gaelic *sloc*, a hollow, which occurs in quite high concentration for example on islands with known Mesolithic inhabitation.

Some notes on the Beothuk language of Newfoundland

This topic is a little difficult to introduce, because as I speak only European languages really, any observations I have about other languages are naturally going to be biased to what I already know. So firstly a disclaimer. The following notes and research is not intended to portray the Beothuk or other indigenous peoples as having an ancestral origin in Europe. The soloutrean hypothesis and other related ideas are not what I believe in, and I do not try to perpetuate them, because they go against what indigenous Americans have said to me, and also because these theories have been used to try and justify the European colonisation of the Americas. As much as I like the American people I have met, and as much

as I respect that their Anglo-American culture is not their fault for the most part, most were just settlers looking for a new life; I also see quite clearly that the Americas do not belong to European cultures and are very much the domain of indigenous American peoples.

So when it comes to noticing connections in language, I am referring to the wider study of language and how languages and cultures may have shared some links or connections in ancient times. I am not totally opposed to the idea that people were able to move between Europe and the Americas and vice versa by boat, and that there may have been continued contact in some way, but unlike most anthropologists I do not believe that this just happened across the Bering Strait. And furthermore, I am not a real believer of this idea that the indigenous American peoples came to America this way. I mean, if we look at the diversity of language and culture in the Americas, and then say “Well, they all crossed the Bering straight over the last 20,000 years”, it seems unbelievable. There is so much language and cultural variety in the Americas that this aforementioned idea seems ludicrous to me. It also seems inconceivable to some past researchers, that the indigenous American peoples might have actually lived in America always. This is what some indigenous American friends have told me, and quite frankly, I trust them talking about their culture far more than I trust what the official linguistics and archaeological journals conclude, these being mostly written by people who do not consider the validity of indigenous knowledge in their research, so basically, they research something whilst completely ignoring what the indigenous people actually say themselves. Which is, thought provokingly colonial in how it is done.

But anyway. Because of my bias to knowledge on Celtic languages, anything I write here cannot be used to suggest a special link between Celtic and indigenous American languages. Were I a speaker of Chinese, Japanese, an indigenous Australian or African language for example, I might notice other completely different similarities. But I do not speak these languages so I don't have the ability to comment on this now.

Without further adieu, the Beothuk were an indigenous people of Newfoundland, known also in Irish as *Talamh an Éisc*, the land of fish, for

the great fishing there. The Beothuk language is likely a language isolate, although there are similarities, perhaps due to long term tribal contact between the Beothuk and Algonquin speaking peoples.

The Beothuk are the reason we have the term 'red indian' in English. This is not an appropriate word for describing indigenous American peoples, I mention it here because the phrase originated when European settlers came across the Beothuk, as one of the first indigenous groups they encountered, noting that the Beothuk painted themselves and their canoes in red ochre.

I am not sure about the practice of ochre painting in its origins, it likely occurred in many places independently, but in Europe and Africa the act of employing ochre for painting is indeed very ancient. In South Wales on the Gower Peninsula, a shaman was buried over twenty thousand years ago with his body covered in red ochre. I do not know for how long these traditions continued in Britain, keeping in mind that the Paviland man's culture would have at least temporarily have left Britain as a place of living during the next glacial maximum. But, there are ample supplies of ochre in Britain. I mentioned earlier in this book Morecambe Bay and the Furness Peninsula, the Furness Peninsula and Warton Crag on Morecambe Bay both contain large deposits of haematite, formed as a layer of red sandstone dissolved into limestone caves and fissures below. Perhaps since Roman times these were mined, certainly iron ore was mined in these areas later on, and the haematite was also used for ochre, so it's possible that where these outcrops occur on the surface and in caves, people were already using the ochre thousands of years ago, and recently. Although it is not archaeologically represented in this region as it is at Paviland on the Gower Peninsula.

The Beothuk used ochre in a similar way to the ancient people of Paviland from what I understand. And in comment to the Beothuk and the ancient people of the Gower, there are a couple of words in Beothuk which bear some resemblance to Welsh words. Namely:

Beothuk **touet** – 'come', Welsh *dod, dyfod, dŵad* – 'come'

Beothuk **ebathook** – ‘drink’, Welsh *yfed* – ‘drink’

The second word in Welsh, *yfed*, is connected to a root which is reduplicated in Welsh, but found in other Indo-European languages. This particular reduplicated form seems unique to Celtic though, and I feel that it is interesting that this reduplicated form *pibet- in Proto-Celtic is rather similar to **ebath-** in Beothuk. I doubt personally that the Celtic etymology is just a case of reduplication, because the reduplication is necessary for the Celtic words to start with a vowel due to the loss of initial p-. I personally think the p- may have been part of a reduplication process but not necessarily present, so this root *ebet- or similar would not need an initial p- to have etymological relatedness. The important element here I think is the consonants b-t.

With regards to **touet** and *dyfod*, the word *dyfod* may be derived from *dybod* – ‘to be’, ‘together be’. Whilst this makes sense as a hypothetical and real reconstruction, I don’t think that this proves that a similar way of constructing this concept does not exist in other languages, including possibly in Beothuk for example. Whilst the given Indo-European etymology makes some sense, I also feel that the most basic force of this verb is carried in its sound, not in its hypothetical etymology, in which case there is a possible similarity to the Beothuk word. Regardless of the connection between *dyfod* and *bod*, if we are looking at the consonants, the important consonants can be said to be d-w-d or d-v-d.

woaseesh – Indian girl, perhaps distantly cognate to Proto-Afro-Asiatic *?iwas- ‘woman’.

ozeru – ice, perhaps Basque *izotz* – ice, Germanic *iz-*, English ‘ice’, Icelandic *ís* etc.

newin – ‘no’, perhaps distantly connected to Indo-European *ne- ‘not’.

shebon – brook, perhaps connected to English ‘seep’

trawnasoo – spruce, Indo-European *driw-, *derw- ‘tree’, Celtic *derw- ‘oak’, English ‘tree’, et cetera.

woothyan – walk, perhaps distantly connected to English 'wade', 'waddle', I think also connected to the movement of water and the word 'water' in Indo-European languages.

This small number of potential cognate-words does not to me indicate that Beothuk is in any way more 'European', it is for sure an indigenous American language, which may share some connections, through ancient language, to cultures in Europe and Africa, perhaps within the past 20,000 years, or not.

I am sorry to the Beothuk people that white settlers from places like Britain treated them so terribly. Although I am convinced that the Beothuk people and language do survive in some way, and may God watch over them.

(1) https://en.wikipedia.org/wiki/Beothuk_language

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

A note about the book series

The introductory paragraphs in this book, written in Danish, Ulster Irish and Finnish, were written completely by me, with regards to the Irish and Finnish, a couple of friends helped me, one of whom is a Northumbrian speaker, Brendan Riley, who also speaks Irish. He has published a dictionary of the Northumbrian language: *Geordie and Northumbria Dialect: Resource book for North East English dialect* *Geordie and Northumbria Dialect: Resource book for North East English dialect*. I am still learning about the distinctions of Ulster Irish and he also corrected me on a few more general grammar points. With the Finnish paragraphs there were a couple of things where I spelled the plural forms wrong, also used adjectives a little wrong a few times, which I then corrected with the

help of two Finnish-speaking friends, one of whom is a language expert named Jani Koskiin. This series of books will explore the relationship between languages, and will also teach things about languages which I have come to know better or found helpful in my own journey of learning languages. Naturally this is biased to those languages I know thus far, English is the only language I am fluent in, but I can conversationally speak French and Spanish, also Welsh and Breton although they are rusty and I have not had hardly any practice with the latter. I conversationally speak Scottish Gaelic, Irish and Manx much better. I can speak Norwegian and Swedish and Danish enough to get by, some Icelandic, Cornish, Gaulish, Navajo, Nuxalk, Russian, Noongar and bits of others. Currently I am learning Finnish. I have the equivalent of a higher in Scottish Gaelic from the University of Dundee, taught by Jason Bond, I have a certificate of Beginners' Russian from The Moskow Institute of Physics and Technology, via coursera. I had to somewhat rush this course, because after the war started, Russian universities were banned from using coursera, and so I skipped most of the videos, reading the transcripts to help and answering the questions to the best ability I could, including with what I had already learned about Russian from studying it here and there over the years. I also have two certificates of Beginners' Finnish from Turun kesäyliopisto taught by Veera Kaski, who has helped me to better my understanding of Finnish greatly, including how the grammar works and its philosophy. I also have a certificate on the Noongar language and culture from the university of Curtin via edx.com. I have been busy recently with Finnish and Irish, and simply did not have the time or concentration to include Russian, Cornish and Navajo in this book, but these will probably be released in the next book. With regards to Russian, I am particularly interested in the evolution of the language, and the various semantic and grammatical similarities I have seen with Finnic languages, including the way that both Russian and Finnish distinguish 'to go' versus 'to go and come back', this is not the exact meaning of *käydä* in Finnish, but this movement and meaning is implied.

I don't usually describe these things about myself, but thought I would here. With this series of books which I will be doing this summer, I hope that others may contribute and share articles that they feel are important and worth discussing. A way to sort out payment for including the articles will be arranged if this is possible. I plan to set up a small virtual centre

run from Dunbar, where I can meet people and we can work on some projects regarding Celtic languages and others, so that's that. In the meantime I already have a website set up here: www.bookofdunbarra.co.uk

I have also published four articles on omniglot, all of which so far are related to exploring the underlying pre-Indo-European nature of Celtic languages, especially Scottish Gaelic. My knowledge and understanding of this has changed over the past year or so, as I have done more research, but all of these articles follow the story of this topic, and all of the articles contain relevant information not posted elsewhere for understanding the topic. I highly recommend that people look at them in order.

The first article, “[Pre-Celtic elements in the Celtic languages](#)”, published in April 2021, looks at the possibly pre-Celtic and pre-Indo-European phonetic structures visible in sound variations in special words in Goidelic, and attempts to connect these words and language to some of the Mesolithic sites in Western Scotland.

The second article, “[Gaelic and Ancient Language on Ardnamurchan and Rùm](#)” looks at this subject in a little more detail, and from a different angle, looking at prosodic features in North-Argyll Gaelic dialects as potential evidence for this previous pre-Celtic structure that does not seem to conform to traditional Goidelic grammar and vocabulary. I make some suggestions about Gaelic etymologies, and suggest that the Isle of Rùm may have been a pre-Gaelic linguistic refuge area until relatively recently.

The third article “[Ancient language and extra-Indo-European language in Britain](#)” looks at this subject in a more complex way, discussing ancient connections across the Irish Sea, and how exactly Indo-European and pre-Indo-European might function together.

The fourth article, “[Three Scottish Gaelic dialects and their possible relationship to ancient history](#)”, looks at three Gaelic dialects before going on to discuss some recent ideas about their ancient philosophical connection to the landscape, including some notes about an ancient word for ‘boat’.

God bless all. This book contains 41 internal pages with writing and one with a photo.

The prehistoric origins of the Yorkshire Dialect – Johnathan Lewis Reynolds

Johnathan Lugh (Lúghais) MacCree Banbridge Reynolds, copyright November 2019

This is a copyrighted publication, but this work and parts of it may be published privately or publicly elsewhere for educational purposes, provided that credit is given to this article as well as to the original sources.

The Yorkshire dialects of English belong to the Northern group of Anglic dialects, which descend from Old Northumbrian. A significant Scandinavian influence has also leant many words to the Yorkshire dialect, it is believed that Norse arrived slightly later than Anglic and that the two languages creolized to form the modern dialects of Northern English, the Yorkshire dialect containing more ‘Norse loans’ than the ‘true Northumbrian’ language which survived into the present.

However, recent theories suggest that the beginning of this Norse influence, which included the building of longhouses, actually began in the Bronze Age. Furthermore, the identification of Old Anglic and Old Norse languages in Northern England, does not prove that the spoken language of most people was ever specifically one or the other. We also find many place-names in Yorkshire that refer to the God Ullr, who was a Vanir God, the Vanir are commonly associated with farming and with being of an earlier time than the other Norse Gods. The Yorkshire dialect also contains many so-called Celtic cognates, but many of these words are purely Celtic on the basis that they have cognates in other Celtic languages, this alone is not evidence to suggest that the words themselves are exclusively Celtic. Furthermore, a large number of Yorkshire place-names do not easily make sense through either Anglic, Norse or Celtic. This would be easily explainable if these names were few and far between, but they are not. Examples of such perplexing names include Giggleswick, Wigglesworth and Blubberhouses.

The ancient cultures of Yorkshire are noticeably different from the cultures existing in other parts of Northern England. In Yorkshire we find very little evidence for a ‘megalithic age’, instead, we find cave burials, the survival of a Paleolithic tradition that may have happened in continuation from much older practices. We find that certain rock formations and valleys are associated with trolls and spirits, suggesting a deep-set form of animism which appears to have gone unchanged until the legends and myths of Yorkshire were written down.

bahn - going, Afro-Asiatic *wan- go or hurry, and Afro-Asiatic *ʒihab- go or walk. I suggest a connection to Proto-Germanic *banō - track, path, open space or battlefield, the suggested etymology of *g^{wh}en- 'strike' seems only distantly related, if at all, and does not show a direct evolutionary correspondence.

biddy - louse, perhaps Afro-Asiatic *diman- - insect, or *dabVr- insect, also in Austric and Amerind. Another Afro-Asiatic etymology is*(?a-)dabay/H- insect. If these Afro-Asiatic etymologies are linked to the Yorkshire word, then this may be an example of consonant re-arrangement.

blashy - wet weather, Afro-Asiatic *lVbah- 'be wet', showing again consonant re-arrangement.

dacky - a pig. I have found a cognate: Proto-Uralic *tika – pig, Finnish sika – pig. This unusual cognate is not consistent with the Afro-Asiatic cognates that can be found in connection to other words. A probably unrelated word is the Cherokee siqua – opossum. The word in the Yorkshire dialect may have referred to a wild boar originally, so it will be difficult to try and date the word using the arrival of pigs in agriculture. Unsurprisingly, Uralic cognates in Indo-European languages do not show consonant rearrangement, which suggests that the Proto-Afro-Asiatic area of language was distinct.

fettle - to comb, Afro-Asiatic *pac- 'card, comb'. If the two words are related, it shows that Proto-Afro-Asiatic initial p- corresponds to [f], and that Proto-Afro-Asiatic c̄ can sometimes correspond to [t].

gimmer - female lamb, Proto-Afro-Asiatic *ba/ukir- young sheep or goat. In Proto-Afro-Asiatic the consonants B-K often refer to a horned animal, whereas *ba/ukir- consists of B-K-R, which could perhaps have had M-K-R or M-G-R as a variant, giving the Yorkshire dialect word. This word may suggest that the people who brought farming were speaking an Afro-Asiatic language, but it may also suggest that a variety of words based upon B-K and B-K-R were used for horned animals, and then later applied differently with the arrival of farming.

goit - channel of water, Afro-Asiatic *gad- 'river bed', meaning a seasonal river in Chadic. A channel is generally more temporary than a river in English, and 'river bed' also implies that the river is at times dry.

hesp - catch, Proto-Afro-Asiatic *čapah- catch. If these words are related, it shows that Proto-Afro-Asiatic *č may correspond to [s], this word also shows rearrangement of S-P-H to become H-S-P.

hob - sprite or goblin. Afro-Asiatic has a number of related etymologies to mean a goat or horned animal, such as

*?ab- - a young goat

*bV? - antelope, wild sheep or goat

*bahak^w- male goat

*?awp- sheep or goat

These, and the Proto-Germanic *habr- 'goat' may be related to hob, on the basis that goblins and nature spirits across West-European mythology are often described as being horned. This would appear to be connected to the Gaulish God Cernunnos, and to the popular, modern image of the devil. Could this be an ancient religious connection between West Europe and Afro-Asiatic?

jag - a load, Proto-Afro-Asiatic *hadVg- load.

kale - porridge or broth, Afro-Asiatic *gVlan- soup or sauce, limited to East Chadic which has G-L-N whereas Egyptian and Central Chadic have G-N-N

kedd - sheep louse, Afro-Asiatic *kVn-Vm- 'louse', many other words for an insect begin with *K in Afro-Asiatic, Perhaps Uralic *kile 'insect', Sino-Caucasian *qan-, no obvious IE cognates, also North-Caucasian *k_hakV - insect, and Basque koko.

ketty – rancid, Proto-Uralic *kaćkV 'rotten', Proto-Altaic *guša

kibble – grind, Indo-European *k'ēy- (from Sergei Nivolayev's work), but gives initial h- in Germanic and not present in Celtic. Also Dravidian *kaṇ- and Altaic *k'ēno, Afro-Asiatic *pahal- break or split, also in other families but without [l], Afro-Asiatic and *pal- 'break', Indo-European *kola - to break or beat, and Indo-European skope - split or break (Sergei Nivolayev), Eurasian *kVpV 'dig, hack', Altaic *k'apra, Kartvelian *kap- (Sergei Starostin).

lop – sea swell, Eurasian kVm(p)V - wave, and *kVpV - wave, related perhaps to English 'lap'

manky - rotten, Nostratic *mV_kV - rotten, in the Altaic and Uralic families, also Uralic *mäčke, and IE *merg-, but consistently with medial r and not n, Afro-Asiatic *?VmVw/y-.

mazzen - to daydream, Afro-Asiatic *wisan- sleep or dream, Eurasian *zVNV, Sino-Caucasian *H̄VwsVn, Uralic *oða-mV

pap - teat, Borean HVPV, Afro-Asiatic may have b(V)b

parky - cold, Semitic *bard – cold

pash – shower of rain, Afro-Asiatic *cā?Vb- and *cVb- - rain, *pi?aɸ- - rain, there are very few IE cognates for ‘rain’

peff – to breathe or cough, Afro-Asiatic *fiwah- breathe, smell, blow, Indo-European *speis - blow or breathe, Germanic *fīsan-, Borean *PVHV, Afro-Asiatic *fi?-

scran - food, Afro-Asiatic *gužur- food or eat,

scrogg – gather berries, a word that appears in Northern English, thought to describe a rough area of woodland when a noun, the S. Gaelic word sgrògach - shriveled or shunted, sgrog - shriveled person or a mouthful, the meaning ‘mouthful’ may feasibly be connected to ‘scran’. Compare also English ‘sprog’ – a branch or cutting.

shog – walk slowly with uncertainty, Afro-Asiatic *siwak- walk or run, *gaw/ɸaʒ- go or walk

skelp – beat or thrash, Afro-Asiatic *sukaɸ- beat, *qurap- beat, *kVs- strike or break, *sV_kVr- strike or pierce

slug – to destroy, Uralic *säŋkV - break, in Nostratic, as well as Uralic *cärke- - break, from Nostratic, in this case the S-L as in ‘slay’ is the prefix.

sprog – to spit, sp is found in IE but otherwise unknown

Yorkshire dialect words provided by Johnny Kyle Clapp of Richmond, Yorkshire.

All reconstructed forms (except my comments on radicals), come from the StarLing database by Sergei Starostin, the individual parts contributed by:

Later Proto-Indo-European: Sergei Nikolayev, Proto-Dravidian etymology: George Starostin, Proto-Afro-Asiatic etymology: Alexander Militarev & Olga Stolbova for Chadic groups, Proto-Altaic and Proto-Uralic etymology: Sergei Starostin, Sino-Caucasian and North-Caucasian etymology by Sergei Starostin, Basque by John Bengtson. Indo-European from Sergei Nivolayev's work.

The closeness of Afro-Asiatic and Celtic languages

Johnathan Lugh (Lúghais) MacCree Banbridge Reynolds, copyright September 2019

This is a copyrighted publication, but this work and parts of it may be published privately or publicly elsewhere for educational purposes, provided that credit is given to this article as well as to the original sources. The Cornish word was given to me by Laura Beaumont for me to analyze.

Cornish

skath – boat. This word shows similarity to other Indo-European words that derive ‘boat’ in Germanic, like ‘ship’, Germanic *skipaz. These come from a proto-language word sk ‘to cut’ through water, which has found its way into Indo European and Afro Asiatic. The Cornish word seems more closely related to the Egyptian root sk.ty ‘type of ship’ and the West Chadic root *sik- ‘boat’. It has been suggested before that there was a Phoenician influence in Cornwall. This word can be seen as evidence of that. However this word is specific to Egyptian and Western Chadic, both areas were connected by sea and water. Rather than looking for a specifically Phoenician, Semitic or Afro Asiatic origin to this word, instead we could be looking at how West Africa, Ancient Egypt and Cornwall were linked by sea in ancient times. The relationship could be tens of thousands of years old, the cognate in Cornish could have existed in Europe during the Ice Age. But even if the divergence was early, the cultures continued to maintain this relationship in their languages. Visible in the fact that a Phoenician ship was found off Cornwall.

Welsh

nâd – song. This is not a common Welsh word, and can also mean a poem, speech or shouting, or a loud noise. Although it shares a similar sound and frequency to the usual word for song, cân, the word nâd seems to be formed differently and to possess a different meaning to cân. An Afro Asiatic cognate seems to exist, *nVdah- speak or call, from a wider root group **tVn/nVd/nVc**.

seri – footpath or causeway, related to *čVr(a) – furrow (Semitic, Berber, East Chadic), this word could apply to Mesolithic society or to Neolithic earth moving society, and also to the Afro Asiatic roots:

*yasar – straight

*sar – back, tail, Western Chadic ‘middle of back’

*carw – elder or chief

sgwd – cascade or waterfall, related to Yorkshire dialect goit, a water channel, and to Afro Asiatic *gad- ‘river bed’.

sywigw – a type of bird, related to Afro Asiatic *cagaḥ- (?) ‘bird’

ffwgws/fwg – dry leaves or grass, related to Afro Asiatic *ḥVsVs- dry grass or leaves and to ḥaç- ‘a plant’

Goidelic

laogh – calf, found in Irish and Scottish Gaelic and related to Afro Asiatic *qVlag- ‘calf or bull’, which is found sparsely in Afro Asiatic, meaning it probably pre dates the family organisation of languages we see now. Although many of these Afro Asiatic cognates suggest a farming society, it seems more that Proto Afro Asiatic words are the basis of pre farming society too. Afro Asiatic may have become what it looks like today due to agriculture, but it grew from a wetter north Africa with words that were far more ancient. These words were just reorganized into new grammar and language. The previous layer, showing the farming knowledge without farming. This is what appears to link Afro Asiatic and Celtic, it is not Afro Asiatic itself which is within Celtic, it is more like the Proto language that is linked to Celtic, before the grammar of modern Afro Asiatic became precisely formed.

References: Proto Afro Asiatic vocabulary (not in bold) is credit Alexander Militarev & Olga Stolbova for Chadic groups.

The Orkney and Shetland connection with Afro-Asiatic languages

Lugh (Lúghais) MacAoidh Banbridge, copyright 2015 – 2019

This is a copyrighted publication, but this work and parts of it may be published privately or publicly elsewhere for educational purposes, provided that credit is given and a link is contained to this article.

The following are words studied from An etymological glossary of the Shetland and Orkney dialect - Thomas Edmondston, with words compared to Proto-Berber and Proto-Afroasiatic etymologies from The Global Lexicostatstical database <http://starling.rinet.ru/> by Sergei Starostin (including the Afro-Asiatic etymologies by Militarev and Stolbova)

baa - intertidal rocks, perhaps Afro-Asiatic *baʕ- 'pour' or *baʔVw/y- 'water'.

bess - to sew, possibly Afro-Asiatic *bas- 'cut'.

coolyac - a seashell of the genus tellina, known to turn on its side when feeding. Possibly related to Afro-Asiatic *kVl- 'spin'.

duoy - great grandson/granddaughter, Afro-Asiatic *wilVd-, East Chadic dwal- 'girl'. Could also be linked to *daʔ, Chadic dVy- 'son'.

fatifu – affectionate, Afro-Asiatic *fat- 'care, desire'.

feerie - a dog epidemic, possibly linked to Proto-Berber *fur- meaning 'skin disease' or 'bark'.

flaw - a ridge, *palah- 'land'.

fliūg - a chaff of corn, perhaps linked to *pal- 'corn'. the word foal for a bannock may be related.

furto - chewed limpet bait, possibly linked to *fVrak- 'divide'.

kek - a quick movement, possibly linked to *kat 'move, go'.

kie - to detect, *haʔ- 'seek, find'.

kush - sound made to drive animals away, possibly related to Berber *kus- 'pig'.

moor - heavy rain, possibly linked to Afro-Asiatic *mar - rain, Berber *mVr- 'to pour'. Possibly linked to Gaelic smurr 'a drizzling rain'.

muff - oppressive heat or disagreeable smell, English word 'muff', possibly Berber *naf- 'humid air'.

same - unrefined pig fat, saim in Scots. Possibly linked to Berber *-sim(-an) 'fat, milk'.

yat - pour, possibly linked to *yaʔ- 'pour'.

Johnathan Lewis Reynolds

The Irish word *márt* ‘cow’ and Egyptian *mr.t* ‘cow’, and the etymology of ‘moo’

Johnathan Lugh (Lúghais) MacCree Banbridge Reynolds, copyright September 2019 This is a copyrighted publication, but this work and parts of it may be published privately or publicly elsewhere for educational purposes, provided that credit is given to this article as well as to the original sources.

Most scholars are of the view that modern Gaelic descends from Old Irish and Middle Irish, which underwent important phonemic changes from Old Irish in the medieval period. The variety within Gaelic dialects, particular in regards to phonology, may help to understand more about Irish prehistory as a whole. If we take Ireland as its entire history, it would seem unlikely that these earlier peoples didn’t in some way influence Irish cultural and language variation in the present.

Rather than looking at human change, decision and ‘randomness’, from a wholistic point of view language is a product of environment and the kind of environment that people create. Using the Bell Beaker culture, Neolithic transition or Paleolithic to ‘explain’ the introduction of Indo-European, is questionable upon the basis that all of these changes and transitions could have been determined by cultural relationships that were already present. In part, this is certainly influenced by geography, the usability of land and of hunting areas, proximity to the sea and to fresh water. One thing that pops up continually in early Irish prose and myth, is the importance of the cow.

Cows appeared early in the Irish Neolithic, on the Wikipedia article ‘Prehistoric Ireland’, cows apparently arrived in Northern Ireland during the late Mesolithic, although this has no citations. This doesn’t necessarily distinguish between cows and wild aurochs, but the importance of milking cows in Irish mythology is presumably something that exploded when cows were domesticated and milked. Proto-Indo-European **gʷʰóws* ‘cow’, is found in all Indo-European sub-families, except the Albanian word *gak* ‘boar’ seems like a bit of a stretch.

It's of course possible that a pre-ProtoIndo-European stage gave the Albanian word, which doesn't function as a single phonetical sequence but has its consonant 'doubled'. Rather unusually, PIE *gʷ* became *b* in Celtic, but both **gʷóws* and the Irish form *bó* can be seen as a form of sound imitation, sounding like 'moo'. It is extremely interesting that this forms a new IE word, **gʷowkólos* - cow herd, which appears in Celtic, Welsh *bugail*, Irish *búachaill*. The only other IE family to have this word is the Hellenic family, with the proto-form **gʷoukólos*, which later becomes *boukólos* with a similar sound change to Celtic.

Another Gaelic word for cow, *márt*, may be related to the Indo-European **mark-* 'horse', Altaic **mo:r-* 'horse', Mongolian *morin*, Korean *mal* 'horse'. The hypothetical 'Sino-Caucasian' family seems to contain this word, including for example the Basque and Sino-Tibetan families, where it means a horse. The Dravidian languages in India have a similar word, which appears as *murin* in Kannada, but the meaning in Dravidian languages is cattle and not a horse.

Similarly, in the Afro-Asiatic language family, the etymology **mar-* has the meaning of a cow, compare Egyptian *mr.t* 'cow', and Irish *márt* – cow. Cows were domesticated early in India and in North Africa, which is perfectly consistent with the distribution of this word. We know that people in early Egypt were domesticating aurochs before Europe formed as we know it, the same domestication process, at least partly linked to Africa, may have happened in Western Europe too shortly after. It is interesting that the word *mart* in Irish was mainly common in Ulster and Scottish Gaelic, implying that the ancient populations in parts of Ulster and in Scotland were somehow less 'Indo-Europeanized' in their language. Other etymologies in Irish and Afro-Asiatic, the Iarnnbērlæ Language

In a paper that I published recently, I suggested that the Iarnnbērlæ words *fern* – anything good, and *ond* – stone, could be connected to words outside of the Indo-European language family. The word *ond* has connections to several other language families. From data connected by looking at, although as of yet the Dravidian, Afro-Asiatic and Indo-European forms are not 'linked' on the database run by and copyright of by Sergei Starostin and George Starostin. Dravidian **ándi* 'mango stone', Old Indian *ádri-* 'stone, rock, mountain', Indo-European **endr-* 'kernel', but which families? Afro-Asiatic **ʔa(n)d-* 'rock, mountain', but in the Chadic and Cushitic families a common meaning is 'rock', Compare also Afro-Asiatic **dayn-* 'stone' with reversed consonants, as was typically done in the Shelta language. Iarnnbērlæ *fern* 'anything good' can be linked to Proto-Afro-Asiatic **fir-* 'be good', but Semitic **purr-* 'best ones, elite', Compare also **mVr-* 'be good', also in the Sino-Tibetan and Burushaski families. Compare Indo-European **peh₂k-*, often developing to **fager-* in

Germanic, with some consonant reversal, giving English 'fair'. Irish *dul* 'going' and Afro-Asiatic **dalah-* 'go, walk'. The Irish verbal noun *dul* 'going', can be compared to Proto-Afro-Asiatic **dVhul-* 'go' or 'enter', Western Chadic **dyaHvl-* 'enter, go out, go', Also Proto-Afro-Asiatic **dalah-* 'go, walk', Chadic meaning 'go out' or 'go away', Mapun *dēl*. Compare also English 'dale' in the sense of water going out or away from its source, and Welsh *dôl*, a water meadow or haugh in the sense that water 'flows away', which explains its meaning as a verbal noun, an action word of 'going' in Irish. Compare also English 'dill-dally', to go backwards and forwards without aim. Compare Indo-European **telp-* 'to go in, have room for', which exists in Tocharian, Old Indian, Slavic, Baltic and Celtic. The -p was presumably added as a verbal function. I noticed a link between the mentioned words and between Dravidian **tūl-* 'run away', Uralic **tule* 'come', and Altaic **tūlē* 'bend' or 'contort'.

These latter forms have slightly different meanings, whereas the Afro-Asiatic and Irish forms are much closer semantically. Mesolithic Ireland and Britain During the pre-Boreal times, archaeological sites in the North-Sea area focus on Eastern England and the island of Sjælland in Denmark. It is notable that both the Cockney English and Sjællandsk Danish dialects show unusual phonological traits, the locations of these sites can be found in Maglemosian Hunters and the early Mesolithic Industries – (An introduction to British Prehistory, edited by J. V. S Megaw and D. D. A. Simpson).

The earliest known burial in Ireland was around 7530-7320 BCE on a part of the River Shannon. (Driscoll, Killian (2017). "Approaching the Mesolithic through taskscapes: a case study from western Ireland". In Rajala, U; Mills, P (eds.). Forms of Dwelling: 20 Years of Taskscapes in Archaeology).

The later Mesolithic in Ireland creates what appears to be a single culture in Ireland and the Isle of Man. This could in part be associated with the later spread of Primitive Irish and of Ogham from this part of Ireland to the Isle of Man. But the majority of Mesolithic sites in Ireland are in the North East, and seem associated with the Mesolithic cultures in Argyle in Scotland, on Jura for example.

There does appear to be, throughout Irish history, a distinction between the peoples and culture expanding from the West (Kerry, Clare) and the culture existing in Scotland, Ulster (such as Antrim and the Lough Swilly area), parts of Leinster and Eastern Ireland, particularly around the ancient kingdom of Bréifne.

According to a source "The first humans in Ireland are thought to have crossed from Scotland, in wooden boats, to what is now county Antrim around

8000BC", from an article about Ireland's Mesolithic Age on the [www\(wesleyjohnson.com\)](http://www.wesleyjohnson.com) website. Webmaster is Wesley Johnson, most portions of history section are written by Patrick Abbot.

The sources:

A Weir, "Early Ireland: A Field Guide", Blackstaff Press, 1980 G. Stout and M. Stout, writing in the "Atlas of the Irish Rural Landscape", Cork University Press, 1997, pp31-63.

The first group of Indo-European etymologies before the section on fern are personally reconstructed. Later Proto-Indo-European: Sergei Nikolayev, Proto-Dravidian etymology: George Starostin, Proto-Afro-Asiatic etymology: Alexander Militarev & Olga Stolbova for Chadic groups, ProtoAltaic and Proto-Uralic etymology: Sergei Starostin

Distant cognate list, by Jeremy de Dan, 26th February 2021 Hausa, Jalaa, Tashelhit, Salish, Wakashan

Hausa

- .*kare* – dog, Finnish ‘koira’
- .*hannu* – hand, compare Germanic forms
- .*yi tsammani* – think, compare Celtic and IE cognates
- .*ci* – eat, cognates in IE
- .*haka* – to dig, English ‘hack’
- .*baki* – mouth, compare ‘beak’ and ‘gob’ with radical-reversal
- .*ce* – say, English ‘say’, Germanic ‘segja’, also in Yenisseian
- .*tauraro* – star, compare ‘star’ but without the initial ‘s-’.
- .*kifi* – fish, English ‘kipper’
- .*zauna* – stand, ‘stand’
- .*dutse* – hill, English ‘dod’ in place-names
- .*hazo* – fog, English ‘haze’
- .*dogo* -long, ‘long’ with d interchanged with l.

Jalaa

The following word list of Jalaa is from Kleinewillingshöfer (2001: 264-270).

- .*biléi* – belly, English ‘belly’, IE ‘belg-’.
- .*dawór* – dry, English ‘dry’
- .*màr* – field, English ‘moor’.
- .*kweeri* - goat, IE ‘gabro-’, with w equivalent to b, also Gaelic ‘caora’ – sheep.
- .*sweeri* – sun, IE ‘sohwel’ – ‘sun’, and English ‘soar’
- .*gwiitá* – wood, IE ‘wídu’ – wood, English ‘wood’.
- .*gwìi-ràn* – tree, see above.
- .*bila* – dig, Atlantecan ‘bal’ – mine, quarry.
- .*fàùwè* – hunt, Irish ‘faigh’ – get, Norse ‘fá’ - get
- .*kúŋgwè* - know, English ‘know’, with ‘kn’ radicals
- .*jôk; ʒôk* – shoot, similar sounds, ‘k’ is equivalent to ‘t’
- .*kwétá* - steal, English 'get'
- .*kwétpé* - take, see entry above.

.dàràŋ - arm, dorn

.bàutàŋ - beat, English 'beat'

.dûr - big, Germanic 'stor' and 'dur' – 'big'

.bùtà – body, English 'body'

.kalkí – chest, English 'cell'

.mùr-i – house, Latin 'mur-' – 'wall'.

.garse – scratch, English 'scratch' without migratory initial 's'.

.sàà – sew, English 'sew'

.langer – tongue, Latin 'lingva', English 'language' and Italic cognates.

Tashelhit

.ssn – know, English 'sense', 'sentient' etc.

.titrit – star, t-r consonants comparable to 'star' in IE, t-t consonants are comparable to Finnish 'tähti' - star

.id - night, compare Old Irish 'oídche' – night, Uralic ydjö, ydjö

.amlal – sand, comparable to 'am' names in Germanic, 'amster', 'Amsterdam'

.asif – river, English 'seep'.

.fftu – walk, IE 'peds' – 'foot', but Afro-Asiatic is closer to Germanic with 'f-'.

More Salish cognates

as- outflow, area of spread, something spreading out from, Norse ausa, English river 'ooze' names and other Germanic cognates.

tm – make or build, English 'dam' and other Germanic cognates, of unknown etymology.

sk- future marker, possibly Proto-World sk – to cut (into) the future with intention, Swedish 'ska'

skwel – language, words, Old Irish scél

skolh- - head, skull, rare word in IE

Wakashan cognates.

Wakashan languages often have a VSO order, like Salishan, Celtic, Proto-Afro-Asiatic. I think Wakashan languages can have a similar sound to Gaelic, not to mention the ancient haplogroup X found in Scotland and in some of the Northwest Pacific peoples. These haplogroup X people were not related to most Scots today. These words are Proto Haisla, thank you to the Haisla. And others

.wa:s – dog, similar word in Selknam, Atlantecan .wasin, Irish sionnach

.pais – fish, West Indo-European .pesk-, P. Germanic fiskaz.

.nuqw – I, almost the exact same as the Ancient Egyptian first person sing. pronoun. The Quechua is also similar,

.su – thou, you singular, IE .tuh – thou, Uralic .su

Some similarities between Salishan, Indo-European and Uralic – published 7th September 2020

Proto-Salish reconstructions were provided by Ellie Walter, an expert in Coast Salish and Sioux languages, and a Finnish speaker.

Salishan Languages are a family of Indigenous American languages from the Northwest Pacific region. I have noted a number of curious similarities to Indo-European languages. I am not the only one, other professors in Salishan languages have privately told me that they have noticed some cognates. I have mainly looked at the Coast Salishan Languages. Additionally, some comparison with Indo-European can be drawn with the Ktunaxa and Wakashan Language families, this isn't just something that is visible in Salishan. In the past it has been suggested that the indigenous languages of the Americas 'came from somewhere else'. The common theory is that the migration of languages into the Americas took place in three stages, an initial stage between 10,000 and 20,000 years ago, which somehow sprang into all of the diverse modern families in the Americas. Followed by a later Na-Dene migration from Asia, and a later Eskimo-Aleut migration from Asia. All of the indigenous Americans I have spoken to have told me that they have been there in their current territories for much longer. Considering the immense variety of languages in the Americas, I find it quite strange that all but the Na-Dene and Eskimo-Aleut families are supposed to have come from just one migration. This doesn't make sense to me, and goes against what indigenous people have always said. Having spoken to Salishan tribal members, who wish to remain anonymous, they have told me that it is well understood in some of their cultures that there was contact with Polynesian and possible Papuan peoples over the course of history. Another incorrect notion is that North America was first occupied at the end of the last ice age, by tribes who travelled across the sea from Europe. Now, there is a very real relationship in archaeology between upper paleolithic Europe – Mesolithic Europe and the same time in parts of North America, like shell middens for example. But to acknowledge this connection is very different from concluding that indigenous American cultures and languages came first from Europe. Nor do I believe that humans originate in any one continent.

I am perhaps talking about a paleolithic to Mesolithic culture network, an oceanic network of shared ideas, innovations, boatbuilding and religions or spiritual concepts. This seems to in some way to have been present on all of the continents, there are many coastal cultures that were at least, indirectly a part of this trade network. Furthermore, indigenous people 'remember' the importance of particular places, they remain as known sites for thousands and thousands of years. We have no idea how far back this culture goes, or if it has any association with mythological accounts of seaborne civilizations. We could be talking about 20,000 years or something more like 400,000 years. Some indigenous friends have told me that their people have been here for around one hundred thousand years.

In a rough association with these different peoples we may also identify a common language. Most of the words in the Northwest Pacific languages are found only in this region, with some suggestion of links to other Pacific languages and to languages in Siberia.

However at the most basic level, Salishan languages contain a number of traits and words that make them similar to Celtic, Afro-Asiatic and to Polynesian Languages. From these initial ideas the languages diversified in-situ and became language families. But the common framework and common words could have been used for communication in this greater ancient sea culture, until perhaps around 10,000 years ago, when it appears that current settlement and trade patterns in the Northwest Pacific began to take shape. There may also have been a central group of people who coexisted among tribes in Europe, Polynesia, Africa and the Americas until only a few thousand years ago. These people, I am told, were apparently a group of shamans and boat builders, who continued certain cycles of European and Polynesian, similar to how this has been done in isolated Christian or Buddhist temples across the world in recent centuries.

We can find remnants of ancient languages in English. English is unusual in that nouns and verbs can sometimes be the same root, so one would expect that originally the root word functioned as either a noun or a verb. Examples are 'bat', as in to bat something, but also the animal. This itself is a non-IE word. 'Quake' is another example given below.

.Use of articles before people's names, found in some Germanic languages.

.Salishan Languages generally use VSO order, like Celtic and several Afro-Asiatic languages and Polynesian Languages.

.Salishan languages can use articles to mark the genitive, e.g. noun – article – possessor noun, similarly to Celtic and Semitic Languages.

.Like Celtic Languages, Salishan languages use empathic pronouns which act as verbs without a verb being added, similarly Gaelic uses the copula 'is' in 'is mise' to mean 'it is me'.

. s -his her its, compare 's' for third person singular in IE languages.

Cognates:

*SKWAËL – English 'sky', related to English 'skull' and 'sky', originally *KEL- or *SKEL- 'sky vault, head, cosmos'. Pertaining to the ancient belief that the skull contains the universe & that the cosmos is a 'skull' of an ancient giant.

*KVŁUT – beach, Old Irish cladach – stony shore.

*SMENT – stone, related to Welsh maen – stone, Indo-European *min- 'stretch out (as a solid)', and *money, *monid, *smonid 'mountain', Spanish montaña, Welsh mynydd, Gaelic monadh, Basque mendi.

*SMENIT – mountain, related to (Western) Indo-European *monid or *smonid

*NËM – go, Welsh 'mynd', Finnish mennä

*VN – and, 'n', English 'and', Dutch 'en', Danish 'end', Welsh 'ond'.

*T(Ē)L – go to, to go towards, English ‘til’, Scandinavian ‘till’ – to, may act as verb in Norse languages. Also Irish ‘dul’ - going

*SKWEKW – squeeze, English ‘squeeze’, Swedish *kväsa* and Occitan *esquichar*, of unknown IE etymology.

*SKWAX – marsh, English ‘quake’, Old English *cweċċan*, Germanic *Quackelei*, Danish *kvakle* and Latin *vexo*. Irish *bogadh* - movement, is related.

*SLALUM – song, related to English ‘lullaby’ and Proto-Amerind *lal- ‘happy, dance, sing’, Finnish *laulu* – song.

*SŁAMXW – rain, English dialectal ‘slobbery’ – rain.

*SMATKS – snot, ‘snot’ related to Dutch *snot*, Germanic *Schnutz*, Proto-Germanic *snuttuz

*SME:T – meat, English ‘meat’, Welsh ‘mes’, Danish ‘mad’ and other Scandinavian terms. Also in Albanian with a different semantic meaning.

*SNEHE:M – to name, English ‘name’, Indo-European *h₁nómn̥*, Uralic *nime.

*SMUS – face, English ‘muzzle’, French ‘museل’, Latin *musum*, appears not common in IE.

*SNAT – night, PIE *nóx^wts*, most similar to Danish ‘nat’ – night.

*SNE:KW – movement in water or song, also sun

*SPOXWA – smoke, similar to many IE forms.

*QAN – head, related to Gaelic *ceann* – head, Proto-Celtic *kwenno-*.

*STI:T – cover, related to Indo-European *steg- ‘cover’ or ‘roof’.

*STAM – flip, ‘stammer, stumble’

*STSITS – be full, ‘satisfy’, from Latin but also Old English *sæd* – sated or full.

*SEM – smell, common root in IE and Afro-Asiatic.

*SWAL- echo, ‘wall’, Germanic ‘wall’ and ‘hollow’ as in something that echoes.

*Q?LM – eye, Finnish *silmä*.

As an additional note, Ellie Walter notes that Finnish seems to be linked to an ancient lingua franca. The Sioux word *wakan* referring to an ethereal power associated with the thunderbird gods, is similar to Finnish *väki*, which means the ethereal spiritual power inherent around us. The English dialect word *wacker* seems to refer more specifically to the unpredictable, chaotic ethereal power in a person. Even Syriac an Afro-Asiatic language shows a connection to Finnish, *kefa* -stone, Finnish *kivi*.

Indigenous American language archive, the weekly magazine

Ray Cambell

May 2016 Sioux Languages

The Siouxan languages are a widely spread family in the United States. The Dakota and Lakota languages are in the Western Sioux group, and collectively known as The Sioux Language. Lakota and Dakota are distinguished by a few sound changes and spoken by different groups of Sioux. Lakota spelling is standardized in some places but both languages have different spelling from user to user and group to group. The Dakota Sioux spelling comes from the book Tokaheya Dakota Iapi Kin – beginning Dakota, by Nicolette Knudson, Jody Snow and Clifford Canku. All words in this magazine were taught from natives unless otherwise stated.

The words underneath are from Lakota Sioux. The standard comes from The New Lakota Dictionary, and is used in various colleges and reservations.

šungmániču tȟáŋka – wolf, čhúŋwaŋča – forest, šúŋka – dog, zuzéča – snake, wanjblí – eagle, wanáp'iŋ – necklace, hočáŋ – fish, mní – water, hé – mountain, makȟá – earth, wíŋyaŋ – woman, iŋúča – cave, wá – snow, čeží – tongue, waglúla – worm, maȟpiya – sky.

Some of the Sioux words contain ancient world vocabulary which can be found in other languages around the world, like **su** – seed and **waglúla** – worm 'wiggle', **ma'ga** – field. These words don't indicate any special connections as all languages contain some common words, Sioux languages constitute a widely spread family with no certain connections to other Indigenous American languages, but they share some words in common with other Indigenous American languages because of the ancient initial settlement. According to Indigenous American lore, many indigenous peoples never came from anywhere outside of America, it is a mainly western and foreign ideology which perpetuates the idea that indigenous people *had* to be from somewhere else. We should start to consider that indigenous people are *from* their place of residence rather than drawing linguistic and anthropological comparisons to Europe and Asia in an attempt to explain their origins.

Lakota vowels are **a**, **e**, **i**, **o**, **u** which have nasal forms written **aŋ**, **eŋ**, **iŋ**, **oŋ**, **uŋ**. Pitch accent is marked using an acute accent.

Many sounds are more or less the same as the English, **h** is [χ], **g** is [ʁ] the uvular r, which varies with [r] and [ɣ]. **č** [tʃ] with the aspirated form **čh** [tʃʰ], **š** [ʃ], **ž** [ʒ]. Other aspirated consonants are **kh** [kʰ], **ph** [pʰ], **th** [tʰ]. Ejective consonants are **č'** [tʃ'], **k'** [k'], **p'** [p'], **s'** [s'], **š'** [ʃ'], **t'** [t']. **b**, **g**, **h**, **k**, **l**, **m**, **n**, **p**, **s**, **t**, **w**, **y** are the same as the English approximately, with **w** and **y** as semivowels.

Pronouns rarely stand alone in Lakota, but can be seen from verb inflection, which depends on whether or not a verb is transitive, active or stative.

In stative and transitive verbs, the first and second person singular pronouns are **ma-** and **ni-**, in active verbs **wa-** and **ya-**. The third person singular is always unmarked. In the first person plural, **uŋ(k)-** and **-pi** are added to the start and end of the verb respectively in all types of verb. For the second person plural, **ni-** and **-pi** are added in stative and transitive verbs, where **ya-** and **-pi** are added to active verbs. The 3rd person plural adds **-pi** in active and stative verbs, but **-wicha-** in transitive verbs.

táku eníčiyapi he? - what is your name?

... **emáčiyapi** - my name is...

tókheškhe yaúŋ he? - How are you?

wašté - good

híŋhaŋni wašté - good morning

Dakota can be split into Eastern and Western dialects.

Dakota numbers: **waŋ'ca**, **noŋ'pi**, **ya'́mni**, **to'pa**, **za'ptanŋ**, **ša'kpe**, **šakowinŋ**, **šahdoŋaŋ**, **napciŋwaŋka**, **wikcemna**.

mnáža - lion, **aŋpetu** - day, **þo** - mist, **pte** - cow, **su** - seed, **matuska** - crab, **hočaŋ** - fish, **mni** - water, **pa** - head, **wi** - sun, **wi'́tka** - egg, **wo'ksape** - wisdom, **maka** - earth, **mága** - field, **zuzuhecedaŋ** - snake, **šungmanitu** - wolf, **šuŋciŋca** - young wolf, **šuŋ'ka** - general word for dog, **wakanŋ** - sacred, **wanaþinŋ** - necklace.

Dakota differs from Lakota through the common replacement of l with d and other sound changes. Differences are often more sociolinguistic. Dakota spelling differs, where þ is used for Lakota p', c is used for č and č for čh.

Sioux distinguishes between female and male speakers, in Dakota 'I am fine' is **taŋyanŋ wauŋdo** or **taŋyanŋ wauŋ ye**.

Other Siouxan languages

Many of the Western Sioux languages, like Ofo, Biloxi and Osage are now extinct. The Ofo language contained unusual aspirated consonants like f^h and s^h. The first person singular pronoun was **míti**, the second person singular was **číti**. Unfortunately, the Ofo language was not fully recorded.

The numbers are **nú'fha**, **nu'pha**, **ta'ni**, **to'pa**, **kifan**, **akapě'**, **fa'kumi**, **pa'taní**, **kí'ctacga**, **íftaptan'**.

These articles will eventually be put together into an ebook.

Beyond Indo European - issue seventeen

The Shelta Language of Ireland

Written by Michael Daniel Schmidt, compiled by Michael Daniel Schmidt. All rights reserved by the Beyond Indo European Research Group. Screenshots and copies of this work may be shared without our permission provided that the work is not altered or taken out of context.

Our work and theories are entirely original, unless stated otherwise, but we have made great use of certain resources, which will be listed at the end of each issue. Other references to more information on these subjects will be listed here.

The Shelta language, originally focused in Connaught also contains a wide number of substrate words. The 'Lia' Fáil, a famous Irish stone has links to a Shelta word for mountain. Many words have Afro Asiatic roots. Shelta has been described as a language of mixed Irish and English origin, where words have been said backwards to confuse the meaning. This has some element of truth, but much of the Shelta vocabulary seems completely indigenous, and probably very ancient. Like many other indigenous peoples, the ancestors of the Shelta speakers have been greatly misunderstood.

**baH-* be good (including Chadic, Semitic, Omotic) Shelta bīn and bonar - good.

**bar*, **pi/ar-* or **hVnbal-* corn, Shelta brouen - corn.

**birVh-* eat or feed (Egyptian, Berber and Chadic), Shelta brāsi, brās (food). Linked to the English word 'brew' through an Indo European relationship.

**cir-* thorn, (Semitic, Egyptian, Chadic), Shelta surgu - thorn.

**curiy-* plant or grass (Egyptian and Chadic), Shelta širk - grass.

**dag-* may have entered Indo European meaning die or disappear, in Western Europe however it survived from the Atlantic language area as dēnox - lose.

**fit-/fVč-* sweep (rare in Afro Asiatic but found in Chadic), Shelta fīk'ir - a sweep.

**fV?*- meat (Berber, Egyptian, Chadic), Shelta fē - meat.

**ga(?)a)d-* dog, Shelta goithean - dog.

**kur-* boat (Egyptian and Chadic), Irish currach, an ancient type of boat, Shelta kara.

**kVrw-* soul, self (Egyptian, Chadic) Shelta gradum - life, soul.

**laday-* sun (Egyptian and Chadic), Scottish Gaelic latha - day, Shelta ludus - light.

**lam-* speak (Egyptian and Chadic), Shelta luba - word, Irish labhair - speak.

**mVrh-/*mari?*- fat, oil, Shelta m'aur.

**nah-* want (Egyptian and Chadic), Shelta n'ok - to want.

**nVpVh/h-* breath or smell, (Semitic, Egyptian and Chadic), Shelta n'erp - smell.

**par-* house (Egyptian, Berber, Chadic), Shelta brod - house.

**pVg-* take (Semitic and E Chadic), related to Shelta byaig - take.

**rigad-* foot or leg, Shelta kōri - foot or leg.

**sar-* below, Shelta ašírt - down. A similar word is found in some Iranian languages, but not in Romani as far as we are aware.

**sim-an-* fat or oil, Shelta simi - broth, Scots saim (fat, oil).

**sur-* rope or tendon (Egyptian and mainly Chadic), Shelta tar'in - rope.

**sučVr-/*čar-* or **čagar-* (Chadic and Egyptian) - tree, Shelta skraxo, Armenian t'uz, Hebrew šikmá, Greek sūkon - fig, which gave the word sycamore in English. Distantly linked to the word 'cigar'. Calusa language (Florida), šahka - tree.

**sVyVr-* sing (Chadic and Omotic), Shelta swurk - to sing, swurkin - a song, Maricopa ashvar.

**tarar-* drop/drip (Berber, Chadic, Cushitic), Shelta trīp - drop, Welsh dwr?

**yadag-* (?) cloths, (Chadic and Egyptian, Central Chadic *dagʷ- cloth, Shelta d'ūx - cloths.

**ʒVry/ʔ/č-* seed sowed field, Shelta sārk - field.

**čabil-* blood, Shelta liba.

**?a-pay-* mouth (gives f in Chadic and p in Semitic), Shelta pī - mouth.

Most Shelta words came from The Secret Languages of Ireland, with Special Reference to the Origin and Nature of the Shelta Language, by R.A. Stewart Macalister.

Afro Asiatic etymology by Alexander Militarev and Olga Stolbova, Caucasian vocabulary by Sergei Starostin. All available at <http://starling.rinet.ru/>

A Pictish Conlang

The article below is some information I compiled when thinking about, imagining, how the Brythonic Pictish language might look like, if we were to take it into the context of Scotland's modern landscapes and our feeling of connection and ancestral life within that landscape. I created this conlang below in the year 2010, into 2011, where I published it on a site I named Prithenic after the name of the language. Note that many aspects of this Pictish conlang are not based on historic evidence but upon what my personal choices and perceptions of Pictish were at the time.

On retrospect, I no longer believe that these Brythonic-speaking Picts were the same as the people who built brochs. With regards to them and to the 'Pechts', see after this article.

Modern Pictish (conlang in essence) is meant to be a creation of what Pictish would have been like, had it survived into the present day. There is phonological influence from Gaelic and some Norse borrowings which give the language a more distinct feel from the other P-Celtic languages.

The following alphabet is used:

Aa Bb Cc CHch Dd DDdd Ee Ff Gg Ghgh Hh Ii LI Mm Nn Oo Pp Rr Ss Tt THth Uu Ww Vv GVgv Ÿÿ

many of these letters are pronounced as in English, note that **b, d, g**, are pronounced p, t, k unless when at the start of a word **c/g** are always hard sounds, never as in 'centre', 'gem'

Vowels don't need explanation, long vowels are: **â, ê, î, ô, ú**

ÿ - is silent or represents a slight schwa sound (found at the end of words where originally there was a gender ending)

dd - is pronounced like English 'th' in 'this' in the south, pronounced as if 'g' further north, except for at the end of words where it is pronounced as if **ch**

gh - is silent or pronounced 'v' in medial position, aka between vowels, e.g. **tegha** - tongue

ch - as in 'loch', pronounced 'k' in final position in southern dialects

v - pronounced like a v, or like a 'y' [j]

t, d are pronounced 'sh' before e or i

th is silent or like **ch**

THE DEFINITE ARTICLE

The definite article in Prithenic is 'in' - this causes mutation to feminine and masculine nouns

inn ngvir - the man
gvir - man (m)

in aú - the river

in venȳ the woman
benȳ - woman

THE VERB 'BIDD' - to be

êim - I am
êit - thou art
es em - he is
es si - she is
êiom sni - we are
êioch swi - you are
êianth úi - they are

These can be used in the present tense

êim in cartheth do Alba ach êim scwîth - I'm walking to Scotland but I'm tired (w is silent in last word)

An êit in lave in iachth Combraghec nô Prithenic nú? do'caws n'es Combraghec canthav - are you speaking Cumbric or Pictish now, because I don't speak (lit: don't have) Cumbric.

Piv es inn ngvir a aith in vô in Ulapúl? - :who is the man who used to live in Ullapool? in Cumbric *pwi ywr dyn aith yn vo yn Wlapul?*

Well, bom ing Nglas Gow, ach êim a Dún Eithin - well, I live in Glasgow, but I'm from Edinburgh

Case: only two cases survive in Prithenic, the nominative and genitive, note the difference:

in tegh - the house
garten in tî - the house's garden

I have discussed elsewhere that the 'brochs' of Scotland may be in some way linked to the Mesolithic cultures of Scotland, as perhaps implied by the legends about the ciuthach. I have yet to look into the Shetlandic explanations for the brochs (for there are many brochs in Shetland).

I think that these cultures were not really Celtic-speaking originally, nor Germanic speaking. In Scottish mythology, the ciuthachs and Finn-men may be different peoples, but I think they are somehow a part of the same ancient pre-Indo-European history that is remembered in Goidelic mythology and in Shetlandic mythology.

In the book on Ulster Folklore by Elizabeth Andrews, the author writes that he speaks to a boatman, and that the boatman tells the author that the Danes were "stout, short, and red-haired, and that they lived in caves"..."The Finns, he said, were even smaller, dark yellow people".

The language used here is difficult to interpret, and when he says 'dark yellow' I presume he is referring to hair colour. The 'blondes' of Donegal have sometimes been linked with the 'northern' Tuatha Dé Danann (this is not from the book Ulster Folklore), whilst the dark haired people of Western Ireland have sometimes been associated with a different group of Tuatha Dé Danann, the Milesians (This I have heard elsewhere).

I find that all of this is very hard to interpret or to make head nor tail of, but clearly the boatman was not referring to 'Danes' and 'Finns' in the sense of meaning people of Danish and Finnish ethnicity and language in the present meaning of the words. It seems to me that these people he is referring to may have a connection to the modern lands of Denmark and Finland, but that these people were in the Goidelic lands in the ancient past, long before the Vikings. The general implication I get is that these ancient 'Danes' and 'Finns' were boating around the coastlines of the northeastern Atlantic in very ancient times.

According to this book *Ulster Folklore* by Elizabeth Andrews, the author was told about these Finns in Donegal. According to the author, red hair is not ascribed to the Pechts, which the author refers to as being connected to Antrim. But red hair does seem ascribed to the Danes.

From this book it seems that tradition is saying, the Danes are associated with caves and, in my opinion, with shell middens. These Danes are clearly not the Vikings, Norse, or speakers of a Germanic language.

It seems also that the author only heard of the 'Finns' in Donegal. This is curious. Donegal is a county where traditions of the 'Danes', Tuatha Dé Danann, and Fomorians are already famous. I feel that the 'Danes' are associated with middens and with caves, and with culture from at least the

Mesolithic to the Bronze Age and later. The Tuatha Dé Danann seem associated with certain later sacred sites and 'forts' such as Grianan Ailigh, and perhaps with the sacred Mount Errigal. The Fomorians are associated with the area around Tory Island, also with other parts of Donegal, Mayo and Enniskillen for example. And then there are also Finns. How are we to interpret what any of these things are saying about the ancient peoples and how ancient languages interacted thousands and thousands of years ago? It is surely difficult to interpret.

The author of Ulster Folklore, author Elizabeth Andrews also talks about the Pechts, connected to the 'Picts' in Scotland. Although wikipedia and other resources will describe the Picts as a historic, Celtic-speaking people, in actual Scottish folklore they seem also to be a very ancient and supernatural people, and I don't believe we can ascribe to them a Brythonic language, maybe as a sort of sacred language yes, but not as their first or original languages.

Another angle on the Pictish culture seems to indicate that caves were also sacred places to them, as there are a number of places in Scotland where sandstone caves have Pictish symbols and carvings. Were these sacred places of a different, more ancient culture within the 'Pictish' cultures? I do not know.

Nowdays the 'brochs' are connected to and attributed with Pictish culture, but I do not believe that the 'Picts' in mythology are the Brythonic kingdoms we identify from records and place-names in Eastern Scotland. I do not believe that these people were the same people on Shetland or in Western Scotland, even if there are some similarities in ancient root words.

The Pictish forts of Western Scotland, why was 'Pict' used in this context, was it because the original names were not known to all? Traditionally in Western Scotland from what I have discovered, the brochs are associated with the ciuthachs, and not with Picts. There is I think a connection but the folklore does not necessarily imply that they were one and the same people.

As well as Finns in County Donegal, there are the Finns reported from Northern Scotland, and from Northern Norway, where they likely are referring to the Sámi people, or 'Finn' may have been in some cases a more generic name for the different indigenous peoples in cases from Scotland for example.

There is I think much more research on the Picts that has to be conducted, including perhaps a re-examination of our own perceptions on who they are. For one, I feel it important that we take folklore into account and listen to the folklore, rather than using the term 'Picts' to describe merely what we 'think' about the medieval period in Scotland.

The Southern and Northern Sámi languages

The Southern Sámi language, **åarjelsaemien giele**, is the most southerly of the attested Sámi languages. It differs from Lule Sámi and Northern Sámi in that it does not have consonant gradation, and also has a SOV word order generally, rather than the SVO order found commonly in Northern Sámi and Lule Sámi.

Some words of the Southern Sámi vocabulary are quite different from the usual words in Lule Sámi and in North Sámi, for example, Southern Sámi
darjodh – do, **låpsoes** – damp, **klåbpoε** – stick.

The Southern Sámi languages shares the landscape with two North-Germanic languages or dialect groups, namely Jamtlandic in Sweden and the Trøndersk language in Northern Norway. From what I can gather, Southern Sámi seems to share some vocabulary with the North Germanic languages, these might be considered as Germanic loanwords by some, but I think it more likely that they are shared, ancient vocabulary terms.

Although the Southern Sámi language is related to Northern Sámi and to Lule Sámi and to the other Sámi languages, each of these languages and areas has its cultural differences, and the Southern Sámi people have their own mythology, sacred traditions and language, for instance.

The Northern Sámi language I am somewhat more familiar with, and this is where the main basis of my understanding of Sámi languages comes from. Here are some phrases I have said before in Northern Sámi:

buorre beaivi – good day

buorre – good, **beaivi** - day

mii du namma lea? - what is your name (verb is **lea**)

mii – what? **du** – your (singular), **namma** – name, **lea** - is

mu namma lea... - my name is

mu namma – my name, **lea** - is

gos dun orut? - where do you live?

gos – where? **Dun orut** – you (singular) live,

mun orun Gironis – I live in Kiruna

mun orun – I live, *Gironi* – Kiruna, *Gironis* – in Kiruna

mun ferten hupmat Sámegiela – I must speak Sámi

mun ferten – I must, *hupmat* – speak, *Sámegiela* – Sámi language, from *Sámegiella* after consonant gradation change from II to I

Ándagassii, mun in dieđe maid dun dajat – sorry, I do not understand what you are saying

ándagassii – sorry, excuse me, *mun in* – I do not (negative verb), *dieđe* – know (negative verb form), *maid* – what (the object), *dun dajat* – you (singular) speak

mun ipmirdan maid dun čálat – I understand what you are writing

mun ipmirdan – I understand, *maid* – what (object), *dun čálat* – you (singular) write

mun hálan Sámegiela juohke beaivvi, muhto in oru Sápmis – I speak Sámi every day, but I do not live in Sápmi

mun hálan – I speak, *Sámegiela* – Sámi language, from *Sámegiella*, *juohke* – every, each, *beaivvi* – day, *muhto* – but, *in oru* – negative form of *orun*, *Sápmi* – Sámi historic area, in old literature referred to as ‘Lapland’, *Sápmis* – in Sápmi

In some Norwegian legends, the Sámi are referred to as Finns, hence the name Finnmark. I think that in some cases the word ‘Finn’ was said to describe indigenous people more generically, which might explain why there are Finns known from Northern Scottish folklore, and from the folklore of County Donegal. Precisely what connection these Finns have to the Sámi people is entirely unclear to me, but I think that in some cases ‘Finn’ was referring to peoples living on the coastline, who were neither Sámi nor Finnish speaking, although I have no doubt that in some way their languages were connected. Perhaps these ‘Finns’ in mythology are in a sense an ancient Sámi culture, at least in some cases. I am not sure though. What is certain is the Sámi peoples and languages are the first peoples and languages in Northern Europe.

The Quechuan languages

The Quechuan languages are indigenous languages of the Andes Mountain range. They share some Sprachbund similarity to the Aymara language, in some cases the vocabulary seems very similar, but Quechuan languages or Quechua is not in the same language family as Aymara. The Pequina and Cunza languages may be in some way connected to Quechua too, although they too are in different language families.

Quechua is an agglutinative language, and in some ways parallels for example Finnish in Europe, although any link between the two languages is very distant. For example Quechua **llahta** – town, **llahtay** – my town, **llahtaypi** – in my town. Or for example **¿khichwasimita rumankichu?** - do you speak Quechua? **Khichwasimi** or **Qhichwa Simi** – Quechua language, with **-ta** ending, translatable as an accusative suffix, **rumankichu** – do you speak? Or for example: **ñuqa Skotlandmanta kani** – I am from Scotland, the word **ñuqa** means 'I' and is similar for example to one of the first person singular pronouns in Ancient Egyptian, sometimes pronounced 'nuk' although I don't know if this is the correct pronunciation in Ancient Egyptian.

There are I think some interesting cognates or ancient sacred sound words, which Quechua shares with other languages around the world. For example **llaqway** – to lick, compare English 'lick', **k'anchay** – to give light, compare for example Proto-Afro-Asiatic *kVhan- 'shine, light' (1), Welsh **cynnau** – to kindle.

There are several words which appear similar to Finno-Baltic forms to me, for example Quechua **lluta** – bird, Finnish *lintu*, Estonian *lind* both meaning 'bird'; Quechua **challwa** – fish, Finnish *kala* – 'fish'.

Some other words I think are connected to other languages are perhaps; Quechua **sinqa** – nose, compare English 'sniff', Proto-Afro-Asiatic *sVn- 'smell' (1), Quechua **llaña** – long, compare English 'long', Quechua **qara** – bark, Proto-Afro-Asiatic *kur(aH)- 'bark' (1), also *kʷirap- (1) and *kʷi/arab- (1).

(1): Afroasiatic etymology, compiled by Alexander Militarev and Olga Stolbova

Thank you to the speakers of Quechua who have inspired me with their beautiful music and languages.

Language links with the Americas and elsewhere: further comments

How exactly Indigenous American languages are connected to other languages is a mystery to me. I do believe that in some cases, some Indigenous American languages share sacred words with languages around the world, words which are in a sense older than the world that we know, words that are a part of the very geometry of nature.

For the most part the vocabularies are very different, indigenous American languages show such a massive amount of unique vocabulary, nearly all of which is from America, and the people who have lived there for tens if not hundreds of thousands of years. In some cases, I think that language links were also maintained between the Americas and other parts of the world. An example of this might be the Moundbuilder Culture, these people were clearly from the Americas and indigenous Americans, but they may have shared certain sacred ideas and concepts with cultures elsewhere on the planet, handed down to them across time.

An example of where such links might have existed up until the present day is Chinook Jargon. Nobody in the official linguistics community has really made a decision on how old Chinook Jargon is, some evidence points to it being a relatively new language with much influence from English and French, and other evidence suggests that it is a much older language, as a part of already existing trade networks between already existing indigenous Northwest Pacific first nations. The evidence of one may seem to contradict the other, but not if those links with what we see to be French and English are in fact also old. This is a confusing subject which verges on the idea that some of our so-called recent history is actually a lot older. But anyhow, this might explain for example, why Chinook Jargon is both ancient, and anciently connected to the indigenous peoples, and connected to English and to French. Some of these words such as *maasi* – thank you, are clearly French, but how far back do some of these links go? To the Vikings, to earlier? What if they existed until only a few hundred years ago?

Another interesting thing here is the presence of Haplogroup X in British Columbia, and on the Orkney Islands. Otters as spirit animals are also found according to Orcadian archaeology, and in the traditions of the Northwest Pacific. I cannot go any further with this subject of research, I have other things to do, there is no door to open or road to look down, but perhaps one day more will come to light.

I thank the indigenous peoples of the Americas for inspiring me and teaching me.

ŷr ſ̄ath Ḡymbraic

An introduction to revived Cumbric: a modern language of the
Old North

Tavotŷath nowydd– New Dialect

A short guide to a possible ‘modern’ Cumbric language



Copyright 2014 Linden MacAoidh
Photos: copyright Linden MacAoidh

experimental course version 1

written mostly whilst in 6th form, when I should have probably been studying French and Chemistry.

Thank you to my parents, who shared their enthusiasm with me for the Brythonic and Gaelic lands of Europe, and with whom I have shared such great memories, and will continue to do so in this

physical reality for a long time.

Thank you to the characters of Welsh and Gaelic folklore, for inspiring me to find my inner spirit,

and for allowing me to express that through the traditional languages.

And thank you to all those people I have met over the years, whilst travelling, who made even fonder memories in such spectacular places.

Cymbraic: Modern Cumbric

This short ebook is not meant to be a complete work. For those of you who haven't heard of Cumbric, Cumbric is the name given to a language, once spoken in Northwestern England and Southern Scotland, until between 1100 and 1300 AD, by which time it had been replaced by a form of Old English, highly influenced by Norse, and by Gaelic and Scots in the North.

Cumbric doesn't exist as a distinct language. Evidence does point to the strong possibility that Cumbric was a distinct language from Welsh, probably its closest neighbour. I use the term 'Welsh' very carefully here, because the Welsh spoken during the Medieval period differed greatly from the spoken dialects of Snowdonia, the Lleyn, Pembrokeshire, and other parts of Wales, today.

Cumbric was certainly a Brythonic language, described in Welsh as 'Cwmbreg', or as 'Cymraeg yr Hen Ogledd' (The Welsh of the Old North). To what degree the language differed is debateable, and from the evidence we have of Cumbric, mostly in place-names and in a couple of dialect words, the actual features of Cumbric which made it a 'language' can only be guessed at. The evidence is very contradictory, it's possible that different dialects of Cumbric had phonological differences, whilst it's also possible that writers, speaking English or Latin, when writing down these place names, added their own pronunciation, which although not a 'feature' of Cumbric per-se, might represent a possible basis of a Cumbric conlang such as this one.

A conlang is a constructed language, in this case based on a language spoken in North-Western England and Scotland around one thousand years ago. Over the years, since the age of 14 or so, when I was in school in Cumbria, I have tried to create various 'Cumbric' inspired languages, some of which are more fantastical than others. The Cumbric I am using here, is not by any means a complete language. The degree to which I will develop it as a complete language, depends on how many other people are interested in speaking a new language, coined out of possibly information we have about an extinct one. My previous work on Cumbric uses different spelling systems, and more haphazard sound changes, which will need to be rectified over the course of several months before they are published.

The purpose of reviving Cumbric is for artistic reasons. Language, even those which can be attested to being thousands of years old, such as Sumerian, were all 'created'. So in a sense, a language 'created' from scraps of its old self, may not be historically accurate down to the finer details, no matter how hard we try, but it could serve as a form of personal expression about these regions in which it was spoken.

I first discovered Cumbric when I was in my early teens, having moved up to Cumbria, from a childhood rich in visits to this region, and to North Wales. I started in around 2007, to create my own language phrases, attempting to teach them to a couple of mates at school, based on what I read of Old Welsh on the internet, and applying Cumbrian place-name phonology to them.

The Cumbric used in this short introduction, and part 1 of three of the word list, is meant to be a safe reconstruction, allowing others to apply the changes they want to the language, based on the evidence there is of Cumbric, for example the varied pronunciation of **dd** and **ai**, should they want to speak it. I am currently creating dialects of Cumbric for this very purpose, but wanted to see which kind of language, if any, people would be curious about speaking.

Modern Cumbric won't ever be a language which is taken seriously by non-Celtic, or non-language enthusiasts. Cumbric may be a dead language, but it still seems to exist in our minds, somewhere in our region's collective memory. So in a sense, wanting to revive the language, represents our desire to personalise our relationship with our land, be it Cumbria, Lancashire, or Lothian, for example. The fact that Cumbric is a subject of interest, shows that the language does have some place in our regions, or with anyone who shares an interest in them. We won't ever see road signs in Cumbric, or legal documents, but over the past 7 years I have created songs, and poems in the language, and a few others have done so as well, with their own, equally beautiful versions of Cumbric, and I hope that it is here, in the matters of feeling and creativity, that a language like Cumbric might have a place.

Please note, the language here does not claim historical accuracy, and deals with the potential.

Alphabet and Pronunciation

**Aa Bb Cc Chch Dd Dddd Ee Ff Gg Ghgh Hh Ii Ll Mm Nn Oo Pp Rr Ss Tt Thth
UuVv Yy ſ ſ ſ Ww ſ ſ ſ**

a: short as in 'cap'. Long as in 'father' (Northern English pronunciation)

e: short as in 'bet'. Long as in the N. English or Scottish pronunciation of 'game'.

i: short as in 'Tim'. Long as in 'team'.

o: short as in the NE pronunciation of 'pot'. Long as in the NE pronunciation of 'gnome'.

u, ſ: short as in NE. 'mug' or long as in 'soon'.

ü, ſ: more or less as in German 'ü'

y: as in Cumbric **i.**

.**ÿ**: a schwa sound, like the Welsh 'y' in 'Cymraeg', or between the 'o' in 'pot' and the 'u' in the Northern English pronunciation of 'cup'.
 .**ÿ**: as in English 'yes'.
 .**w**: as in English, sometimes written as **ü**.

Consonants:

.**b**: as in English 'bin'.
 .**c**: always hard as in English 'can'. Never as in 'centimetre'.
 .**ch**: as in Scottish 'loch' or German 'auch'
 .**d**: as in English, possibly as a Cumbric '**dd**' in medial position.
 .**dd**: as in English 'this', possibly hardened to an aspirated, dental d (an English 'd' sound with tongue placed behind teeth, followed by a puff of air. Possibly more like the Cumbric 'th' when in medial and final position).
 .**f**: as in English, although some evidence shows that it became a p in certain contexts.
 .**g**: always hard as in 'get'.
 .**gh**: like a voiced version of 'ch', sounds similar to the French 'r'. This sound was most likely lost, partially or completely, in Cumbric.
 .**h**: as in English, never dropped as in French.
 .**l**: as in English, possibly pronounced more like 'hl' in later periods.
 .**m**: as in English
 .**n**: as in English
 .**p**: as in English
 .**r**: as in English, or 'trilled'.
 .**s**: as in English, most likely a 'z' sound would not have existed in Cumbric
 .**t**: as in English, although possibly a Cumbric '**th**' in final position.
 .**th**: as in English 'thing', or possibly pronounced a t, with tongue behind lips, in some positions.
 .**v**: as in English, at the end of a word some speakers may prefer a pronunciation like a Cumbric 'u'.

diphthongs:

ai – pronounced 'igh' as in 'might', or as a short **a**
ai – pronounced either as a short **a** or a short **e** sound,
iw – an **i** followed by an 'oo' sound
ow – as in 'low' in NE pronunciation, or as two separate sounds o+w.

Notes:

It is unclear from place-names whether the pronunciation of **dd** as **d** was an earlier or later aspect of the language.

C – initially became mutated a 'ch' sound as in English 'chin' in some cases, probably through English influence on the place-name. This can be written **çh**. E.g. **culgeit/culçhaith**.

In Welsh, final c, p, and t became pronounced as g, b and d. This change may or may not have occurred in Cumbric, there is evidence to say it may have done in some cases. Here I advice that the voiced pronunciation, aka g, b and d, is applied only when the following word begins with a vowel.

U and **w** can be used interchangeably, as in the examples given. This book sticks to using **w**.

Long vowels may be marked with a circumflex accent, e.g. **â, ê, î, ô, û, û, ÿ**.

E was perhaps pronounced as an **a** when before **r**. e.g. **merch – march**. Final **ch** when following an **r** appears to have been pronounced as **c**. Dialectal spelling as **marc, ascarn, abar** as opposed to **merch, ascern, aber**, is acceptable.

ÿ can also be written **w** when pronounced like the NW English 'u'.

Final **I** tends to be released as **w** in some place-names.

gwa, gwe can optionally be interchanged with **go, ge**. Personally I tend towards using the latter in order to develop Cumbric more as its own language.

Diphthongs:

ea: rather like a long Cumbric 'e' but followed by an .i. Sound. Alternatively this may have sounded like the NE pronunciation of the word 'air'.

W is sometimes interchangeable with o: e.g. **dwr, dur, dor**.

Notes on North, West, and Southern dialects.

.Those who prefer a more Welsh pronunciation, aka, in the south, can choose to pronounce final **w**, or **w** in monosyllabic words as [u], **ai** can be pronounced as [ai] in certain situations. Welsh words can also be adopted into the language.

.Those who prefer a more North Western pronunciation, can use the pronunciation given here, and may adopt words from old norse, or old English into the language. For example **saga** (story, history), **fell** (hill, mountain), **dal** (valley).

.Those who prefer a Northern, or 'Scottish' pronunciation, can pronounce **ai** as if written **a** [æ].

IPA approximations

a	[a], [a:], [ə]
b	[b]
c	[k]
ch	[x], [tʃ]
d	[d]
.dd	[ð], [θ], [d ^h]
e	[e], [e:], [ɛ]
f	[f], [p]
g	[g], [k], [dʒ] ?
gh	[ɣ], [Ø]
h	[h]
.i	[.i], [.i:]
l	[l], [hl], [w]
m	[m]
n	[n]
o	[ɔ], [ɔ:]. [o:]
p	[p]
r	[r]
s	[s]
t	[t], [d], [θ], [t ^h]
th	[θ], [t ^h]
ŵ	[u], [u:], [ʊ]
ẅ	[ɪ], [u]
v	[v], [f], [u], [o], [w]

1: basic nouns and verb structures

In Cumbric a noun is either masculine or feminine.

Gur/gwr – a man (m)

Davat – a sheep (f)

Cumbric has no 'indefinite' article, that is to say, a word for 'a, an'. Thus:

Gur/gŵr: a man, or just 'man'

Bordd: table or 'a table'

merch: a girl (f)

lat: a lad, or boy (m)

ti: a house

pÿscator: a fisherman (m)

gueith/gwaith: work, an occurrence of working on a particular thing (m)

dyn: a man

Plurals in Cumbric are formed in a variety of different ways:

but how can it be y and now o/w when we have monadh in Gaelic?

gwr: gwir

bordd – borddi

merch: merchi

lat: ladow

ti:tei

pÿscadur: pÿscaduiri

gueith/gweith: gueithi/gweithi

dyn: dÿni

as can be seen, plurality in Cumbric is often indicated by adding the suffix -i to the end of the noun. It can also occur by altering the medial vowel, thus a-e. E.g. **bardh – beirdh** (bard, bards). Perhaps the most common plural ending in Cumbric is **-ow**.

Mÿnydd – mÿnyddow – (mountain-mountains)

tat – tadow (father-fathers)

lÿvar – lÿvarow (book-books; the 'a' in this word doesn't have to be pronounced)

avon – avonow (river – rivers)

Cumbric did possess a definite article, which in place names appears as either **ÿ**, **ÿn** or **ÿr**.

.ÿ: occurs before most consonants and is used for singular nouns. Cumbric does not have variation in the definite article depending on noun gender, however, the definite article does cause consonant mutation in feminine nouns, which we will come to.

The man – **ÿ gur/gwr**

The dog- **ÿ ci**

The table – **ÿ bordd**

The bed – **ÿ gwali/gweli**

The road – **ÿ fwrdd, fordd**

The back – **ÿ cevan**

The guest-house – **ÿ gwestti**

The copper – **ÿ copar**

the writer - **ÿ scrivenwr**

But for feminine nouns:

gardd (garden) – **ÿ ghardd**

merch (girl) – **ŷn verch**
cath (cat) – **ŷn gath**

Before the letters d, and t, **ŷn** is employed. This also causes consonant mutation in the feminine.

Ŷn dyn – the man
ŷn ddavat – the sheep
ŷn dderwen – the oak
ŷn dýscŵr – the learner (male). **ŵr** is a masculine suffix
ŷn tir – the land
ŷn ton – the wave
ŷn ti – the house

ŷr is used before vowels.

Ŷr aber – the estuary, river mouth
ŷr avon – the river
ŷr ascern – the bone
ŷr inis – the island
ŷr ŷmwelt – the visit
ŷr is also used in the plural of nouns, e.g.:

ŷr merchi – the girls/daughters
ŷr dýni – the men
ŷr gwir – the men
ŷr tei – the houses
ŷr avonow – the rivers
ŷr tonnow – the waves

forming basic sentences:

ŷma tonnow orth ŷn traith – there are waves by the beach
ŷma gwir ar ŷ mýnydd – there are men on the mountain /men are on the mountain
ŷma pýscatori ŷn ain botow – there are fishermen in our boats/fishermen are in our boats
ŷma longow ŷn ŷr aber – ships are in the estuary

ŷma is a Cumbric word used to here mean 'they is', 'there are', 'it is/they are', 'there exists'. Generally speaking, verbs come before the nouns in Cumbric. The three prepositions here, **orth**, **ar** and **ŷn** mean 'beside, upon, in' respectively. **Ŷma** is used when describing what 'exists' within a certain place, or at a certain moment, and isn't used for describing more permanent aspects of the World. Translate the following:

Ŷma derwen orth ſtynn. (long moss, narrow lake, wetland).

Ŷma gw̄r ar ſt bordd.

Ŷma d̄yni ſt ſt ghardd.

Ŷma gwestti ſtynyn trev (town)

ŷma longow ar ſt d̄wvr (water)

ŷma avonow tro ſtyn tir (through)

ŷma l̄yvarow ſtyn ſt scol (school)

ŷma sagow ſtyn ſt l̄yvar (stories)

ŷma aira ar ſt m̄nydd (snow)

Shortly we shall look at how verbs are conjuncted in Cumbrian, to express different tenses and moods, but first it is important to note that there are other ways of expressing the verb to-be:

ŷma can also be used to express the current action of the third person, whether specified or non-specified. In the plural this can appear as **ŷmeint**. In Cumbrian, as in Welsh, we use the word **ſtyn**, which in this context means 'in the process of'. In English we express the present continuous tense by adding -ing onto the end of the verb, implying that we are 'in' the process of completing that action. Modern Celtic languages use a preposition, for example:

ŷma gw̄r ſtyn d̄yscu – a man is learning, there is a man learning (**d̄yscu** – to learn)

ŷma longow ſtyn m̄ynt – ships are going, (**m̄ynt** – to go)

ŷma'n dyn ſtyn scrivu – the man is writing (**scrivu** – to write, **ŷma'n** = **ŷma ſtyn**)

ŷma lat ſtyn caret/carut – a lad/young man loves/is in the process of loving

ŷma'ŷ lat ſtyn caret ſt yr longow orth/ŵrth ſt yr aber – can you translate this?

Of course, if we're being specific about a certain person, and already have some idea about who they are, we would more likely use personal pronouns. In this case, **ev** and **hi**, are the Cumbrian words for 'he' and 'she'. All nouns in Cumbrian are either masculine or feminine, the neuter pronoun and gender having long since disappeared from the Brythonic languages. So we use **ev** and **hi** to describe any noun. Remember that **ŷma** is used exclusively for temporary aspects of a noun, or rather, what the noun is 'doing', or it's location. **Ŷma** technically means 'here' but has come to be used as an auxiliary verb. Make this comic.

Here is a short Cumbrian conversation between **Cadwal** and **Ceilwm**.

Ceilwm: pa le ſtma Catharyn?

Cadwal: ſtma hi ar ſt gwelt/gwalt (grass)

Cadwal: a Cheilwm, pa le ſtmeint ſt yr blodow? (flowers)

Ceilwm: ſtmeint wint orth ſt bordd ſtyn ſt ghardd ('park' in this context)

pa le? - where? Literally 'which place?'

ÿma hi – she is

a – and, which causes mutation of the following word, e.g. **c – ch**

ÿmaint/maint wint – they are

ys – for meaning 'is'

ys is an archaic word, used in Old Welsh, middle Welsh less frequently, and in Cumbric. It comes from the Old British word **estû**, which has the Latin equivalent of *est*, Polish: *jest*, and English *is*. In Cumbric the usage is more fluid than in Old Welsh, but in generally is used when stating 'what one is, what one exists as'.

For example:

ys ev dyn da – he is a good man (is.he.man.good)

ys hi benw ddrwc – she is a bad woman (is.she.woman.bad)

ys mi a welais Dow – it is me that saw God

ys wint a'i hairch – it is them that she searches

ÿw ac ynt

ÿw and **ynt** are the respective, general words for 'is' and 'are', when talking about more permanent qualities of people and inanimate objects. The word order can be quite fluid. Here are some examples:

benw thec ÿw hi – she is a pretty woman

loch lown ÿw ev – it is a full lake

ti mowr ÿw ev – it is a big house

pysc/pÿsc hir ÿw ev – it is a long fish

lochow hir ynt wint – they are narrow lakes

uentow dŵvn ynt wint – they are deep valleys

Cÿmbraic ÿw ÿath or ÿath ÿw Cÿmbraic – Cumbric is a language

farmwr ÿw ev or ev ÿw farmwr – he is a farmer

gwyn ÿw ÿ rew/row or ÿ rew/row ÿw gwyn – the frost is white

ais

ais is another way of saying 'is/are' but is used more in interrogative sentences, e.g.:

It is also possible that **ys/ais** were interchangeable

ais popal agos dŷ'n trev? Are there people near to the town?

ais! - yes (yes, there are)

ais inisow yn Lynn Winadar? - are there islands in Lake Windermere?

ais maini/mein dan ſr ecles? Are there rocks under the church?

In reply one can say

Ais – yes there is

Nit/ n'ais **problem** – there is not a problem

For example:

“ſr ais aira ar ſ mŷnydd?” – is there snow on the mountain?

Ais – yes there is

nit ais/n'ais – there is not

In Cumbric there is no word for yes, or no. Generally, the verb is repeated back to the questioner in the affirmative or negative form.

Ŷr aiddech chwi'n lavar Cŷmbraic ſng Gairlwñ? – were you speaking Cumbric in Lancaster?

Aiddem - yes we were

nit aiddem – we were not

Yssit

yssit means 'there is' or 'there exists'. For example:

pwi yssit ynŷr nevaidd? - who is in the heavens?

Ai thi yssit orth ſr avon/avan – her house which exists by the river

Mutations

all living Celtic languages have a phenomena known as initial consonant mutation, which has been preserved in Cumbric.

For example:

car – a castle

dŷ gar – to a castle or: **dŷ ȶhar**

ŷng gar – in a castle

pont a char – a bridge and a castle

tat – father

dŷ dat – to a father

ai dat – his father

mam a tat – mother and father

blain – a mountain summit

dŷ mlain – to a summit

ŷm mlain – in/at a summit

alt a blain – hillside and summit

pont (pant?) – bridge

dŷ bont – to a bridge

ŷm mhont/pont – in a bridge

dwr/dor/dar a phont – water and bridge

examples of Cumbrian mutations after certain prepositions:

dŷ: (to). The letters b, c, d, g, p, t change to m, g, dd, gh, v, ph, d

ŷn: (in) becomes **ŷm** before b, m and **ŷng** before c, g, n. It changes d to dd

a: - and, changes c, p, t to ch, ph, th

mŷn: - my. Changes to **mŷng** before c, g, n.

The Negative

Is **nit**.

For example:

Nit aidd lowar – there was not a lot

Lowar – a lot

Nit wiv yn dyn – I was not the man

Nit carav ŷ venw - I do not love the woman

Alternatively the final t can be dropped, causing mutation, e.g. **ni charav ŷ venw**

Amdinnav ŷ ci – I defend the dog

Nit amdinnav ŷ ci – I do not defend the dog

ŷr ŷw ev ŷ pŷscatŵr? – is he the fisherman?

nit ŷw - no, he is not

Ŷr byddav mi ar ŷ fŵrdd dŷ Benrydd?

Will I be on the road to Penrith?

Nit byddav/ni vyddav – no

Ŷr welast ti ŷr annŵvnŵr ŷm Bŵghddal? – did you see the shaman in Borrowdale?

Ŷn dyn na’aidd – the man ‘who’ was not.

The non-negative form of this is **a/ ŷ**

ŵiv yr annŵvnŵr a welast ti – I am the shaman ‘which’ you saw

Pen	mŷm pen	dŷ ben	ai ben	ai phen
Tonn	mŷn tonn	dŷ donn	ai donn	ai thonn
Cait	mŷn(g) cait	dŷ gait	ai gait	ai chait
Gardd	mŷng gardd	dŷ ghardd	ai ghardd	ai gardd
benŵ	mŷm benŵ	dŷ venŵ	ai venŵ	ai benŵ
Main	mŷ main	dŷ vain	ai vain	ai main
Dal	mŷn dal	dŷ ddal	ai ddal	ai dal

radical	soft	nasal	aspirate
p	B	-m	ph
t	D	-n	th
c	G	-ng	ch
g	gh	-ng	
b	V	-m	
m	V	-m	
d	Dd	-n	

oiv, ŵiv, oav, ys oiv, ydd oiv	bŵm/bŵm	bŵson, bŵson	aiddon, aithon etc	byddav
oith, ŵith, oath, ys/as oith	bŵst, bŵst	bŵst, bŵsit	aiddet	Byddidd, byddith
yw, ydd	bŵ, bŵ	bŵs, bŵsai	aidd, aith etc	bydd
on, om	bŵn, bŵn	bŵsem, bŵsen	aidden, aiddem	byddon
Och	bŵch,	bŵsech,	aiddech	byddoch

	bwch, boch	bwsech		
ont, ynt	bwnt, bont	bwsent	aiddent	Byddant byddynt

Above: verb 'to be' in Cumbrian. Tenses are, in order: present (progressive), preterite (past), pluperfect, imperfect past, future

a short Cumbrian conversation:

Halo!

Halo, pyth iŵ'ch anŵv/anov?

Gospatric iŵ mŷn anŵv, a thi?

Blaiddgwen iŵ mŷn anŵv. Pyth yssit pethow cantoch chwi?

Îown, brav ài, a thi? Pa'ssit pethow cantoch chwi?

Ài, brav dolwch, (dowch)

Pa le och chwi'n biw?

Ŷn trev bechan, agos dŷ Loch Wlvar. A thi? iŵ hŵnn 'ch ti ýma?

Ài, iŵ. Ti mŷn hyntadow, ys yn tir ýma cantom ýng galown pop dydd.

Pyth? – what?

anŵ - name

iŵ'ch – is-your. 'ch is aich (your 'plural') after a vowel.

A thi? – and you?

Pyth yssit pethow cantoch chwi? – 'what are things with you?' or 'how are you?'

Îown – alright

Brav – fine

Ài - aye

Dolwch/dolch – thank you

Pa'ssit pethow cantoch chwi? – which (way) are things with you/how are you?

Pa le och chwi'n biw? – which place are you living? (where do you live)

Ŷn trev bechan, agos dŷ Loch Wlvar

In town small near to Ullswater (in a small town near Ullswater)

iŵ hŵnn 'ch ti ýma? – is that your house there?

Ài, iŵ - yes it is

Ti mŷn hyntadow – house-my-old-fathers (house of my family/ancestors)

ys yn tir ýma cantom ýng galown pop dydd

exists the land here with us, in (the) heart every day – this land is always in our hearts

Dolwch yn vowr – a thousand thanks for reading & for taking an interest

All text and photographs copyright Linden MacAoidh

Cymbraic lesson one April 2020, by David Map Urien of Comann Tiron Yr Hen Wogledh.

The Cumbric in this course has been researched and recreated by analysing place-names, evidence from living English dialects and by comparing this with Old and Middle Welsh. The Cumbric used is not copied or based on any other text. (This lesson is not in the public domain, but may be used freely, including printing, inclusion in journals and other forms of storage, including commercial use, provided that Comann Tiron Yr Hen Wogledh and David Map Urien are mentioned as the society and author).

Comann Tiron Yr Hen Wogledh is the unofficial, recently formed, unofficial society pertaining to the teaching and promotion of Brythonic in the Old North, or 'Cumbric' as a living language and culture. Our work includes:

- .Study and reconstruction of Ancient Language in Northern England
- .Reconstructing the phonology and traits of 'Northern Brythonic Dialects'.
- .Establishing the time depth of Cumbric and of Celtic in the Old North
- .Creating a workable, usable 'bridge language' between Old Welsh and 'Cumbrian Welsh' – **Cymbraic**

Besides the main aims listed above, we are also working on some projects that involve other languages of Britain.

- .Creation of a course in Gwentian (The Southeast Welsh language).
- .Creation of a course in Modern Cornish (Kernuak)
- .Creation of a course in Modern Cornish (Kernôwek)

We may also be publishing for individuals who are writing about other minority languages, including Old Norse and Old Irish.

Cumbric is a dormant language, the more that we have learned about Cumbric the less sure we have become of what it actually was. There was definitely Old Welsh spoken in the Old North, but, the Cumbric language as preserved, also known as Northern P-Celtic, can sometimes be very different from Welsh. The Cumbric reconstructed for this course is Cumbric by definition, a language similar to Old Welsh that shows features of what Cumbric was, otherwise known as Welsh of the Old North. When we refer to Cumbric in these pages, we refer to this reconstructed language, or other versions, or the actual evidence of a language more or less identical with Welsh. When discussing the actual Cumbric language, what is being the name, its true roots and origins, we refer to this on one hand as Brittonic, or Northern Brittonic. But simultaneously, the roots of Cumbric are sometimes confusing and may trace back to earlier languages. Furthermore, we have no date for when Celtic or Indo-European arrived in Northern England, Indo-European as a title itself being difficult to define. Certainly some parts of Cumbric seem to have an early date.

.Ennerdale and Ennerdale Water are named after a Brittonic root to mean cold. It is strange that, over 10000 years ago, Ennerdale Water was higher because of an ice barrier that separated the lake from the sea.

.Another thing are the Cumbric sheep rhyming numbers. Across most of England these numbers can be found, especially in places like Lincolnshire and parts of the West Country, where there are concentrations of Brittonic names. Consistently they can be quite different from the Brittonic languages, perhaps implying that they were all adopted from Brittonic at around the same time, or that in the Brittonic of that time, they pronounced p as m for instance.

A need for knitting or sheep counting numbers could date back to at least the Neolithic. Often Cumbric names are concentrated around areas of Neolithic settlement. There are late Cumbric names, but they could easily have been carried from an older period, and plus, they only constitute a set number of nouns or adjectives, which would be intelligible to Welsh and to whichever language these words actually come from. There surely was Welsh spoken here more recently than the Neolithic, but it seems to have only been concentrated to certain fortified places which were politically and culturally linked to those in Wales. The original language, might have already become extinct by then, but a form of it lived on for sure. The connection lived on through

the Welsh language. But the actual origin of these names in The Old North? Less certain. We might be looking at a pre-Indo-European language, or languages, which formed a sprachbund and interaction zone with Indo-European. If the languages mixed, we can identify two stages of Brittonic, or three.

Another option, is that languages like Cumbric and Welsh might have already diverged from Proto-Celtic at a very early date, making them Indo-European languages but more through the adoption of early Indo-European traits, which were less numerous, than the full-Indo-Europeanization with a more full and typical ancestor of Indo-European. Early Celtic may have 'adopted' Indo-European elements without actually becoming Indo-European in the sense of the full-range of things that would be central to the grammar of IE languages. There was probably a dialect continuum in Celtic between speech which was more Indo-European and that which was less Indo-European, during and after the Roman Empire, the connection with the more IE speech register disappeared, leaving only the peripheral dialects, as the others were Indo-European enough to become Italic.

Standard Cumbric orthography: Cymraic

It was decided necessary to create a standard Cumbric orthography for the representation and revival of Cumbric, including representation of numbers, place-names, words in dialect, and of the modern Cumbric language. Cumbric standard orthography was created mainly by Joss Gospatrick, who also works with us.

a, b, c, ch, d, dh, ə, ē, f, g, gh, h, i, ɪ, l, lh, ɿ, m, n, o, ɔ, p, r, hr, s, t, th, u, v, w, ɿ, 6, y, ȳ, ȳ

Revived Cumbric doesn't make use of all of these letters are once, some are to indicate alternative pronunciations. In revived Cumbric we only use the following.

a, b, c, ch, d, dh, e, f, g, gh, h, i, ɪ, l, lh, m, n, o, ɔ, p, r, s, t, th, u, w, y, ȳ

a – as in 'art' or shorter

ae – are pronounced in succession and not like 'ai'

ai – like the German 'ei'

e – as in French é or shorter

i – as in 'lean' or shorter

ái – like the 'ai' in 'air'

o – as in 'note' or shorter

ɔ – like an 'o' followed by a schwa

u – like the vowel in 'spoon' or shorter

ȳ – like the French u /y/, or like a schwa sound

y – a schwa sound, like in Welsh

.b, d, h, l, m, n, p, r, s, t, w are all like their English forms

.s is never /z/

.ch as in 'loch', *dh* as in 'this', *gh* as in 'yes' or a voiced version of *ch*.

.i like the 'y' in 'yes'

.th like the 'th' in 'thing'

The Cumbric in this course is reconstructed on the basis of place-name evidence and by examining the old and middle Welsh languages. Modern Welsh is often followed in word formation. Following this usage Welsh is also more likely to be an "analytical" language rather than fusional, containing loanwords from Latin and Greek.

eglwys – church, but preserved in place-names as *ecles*, Welsh *eglwys*

bêbyl – bible

siens – science

There are native Celtic equivalents of many Latin words, but the context and exact meaning of *gwidhoniaeth* was probably not quite the same as modern science, it also encompassed herbology and others.

pidh iu'dh anu-ti? – What is your name?

... **iu m'anu-mi** - ... is my name

bouav-mi yn Gombru – I live in Cumbria (The Old North)

ple mai'r gwest-ti? – where is the hotel?

urth yn ti mōr – by the big house

urth yn traeth hir – by the long beach

urth yn dowlr – by the water 'lake'

urth dŷv y mŷnidh – by the side of the mountain

urth dŷv yr avon – by the side of the river

ple mai'r furdh di Livrpulh? – where is the road to Liverpool? In Cumbric, **Combra** refers to the approximate region of historic Cumberland and its extent in the Old North. **Cýmbru** refers to both Wales and places in the Old North where this noun was used. In Cumbric it is more common to refer to North Wales as **Gwinedh** or **Gwlat yr Erir**, or **Gwlat yn Draec Our**, the latter name is named after Owain Glyndŵr.

Cýmbro uiv-i – I am a Cumbrian/Welshman

Cýmbres uiv-i – I am a Cumbrian/Welsh woman

uiv-i – I am

uit-ti – you are (singular)

iw ev – he is

iw hi – she is

ym ni – we are

ych chwi – you plural are

ynt – they are

Underlined words are words paralleled directly to Welsh words and/or a similar Cumbric equivalent. Most are unattested. Unattested words are marked with a *. Words in Italics represent Cumbric/Northern Brythonic rendering, of it reconstructed they are forms we might expect. The underlined form is the one that should be used.

allt – hill or slope f

***arghant, *arghaint** – money m

bit – world m

***bluidhin, *bloudhin, *bleidhin** – year f

brith – spotted

cae – field m

caer, cair, câr, ceir – castle, fortified farm

***calôr, *calyr** – cauldron ?

***cân** – song f

***canlóu** – melodic

***cefil, capil, capyl** – horse m

***chwaer, *chwair, *hwair** – sister f

***craís** – cross f

***crunntéi** – roundhouses m

***davat, *davit** – sheep f

***didh** – day m

***gaiov** – winter f

***gaver, *gavar, *gawer** – goat f

***glân** – pure

glâs, glass – blue-green, sea color

tir – land

***gwlat, *glat, *glad, *gladh** – land, region f

***gwladoc, gladhoc** – of the country

***bro** – region, area f

***gwodir, wodir, wodhir, wedhir** – lowland, underland m

***mŷnidh, minit, monadh, mŵnidh, mini, moni, mond** – mountain m

brinn – hill m

crag – rocky area m

***glinn, glenn, gil** – valley m

***duwr, dowlr, dôr, der** – water f

***avon, *avan, *avin** – river f

***cýmber, *cýmbar, *cýmmer, *commer**

***comber, *cŵmber** – estuary/conflux at sea

***traeth, *traith, *trâcht** – beach m

***inis, ins** – island f

***ti, *tei** – house m

trev, *trew, tre' – town f

***furdh, fordh, *ford** – road m

***hynt, hent, hínt** – way, path, road f

***strít, gêt** – street m

***gwest-ti, *gwest-dhi** – hotel m

***tavern, *tavarn** – pub

***privdrev** – city m

***egluis, eclês, ecýls** – church f

***privegluis, *privoclê** – cathedral f

***porth, port** – port

***bae, *bái** – bay m

***lhong** – ship f

***trên** – train m

iarnhent, iarnfordh, *rêlfordh – railway

***carr** – car m

pont – bridge f

Cumbrian in the ancient landscape of Northwest England, published 14th may 2020.

Written by David Map Urien of **Comann Tiron Yr Hen Wogledh** with help from Angus Rory, and input from Albert Cowperthwaite of **Comann Arcaíologec Yr Hen Wogledh**, two unofficial societies pertaining to the language, culture, indigenous history and archaeology of The Old North - Yr Hen Ogledd.

[Introduction to Cumbric background research](#)
[Initial consonant clustering in paleo-European](#)
['Thun' and the Cumbrian thunder-stones](#)
[The Setantii and the Morecambe Bay barrier](#)

Introduction

If you've read our first publication, you may have some idea that we have been looking at The Old North differently. While we know the existence of a Welsh like language spoken in Northwestern England, we can't for sure say what it was. It is known as Cumbric, but we use that name for the 'Welsh' extension of this language, we know that the region had strong links with Wales until around 1000 AD, at least some of the local people seem to have shared an extension of their Welsh language. But as for the 'main' language of Cumbria, we don't know. We know there must have been a Welsh-like intermediate speech, but we think that the everyday language of people in the Old North had 'Celtic input' as IE culture and this culture would have existed side by side, but we can't say for sure if this really was an Indo-European language as we know it. It was likely close to the 'non-IE' Pictish language of Scotland.

Of course this would depend a lot on how we classify Indo-European languages. This ancient language may have been 'Indo-European', but it may not have come from the same 'central Indo-European' area which yielded three genders, particular noun stems and other features. This area was certainly linked to Celtic early on, as we know that the Gaulish and Lepontic languages are grammatically very typically central Indo-European. But they may not have had the same origins. The IE which gave languages like Pictish, Armenian and Hittite, could have been from an earlier 'level' of Indo-European, when some Indo-European languages evolved out of the same soup which also produced Afro-Asiatic, Altaic and others, perhaps Kartvelian and North Caucasian.

Gaulish and Pictish share the same basic Indo-European sound changes which came to define Celtic. So certain things were the same. But these early IE Celtic dialects may have been already distinguished by the time that Gaulish and Latin appear in the records. Gaulish is much more central to Indo-European, and we can certainly say that what we now constitute as 'Celtic Languages' would originally have included some varieties which were centrally more Indo-European, and others which were much less so. Some languages in prehistoric Britain may have been non-Indo-European entirely, they may have had features from the previous soup of languages. Gaulish continued to be linked to Celtic on the coast, and the Gaulish substratum seems to provide Latin an easier, further Indo-European change which brought words like 'eglwys' in Welsh. Prior to this point, it seems that languages were more varied across Britain and Ireland. In Ireland, prior to the establishment of Latin, there was a centrally IE Celtic variety, termed 'Primitive Irish', and what may be a distant IE language called 'Ivernian', the original language type is unknown, only two words survive, giving no clue to where they are from. Before Latin in Scotland, there is Pictish and Brittonic. After Latin, something closer to Modern Welsh appears and Pictish becomes entirely replaced by Gaelic. The arrival of Latin seems to follow the distribution of more centrally 'IE' types of Celtic. Christianity arrives in Munster, where the Primitive Irish language was spoken. Latin arrives in Gallo-Brittonic Britain before it does in Scotland, perhaps because the 'Pictish' language is only slightly IE, making the introduction of Latin more difficult. The original Picts seem to adopt the language from Ireland, brought by Christianity, rather than this process happening to Pictish.

[Initial consonant clustering in paleo-Western-European](#)

Currently several linguists are looking at ways to date word depth within a region. In Britain, we have made the observation that initial consonant clustering, such as st-, str-, sk-, skr-, sl-, fl-, br- seem to be found more commonly in areas of linguistic isolation. These consonant clusters were prevalent throughout early IE, but we don't actually know what early IE was. Examples from the west of Scotland, collected by Angus Rory of Skye, include the terms 'sgùrr' or 'sgorr' for 'mountain'. The normal Gaelic term for a mountain is 'beinn' or 'monadh' in Scotland, but certain islands and parts of the coast seem to use the word 'sgurr' or 'sgorr' for a mountain. This shows initial /sk/ clustering from an older root *kar- which means 'mountain' or 'stone'. This word does exist within Indo-European languages, but also in non-IE languages, making it difficult to determine what language it could have originally come from.

Of further interest is that this western area of the Isle of Skye, and the small Isles were some of the first places in Scotland to be inhabited by Mesolithic seafarers. It seems possible, that at least some of the words found in the topography of this region could date from these original Mesolithic peoples, who were later integrated into the wider Gaelic world. Unfortunately we do not understand this process and research on this particular area is only just beginning.

"Thun-“ and the Cumbrian 'thunderstones', evidence of an ancient spiritual belief?

Information provided by Albert Cowperthwaite of **Comann Arcaíologe Yr Hen Wogledh**.

Albert, who has lived around Ambleside in the Lake District, has spent time on the mountains of Cumbria, looking for evidence of who Cumbria's ancient people were. In the valley of Great Langdale, not far from Ambleside, there is a famous Neolithic site known as the Langdale Axe Factory. Up until now it has been a mystery, why these Neolithic farmers took stone from certain places on the mountaintops, such as the nearby Pike/Pik. A nearby site high on the mountains called **Punakar** in our Norse rendering, was also a site of ancient axe head activity. We have used a slightly different spelling for this site as we aren't sure of the original name's origin, but the spelling we have given is phonetically accurate to what a Norse version would have been like, which we are highlighting. In ancient Cumbria there seems to have been some kind of a spiritual belief in the power of thunder and lightning. Some could liken this to the God Thor, or the Celtic God Lugh, who were both associated with thunder and lightning, and their names are found in some places in Cumbria.

Albert told me that in some parts of Cumbria there are large pieces of stone, called Thunder Stones, and nobody seems to know why they are called that. But he believes that this had to do with the 'sacred power' that certain rocks had, in their ability to create sparks and fire. According to Albert, rocks which created sparks, or perhaps even places on the mountains, or rocks, which were struck by lightning, were believed to have this sacred power, representing places where the 'sky deity' made contact with the earth. This is why he believes that ancient people quarried from particular sites on the mountains, because for one reason or another, these places were associated with thunder and lightning, or were struck by lightning.

The 'kar' part of the name, suggests Albert, could be connected to the IE, or pre-IE root *kar- 'mountain, stone'. But the root also has semantics connecting it to something circular, or even 'dragon' in some languages. The first root, *thun- is harder to interpret, says Albert. It can be connected to the name *itun- and *eden-, as in 'Eden Valley', the meaning he proposes is 'angular, sharp, twisted', but it also according to him has spiritual connotations, connecting this word with the Afro-Asiatic *eden- 'garden, place of origin', and *thun-, a hypothetical 'sound-word' connected to the sound of drumming, thumping or of thunder. The connection between this word and *itun- is unclear, but Alfred notes that in many ancient religions, thunder, and lighting bringing the rain, means that thunder and lightning, and 'thunder gods' are commonly associated with life giving power. If this is true, it may explain where there are 'thunder stones' in East Cumbria, near the River Eden. According to Albert, the name Thunakar on the Langdales, may be giving us the name of this god or sentient force, which Neolithic Cumbrians believed was within power of thunder, and also 'life-giving'. The reason why they quarried from the mountains, according to Albert, is because they were 'taking the magical rock which had been touched by the thunder god', and 'bringing that power of life down to the human world'.

He derives the name 'Stickle', which refers to the main Axe Factory as coming from Middle English stikelle, 'steep hill', similar to Middle English 'ycle' and modern 'icicle', Icelandic 'jökull', Albanian 'akull' – ice. the first element is similar to the 'st' in words like 'stick, stone, steep' and seems to refer to something that is 'stuck' in position. The -ll ending can also be seen in 'hill', plus the prefix h- 'high'. The meaning of 'kel' in these words may mean simply 'solid, hard'. -a endings as in Thuna-, Walna-, Glaramara- are quite common in Cumbria. Walney Island, used since the Mesolithic times, and 'Walna Scar' both have unusual names. The wal- element may be pre-IE but related to the word 'wall', in the sense of 'surrounded', 'protected', 'ridged', 'steep sided'. The name may also be present in Walla Crag and the nearby name Wallo. Albert also discovered the potential megalithic site beneath Stone Arthur, Stone Arthur is itself an interesting name, containing 'Arthur' as well as the word order being Celtic, Cumbrian **Mên Arthur**. 'stone of Arthur'. The actual megalithic site is located near Tongue Howe at NY339098. The site has been named **Mêni Arthur**, the stones of Arthur. It includes several 'proped' stones or primitive dolmens, and a kind of circle or gateway of larger stones. The site is situated on a slope.

The Setantii and the Morecambe Bay Barrier

Ambleside researcher Albert Cowperthwaite, has been studying the coastline of northwest England and has noticed a considerable lack of Cumbric names in some places. He notes on the Fylde, the name Skippool. From Old Danish **skip poll** 'ship pool'. But, whilst this area became Danish in terms of leadership, these words are not found in Indo-European as a whole, which means they could be inherited from the first people here. The second word is also in Cumbric, **poll**. The people of this coastline were known as the Setantii, and very little is known about them, other than that they seem to share a connection to the heroes of Irish mythology, and to the 'pre-Gaelic gods' of Ireland. The landscape of the Fylde shows the River Wyre running behind the slightly higher land next to the sea. Most of the land behind here was drained from what was originally saltwater lakes. Albert suggests that the Setantii are connected to the original Mesolithic cultures which evolved in Northern England, North Wales, the Isle of Man and Ulster. The fact that Setantii is connected to Ireland he sees is evidence enough for this, but furthermore the Welsh story of Cantre'r Gwaelod about a sunken land, mentions the name Seithennin as a character. It is possible that the legend of Cantre'r Gwaelod refers to several lost lands, one of which could have been Morecambe Bay.

Alfred has studied the coastline of Morecambe Bay and notes that it is unusually full of sediment, which would otherwise be expected to be found in deeper waters. He also notes that the coastline around Fleetwood and south has a particular structure, originally the area right next to the coast was land, but the area just slightly inland was mainly inundated by saltwater and marshland. This coastal geography can be followed all the way up to Barrow in Furness, where the Walney Island channel would seem to suggest saltwater lagoons along the coastline, between sand barriers across the Duddon Estuary and Morecambe Bay. This would mean that Morecambe Bay may once have been 'closed' by a sand barrier, the evidence for which he says he has found at Fleetwood, where the main bank of sand to the north is noticeably higher than the general height of sand in the bay.

Albert believes that the original people of this landscape, the Setantii, had their historical environment inundated by a flood as the barrier broke. It is also possible that Morecambe Bay was originally a large lagoon, or lake, which then broke the barrier from the inside. In any case though, he suggests that the large amount of sedimentary infill in Morecambe Bay is suggestive of a dramatic change, bringing in a lot of sediment from somewhere.

More on this to come.

All work was done through common knowledge and individual research.

The Land of Pink Sky

By Linden Alexander Pentecost, written 2014

'Have you ever felt that a relationship, to a place, or person, lies deeper than what is immediately visible? This story is about a young man, turned to alcoholism and depression by feeling inadequate as a partner, and person. But when he heads back to North Wales, to escape this life, he finds himself directly involved with beings from other Worlds, who have been waiting for an opportunity, since the Bronze Age, to return the Celtic Lands to a state of harmony and truth.'

Cadwal discovers, that this story of an awakening, is linked to his entire life, by symbols and synchronicity. He undertakes a journey, to find himself, and to understand the truth about love, recreating himself as a wise individual, whilst helping to recreate the magic and wisdom which may allow the Celtic peoples to transition into their Golden Age.

The idea for this book came about five years ago. I had visited Llanberis since a child, and had always felt that, if one was to express Celtic mythology, or any story of a powerful, fantasy element, then somewhere like Llanberis, in the heart of Snowdonia, couldn't be a better place. Snowdonia, and her neighbouring kingdoms of Medieval Wales, nurtured and produced some of our most famous stories. This is but another such story, a legend, taking place within the Celtic 'Otherworld', where all legends play out, even if people have forgotten them in this World.

The great thing about human imagination, is its pure infinity. No matter how we continue to follow science throughout our lives, there will always be a part of our mind, which doesn't really care about the validity of a story, about the facts or specifics. The part of our mind which we may refer to as the 'Right Brain', the intuitive, ever-present, piece of the Universe's infinity.

This story is based almost entirely upon my own feelings, and fantasy storylines, upon the saga-like bridges which my mind has built between the World around us, and this inner World. All stories are just stories, and yet their ability to speak to our heart, perhaps implies some validity and truth within them. This story is entirely fictional. I used to be an avid believer in all sorts of things, but then I realised that these things, aliens, monsters, and fairy-like beings, are within us, as expressions of our own relationship with the World around us.

But there is one element of this story, which I believe is true. Sometimes the truth cannot be measured through science and logic. We don't know where the legends originate, we can only speculate. We don't know the complete past of our own people. But one thing which we can discern for sure, is that love is a truth, for the simple reason that an awareness of love, whether for a person, or for a country, is a force which is good for the whole of humanity. The purpose of this book has thus been, firstly to express my own relationship with Snowdonia, and secondly, to remind all of my readers, that the power of love is not to be underestimated. Let this book be one of the many keys to your own hearts

It was four years, since the manuscript was found. In Annandale, where the bare mountains of the Scottish Lowlands, collectively disintegrate into agricultural glens, near Carlisle. There was a church there, built around four hundred years ago, upon the remains of a much older church, dedicated to St Cuthbert of Northumbria. The parish vicar had been constructing a new stairway into the crypt, but instead found a system of small passages, apparently a coal mine, used by the ancient Church, as a source of extra income. The black, tunnel walls had been covered in stonework, however, and amongst the assortment of Latin religious texts, dating from the 1200s, there was a single page, wrapped within an oak box; still dry within this subterranean environment.

The page contained an inscription, the only inscription ever found written in the lost, Celtic language, of Northern England and Southern Scotland, Cumbric. The text read as follows:

**PRANN MAP KAÐAU
URRIAN MAP CUTHBART
PATRICK MAP ARTHUR
DINI IR ECKLESS:

SKRIVENAV MI IR GAIR HIN
NIÐ IS ARTHUR MARUV
NA CAN IM PRANN**

**PIÐ OV ARR MONÐ IR GHUIÐA: CARTH I LOCH GLA:S:IN TIÐ NOUAÐ:IN AIS
PRITHONICK: IM MONÐ ACK IN TOR: IN SPIRIT ACK ING GAUOUN**

I had translated it first, having had an interest in this obscure, forgotten language, since childhood. the Vicar had contacted me privately, when I was aged 16, and my father and I had driven south, all the way from Lamlash, to take a look at the document. The words had puzzled me always. But somewhere, the message seemed almost to have a personal significance to me. I translated it in school, when I was meant to be doing chemistry, and produced the following:

*Raven, son of Cadwal
Urien, son of Cuthbert
Patrick, son of Arthur
Men of the church*

*I write these words
Arthur is not dead
Nor the Raven's song*

He will be upon the Mountain of the Burial Mound. By the turquoise lake. The New Day of the Celtic Age. In mountain and in water. In spirit and in heart.

But alas, life had stolen much from me. Taken me away from such things of interest. The past couldn't teach us anything, nor a language which had been extinct for seven hundred years. My life was easy. My life was relatively normal. My life was, well, a mess. - later on there is another text in Cumbric but harder to comprehend with many unknown words

The sun would rise upon a summer morning. The smell of grass floating in through the window. And that great body, of bright light, as it rose up above the mystical, summer clouds in the east, would give me a sense of joy, for a second. A new day was born on my island home of Arran, within the Firth of Clyde. But as soon as the masses awoke, and went about their daily business of poisoning themselves with fast food, and generating as much stress in their lives as possible, that glorification of sunlight, as it greeted me at 5AM, would soon be lost to the hearts of many.

Not on Arran though. Arran was different, special. There was still something here which the consumerism hadn't stolen away. The west of Scotland was like that. It held onto something, something so special, so intimate, an unspoken thing between the people and the land. And the claws did pry, did tear and rip, and yet, the magic was still there, like an age, a time, an Otherworld, which existed on the fringes of our modern, technological society. Or perhaps, it was the other way round.

I didn't take break-ups very well, I suppose. My girlfriend of two years decided that it wasn't working. My mind was different. It felt as though the very path of my existence, had suddenly been taken away from me. I was standing in the same World, and yet it felt so alien to me. As though I was stranded within an unfamiliar universe, the one person who gave me a feeling of joy, having taken the last ship out of here. That's how it felt, and thus, I drank a lot. At the age of 20, the pub was my home. I didn't drink to drown my sorrows, I just craved new experiences, something to help me forget. And I smoked a lot, hanging out with a couple of friends, the only two who did not know my ex. Anything about Brodick, the capital of Arran, made me feel uneasy. She lived there. My friends were friends with her friends, or dating her friends. I didn't need to be constantly reminded what my ex was up to, or how happy she was with her new boyfriend. It was just, unbearable. And I had dreams in which she was with me, as though she was calling out to me. I always had an interest in the psychic World, and wondered if it meant something.

In the end I became fed up. My grandparents lived in Nant Peris, a small village in the Snowdonian Mountains of North Wales. As much as I loved my homeland, Wales was second favourite in my heart. My dad's family were from there, and although he visited as often as he could, it had been years for me. I needed a break, I needed a change of scenery for a month or so. And something seemed to be making sure that I did go there. Lots of coincidences took place over a short amount of time, and perhaps a part of me was calling me, back to that Western, mountainous place, which I had neglected for far too long.

Initially I came down with my parents. A short ferry trip, and then a long drive, spectacular scenery until reaching the Manchester area, when the drive becomes a question of which busy, concrete pathway, is the quickest route. But before long, the Coast Road heads into more hilly landscapes once more. The Irish sea to the right, that expanse of blue-green water, separating the various Celtic communities. Once the sea united them. Now it served as a border, as their languages and stories were pushed ever-westwards.

At Bangor, we took the road inland. We had left the limestone, and granite cliffs, from Llandudno to Penmaenmawr, and now we were in the land which remained familiar to me. The green fields, as though flaunting nature's sacred music, lead inwards, between the great sides of Wales' highest mountains. Heather and bracken grew on the craggy slopes to the left, whilst the grassy planes and cliffs, on the right, corkscrewed up to form the peak of Snowdon, the highest mountain in England and Wales. I had wondered about the Cumbric text. It mentions a mountain, 'Monð ir Ghuiða', which, to be fair, could refer to any mountain, from the River Clyde to South Wales, with a burial mound upon it. But it resembled closely the Welsh, 'Yr Wyddfa'. Now that I was back here, I'm sure

that I could offer myself the opportunity to learn something of the local legends. I sure needed something to take my mind of things. And yet, as I say this, the mountains, forests, and lakes, were already starting to teach me a new way, almost as if their sight was projecting a new World for me to see. It wasn't formed yet, but I noticed certain peculiarities in what I saw, certain things which seemed to tell me that I was seeing more than my eyes would normally allow.

We drove through the main village, Llanberis, past the two lakes, Llyn Padarn, and Llyn Peris, to the narrow ledge, below a great cliff, rising up towards a flank of Snowdon. Across Llyn Peris, was the Dinorwig Slate Quarry. Now used as a pumped-storage hydroelectric powerstation, the quarry above long left to itself, to disintegrate, and slowly morph itself to become more like the surrounding landscape. Slate quarries were not ugly. Today, the gigantic clouds, swirled hauntingly around pillars of purple-green slate rock, over a thousand feet up the mountainside. Mists collected in craters of unknown depth, and the occasional, red shape, stood out, as a rotting iron boiler, or the remains of some insanely steep railway track, as it shot steeply down the mountainside upon its collapsing, stone foundations.

Nant Peris is a quiet, wee village. It sits closely within the kingdom of some passed age, and yet, like in certain parts of Ireland, and Scotland, does that kingdom not still remain? I am certain that those boulders, cast off the mountainside, when this valley was recently a river of ice, do remember the stories, and goings on, since passed into legend.

Oh, perhaps it would be useful if I actually said my name. My name is Cadwal, which is Welsh. I can't remember the meaning, but it has something to do with being strong in battle. Hardly me. I couldn't handle a break up, I can't handle the sound of fireworks. If I was in a battle, I would die as soon as I found out there was actually a battle.

My grandparents' house was an old, stone building, on the side of the valley closest to Snowdon. It sat beside a small stream, and a garden full of moss-covered stones. There were random bits of metalwork, unidentifiable pipes and cylinders, which my grandad had illegally salvaged from the quarry, presumably. The house looked as though it might just fall into the stream at any point. But you will never arrive at a friendlier, more quaint house, than the likes of Can-y-Ddraig.

My grandfather appeared out of the window. His face appeared that is, not his entire body. Although he was short, like my dad, he wasn't that short. The house was only accessible by a small path, through a field, towards the towering cliffs above us.

That wee path, seemed a lot shorter, from a distance, than it actually was. As I came closer, I realised that grandad had indeed been standing 'in' the window. "Aye, bloody cracks in the walls". He said, as soon as we got to the little bridge over the stream. "I was pulling some old timbers out and the entire thing fell, bloody fucked it is". We exchanged greetings and hugs, talking a little about what had happened in the past year or so. The last time I had seen them, they had somehow managed to get to Arran by train, probably to Androssen, not that I often went there. It was the big town opposite Arran, and very different from it. Now a bad place. Most of all we talked about our ancestry, and as we sat, drinking coffee, in the house which smelt of smoke and old books, me and my parents made the realisation, that we really hadn't been to Wales in quite a long time. We thought about the prospect of taking a walk that evening, to Dolbadarn Castle. But my parents were too tired. But I always have this addiction to see as much as possible, especially when I travel away.

Then there's a reason for movement and exploration into the night. Or the pub. And the second choice it was.

I went to a pub in Llanberis, and had a conversation with some lads from Bangor. They were studying Welsh at university and had heard about the Cumbric language, so we were comparing words. One guy, called Rhys, managed to fall into a great container of coal, beside the fire, a couple of times. So I said "what's the Welsh for 'pissed off his tits'"? And we all laughed. Actually, quite a lot of the older guys had coal on their faces, hands, and boots. I wondered if people often fell into that thing. Why would they need such a huge container for coal? It was May, and well, quite warm out.

Eventually I had to go home. Or back to Grandparents' place. Was invited to Bangor, but having few coins and no transport, I thought I'd best not. And thus began the long walk, at midnight, from Llanberis to Nant Peris. So I began walking down the street. I could see in the streetlights. Went past the famous Peat's Café, the assortment of friendly, multicoloured buildings, which changed

colour every few years. I thought for a moment that it might be fun, to walk back via the Dinorwig Quarry. But it wasn't a very good idea. I knew the way, but couldn't be arsed climbing a thousand feet or so of abandoned railway line and slate tip. And, I had no torch.

I reached the village railway station, of the Rheilffordd Yr Wyddfa, the Snowdon Mountain Railway. Britain's only rack and pinion railway, it was a pretty cool feat of engineering. Yr Wyddfa, now, that was a name. I couldn't see the summit of the mountain. Except, that darker area below the stars, which one could vaguely outline as a gargantuan peak of rock. They were all like giants, ancient, sleeping beings, I thought to myself. In eternal rest. I wondered if they noticed us, protected us in some way. I wonder what they had to teach us.

I sat on one of the benches within the station car park. The station always brought me happy memories. There was something friendly, and nostalgic about it. A monument to an industrial age, and of course, the railway itself acted as a sort of pathway to the Stars, to that high-up place, where all becomes clear. I had taken my ex girlfriend to a castle in North Wales. Not this one, and yet in some ways, these mountains, these places, were all one World. One region. I had taken her to Waunfawr, a village in a nearby valley, and then to Criccieth Castle, where we sort of slightly defaced a small outcrop of rock, below the castle. We had sat there, two summers ago, gazing out at the sun, as it dropped below the Irish Sea. And it was there that I realised just how much she mattered to me. So we chiselled into the rock, the words "Cadwal ac Erika am byth". Cadwal and Erika, forever. And nothing in this World could ever bring me to go back there. I would be tempted to find that rock, but I know that it would bring so much pain to me, if I did. It's a strange, and lonely thought, that two people can tell their love to the land, write, deep cut letters, into a section of the coastline, which no-one else will likely find of any significance. And that that love can fall apart, such a temporary, fragile thing, forgotten, pushed aside as an insignificant memory of one's past. And yet the rocks will always remember, even when the letters are worn, in thousands of years time. And perhaps someone would find it, one day. Seeing the love heart. Perhaps they would feel joy, finding the lost words of some, so powerful love. And yet it wouldn't be. That love became lost.

And yet through my naivety, I made it permanent.

"Ah feck it". I said to myself. "To the Castle it is. Dwi'n mynd i Gastell Dolbadarn". I wondered past the Royal Victoria Hotel, being cautious not to scare any of the guests, should they see a guy in a hoodie, wondering clumsy through the carpark. I remember, I spent much of my childhood here, back in the 90s. Before digital cameras. When kids actually went outside. Listening to Daft Punk, Wheatus, and the other upbeat music of the time. But now it seemed as though, there was still a lot here, of that time. But that it had slipped away from everyone else. It was as if my perception, my time, was permanent. Whilst the land moved on into the modern era, in the sight of most. Oh man, I could do with some party music right now. But instead I had found the path to the Castle.

Slippery as always, and fuck, what was this?? I reached towards the ground. My foot had hit something metallic. I grabbed a wall at first, but then found a pack of drinks. I shone my phone-light onto it, and it worked out it was Guinness. Ah a Godsend. I wasn't an alcoholic. But drinking felt good. Especially on your own, on a slippery path towards a rocky Torr and a castle. What could possibly go wrong?

I found the rock, rather suddenly. More by accident than actual motive to find my way. I somehow managed to climb up, and miraculously I was at the base of the staircase; that which spiralled around the lower wall of the remaining tower. I could hear the wind, blowing through the empty shell of the tower. A cold blast against my face, and the rather mysterious tunnel entrance across Llyn Peris, a way off. The tunnel was illuminated at the entrance, leading into the hydroelectric powerstation. Sometimes, up in the quarries, you could hear the deep, humming of the turbines, and their huge bodies spun, as thousands of tonnes of water drove them.

I hadn't been in a castle, since Criccieth. Using the dim light of my phone, I found my way into the building, into the empty tower. A narrow, ancient staircase, rose up on the right. It was always a good place to sit, and ponder my life. I walked up as far as the slit-like window, once used for shooting arrows at enemies. The breeze came from the west, so, the temperature on this staircase remained quite constant. I imagined, how many people this place had seen. I wonder if, back in the 1300s, a young man, not unlike myself, have sat here. I wondered what his thoughts had been; if he had experienced the same losses in his lifetime, and pondered on it. I remembered, I came here at the age of sixteen. I had a different love interest then. And I came here, perhaps in the hope to find

some calm, place, somehow a reflection of my romantic thoughts. I remembered the shape of the window, and the thoughts, which at the time, dwelled in my deep mind.

I had forgotten about the Guinness. Four cans. Not bad. I opened the first, and the usual chain of events occurred, that of a large fizz, and spillage of yellow froth, landing on me. Luckily it was dark, and no-one was here, so people wouldn't conclude that I had pissed myself, this time. I haphazardly

rolled a cigarette, and in doing so noticed a wee candle, which some young folks must have previously left there. There were three tea lights, in fact. They offered me some illumination, even if

I was never uncomfortable in the dark. In the dark, I felt safe. As though I became part of the mystery, hidden from the boredom and egoistical World of the day. Right now, I didn't exist, only as a perceiver, and creator of my own thoughts.

Alcohol, doesn't make us into different people. It merely shows us those parts of ourselves, which we hide. The more we hide, or have hidden, in my case, the more pain, or anger, and suffering, the more alcohol acts as a medium. I thought about a song which me and my ex had listened to. When we first got to know one another. The song was by an American Artist, called Harry Kay, the song:

'The Sweetest Feeling'. It described how wonderous a feeling it is, to sleep beside someone you love. To hear them breathing, knowing that they exist. I felt tears in my eyes. It's meant to be unmasculine, for a guy to show emotion. Some stupid, idiotic notion, which has hurt every man at some point in his life. Well, fuck it, I'm going to break the code of conduct, and tell you that I cried for hours. I felt as though my face was changing shape, I tried not to, but I just, cried. I sat there, my head in my hands, crunched up against the wall. I felt like nothing, but I no longer cared. If she could see me now, how pathetic I would look. But I no longer had any hopes. I had abandoned all identification with myself. All I know is that, I wanted to escape my body, my mind, whilst it lay here to rot.

Nothing seemed happy. The place of my childhood, the place of my dreams, had become a reflection of my own broken heart. Everything was broken, all happiness had fled with her, when she left me. My mind and body was all which remained, and I had missed the last ship out of this

World. How could all the friendliness, beauty, and good memories, be broken? How could everything be in part, incomplete, missing such a crucial element, the love. The love had gone. I lay there until around 2AM, wailing like a pathetic, injured animal, wanting nothing more than to just fall asleep, to awaken to something which was better than this.

In doing so, something left me, some of the pain. I decided that I had to savour this moment, because somehow, having nothing, feels like a new start. I'm like a baby, left alone within his own World. But then the most extraordinary thing happened. I heard a voice. Not quite in my head, and not quite outside of it either. It was there, though. Not a threatening voice, but a voice in a Welsh accent. It sounded wise, and yet refreshing and young.

"Cadwal, in the darkness, you can begin to sow your own dreams"

I was pretty pissed at the time, so I replied. I was working on basic-mental-function mode. "Haha, give me a needle and pen then. I mean a needle and paper, or whatever it is people do sowing with."

I laughed a little. I must have released a lot of pain, because I felt like I didn't have a care in the World.

"You're drunk Cadwal" said the voice.

"Well done!" I replied. "And where are you? I feel like I should be freaked out right now, but like I care"!

As soon as I started talking, I noticed a sort of reddish, pink glow. It was calming, and felt almost electrical. Something energetic, beyond the mere colour of the light itself. I descended the stairs, feeling, ok, maybe even a little happy. I still had one Guinness left, and took it down with me, cigarette in mouth, and phone? Not sure where that went. I probably was sat on it or something.

I walked to the entrance, and saw nothing. Except, wait. There was something there, at certain angles. I could see the light again. It was by accident, when I allowed it to fully reveal itself. "Well, that was weird". I said to myself. "Sure is going to be a fucked up few weeks", and I started laughing uncontrollably. I sat on the wall, outside of the entrance, perhaps fifteen feet above the ground, and took a swig of my Guinness, closing my eyes, as if to enjoy the fine flavour. And when

I closed my eyes, all was dark for a second, but, shapes formed. Strange shapes, like red flares, fire. And skies, pink sky, and a shape within it. I opened my eyes again, only, this time, that shape was still there. It appeared in the far distance, in the Dinorwig Slate Quarries. A being perched upon something, thousands of feet up.

And then came the light again. My body did something, extraordinary. A sudden burst of energy, filled me, as though something, some energy was touching me, and reminding me that I was alive.

Spirals of red, and pink, formed in my vision, in mid air, like sleeky sprites. They formed on the walls, and in the distance, a great spiral of red, purple, and various other colours, spun towards me.

I could have sworn that I heared singing, like a low drone, accompanied by a harp like sound. It was so peaceful. As it neared, the waters of the lake became illuminated. For a second I could have sworn that small holes opened, like whirlpools, the lake becoming choppy, almost bulging with a mysterious light, just visible through the foam and waves.

And then, before me appeared something, so out of the ordinary, so fantastic, that my mind nearly exploded with trying to understand what, exactly I was seeing. There were thousands, hundreds of thousands, of pulsating scales, which seemed to alter in their shape, and frequency, producing notes of low, and high pitch sound, simultaneously. The scales belonged to a great being, with two great, red wings. Upon its long neck, its head pointed towards me, a long snout, and two glaring, green eyes, with slit pupils. I felt an immense kind of energy, and also a feeling of completion, as though, suddenly, a great puzzle, a great crack in the universe, had been solved, completed, and now, all was visible.

"What are you? Who are you"? I asked. "I feel as though, I know you, but I cannot comprehend how I might".

That Welsh accent came again, and the dragon began to move its mouth, although not quite in synch with the worlds, which sounded as if they were spoken by a person.

"Cadwal, you have known me all of your life. Only, you haven't seen me until now, not, like this".

"I know. Some way or other, that's what I feel. But what are you? I see the symbology of myths, and stuff, but really?" I took another sip of my Guinness. "I mean, I have a slight interest in Buddhistry, there's an island near me, where Buddhists go to eat. Buddhism I mean. I'm pissed."

"You are, yes. But right on, we have known eachother all of the times that you have been here, and every time a thought of this place has entered your mind. I guided you here, or rather, I helped you to guide yourself. And I have helped you, before. Remember in the quarries, when you were eight years old?"

The dragon was referring to a time, when me and my parents went wondering up in the quarries. I was enthusiastic about exploring even then, and I discovered the famous 'Bridge of Death'. It was never intended as a bridge, for all purposes. It was a section of narrow gauge railway track, above a scary, deep pit quarry, called Twll Mawr. The old slate tips, with the railway track built on top, had collapsed in certain places, along with various rockfaces, leaving a near verticle pile of broken, car sized rocks, dropping 600ft into the pit below. The result was a section of railway track, the ground having collapsed beneath, suspended hundreds of feet above an unknown World within the mist below. I had tried to cross it, I guess as a way of proving to myself that I belonged here, with the quarrymen who once worked this mountain, down into its depths. Although slate was never technically 'mined' at Dinorwig, I had a strong instinct that, amongst those mountains of slate waste, and in those deep pits filled with old, crumbling rockfall, there was something which lead deeper.

I had been bullied when I was young, and wanted to prove to someone, that I could do something, that I was strong. God, how little I understood the meaning of 'strength' back in those days. So I began walking across the Bridge of Death, carefully moving my feet from one metal sleeper, to the other, as the track swayed in the wind, above a fathomless mist beneath. I must have done this, I can remember it so vividly. I remember feeling dizzy, and felt uncomfortable as the track began to bow in the middle. I stood upon one sleeper, and it was not well attached, and I fell, I know I did. I could feel the tiny water droplets in the mist, blowing onto my face all of a sudden, and yet, when this sudden feeling of falling had gone, I was back where I was. My parents came around the corner at that point, happy to see me, having not been aware of the entire ordeal.

"You saved me?" I asked.

"You called upon me, from somewhere within, and I came to help. Some people used to call me Elidir, after the mountain. I would be present within the quarries, helping those in danger. I have been here for so long, oh how that mountain has changed since the beginning of ages. But people no-longer viewed me as a part of the land back then, they saw me as something from myths and legends. It was there perception of the land, which made me invisible. I became a myth, a legend, when all they needed to do, was to relax, and stop to see the land as a variation of catagories. I can only exist as a part of all else which exists".

"Ok Elidir, this is amazing. I am still quite drunk but I know you're real. Dragons are bad no?"

"No, Cadwal, there is no good or bad. But we are guardians, guardians of the sacred things in the Earth."

"Such as gold, and slate then?"

"You can see it like that, but no. We guard man's strength, his destiny and power, only allowing him to glympse it when he is pure of heart. Most people don't understand the meaning of true love, of true strength, nor how to respond to these things when they are presented. I am a guide of great journeys Cadwal, but a person must be true of heart before he or she can pass through the Door of Annwn. We dragons are not fooled by pride, riches or lust, we can see straight into the hearts of all men".

"Where, how do you exist, I mean?" I asked.

"We exist everywhere, and no-where. What you think is possible, becomes possible, and what you see as fantasy, remains as fantasy. All things exist, from all human legends and stories. They exist somewhere, although where many of them are from, I cannot say for sure. But man must first imagine them, to draw them into his World."

"I exist neither here, nor there. I am a consciousness, what you might call a soul. And yet, I am not a soul as you know them. I am a pathway, and a creator. And in a lost version of your Welsh mythology, you could say that I helped to create this World. I am one of the constant bridges of creation, which creates the World which humans can experience. Hence why I am not of this World, I merely function within it. Sometimes as a mysterious energy, flowing through the land, or as the spiralling so called 'chakras' within your body."

I really didn't completely understand any of this, although I had a strong sence of purpose, as though I had to do something, as though I was being shown this for a reason.

"Why do dragons eat people then, haha?" I asked, having forgotten how drunk I had become.

"Haha, we never did. Don't worry Cadwal, I won't eat you. The place we are of, is a place of infinity. It reacts accordingly to human perception. Some dragons are bad, or rather, they are very lost beings. They have forgotten their connection to their brothers and sisters. In fact, one such being resides within a mountain not far from here. I and he, are brothers. When the first lights were made by the Gods of Old, they became our ancestor, what you would call The Milky Way. Me and my brother were born of him, and decided to help the beings in the Pink Sky to form a World. We imagined great things, with the guidence of the many other beings, and dreamt of a physical World for the Celtic Peoples to live. This passed into the already existing physical World, as you know it, and formed the Celtic Races, the beings of the Otherworlds which helped to create this new Consciousness, passed into the stories and legends of the Celts."

"Are you saying you are aliens, Elidir, from another planet?"

"No, our ancestor, The Milky Way, created Light Dragons such as ourselves, before planets, or any so called alien life, even existed. This Dragon, the Old One in the Skies, is the gateway to all knowledge and understanding. And each of us dragons are but different forms of him. So each of us is a kind of gateway, a path. We are not in any way physical, but you already know this. Your legends about dragons, eating humans, are a representation of humanity's own fear of being coragious. My brother, believed that he was the reincarnation of the Milky Way. Understand that we

are not, serpents, or reptiles, we are spirits, and we are bridges. We bridge the Earth, to other realms and realities, other places, where your mythical creatures come from. We can be a flash of lightning, as it links the the heavens to the Earth. Or we can be a rainbow, offering a pathway to other places.

"So leprechauns are real, too? Fairies, mermaids, giants?"

The dragon smiled at me, as if to remind me of what I could already trust by intuition.

"Why me, what must I do to help you?"

"We don't ask for help, Cadwal, or expect anything off you humans. We guard you, the planet's riches, the most sacred places. We guard the creatures of the sea, and the wee folk who live under the Earth."

"But ever since you were a child, you have been calling to you these other Worlds. You are one of few, and although you will not remember, we have met before. I am not the source of your happiness Cadwal, I have instead helped you to remember the happiness which remains within you."

"But there is something, which you can help with, something of a vast importance. And I think few will be able to do anything about it, for few know that this thing exists."

"What is this thing, Elidir?"

"It is love, Cadwal. And the love for the Celtic People has been damaged. My brother, taught them how to fight, how to dominate and control one another. He told the English how to destroy us, lied to them, for he picked on the vulnerable and weak, feeding them the blueprint for a World, which would be identical to this one in appearance, but a World where people would forget how to see the wee folk, how to live with the land. A World where man's sole intention was to build upon, destroy, and exploit, all that which is sacred."

"My brother's creations, the Danmoriau, want to return the Celtic Lands to that primal chaos. He believes that he is the true Light Dragon, and that he has the right to take control of all that is magical. They have been performing rituals on our sacred sites, when they occasionally dare to crawl from their dark waters and crevices. There are certain places, inhabited by spirits who speak of love and truth. But the Danmoriau, fill these places with their dark power, so that darkness is what they will speak, and the minds of all those who go near them will be thinking thoughts of anger, control, and need."

"But what must I do?" I said, loudly. "What kind of rituals were they? I don't want to become involved in any of that dark shit."

"You must go on a quest, Cadwal, to find things which can bring our beautiful World, back into existence."

"The Danmoriau are merely powerhungry, vengeful chaos, created by Celtic Demon God. They require material to build themselves with, starting with rock, or metals, then using the body parts of humans and animals. From this they can change their shape, disguising themselves as anything they wish. They are empty, hollow, powerless, but great deceivers. They disguise themselves as sea creatures, as the mairfolk, having a taste for flesh, as it enables them to imitate the creatures unfortunate enough to be taken down. They are the ultimate ego, requiring the bones and skin of different lifeforms in order to replicate them. Although they can never disguise themselves as one form for more than a few hours, they need sustinance, and must go back into hiding."

"That sounds pretty grimm". I said. "Elidir, the whole thing you're telling me, it kind of makes sense. So the Milky Way is like a cloud of creation, a thing full of stars, which creates the World?"

The dragon looked at me. Perhaps even dragons, beings of supernatural ability, have trouble understanding someone who's drunk.

"What do the Danmoriau look like? Are they around here? Pretending to be rocks, or animals?"

"They can only exist as inanimate objects for long periods of time. However, there are a few 'forms' which regularly appear throughout North Wales. Most often, if they do take on an animal form, it is most common in the disguise of a goat. But you can always tell. These goats will not shy away from you. They will stare, watching you. They will stand alone, and your instinct will tell you that they are not at one, with nature. They are out of sync. They don't have a fear of humans. They will stand upon a boulder, motionless, staring at you."

"Ok, so what must I do to start with? Elidir, since I have been in Wales this time, I've had so many coincidences happen to me. Memories, or *deja-vu*, almost as if this entire sequence of events, which lead me here, has some greater, less-random logic behind it."

"That is true, Cadwal. Whilst your time, and that of most people, appears to run in a continuous line of random events, sometimes a part of you, within, plays out a greater purpose. Things are not so random or haphazard when you begin to notice the greater pattern of events. You must leave, and soon. You will be able to go back to your grandparents' house in the evening, but in day, you should travel. You need to take upon a journey."

"Where will this journey's destination be?"

"Only you can know, where it is that you will find what you seek. There is no correct way to start this journey, for all paths will eventually lead you to the same destination. Right now, others are undertaking similar journeys, journeys to find balance within themselves. But you are the only one who can complete this journey. I will tell you, only that which you already know, deep within. That you have the chance to save our land, our people, our World. Not through any fight, for you cannot fight the fear and anger which causes our Celtic reality to collapse, day, by day. There is a prophecy, a possible future, about an Old King beneath Mount Snowdon, a World which sits around the corner from us, which we must only begin to see, for it to appear. You must go now, to find the keys to this World, so that others will too, open the doors within themselves, to this World."

At that moment the dragon seemingly just vanished. He didn't fly away, just, dissapeared. Although a faint glow of red light, still sat amongst the remains of the old castle walls. I wondered why it was, that I should be going to. There, before me, under the cover of night, was an entire landscape of mystery. Where on earth should I have began? The darkness of cloud, stars, and their dim reflections upon the windswept waters of the mountain lake, seemed to show infinite possiblity. The night was my World, and every pathway, destination, and beginning, was a possible voyage of discovery.

By now it was around 1 AM. In some hours, the sky would brighten. And from no-where in particular, I felt the need to find something, before the morning star illuminated the fog and mists. So I climbed down the stairway, and onto the grass, to the side of the castle. Through the gate, and down to the road, connecting the village with the Slate Museum and Power Station. I shone my dim light onto the rock, cut away during the road's construction, and, to the right, the bottom of the Zig-Zag path, leading up some hundreds of feet into the quarry. Until tonight, I hadn't been up here since I was around 8 years old. I could still remember my way, though, and soon I found myself out of the steep woodland, and onto the path itself, winding its way between the slate tips, produced from various quarry levels to the South. The night was not cold, although as one climbs, so does the wind pick up speed.

After some hundreds of feet, I reached a metal bridge, rusting, slightly creepy noises coming from its framework as the wind brushed through. The bridge crossed a small tramway, cut into the hillside, between the A2 and A3 inclines. I sat on the wall, beside the bridge for some moments, to catch my breath. It's always fun to watch the occasional cloud roll beneath the stars. At around 15,000 ft, the wind must surely be higher. And now the moonlight was illuminating a few of these wispy shapes, which roled in formations, high above Mount Snowdon.

I always feel some loss, without ever really knowing where it stems from. Too often, the hardest thing is to keep going. I suppose that everyone has a pathway, something they can chose to follow. But the irony is that, there are a billion ways (could become genuine?) to get distracted. Say, that everyone has a destination, for example. Maybe it's the same destination for everyone, although on the journey, we believe it looks different. So we follow different paths. Some of us follow money, other, moments of romance, the dream partner, holidaying, learning, descovery. Feel that surge in

emotion? I did too. I never believed, to just what degree that destiny was mutual to the whole of mankind.

My whole life has been a big, distraction. Since my break-up, I would meet women, have ideas for making money. Try to say something profound. Because, believe it or not, that's what really mattered, to me. I managed to stay strong, because something inside of me told me to keep going. I guess, that each person has a pathway though, that has the least resistance to change. Most people will find, and experience some type of love. And over their life, as people they will change. If they follow that pathway, which somehow they know to have the least friction, they will find, slowly, what they are looking for.

But what if all of these walks of life, were merely disguises? I had changed my mind so many different times, and about so many, numerous things, that the paths, directions, and markers, had all but become a confusion. I had reached that state, that stage in the cycle, where I almost felt no longer a part of the cycle. I was burdened by some of my friends, by their behaviour towards each other and to myself. I wasn't angry, but I felt as though I had had enough. And the more I kept living in my house, with the same people, the more went wrong. The more pointless things I would take on. The more I would assume. The more I would leap at an opportunity to find myself in a better place, only to place too much reliance upon it, and to end up in a worse place.

As I climbed the Incline, through the misty slate quarries, I saw myself walking out of a game. I had played a role in my life, the role of a follower. A typical person, who was afraid of what he didn't understand. A person who expected normal opportunities to come towards me, for money, work, and romance, and for that to be my slice of cake.

And yet for a while now, this game, no-longer seemed to be working. It was as if my mind was trapped inside this game, even though my heart was breaking the controls and constructs which meant I still had to be inside the game. The other players looked at me as if I was mad, wondering why on earth, someone would want to break free from this neverending cycle of repetitive mistake and pain. It dawned upon me, that the pain I had experienced had been deliberate, on my part. At a profound moment, as I climbed, ever faster, towards the nearing pinnacles of dark rock, I realised that my pain had been my means of escape. Perhaps if I had never felt pain, I wouldn't even realise that I could experience, or cause it. Perhaps, without immense loss, failure, and hopelessness, I wouldn't be able to understand the true value of loving others, of change, and of my own imagination.

Something neared, and yet, I wasn't quite yet ready. I learned that, the only thing of 'evil' was fear itself. Humans are slaves to fear, being afraid of love, of the prospect of things being more wonderous than they might imagine. Whatever it was, it would happen fast, and, my fear would go away. I would be broken out of this cycle, and something would change.

The Slate Miner

By now my phone had died, leaving me with no light. I had started upon some journey, and although the inner reaches of the quarry still seemed to guide me in, my desire to rest was apparent. I had reached the top of the A4 Incline, an embankment of stone, once used to carry rail trucks laden with slate, down to the sawing sheds. The area at the top of this incline was another large 'dressing' area originally. On the horizon, to the North-East, lay the enormous Garrett Quarry, probably the most dangerous part of Dinorwig.

I found myself in the winding house at the incline head, rolling a cigarette in the moonlight. The clouds blew over now with more haste, not giving themselves much time to form any identifiable shapes, which might have been likened to lost Worlds in the sky. I felt relaxed. Again, how could I possibly know if this, was the right way? I couldn't. But the darkness seemed to make things clearer. There were few ways to go wrong when all is dark. There is no-where to go wrong, when you make your own light.

Needless to say, I felt tired. So I remembered the way back through the quarries, to those areas above Llyn Peris. It took me around fifty minutes to get back to our house. Although I definitely felt that I needed to go back there tomorrow.

Sometimes, the easiest way to discern what is correct, or good, and what is not, is to look at why it appeals to you. If you find yourself being happy around something, or someone, for no reason whatsoever, then surely this is the right way. The true way, that of unconditional love, is to not love with a reason behind that love. Your love for that person, or place, simply exists without there ever needing to be a reason. And I believe that we can experience this kind of love with anything, although we initially are guided to the easiest pathways, before exercising our own hearts.

It would be some time before I applied this, although, I had felt it, in certain moments. The next day, it rained much. The grasses, trees, and ferns, were becoming greener. It seemed as though more so than yesterday, although perhaps that was down to the dampness in the valley, which made everything natural, beam with its inner, green light. This time, I climbed up into the quarries, using the winding path above Llyn Peris. This side of the mountain has a more 'raw' feel about it. The slate workings, quickly climb high onto the slopes of Elidir Fawr. There are no trees on this side, simply thousands of tonnes of slate rock, covered in lichens and moss, from here to there, extending out onto the wild slopes of mountain. The quarries here are damaged. The path steers well away from the faces, where the walls are broken, and avalanches of boulder are spewed through the workings. The old landscape of railway tracks and level faces, has shifted, buried itself, like a great Giant, breaking, and re-arranging the mountain, to cover himself away in the depths.

When one reaches the head of the path, it veers into the mountain, almost, following a cutting through the remains of quarry walls, separating the great, chasm-like, pit workings. Perhaps the most terrifying of which is the Twll Mawr, supposedly the deepest 'hole' in Britain. And, like the sensible guy that I am, I climbed over the fence. I felt a certain energy about this place. To my left, was a rockface, not as vertical as the one beneath me, and I could have sworn that I detected movement upon it, even before it happened. Moments later, there was a rumbling sound, and the ground began to shake in a localised area, upon that less-steep rockface, as shards of slate broke off, and tumbled 300ft into the lost Kingdom beneath. The rock began to change shape, and a rather clear voice, from somewhere, said to me "Follow the path to the other side. Down on the right, there is a tunnel. Crawl inside".

The movement stopped abruptly, as soon as I decided to take upon the advice of that mysterious, mountain voice. I followed the footpath further into the quarry, passing more pillars, and structures of shattered slate. Quite how they still stood there was somewhat a mystery to me. Eventually I came out of this area, and the path went downhill, towards the area I had been last night. To my right, there was a place where a tiny tunnel entrance once stood, between the pile of loose rock, which made up the path, and a small rock outcrop. Although the tunnel appeared to have been buried now, I climbed over the fence to re-trace where I may have remembered it.

Moving a few rocks out the way, I managed to feel the draft of cold air on my arms, indicating some deeper realm, hidden by the changed landscape, but still very much 'there'. I hadn't a light on me, but decided to put trust in my destiny, if such a thing existed. So I crawled in, head first, and my head, and some of the shoulders, ended up in water. I had forgotten about this part. It was cold down here, damp, a constant sound of dripping water, like a thousand voices, all telling me a thousands different stories.

In fact, the splashing noise, of water droplets, appeared to get louder, and quickly. Someone was walking towards me. What dark horrors might lurk down here, I did wonder. But what appeared was not dark, or gruesome. A dim, green light, slowly edged its way down the tunnel.

"In the Otherworld, time passes differently. It takes a very long time, for the things taking place in the Otherworld, to pass into your World, and to appear. When they do appear, they seem like a normal result of your own doing. When really, there is always another reason. Take this quarry, for example. It was created by man, yes, but from where? It was created in the Underworld, and then passed onto the quarrymen at a much, later time."

"Who are you?" I asked.

"I am Idris, just call me that. I used to work here, 90 years ago, as a quarryman. I am what you might technically call a ghost, a repeating pattern, an identical copy of the rest of my soul. The rest of me is elsewhere, living another life. Whilst this part of me stays, as a guide, and as a guardian of the Underworld."

The figure walked out of the darkness, and for a second I could see him, in the dim ray of daylight, which shone through the tiny entrance into the tunnel. He wore cloths, which could be easily said to be Victorian. He only looked about thirty, his face pale, although with a definite life radiating from him. In his hand, he held a jwmpah, a sort of iron bar, which quarrymen used to manually drill holes. In his other hand, he held a chain watch. This was where the green light originated, and as he closed it, a number of sparks seemed to shoot away, and scatter into the shallow water.

"Come with me". He said, taking me by the arm. We walked for some distance in the darkness. Somehow, he knew exactly where I might trip, quickly moving me away from an unexpected stone, just as my foot knocked it ever so slightly.

After about eight minutes, we reached the end of the tunnel. The tunnel opened out into a small, high cavern. At the top was an opening to daylight, apparently leading into another pit working, otherwise inaccessible from the surface. The man, Idris, had a very strong accent. I don't think that he spoke much English, just enough to explain to me about the workings of the quarry.

"Right, now, see this." He said. He smiled, and pointed his jwmpah at a pattern, carved into the wall. The pattern was simple, two spirals, intertwining with one another, and at the centre, a single dot. "We must sing now. The Underworld only opens to those, who can make their own way. To most of the miners, this was an ordinary tunnel. They used it for putting cables in later, didn't they.

But I, and a few of the others. We were in a, Cymdeithas, as we say. A group. A secret group."

"Right then, it's time ye", he said. He rather unexpectedly, just struck his jwmpah on the ground next to me. "Jesus feckin Christ" I nearly said, but I suppose they were often Christians back then. The end of the jwmpah suddenly burst into a pulsating array of coloured light. Eventually it became a yellow-gold colour, and he began singing the Welsh national anthem. I ginerly repeated after him, as I didn't remember all of the words.

Mae Hen Wlad fy Nhadau

Yn Annwyl i mi

Gwlad beirdd, a chantorion, enwogion o fri

Ei gwrol rhyfelwyr, gwladgarwyr, tra mad

Dros rhyddid collasant eu gwaed

At that, the rock began to shake, rather as it did earlier within Twll Mawr. The wall, caved in, the broken rock dissapearing into nothingness. "This way boyo", said Idris.

I followed him into a tunnel, not unlike the previous one. There was no real difference, although here, I could somehow 'see' in the dark. I couldn't see every detail, just the dark walls of the passage. They were as dark as everything else, naturally, and yet I could still see where the walls were. Before long, there was some light. Old lamps, hung along the left hand side of the wall, giving off a warm, bronze light. There was a strong smell of pipe smoke. Somehow the temperature in here wasn't even cold, it had a strange, inner warmth about it.

"Cadwal, here is the part of Dinorwig, which few men have ever seen. Are you ready?". We rounded the corner, and entered into a dark space, a chamber of some kind. "Slate, and other things, were once mined underground here. Most of the mining took place, thousands of years before the physical quarry, in your World, appeared. There are many ways into the Underworld Cadwal, although this region is special to me. And the men of Llanberis. When they stare at the quarry, they all know, that there is something deeper, and older, buried within it."

Idris flipped a switch upon the wall. A rusty iron box, almost dangling off the wall, with various large levers attached, suddenly gave the mine more life. Various lights came into play, illuminating the full extent of the cavern. It must have been around 50ft in height, and was littered with strange

artifacts. Large stones, standing up, with markings upon them. Shards of slate, with mysterious writing, stood up like gravestones against the walls. And in the centre, was the largest train I had ever seen. Having read this, I bet you're thinking, how exciting, a big train. But this was truly the most sexy, awesome train, I had ever seen.

It stood in the centre of the cavern, around 20ft in height. A big diesel locomotive of some kind. It was coated in iron sheets, many of which had obviously been replaced, to cover the engine parts, which were visible in many places. On the side, written in large white letters, were the words "**DYM:HRIV074 GWAITHIA HLECHI A CHOB R YR WIDHVA**". "It means, Undermountain, the type of train, number 074, Slate and Copper Mines of Snowdon. In the underworld, we speak different languages to the surface, but for the quarrymen, we used to speak a form of Snowdonian Welsh, although the language was influenced a lot by the Goblin, and Hwergel languages."

"Goblin language, am I drunk?" I asked. "Goblin language, that's pretty cool". Idris laughed, in his head, he was likely thinking '*ie, what's so funny about it you dumb gobshite?*'.

The train was sat upon a wide track, with two 'rack rails', similar to the system used on the Snowdon Mountain Railway, nearly, and yet this was much larger. We both climbed up a ladder at the back of the engine, which seemed dangerously close to a dark area of the cavern, which seemed to produce underground wind currents, from some, unknown place.

"What does it run on?" I asked.

"Well, it would be hard to explain like. It used to run on a special substance, extracted from deep caverns. Now it runs on thought."

"On thought?"

"It does, ie. Right now, the train is standing still. Otherwise how would we have got into it? But take your eyes off the cavern we are in, and the train will move itself."

"It moves randomly?"

"No, it moves to wherever our subconscious already is. And right now, your subconscious is deeper than this level."

The train came to life, and began to rumble. It wasn't a harsh, overly loud sound, more like a distant vibration, slowly increasing in momentum. Soon, there was a shrieking sound, and I began to forget my previous observation about not being overly loud. I felt as though we were going down, and before long, the dimly lit walls of the cavern, became a great tunnel. In the distance, there was some light, but how far down it was, I have no idea. It started at a steady gradient, before a strange, high-pitched, electrical like sound, distracted me from wondering where we were. The train slowed down, until the high pitched sound suddenly increased and became a constant, roaring sound. We quickly began descending at a much steeper angle, and faster.

"Don't fret at the noise, we transfer some of the breaking transmission to a truck, on the underside of the track, to give us extra grip."

We were going deeper now, we must already have gone down five hundred feet. That would make us level to some of the woods above the Slate Museum. That light came steadily closer, and it was only now, when I realised just how steep our angle of approach was.

"This is a lit chamber, and all those beneath us are now. We've dropped around eight hundred feet, with another four thousand to go."

"Four thousand feet?" I asked, in amazement.

"Yes, wonderful isn't it?"

"It's incredible."

Soon we were in one of the most mind-blowing places I had ever seen. The railway track was upon a ledge, descending God known how steep, at the edge of a truly humungous cavern. I had never

seen anything like this. Never before, had I known of what beauty, lies beneath the earth. Idris explained that this cavern, was around 1500 ft in height, 400 ft wide, and 600ft long. There were lights, here and there, minuscule lanterns, upon long, rusty poles, like matchsticks. Yet the majority of the light didn't come from any man-made source. It came from the cavern itself; for great veins of quartz, bisected the walls of this enormous chamber. There were levels, little galleries of level ground, upon which, narrow-gauge railway tracks, twisted and turned within the perilous landscape.

Before long, the dark red-brown track, took on a slightly more unused nature. It was twisted, and bent, and the train jolted around, as it tried to make up for the constant changes in direction. We had by now, reached the bottom of the cavern, or at least, so I had thought. The cavern had begun to narrow, and soon the railway started, unexpectedly, to circulate around it, before dropping off steeply, underneath a mass of loose rock, which we were protected from by a complex of questionable looking metal, and rock supports. Some of the boulders above us, could easily have been the size of a hotel. The scale of this place, was truly unbelievable.

"Right, my young friend, fuel stop I think. And I need a smoke."

The track dropped a little more, before rounding the corner of a passageway, fit for a giant, and ending in another place that was truly spectacular.

The train made that weird electric noise again, as we disconnected from the underside-truck, and slowly rounded past a large rock, to settle gently on the tracks, as Idris, not so gently, pulled back the break lever as hard as he could. I was too distracted, staring out of the window, and wondering what kind of place we had come into. That was, until Idris said. "Oh, fuck".

"What's wrong?" I asked, but before I had even finished those two words, I had turned around, to find him, holding the break lever in his hand, detached from the train.

He looked at me, as if to say 'I'm deeply sorry', and said "Erm, the other brakes don't work either, I mean. We should probably get off, as the train has started to move again."

The train was grinding its way slowly down the track, at less than one mile per hour, but still going downhill. "Cadwal, see that lever down the track, pull it. It will get the loco into the siding. Make sure you pull the first lever, and not the second, as the other siding leads to another part of the mine."

I ran ahead, beside the rail track, trying not to become overly enchanted by the landscape, which was unfolding around me. I pulled the first lever, and climbed up to a signalling platform, and lit a cigarette. Idris was walking towards me, giving me a wave of thanks, and a few seconds later was up there with me. His pipe tobacco smelt like blueberries. "Yes, we used to pick blueberries from the mountains" said he. He stood there, an old man, a wise person, who had never let go of kindness, nor a love for what he did. The train came rumbling by, losing the odd bit of metal, before rounding the corner onto the siding. We became a little worried, as the train began to speed up, and was suddenly out of sight. What followed, was a series of crashes, and bangs, and a sense that something may have gone wrong. Perhaps most disconcerting, was the sound of something important, falling off, the hideous clashing of metal parts as they were crushed, and a big echo, as our loco, fell into somewhere very deep.

"Oh, it will turn up Cadwal".

"But it's fucked" I said.

Idris looked at me, and took a big drag from his clay pipe. "You're right lad, this time, it might actually be fucked", and he grinned, and spluttered, as we both burst into hysterical laughter.

We smoked our things, and gazed around. The last cavern was immense because of its size. This cavern, was an archaeologists dream. But again, how could an archaeologist view something, which didn't even exist in his World? The chamber was lower than the last, perhaps only 500ft high, but, rising up towards the ceiling, were huge monoliths. Great giant figures, left here, from God knows how long ago. They were covered in symbols, none of which I could even begin to understand.

"Cadwal, you're confused. I can see it on your face. The symbols speak no language, as we know them. They were created before our ancestors even wrote their first words. The symbols mean nothing, before you have explored yourself fully. Only those true to themselves, who look inside for the answers, are able to read the hidden language of the stones. The same language, which you feel as gazing towards a sunset, or when you hear a woman's beautiful voice."

The land is different down here. I have found, that when I look in the right places, and trust in the Universe, I always find things to be shown to me, that make me reconsider the World.

In the centre of the monoliths, was one, taller than the others. This was carved, so intricately, with the so-called 'Celtic Knots'. They interwinded, like long serpents, interlocked, throughout the tapestry of ancient art. In the centre, was a figure, carved into the monolith, but also painted, with various dim colours, primitive dye perhaps. I could see that the base of this rock was surrounded by wood. Most of it looked very old, beneath the light given off by the quartz. But there was some newer stuff there too, crosses, crosses made from moss encoated branches, tied together with flowers, violets and fox gloves. The figure stood proud, in one hand, holding a bracelet, which appeared to have some form of gold painted onto it. In the other hand, he held the head of one of the serpents.

"Cadwal" said Idris. "This is the way you must go in. Each person must show their self to Cernyn, the God of this region."

Suddenly Idris had dissapeared. And the cavern mysteriouly began to darken. The quartz lost its glow, and all was silent. I began to feel a fear building up inside of me. How the hell would I find my way out of here? But I must not be afraid. I am here for a reason.

A form of light ommitted from the figure. The eyes. Yes the eyes, began to brighten. And a distinct green, filled the area in front of him. The light barely reached the ground, but shone distinctly, and eerily, into the great chamber. I hadn't realised until now that it was misty in here. And suddenly I could hear water. Running water, like a waterfall flowing into a deep shaft.

"Why have you come here Cadwal?"

I shivered, and began to gaze up towards the great figure. The eyes were gleaming more, and looking right at me. The light accumilated onto the ground, within the mist, as a great, unexplainable sound, filled my ears. It was as though the sounds of the undergrowth, and all the creatures within it, were suddenly forming at once into a song. I saw the horns, of a great stag, appear above the mist. And there, before me stood the Father of the Forests, the Caves, and the Waters. His horns stretched, perhaps two metres out from his body, which was bare chested, with a kind of kilt. His face was so ancient, and spoke of a wisdom. A wisdom so great, and timeless, that when I first saw him, I had a sudden realisation. That the land was sacred. And all that was beneath it. There was a great beauty, within the working of our World, which we could not forget.

His eyes were not human eyes. One was like the eye of a snake, the green adder, which he gripped in his hand. His other eye, was like that of a wolf.

I no-longer felt afraid. "You are a symbol I have seen before, Cernyn. I just didn't know where to find you."

"Well now you have. You have dared to venture into the Underworld. Why have you come here, into my realm?"

"I was guided here. Cernyn, I am on a journey, to help save the Celtic Peoples. I don't know what that means, yet, but my own life was waiting for something like this for so long, so I have followed it."

"Ah I see, Cadwal." Cernyn had sat upon the floor of the cavern, and began to meditate, or enter some kind of trance. In the background there could be heard the beating of a great drum.

"You are all on a journey. But you think that this journey is about you. This journey, is a journey which we all are undertaking. Right now, millions of others, are going through all that which you

are. People are travelling with you, in your story, and wondering what everything is all about. But you cannot enter."

"I understand". I said. Although secretly I did not understand. I felt sad again.

"Because Cadwal, you cannot enter the place of the infinite. You cannot enter the World, which builds upon your own, until you become it. You are worried about your ex, about the hurt which has been caused to you. You are worried about getting your life back on track. What about the lives of all men and woman? The lives of the animals, the plants, and the oceans and mountains themselves?"

"You cannot enter, until you forget who you are."

"And how do I do that, Cernyn? Who must I become?"

"By remembering that you have never been, Cadwal."

The light dimmed again, as the Underworld God dissapeared. Soon, all was dark, and silent, except for the drumbeat, which I heard more distantly now, although in my mind I could see myself walking; walking along the path, high up on the surface. A moment of dizziness followed, and I began to feel the wind on my face, before, somehow, I opened my eyes, without realising they were closed, and descovered myself to be walking along the path, through the quarries.

The Misstress of Llyn Du'r Arddu

For days since entering those mines, my mind had been on fire with ideas. I was saddened for not being able to reach, whatever it was, I was meant to. But I felt it an opportunity. Everything must happen for a reason, I suppose. And in the past few days, the way in which I had begun to see my own life, and indeed, the life of the entire World, was changed.

I had more hope, and I felt more positive. I tried not to think about romance, my ex, or about my mates back home. I was here for a month after all. I can't say that I shared any of my experiences with most of my family, because I honestly didn't expect them to understand. But I hinted a few things towards my grandfather. I didn't know, how much he knew, or if he even knew anything. But he is a spirited man, with his heart, fully where it needs to be within any family. My parents did walking most days, or just sat at the house, doing artwork and technical drawing of old buildings they had seen.

One morning, I thought about going back into the quarry, to try and find that tunnel. I had been in there, several times since my initial visit, but had wondered mainly around the wooded areas near the Slate Museum. By now, I had been drinking a little less, although as a consequence, had not socialised greatly. So that friday morning, I decided that I felt energetic, and would climb Snowdon, Wales' highest mountain. I had actually, never been to the top before. As a wee lad, I winged much. I did find though, that mountains tend to clear my head. I had climbed up a part of a mountain in Tenerife, El Teide, resting after several hours upon a cliff of volcanic rock, rising out of the trees, to be greeted by the sight of being above the cloud level.

Rather than going the normal way, I found a road, beneath the Snowdon Mountain Railway's viaduct. This lead up steeply, presumably, towards the summit eventually. Before long, I had passed the famous Rhaedr Afon Hwch, an impressive waterfall, which tumbled its way into a ravine, beside the railway's second viaduct. I knew this town well, and yet, not Snowdon. It was somewhere which I had heard about so many times, glimpsed from all angles, and enjoyed imagining when I was far away.

I probably went the wrong way, because I somehow ended up on the railway line, which rose up for a distance, before twisting round to the right of an old building. I believe that this was an old station, where in the 19th century, passangers would depart their steam train, and take a look at the

waterfall below. I love how nostalgic these places looked. Here, hidden just above the village, within a wood as it opened onto the open mountain, was a ghost station. Needless to say I continued upwards, past the station, getting myself off the railway track at a tall, wooden style. Shortly afterwards I heard one of the diesel trains, slowly making its way up the track behind me. It was an ever so lovely day. The mountain rose before me. At this point, the land on which I was, was more or less flat, level, and yet with a long term, constant uphill slope. In the distance, where areas of great rock. I could glypse the odd boulder or two, and on the horizon, the cliff-face of Clogwyn Du'r Arddu, the Cliff of the black precipice.

I passed a chapel, in ruin, although it looked as though some work was being done to preserve it. Nearby was another station. Wasn't there meant to be some obvious, path up here, or something?

The summit of the mountain, or at least, where I roughly assumed it to be, seemed to be too long off. I was in a valley, and it was, well, peaceful. I can't really explain the peace, and the tranquility.

We were above the village, and in a hidden World, the nature, which man hadn't fully reached. There were birds singing, and the zen-like trance induced, as the wind blew through the tall rushes, which covered the valley floor. I had found Heaven on Earth, in one of its many, numerous manifestations.

I walked beside the railway, on the other side of the fence, walking through the rushes, grasses, and wee streams, becoming the interest of an inquisitive sheep here and there, as they baa'd and wondered towards me, as if some friendly, alien lifeform had just arrived in their mountain paradise.

I reached the half-way house, beneath the half way railway station, and continued on, having now found the well-defined footpath, flooded with visitors, which I had somehow missed. The path wasn't constructed of gravel, or anything, which is a blessing, so as to keep it in the mountain's collage. The path consists of broken rock, and slabs of an orange-brown volcanic rock, remnants of Snowdon's prehistoric, Volcanic past, when the mountain was once unimaginably higher than its current form. The path suddenly jeered sharply, upwards, to the left, in a series of steps. The railway line was now far above us, and the path, unlike the railway, meandered its way here and there, sometimes flat, sometimes steep. Straight ahead there was another track, and it being only 12:30

AM, I thought I'd may as well have a mooch.

I was now on the mountain, proper. The track lead me towards the Clogwyn Du'r Arddu. To my right was a landscape of boulders, leading over towards a gap within two peaks, the vista of forest and valley far beyond in the Drws-y-Coed region. The cliffs were the sight one might expect in the Alps. The landscape was raw here, the rock, like a single extension of the Earth, scratched and torn by ages of ice. Sure, the ice could have been there yesterday! And the boulders, some of which were house sized, had probably been there in the times of the Great King, Arturos. Perhaps, if he were a real person, he would have sat upon one, to keep an eye out for strategic locations, and enemies.

The path was, I was to discover, the track to an old copper mine. Dinorwig became abandoned as a quarry in the late 60s, whilst this copper mine, had been left alone for well over 100 years. It was here before the railway was constructed to the top of the mountain. Below me now was Llyn Du'r Arddu, a deep-looking, round lake, sat between piles of boulder, and the cliffs to her left.

I passed various old buildings. Perhaps shelters, for those miners who once worked here. They must have been the last remnants of that Arthurian Snowdonia, the wild landscape, the place which had remained a Kingdom, and place of story, due to its isolation. The latter half of the nineteenth century brought more foreigners into Snowdonia, and slowly, the land was opened up, into its present day form. At the bottom of the cliff, more or less, was a tunnel entrance. I could hear a steam train, traversing her way across the ledge, high above me. The steam trains on Snowdon, almost have their own song. Their voices are now as natural to the landscape, as the winds, and the seabirds. If only I could understand the stories which they might tell.

The tunnel was blocked after a few feet, in a dangerous assorcion of 150 year old roof timbers and rock slabs. This mine was well and truly sealed shut. There was actually a story, about two young lads being lost in this valley, wondering into the mines, and reappearing out of the Snowdon Britannia mine, on the other side of the mountain. Or it could have been the other way round, but anyway.

I wondered if I could travel into this tunnel, in the same way that I had travelled into Dinorwig. But it seemed truly closed off, even for supernatural means. I wasn't getting in there. The mountain had

sealed the passage into its own, inner self, and treasures. And yet I felt as though it wouldn't be closed forever. Deciding to have a quick mooch at the lake-shore, I headed down there, upon some kind of old embankment. As I laboured my way downhill, a sort of strange mist appeared. It clearly wasn't higher up, for I could see the brighter sky above me, but having reached the lakeshore, the waves lapping at the mountain rocks, the sights of those streams I heard, were not to be seen. The only thing I did see, was a figure, rising from the lake. A strange, but beautiful kind of harp music played. The music was inside my head, and yet all of a sudden, the streams, the winds, somehow even the migrating mists, seemed to adopt the rhythm of this otherworldly tune.

The lady had the brightest eyes of blue. They were two fires, two guides, through all that was dark. Even in the relative brightness of the mist, her eyes shone, illuminating the waes about her. And in those waves, I saw a thousand stories, a million shapes. I saw myself, as a young man, as an old man. I saw myself weak, an alcoholic at the age of fifty. And I saw myself strong, sat beside this lake, looking older, and wiser than I was now, but happier. Her hair was of the purest blonde, platted, trailing upon the surface of water behind her. Her skin was pale, like that of an ordinary British person, as she wore only a metal hoop, looked to be carved of pure gold, around her breasts. It was then I realised that her lower body, was not that of a human, but that of a salmon. At the time, this whole procedure of events seemed to be quite normal. I had adjusted to them, probably because I was in need of a change in my life, and once the heart is ready, the mind does not question. Part of me wondered, "Hey, what next. A goblin, Jesus maybe?".

"Cadwal, my beautiful man." she said. "Pass to me your coat, so that I may come ashore." I had heard legends such as this, that mair folk, could only come ashore when either having their skins taken from them, or being clothed within a new skin.

I passed her my raincoat, her slim, pale hand touched it, and suddenly her tail, which I could just see below the surface of the water, became two legs, with feet attached naturally. She walked up from the waters, majestically, tying the hoodie around her waist, and sat down beside me. She looked, in our terms, to be about 25 years old, her petite, young body shivered, and the blue from her eyes became less stark against the mist.

"You look like you're freezing". I said.

"Haha, I haven't been out of the water in a long time. So entering your World always makes me feel tired. Where in my World, everything is fluid, and in constant motion, here, the movement slows down. I am less strong, so to be taken ashore requires a lot of trust on my part."

"Here, take my jacket, I appreciate your trust."

"Thanks, Cadwal, are you sure? I'm not sure entirely, what series of events brought you here. But this is special for me. I often see through the waves of the lake, and see glypses of the trains, but I haven't been on the surface, since nearly 200 years ago, in your time."

"You're older than 200 years?"

"No, I don't, have an age, I guess you could say. Where I exist, there really isn't any time, not in the same way which you humans measure time. But as we pass our thought, our love into your World, it takes a long time for the changes, and new ideas to take root. What is more or less instantanious in my World, in your World, takes hundreds of years to pass into the series, of chained-together events, which you call time."

"So, what do you pass into our World, from yours?"

"By the time that your ancestors started to write the Welsh language, there were but a few words, for the many, many Otherworlds, to be found within yourselves and the landscape. I will use the word 'Annwn', for it meant, originally 'that which is very deep'. I am from a place, similar to the Tír na nÓg, or 'Land of the Young', in Irish mythology. But my World is neither of these. My World is the World which exists prior to everything in your World. Whenever a flower grows, or an idea comes to the mind of a great scientist, or when a person is born, they are all created first, in my World. The water animals of your World, are the projection of a particular form of fairy spirit, being slowly passed into your World. As is the same with all things, but, I am from a place of water."

"I am beginning to understand, I think. What is your name?"

"My name is Anddwvna, which is an older form of 'Annwn'. It is said because, my father, the King of 'Lle Danhaul', told me, when I was very young, that my eyes were the gateways to the deepest places on this Earth. Now I am here, a projection of my infinite, water-like energy, a woman as you communicate yourself with her."

"I have to agree with your father. Your eyes are beautiful."

"Haha thank you, do I sense a slight tone of fliratiousness in your voice?"

"Oh, you don't hold back from speaking the truth do you?" I gazed towards her and smiled. "Cadwal, perhaps that's why you've been brought here. Love. We Earth Spirits don't really do much on our own, when it comes to helping the World, it's more the collective evolution of our entire core, comprising of all of us, which makes changes. But as individuals, we often don't have a massive degree of individuality. Unless we meet beings, which can nurture such an individuality, such as humans. Your ancestors often fell in love with our women, because it allowed them to reconnect with their true, infinite nature. And we took them as husbands, because the human element within ourselves helped us to develop our own identity, and what you might call a Soul, really."

"So, you don't have souls? I'm sorry Anddwvna, but that theory doesn't agree with me."

"Everything has a soul Cadwal, but most things exist as a part of a greater soul. There is no single expression, within the Great Mystery, which doesn't have a spark of the creator's love resting within. But less often, do these expressions, realise that they hold the key to finding their own way back to this greater soul. It takes a special kind of awareness, and acceptance of the Great Spirit's heart, to do that. But I see it happening more often. But anyway, one thing we can understand well, is love, because even the most primal functions of nature, are to us, and act and expression of love."

"I can't say that I truly understand the meaning of love, Anddwvna. It hurts so much. The heart is an encasing which should never be opened lightly, and yet, this is what I have done. If I hadn't, then I would be further in life then I currently am."

"No, Cadwal". Her smile was so sweet, and beaming with a wisdom which sent shivers down my back. I had no idea if it was just her words, or the awareness which I obtained through them, which made this moment so special.

"No, Cadwal, you have fallen down. You tripped up, on one thing which you have learned to perceive as a mistake. Your life has been teaching you, all this time, how one must not make any mistakes. But mistakes are not love, because love can never produce a mistake. It is only your perception of the experience, which has made it into a mistake."

"Mistake or not, she was my Soul Mate, or Twin Flame. Or whatever, they're called, Twin Mates. Ah, I don't know. The person you're meant to be with, and I blew that chance. I am learning so much, and yet nothing can help me escape from the entrapment, of knowing that the other half of my soul, is so far away from me."

"That's what I don't understand. It's just something I will have to live with. I am not completely new to spirituality. I know that, each person has a perfect counterpart, and I found mine, only to have her taken away from me."

Anddwvna, sat beside me, as though in deep thought. "Cadwal, listen very carefully." Her voice was not serious, but joyous. She looked into my eyes, and took my right hand, clasping it between her palms. "Other half of your soul? In this World I have been speaking of, where everything is a divine, and beautiful creation, why would the Cosmos, chose to split someone in two?"

"I don't know". I felt a magic in the sounds, and sights of that moment, which I shall never forget.

"Cadwal, your soul, your mind, your body, yourself, has never been more perfect, or complete. You're not missing anything. You seem so sure to say that something is lacking from you, that something is missing. But don't let thoughts be who you are. You aren't missing anything. Every single part of you, is also every single part of the Universe. And they're all right with you, right now. They have never left. You only forgot about them."

I held her hand a little tighter. "Wow, I'm really opening up to you. I don't feel this often."

I wondered what the tourists might see above, to see a man holding the hand of a half-naked woman beside a lake. This entire experience felt as though I was now not only observing, and learning about, but becoming a part of the times of legend and fairytale. Perhaps I was even *participating* in them. She spoke to me, sweetly again.

"That's it. Cadwal. I told you, that I didn't real deal with saving people. But I know what it is that you're here to do."

"I know that, I need to help the Celtic Peoples. I don't even like using the word 'Celtic', it's a made up term to govern different cultures in Britain."

"Cadwal, that's the whole idea! You don't see, but again, you see this World in terms of time, and history. If you mean, did we ever call ourselves Celts? Then no. But our heritage is very much linked. The Celtic peoples, as you call them, have been here for a very long time. Contrary to what people say, the Saxons and Angles, didn't invade Britain, they didn't push us west. They were already here, but they were mainly farmers, in the South East, and in those islands, once to the Northeast of Great Britain. The story about us being pushed West, was a trap told to us by the Church, to keep us believing that we were a minority group, without strength, and to imply that Britain has been populated by so many peoples, when really, the ancestors of those alive today, were here over ten thousand years ago. Those were happier days, but then the World fell."

"So, Annwvna, what are the Celts? As part of my heritage, it would be nice to know some kind of truth for once."

"You were a marvelous people. For thousands of years, people traded in central Europe. After the ice went, many peoples went further west, where they encountered Neanderthal man and their brothers. Neanderthal man died out, here, but these people from Europe, settled with the Axachi peoples, who had travelled up the coast. The Celtic people moved mainly along the coastlines, which back then, were far more out into the open sea. Some of them even went to the place, you now call Canada. Your society developed along the shores of the Atlantic. By this time, the Proto-Celtic language, had evolved into Western, Eastern and Southern. The Southern languages included Celtiberian and Gallaic. The Eastern peoples, spoke the Gaulish languages, whilst the Western Languages evolved alongside Gaulish, but more influenced by the Proto-Capsian languages."

"Your people were not fighters at the start. They were known in Proto-Capsian, as the 'Sea Talkers'. The Celtic people settled the Coastlines, those now flooded areas in the Atlantic Ocean, and became further enlightened by their Gods. The Gods then asked the people to explore East in Europe, as the Gaulish people. The Gaulish culture was more modern, the Brittonic language evolved in what is now the Atlantic sea, as a trading language, although it only survives in few places now. The Britons and Gaels were two close peoples, existing in roughly the same regions, for many thousands of years. They were originally one culture, in those times, when great monoliths, passage tombs, and artwork was made. The Gaulish expansion happened later, when the largely peaceful period of the Neolithic, became the Bronze Age. That's when it all changed."

"The Celtic peoples were the spiritual questers of ancient Europe. You were a united people, living off our lovely Ocean. You became expert ship builders. You were the first people to perfect the craft of metallurgy. Your love for your Gods, was so strong, that you expressed their eternal image in your artwork. Every form of expression, was a message from the Gods of the Underworld, Land, and Skies. In the heart of God, there existed beings, Gods, who wanted to express their spiritual wisdom upon people. So, as peoples moved Westwards, these Gods, were able to allow the 'Celtic Consciousness' into these people. Thus a new form of the Universe was being expressed. These would be the healers of the land. Those who would insure the continuity of Mother Earth's happiness, with their offerings, tombs, and keen interest in planting trees, which we Underworld folk very much like."

"We had a great place, out in the ocean. Now flooded. There were green fields there, succulent fresh waters. Groves of oak trees, sea cliffs, and as many orchards and stone circles as you can imagine. This was the birthplace of our art. So you could say that Tír na nÓg, also had a physical location. Which is now gone. But the point about the Celts, is that they have not gone. Even when people have been abandoning their ancestry for so long, the unity continues. Whether that idea of Celtic

unity seems mad, or not, to your linguists and archaeologists, the fact is, that that unity exists now. So it has some validity, and yet your archaeologists and historians don't ever wonder why, the idea has become so powerful."

"Aye, Annwvna, I know what you mean. There's a lot of artists, musicians, who perform and do what they say is Celtic music. Stone Circles aren't even Celtic, or made by Celtic-speakers, and yet they're often called Celtic."

"Cadwal, technically, they were built by people who spoke Celtic Languages, in much earlier forms. But no they didn't call themselves Celts. What's happening now, is that after thousands of years, of religious control, people are beginning to remember their origins. Think of this obsession with films, like *Braveheart*, all this Celtic Music, so many people of Irish descent in the USA, being called back to their roots. People looking at the old artwork, feeling empowered to have been from a species which produced such things of beauty. The Celts, are just a name. And any name is possible. What's happening now, is that people are remembering. They are no-longer just reading about their ancestors, they are beginning to re-awaken the consciousness, the Old Gods, inviting back into our hearts."

"And why is that so important? Why are people so obsessed with the past, rather than living peacefully now?"

"Because the Gods, they collectively made us, thus shaping our perception, and what we do to our World. Their ideas, the stone circles, their image in our artwork, all come from them. They created our Universe, our Worlds. The father, the Diwda, passed his light into the Void, and between him, and the Infinite Mother, the two great dragons flowed, existing so fast, that all the Mother's infinite form, was passed to the Diwda. From there, those parts of existence to be expressed, were shone from the eyes of the dragons, as they swirled and swam in eternal motion. The dragons live within the First Spring, as water was spouted outwards, within the garden of Tír na nÓg, and all the ideas, all the possible things, which had suddenly become possible, that the dragons remembered, was passed into the waters. The very thought of the Gods, was passed from the dragons, into the soils, into the underworld, which controlled the existenes in the Middle World, our World. The mind, and soul of the Diwda, was the component of all things, but particularly the Dragons remembered. The dragons, therefore, became more. All over the Middle, they swam, wherever the mind of Diwda existed. The Dragons gave the mind of the Gods, to all beings. And all which the beings of Diwda saw, spun in living motion of the Gods' beauty, responding accordingly to the rhythm of love, which had been the voice of the Fountain. The Celts, physically came from an older people, but the Celtic Consciousness, was passed into them, as the first beginning, was begun again."

"The Gods were silent, as mankind had been corrupted. He had stepped too far from nature. The Demon God, tempted man into believing that his Middle World, was to conquer, claim, and abuse. Man began to see his holy, mystical ancestry, as being less important. Instead, man began to find himself in his name, his direction, job, personality and place. He forgot that all of existence, was the very image of Heaven. The very image of Infinite Love."

"But the thing about love Cadwal, is no matter how hard someone, tries to pretend that it doesn't exist. Love always has a way of showing itself again. Love is the nature of Creation, and thus of all things in creation are made of love. Light and Dark, don't exist. Both are the same. Neither is good nor bad, so long as we see a difference. But as soon as you see that, the two, light, darkness, male, female, lower, and upper, are all the same. As soon as you begin to feel love again, to want to be kind, instead of wanting to be rich, desiring to feel the smile on someone's face, when you tell them that you love them. As soon as people can find their way back, the Gods will exist once again. And that time has come now. It takes only a few, to bring our World into balance. The moments of creation, the sparks, the minds, will form into a spiral once again. Only when the spirals within the Earth, within our bodies, and within the seas, are re-aligned to the dreams of the Gods, can your people, and land, catch up to the Celtic Consciousness."

"I don't understand Annwvna." I held her hand ever so tightly. I did in fact, understand a fair bit of what she was saying. I understood that the Celts were not just a people, but a state of mind, an idea. I also understood that the Old Gods, were still around. Just out of sight. "How do we re-align these spirals, or who is doing this. Is this what I have to do?"

"No, you don't have to do anything. There is no prophecy, or future, without people to project that future first from their true self. There is no true destiny. Only that which is done out of love, is a true destiny. There are places in our Celtic lands, which must be healed. Too often they were the sites of battles, or persecutions by the church, that their energy, their mind, has drifted into duality. The minds, the thoughts of these places, then attach to negative experiences. In other words, Mother Earth is no-longer being brought to the planet, from the Underworld. Instead, a negative belief, or idea comes into existence. That's why the Christians used to build churches upon our ancient sites. The early Christians weren't bad. They saw Jesus as a new symbol for an old idea. But later on, it became a problem, the religion of a false, paracitic God. There is wisdom in Christianity. But the persecution of peoples for instance. That wasn't a being of love, but a being created by man's own ego. The illusion of this World is mankind's fall, the illusion of separation. It is a wonderful experience, to have an ego, whilst keeping it aligned with one's truer self. But when we forget that the inner self even exists, and start believing that the outside World is who we are, our limit, then the creation becomes the controller. And from that, mankind became so divided, by taking his images, and replications so seriously, that mankind himself became lost within a nightmare. The wars started, the rich became richer, the poor, poorer, whilst the ignorance slowly killed the World, and her beings. Or at least those beings, as they exist in this 'body'. They have existed as collective beings, for far longer, being passed into this World, one experience at a time, learning and learning."

"That's cool." I said. "I haven't got the fuck what you're talking about?" I said. It seemed as though the moment in which I was in, was making me confused. I even began to hallucinate. I felt so confused at this moment in time. I had no idea what she was on about. But all I knew is that it fascinated me no-end, and I couldn't help but feel drawn into this new understanding.

"Right now, people are healing the land. Re-aligning them with the planet's grander image."

"These vortex things, what exactly are they?"

"A vortex, is created whenever the idea of creation is to be observed, at least in our World. They form galaxies,

Annwna stood up suddenly. "There is much you don't understand Cadwal. But despite how bad your life has seemed, you have already gone past the half-way point of change."

"What do you mean?"

"What I mean, is that, you were in a bad place. But even in these past few weeks, you have subconsciously chosen to take part in a bigger picture. You have already *chosen* to become more than yourself, to act as a force, greater than yourself."

"Because that is the true meaning of love. True love, is not about romance, or about pain, suffering and loss. These things are merely the biproduct of believing that love can only be found outside of oneself. True love, is a choice, to no-longer act as an ego, as an identity built upon your name, job, or successes. It is to move into the current. Things are so slow in the human World. The pathways are limited to those with little resistance. Love, consciousness, hasn't completely passed into all paths. But by becoming love, you allow all paths to exist as forms of love. A life which is hard, can become joyous, as love is passed along a new course. A person who dislikes you, would not normally be able to see you, for the beautiful individual that you are. But by becoming one with love, love makes all things based out of love, into real life."

I reached the top of the mountain, somewhat confused. I ate in the café for a while, and smoked outside, although time seemed to pass rather quickly. Before long, the last train, was descending down the mountain, with her passengers. I was all alone. Luckily I didn't give my family a specific time to be back by, so I just sat here. 5 PM now, still light, and relatively warm. The misty, fine rains of the earliest summer leaves, had dissapeared, and now the land was bright and enjoying another spectacle of itself in fine glory.

I sat just below the summit. This was such an ancient place, I remember thinking that. Its beauty eternal. How could I ever have not spent time upon this mountain? I don't know, but I enjoyed every second of it.

The sun was still high, when a slightly rumbling sound came to my notice. The sound of rocks, falling off the summit, falling over a thousand feet, crashing into oblivion...

King of the Mountain

The sound did louden, until an unmistakeable sound of rocks being pushed, and thrown, could be heard, from the nearby cairn. I stood nervously, and looked down, at the base of the cairn, rock had been thrown from the cliff. And a great roaring voice, echoed from within. I was transfixed by the hand, outstretched from loose volcanic stones. The hand of a great man.

I stood back, and started down, gazing back to check if anything was following. The second time I looked, I saw a figure. The sun was setting to the right of him, it was hard to see, in any detail. He seemed to be covered in a fur coat, his beard swining in the mountain wind.

Who are you? I shouted.

“I am Rhita Gawr, murderer!”

“What, murderer? Who is Rhita Gawr?”

The great man jumped from one of the jagged, outcrops of rock. He stood around ten foot tall, and this was indeed a confusing thing. His fur coat appeared to have human hair embroidered into the knitwork. He had huge, blue eyes, set in a not-quite human face. His red hair and beard waved violently in the increasing, night winds.

“I was the King of this mountain. I inherited it from my ancestors. They were the original people here, before any of your Celts! Do not fear me. I was lost, Cadwal. Many of my kind, turned to the dark ways. The Great Fear manipulated my race, and we changed, through our own fear of you, into monsters. We explored far and wide, striking fear into new nations. But I remembered my people. After my death, I was taken to an inner place. The place of Bear Mother, whos womb I lay in for the best part of two thousand years. I was the last of my race, the giants of the ancient West. I believe your race did this. We giants are from a different Universe, in a sense, to your people. Our inner Universe, is different to here. We became Celtic demons in your legends, but it was this hatred created on both sides, which eventually lead to the destruction of balance. We, the wise men, tried to help you at first. Before our hatred turned us evil. You spent so long, hunting us. When those stupid, leaders took control, and destroyed the peace, a while before my death. You hated us for our difference, our language. Your obsession with purity, and ours, lead to a bitter war. I survived upon this mountain, slowly regaining the power of my people, by killing them, and stealing their beards; symbolic of stealing their connection to nature. I ate your kind, until Arthur, in his wisdom, decided that I was becoming a problem, and so ordered my death. I died alone on this mountain, my son, Ng'x'a (Ywgwna), along with the nobility, buried my remains here. I then rejoined Mother Bear, and the spirits of my ancestors. But in some form, I have been called back. In my travels across the mind of my people, I learnt much.”

“Rhita, how do I know I can trust anything you say? I remember the story, of the Snowdon Giant. The mountain itself is even named after your grave.”

“And they would rather forget me. For we were like the faery, leprchaun, or Pooka, spirits of the Earth, living alongside you for so long. My ancestors, the wildmen, gave you so much, once you had learned to sing. My ancestors were the men of the deep forests. In later times, we hid. You could hear the cries as we leaped from boulder, to boulder, in the mountains, or when we uttered sentences in our long, lost tongue, which none of you could ever learn. My ancestors thought not as yours. We had no interest in land, possession, farming, or technology. Before the wars, we helped you. When I was only five hundred, around 3,800 years ago, I saw an old lady, in the valley below.

We were treated with respect to an extent, back then. Her name was Benáwindá, and she had seen me once before, when she had but twenty summers."

"As an old lady, she hunted beside the Afon Hwch, for the red deer stag, whom she kept at her farmstead. Suddenly, from the mist of the forest, came the rumbling, of one of those dark spirits. It wanted to steal away her happiness, to steal away her own soul. But the ravens saw, and I saw through them. I ran down, from my home, which was the Clogwyn Du'r Arddu. I could feel the demon nearing her, for she had a purpose in life, which would one day help the nation. The demon had been watching her, observing her, manipulating her life scenarios. The skies and sees became the eyes of this creature, gazing back at her."

"I ran through the forests, growling as my primal ancestors did. Leaping from the side of the waterfall, I sent the creature, back to where it came from. For we had power, power in our hands. We could break boulders using our minds, or free a lost soul from their inner prison, using our eyes. The goatman stared back to me, as I stabbed the slate shard into his heart. He collapsed into a pile of decaying matter, as the creation within him, sped into a swirling light, a smoke, rising back up towards the skies. The woman looked at me dearly, and although we could not understand the words of one another, I knew that she now felt safe."

The being was indeed very old. And yet his age wasn't that of a 4600 year old human! But these people were from a different place, a universe unlike our own. And although they had no need for technology, they were clearly much wiser, and more powerful than us.

"We gave much to your people. The red, iron, and ores of other types. Artwork, the art of shamanism, if you could call it that. But we used the ore to bury our dead, blood of the Mother Earth. You used it to make weapons, eventually, as our knowledge was misused in the wars."

"Rhita, what is it that we are here for? Why did you awaken for me?"

"Because I have slept, been dreaming for so long. And now you are awake, once again. Once again it is time, my friend. I can read into your past, and you have been here for longer than you may care to realise."

"The current pathway of creation, that is your life, is simultaneously elsewhere. And all these walks of life, are beginning to come together, and play out now, within your own mind, as your heart begins to correct the schism of fear. You were once a warrior Cadwal, of a race from another reality. This place could be found in parts of Ireland, your people were tall, glowing humans, with big blue eyes, kind faces, almost elf like in appearance. They were beings of the night, great sailors. When Tír na nÓg sank to the depths in this World, your people told more legends to the Gaelic peoples of Ireland, so that they may find a way to Tír na nÓg. You rode delicate silver boats, and spoke the Primitive Irish language. You wrote in the Sacred Tree Alphabet, in this ancient life of yours, sailing over silky, Atlantic waves, off what is now County Kerry, where the fisherman would occasionally glimpse your ghostly forms"

"Eventually the mixing of energies brought you into the human World. You were born into the body of a man, a soldier in the Bronze Age times. You were in the race, known as the Phoenicians, who's ancestors had settled here before the ice. You were the captain of a great ship, and naturally became drawn back to Ireland and Wales. It is here that we met, in the mountains. You saw me, howling from this very place, where I am now stood, and climbed up to meet me. I was so delicate back then."

"You were a great man. You knew how my type were treated, and out of a respect to show that I was equal, you gave to me a necklace which had been given to you by a Gaulish chieftain."

In the weirdest few moments, thoughts came to me, as though a dam had been burst, flooding ideas into my mind. I was! How could this be? Could I really have been there? I remember, yes. These rocks, were more dry, forest everywhere, below us. But the same rocks.

"Yes, and you gave me... something. Something which I had held very sacred to me. This moment changed my life. I became drawn to following a life of peace, and of tranquility. Yes, and then, I was in Ireland. Then back here. You taught me! I remember your face became sadder. And yet now, I see the light in your eyes once again. Yes, you gave me a necklace of Bear teeth."

It was nearing the time of darkness, and I thought that perhaps I should probably head down the mountain. And yet there was much more which I wanted to learn, and find out about. I spoke to the ancient man for sometime. He told me that his people were from another World, although they were related closely to humans, and other humanoids in our prehistory. They were the palaeolithic teachers of mankind, who came from an underworld, a place of deep caves, where they worshipped their great Bear God. The people had hidden themselves from humans, as humans turned on them in the Bronze Age, and during the reign of the Roman Empire, feeling that the wildmen were monsters, and so many of them took revenge, by killing, and sometimes even eating humans. Those who were of a good heart, were killed by man, whilst those of tainted hearts, returned to the Underworld whence they came, where they made the long soul journey into becoming self-aware again, striving to seperate themselves from a kind of bloodthirsty, amnesia like madness. I was in fact the first person to see one of these wildmen in Britain, in over a thousand years. Their relatives were the Yeti, and Sasquatch of legend, who like Rhita, originally aided and helped mankind, until being forced into isolation. He told me that our meeting was no coincidence, and it had been my own desire to help this land, which had allowed him to re-enter our World.

Perhaps the biggest revelation, was that I had past lives. These were not mere suggestions, entering my mind, but actual memories. I could, for some moments, recall every smell, sound and taste, of some of my previous lives. Heaven knows how many past lives I had had. I wondered if the ideas of karma, reincarnation, and rebirth, held some truth to them. Perhaps it was my karma to come here, at this time in my life. Perhaps my break up was the catalyst needed, and was not only a negative thing.

When I got back home that evening, I actually told my grandad the story. I was so excited, that I just had to tell someone, and I trusted him.

"So what you're saying, Cadwal, is that instead of wenching with local women, you've been speaking to mythological beings which don't exist?"

He laughed, although I was not so amused. "Why are you laughing? I shouldn't have said anything."

"No lad. Just a shock tis all. I'm laughing because I am quite amazed that it happened this quickly." His old, pea green eyes, twinkled in the firelight.

"What do you mean, like? This quickly?"

"Ie, it's happened quickly with you. Just as it did to me."

"So, did you see these other, things, as I have done grandad?"

"Oh Cadwal, I'm sure many of us have glimpsed these Worlds, here and there. And I always knew that you would. The tradition has been dissapearing though. When I was a lad, I was one of the only people to see. Although I didn't see quite what you've seen. Back then, the awareness of the old ways, was even less than it is now. So only so much could get through. And you could only say so much, without being called 'possessed', or 'mentally ill'."

He sat there, with his old walking stick, made from a hazel tree which a farmer had supposedly shown him on Snowdon, when he was only my age. There was a small shard of quartz at the top of the stick. We used to joke that he was Gandalf.

"Well" ... he continued, before coughing on a cigarette. "Well, I think we might have had some past lives together."

Out of everyone in my family, my grandad was by far the most emotionally supportive, and wise, as well as being a great thinker. He was an expert on alien conspiracy theories, even if, like me, he believed they were mostly shite, as well as being able to read ancient Egyptian hieroglyphs. He spent his teenage years studying gypsy lore and the art of reading Tarot cards. Although his main interest had always been Egypt, I found it strange how he never really mentioned any legends from Wales. He had once written a book, called "The Age of Fractals." It was a work about Egyptian archaeology, and explained, how he believed that there was no need for aliens to have visited Earth, enslaved, helped us, or given us technology, but that these pyramids were the remnants of the incredible engineering of our own ancestors. He believed that these people had access to their 'Third Eye', a sort of metaphor for seeing without needing eyes, for seeing the soul of the whole Universe. His stories and ideas had always fascinated me, and to be honest, I wanted to believe him.

"How do you know grandad?"

"Well...". He took an incredibly long pause, followed by a deep breath. "Well, I have memories too. I haven't even told your grandma. But what you say makes me so happy, because it's not just me. I deliberately didn't study my own, Celtic roots, maybe because I was afraid. Afraid of my own past. But, here goes."

"I seem to have been several people simultaneously. I was a figure in Welsh legend, I was Ogma, I think. Long ago. Much longer ago, in some other World. I created the Ogham alphabet. I don't remember much. But whatever the case, I am so linked to those places, and the feelings in those old tales. I was once at the city of Ys. You were there too. It was, and is, undescribable. Towers of white crystal, mixed with the finest gold craftsmanship. Floating blissfully in the glittering ocean, the sound of heavenly music everywhere. There were once fields there, lush landscapes, hunting grounds, until the city became isolated."

"You were there with me, Cadwal. We drank together, laughed. We fought together. I don't know when. The people of that city, and other places like it, were in a different realm. We could only enter it for short time periods, else, we could never return to this World. Although as I understand it, you were from there originally."

These were certainly some powerful revelations which had come to me, all in one day. I gazed at my grandad, and for a few moments, we spoke to each other on a level which only we could know. Did I believe all that I had heard? Probably not. But it was no-longer about believing, but about taking the pathway, to a place, where there was clarity and infinity.

The Underworld

I realised, that perhaps these different places, and things I had been seeing, were not out there. They could be seen out there, in the mountains, and forests. But perhaps the mountains, and forests, are also a different World to our own? A wild place, a universe of twilight consciousness, of nature's interconnected cycles.

But more likely, to me, was the notion that those mountains were symbols, for what I was emotionally partaking in, on the inside. Maybe, when we gaze out, at the mountains, what we are really seeing, is the inside of our heart. Perhaps, those mists, the cliffs of damp slate rock, the evening sunsets, with their pinks and reds, are my heart, and mind, pulsating within its infinity, changing with the voice of creation.

I had been dreaming a lot lately. And that night, I entered such a dream. I had once travelled with my beloved ex girlfriend, to Bardsey Island, a small island off the coast of the Llyn Peninsula, about an hour and a half from here.

That night, when I closed my eyes, I saw more than dark space. I could somehow see more, and float around, although the harder I tried, the less easy it was to move.

I finally relaxed, and remember feeling different. My body was no-where to be seen, but when I attempted to look at my body, I saw only my eyes, within a maze of strangely, glittering light, as if my whole body was a piece of eternally changing, glowing, fractal art.

I remember seeing the seas, and then, I was there. In that small cottage. I witnessed one of my saddest memories. One which had haunted, and hurt me, ever since my break up. People so underestimate just how upsetting, and damaging, an experience like this can be. Not because she hurt me, but in many ways, because I hurt myself. I didn't make it easy for her. I complained at her too much, over small things. I sometimes didn't know how to fully appreciate her.

We had gone to Bardsey Island for a week, en route to Ireland. Our cottage was a small croft, beside the base of a hill. This island was a sacred place, the meaning of 'Bardsey' comes from the Proto-Cumbric/Welsh word 'bard' (a poet), together with the Old Norse word 'ey', (an island). Thus 'Bard's Islands', or the 'Island of Poetry and Mystery'.

If there was a heaven, it was here. I couldn't go back there. The very thought of those moments. My parents had taken us there, dropped us off. Whenever they so much as mentioned it, I felt pain.

I was different back then, insecure. Insecurity plays badly on relationships. So on the first morning, when we awoke, I took her by the hand. She was nineteen, I was twenty one. We walked through the old croft, which sat on the rocky hillside, amongst vibrant, wild flowers, fuschers, foxgloves and violets. We sat on a table, within the small garden, littered with red, fallen leaves, even though it was summer.

I think that I wanted everything to be perfect. By taking her to this island, it was like taking her into my heart. It was my way of saying, "Erika, I now welcome you into my heart. You will be here forever."

And I guess that's exactly what had happened. Bardsey Island reminded me of Tír na nÓg, the land within Irish legend, where time travelled faster, where perhaps, there was more light. Perhaps it was closer to God than we are. Maybe when we are at One with God, everything moves so fast, that it loses all motion. Perhaps, by going to the Island, I was finally allowing her to see the real me. That part of me which was of spirit, and unconditional love.

And yet my silly mind, was not ready. The poor insecure Cadwal. I tried to make everything work. Even the smallest of things which didn't fit my plan, made me stupidly upset. That morning, as we sat in the morning light, so we had the sight of a rainbow. The seas to the west were dark, overshadowed by a great storm. Tendrils of green-grey, sometimes purple shadow, reaching into the sea. The sea in the distance, looked as though it was rising up. There was wind out there too, the breakers upon the rough sea, showed as temporary patterns of bright white, on the impossible Western Sea. And yet the land was bright. The sun penetrated though here, and our bodies felt warm and fresh in the morning light.

The moment was so perfect, that perhaps right now, was the time to demonstrate to her how much I wanted to nurture her emotionally, spiritually. I wanted to see her shine. I wanted to know she would always be happy. And still to this day, the thought of anything otherwise, I cannot bare.

"I'm making you a cup of tea. Two sugars?"

"That would be lovely" she said, her bright blue eyes in the sunlight. Her eyes were like something from a faery realm. Maybe that's where she originated too. When she gave me that look, I felt so safe. I knew that this woman was the most beautiful of all the Universe's creations. I knew that she was giving me all of that beauty, and so I gave all of mine to her. Nothing else mattered. Together we had everything.

I found out that she had made a cup of tea on her own, whilst I had wondered into the house to find my camera. For some reason, which brakes my heart, I perceived this as a denial of my love. It was fucking stupid. But I guess somewhere, some deeply rooted fear, was telling me "you're not good enough", even over the smallest of things.

I angrily said to her, "Erika, I was making you a drink! Can you ever do anything?". I guess my ego felt some sort of satisfaction from letting out my anger, for I had honestly never spoken to her like

this before. Sometimes it had seemed that she didn't really listen to me. But oh God, she did listen. And at that moment, I felt such pain as I could never describe. When we hurt someone we love, it shows us just how love can conquer our ego. As soon as I had said it, I knew just how powerful the heart was. We cannot love someone whilst our ego is in the way. And we cannot say horrible things to someone, when our love is our life, and is more powerful.

I ran out of the croft. "Erika!" I shouted. She was tood there upon the grass, walking away from me, trying not to cry. Her eyes met mine, and I saw all of her beauty, but also the shock and pain in her eyes. Her eyes spoke directly to my heart. I cannot put into words what her heart was saying, but she was hurt, but also felt guilty. She felt, for a second, as though . Never had I been so stupid in all my life. This is how much she mattered to me. My ego had shown me how irrelevant it was.

I ran after her, feeling the dampness, as small droplets of warm rain began falling, in the electrostatic atmosphere of the storm. Midges flew here and there, and I followed her into a tiny grove of trees, amongst foxgolves and flowers of blue and purple.

She looked at me again. There was a great sadness between us. She was crying, her face was rosy. Her eyes looked sad, and it was only then, that on a deep level, I learnt that her and I were one. I could never see her hurt.

Tears welled up in my eyes, as I met her gaze. "I am so sorry Erika! I am so sorry." I apologised in a tearful voice, and sat down in front of her. "I know now, I could never ever hurt you like that again." I cupped her teaful cheecks in my hands, and our eyes met, inches away from eachother. "You mean everthing to me. You are more special to me than anything. I love you so much Erika, and I understand why you're upset, I deserve to be ignored right now. I just want to tell you that, without you, this World would be so dark. I value you above anything, I value your happiness above anything. Let me prove it to you."

"It's okay Cadwal. You don't need to prove anything, now after that I think it just reinforces how much we love eachother. I forgive you Cadwal, and I love you right now more than ever before."

I wrapped my arms around her petite body, and kissed the salty tears off her cheecks. I held her so tightly, that we sped up towards eternity. Nothing could change this moment. The feeling of her in my arms, was my feeling of a presence. A presence which understood my heart, the presence of a person, who had changed my life. I held onto her, for the first time, feeling unconditional love. I didn't feel her body, I didn't feel her mind, I felt her heart, all of her huge, bright heart, welcoming me in. Accepting me. And I wanted nothing more, than simply to show her, how much that meant to me, how special a heart she had. I felt her spirit, in my arms, dancing with mine. Like two parts of a Celtic knott design, holding eachother, harmoniously, without beginning and end. This was happiness. This is where I found my heart. This is when, I found more beauty in one woman, than I could ever possibly find in the entire Universe.

Later that morning, we ascended the mountain. Laughing and joking. It was as though our higher selves were dancing in unison. Male, and female. Power, and creativity.

The grass blew in the wind, and it became quite wild as we got higher. The mountain was full of boulders, and small cliffs. There was one big, flat boulder. We lay upon there for hours, just holding hands blissfully. Beneath this was an ancient copper mine, or something. An entrance in the mountain, made from natural boulders, with mysterious rays of sunlight shining onto the floor. For the week, this sort of became our special place. I could probably never go back there now, too many memories; too many thoughts in my mind of what should have been.

My dream then brought me to re-experience another moment, which had happened later in the week. The entire time on the Island of Bardsey was blissful. We sat upon the rough, western shore, and fished for sea life, hiring out two kayaks, on the eastern shore. We visited special sites, which no doubt had some special, unknown energy about that. Ancient sites, such as the Abbey remains. The island was reputed to have been the burial site of 20,000 holy men, including King Arthur and Merlin. It was the perfect place to have taken an intelligent, artistic woman, who I was incidently, head over heels in love with. Although I think it went beyond just 'being in love'. It became a state of mind.

We spent time on the sands. I swam fully naked in the water, she just paddled. She was more nervous of the water than I, although I found it quite adorable. In a physical sense, the Otherworldly location of Avalon, in Arthurian Mythology, appears strongly on Bardsey. I sat in the apple orchard, over a thousand years old, and carved Ogham inscriptions into sticks. I then gave them to Erika, decorated with flowers. I guess that's the perfect holiday for a couple. Lots of time to relax, and be creative about the way we loved each other. The location wasn't even important, but the location, in this instance, reflected our inner state of being.

The dream brought me to the last evening on the island. Erika was making chocolate fudge cake at the cottage. I was making omellete for tea, which was now cooked, so I popped out of the house quickly, and climbed up Mynydd Enlli, the mountain. Climbing up there reminded me of somewhere in Ireland, more than it did somewhere in the UK. I was looking for the cave. I don't know why, but quartz seems magical. I remember, my grandad once told me, that his ancestors remember seeing the quartz veins in the mountains, glow different colours. He referred to this as the 'Pink Sky', when, in early mornings of high precipitation, the sky would reflect the photons of the sun, turning the sky pink, and apparently, the veins of quartz within the mountains themselves. He said that only a few could see it, but as a child, he was once exploring the Miner's Track, one summer morning. And the Pink Sky appeared. He said that certain parts of the ground seemed to glow, mysteriously. There is quartz scattered throughout the entire mountain, so everything had a certain fiery feel to it. For only a couple of minutes, the rock seemed to emit miniature stars. Stars of every colour of the rainbow, spiralling outward, slowly moving as transparent coloured dots in his vision. Some of them appeared to have planets, and other bodies orbiting them. The faster stars, or orbs, simply became light, a bright, orange light, which hung above the rocks, and seemingly flowed into the bright, morning clouds, above. The quartz veins appeared as glowing pink fire, lines of pure light, radiating and changing in intensity, like a thousand waterfalls and cracks of lava, communicating something to the land, as their intensity changed, changing the direction, and speed of the floating orbs.

On Mynydd Enlli, I thought back to this story. The first day Erika and I had been here, I we had found some small quartz crystals. She had semi forgotten about them, but to me they were very important. That day, literally changed my life. I gave my entirety to her on that day, and we had found the quartz, perhaps as a metaphor for the love we had for each other.

It was evening. Still bright, but the July sun was lower. There's was more orange, and red tones, upon the grass, than there had been earlier.

Without really knowing why, I crawled into the cave once again. Erika did this cute thing. She knew that I liked the taste of sap in the fuscha flowers. So every five minutes, when we were out walking on the island, she would find me one of these wee, delicate flowers. It was so sweet. It's little gestures like this, where love becomes the eternal cycle of creation within our lives.

I crawled into the windy cave. At the back there was a hollow, although, I couldn't really see anything, only feel my way around with my hands. I sat there for a moment, in this wild, sacred place, a cave upon a mountainside, in the middle of no-where. This was not the island's famous 'Merlin's Cave', but another. I doubt anyone could ever find it, and doubt that it exists in anyone's memory, except for mine, and Erika's.

I moved some moss, as the little hollow, going deeper into the earth, perhaps, was below a stream of daylight, passing between two boulders, which helped to form of the roof of the cave. I dug for about twenty minutes, moving stones, and some coarse earth, until I made a suitable space. I lit a small candle in that space, as if to bring the light of my heart into the darkness, and then placed the pieces of quartz into the hollow, beside the candle. Upon those tiny, insignificant, but personally, sacred, pieces of crystal, I placed the fuschas, and a small stick, made from an apple tree, upon which I had carved a Celtic knot design, and had written the words "Bíhiúti in", which meant "You will always be"...

I paused for a moment, listening to the wind, rustling through the bracken at the cave entrance, and said aloud.

“Dear Mountain. Spirit of this, so special place. I thank you, for helping me and Erika, to realise the love we truly hold for eachother.”

Placing earth upon the items, and then returning the larger stones to their original position, I said, finally. “Mynydd Enlli, spirits of the Earth. May this offering be a symbol of my heart, and of the heart of Erika. May you take our light into your infinite form. We give you our love, we give our heart to the universe around us. All that I ask in return, is for my desire to be heard. I know now, what you are. I know, what the true value of love is. And I ask, that by giving this symbol to the mountain, that mine and Erika's love will forever be as strong as the mountain. May our love be as ancient, and unchanging as your mighty form. And I ask that, in times of need, may your great, tall form, be visible to us, so that we can remember, that this is our, beautiful love, and I know, in every part of me, that it is eternal. It is the only eternity.” I think love is eternity.

I left the cave, never to return. And I doubt that anyone else ever will. I guess that's why the experience seems so dream like. No-one else knows about it, until now. But even now, I wouldn't show the location to anybody. It's too personal a thing to share. I walked down the mountain, in complete bliss, knowing that the intension I told to the universe, was already becoming my reality.

I believe that I did tell Erika, on the way back. She wondered as to why I was beaming so much. Needless to say, the memory felt like a dream. Perhaps it was the location, and the fact that only we two, alone, knew about it. Perhaps in a hundred years, someone would find the small cave, oblivious to the sacred, eternal promise, it still remembers. I woke up, feeling a little sad. But if anything, I was happy to have spent time with her. Even if now, she was dating another man, and happily with him, I woke up that morning, to feel that she was walking with me. It was a dramatic morning, of stormy, dark rainclouds, mixed with temporary invasions of warm, bright sunshine. The fallen rain, shone upon the flowers in my grandparents' garden, and I remember thinking, how I wished she could be here to experience this. She loved flowers, roses especially. I didn't miss her for being my girlfriend, or for being caring towards me. I missed her, because I wanted to open moments like this to her. I knew what made her happy. Perhaps she was with me. Perhaps the roses, open to the morning light, were metaphors. Perhaps their complex shapes, opening to feel the love of the sun, were her heart, open, somehow, to feeling my warmth.

But later that day, I found myself elsewhere. I had been spending time with my parents too, and had learned a lot about what matters to them in life. Where before, they had seemed doubtful of me, sceptical, even angry, I now saw their flawed, human selves, as being the incredible people they were. I walked and explored with my dad each morning. I knew that he wouldn't understand, not for a while anyway. One day, I was certain that he would walk with me here, studying the landscape, telling jokes of the day's news, still a happy, interesting, and intelligent healthy man; perhaps one day I could tell him.

Instead of working whilst I was here, I helped my family in every way I could. I helped my dad as he worked with other people, in studying the history of the area. Decided to see Tryfan, one of the mountains. I had seen Tryfan before many times, never really climbed up very far. It wasn't nearly as high as the larger mountain in Snowdonia, but still, one of the most impressive by far. A steep pinnacle of rock, at the summit of which were two famous monoliths, known as Adam and Eve. Climbers would pose for photographs whilst jumping from one to the other.

I walked up part way with my parents, finding lots of pretty, broken quartz crystals, and taking them with me. They weren't so much lumps of indistinguishable broken crystal, but rather, hundreds of small, long crystals, accumulated together in shards of the volcanic rock. They were rather like dispersed holograms of the mountain, containing all the beauty and secrets of Tryfan. If one looked closely at the crystals, there were small caves, caverns, variations in the colour of rock, which reflected that of the mountain.

I reached a steep cutting. There were mountain goats here, which somehow managed to practically run down cliffs, whilst still keeping their balance and motion perfect. I remember what Elidir, the dragon, had told me about goats, though. They can be the disguise of these demons. Although, were they such, I would probably have felt it.

Before long, there was mist. The weather was not as nice now, as it had been this morning, although I was confident that it may improve. I could see virtually nothing, but followed the track, onwards and upwards. Yet, I found reason to be nervous.

I had noticed that one of the mountain goats, which I had spotted earlier, briefly, having reached the top of the cutting, had vanished a little too quickly. Perhaps I was being irrationally paranoid, but, as I thought back, I only just saw it there, and only just remembered. The other goats I had seen clearly, despite the mist, I saw their forms, and heard their cries clearly. This one, however, it was as though I saw it only in my peripheral vision; for some reason I couldn't remember it definitely being there. 'No, wait', I thought. I went back down the path on the summit, for about thirty seconds, and found the place, I suspected to be the most likely location where the goat was.

Then I knew. If it had been, one of those things, then it must have failed to cloak itself completely.

Because remembering back, from the small cairn, near to which I had seen the goat, I remember now a number of inconsistencies. Yes, the fur was different. And, did I see bones, a skeleton upon its back? And oh, the eyes. Black eyes, not just dark, but emotionless, like two black holes, which absorb all light, and all love, into nothingness.

I stood still, scared, but trying to keep calm. 'Ok, then'. I said to myself. I could hear my heartbeat, could see little, apart from swirling mist and the odd indication of being near a cliff-edge. 'Ok, if that is what I think. It most definitely is... and I cannot go back via the cutting. Will take the other path, to the summit.'

I hurried, but tried not to panic, or to make too much noise. I honestly didn't have a fucking clue where I was going. So I just went, upwards, as if to find some kind of shelter, or help. I actually saw some walkers, up ahead. That gave me some comfort. One appeared to be a woman, in a red overcoat. Oh no, that was a guy! But something about the way they were walking was freaking me out a little, as they became closer, they were somehow less human. One of them turned towards me, whilst I was hiding behind the cairn, and he seemed to be gazing directly at me, with a rather maliscious look.

'God, help me!' If he was one of those things, in disguise, then I knew that he couldn't keep that form for too long. In the corner of my eye, I saw, he had horns, and black eyes too. It was probably time to run. So I ran, along the ridge as fast as I could. He most definitely saw me running, but, whether he saw where I went or not, I don't know.

This was like a scene from a horror film. The darker side of Celtic Mythology, was of course those, less than friendly, beings, which I had been told about. And now I could hear, a sort of demonic screaming, like something of pure fear. My heart must have been beating at triple speed, and I backed up, even more, before the grotesque, mixture of animal flesh, bone and rotting wings, walked out of the mist. It was like some partly formed being, which had come directly from somewhere of chaos, destruction, having no purpose other than to take over, and bring to chaos, everything it came across.

"What the fuck do you want?" I shouted, not realising just how much confidence I had. The creature changed its form, or attempted to, moulding the shape of its back, and growing a sort of human face above its horns. In a barely humanoid voice, it said, simply "You!". Then it let out another of its horrid screams, and its various face-like protrusions suddenly became circular sets of teeth, as it began moving towards me once more.

"Right, I need a plan. Run downhill. It will still catch me. I am basically screwed. But not yet."

With some weird instinct, I took out some of the pieces of quartz I had found upon the mountain. And immediately they began to glow, a bright white. A light seemed to shine into them, as I heard the most beautiful music I had ever seen. It was not words, just sounds, like endless streams of one vowel, at one pitch, in unison. It somehow gave the crystal some form of power, as I felt it tingling within my hands. Some famous quote, from someone or other, came to mind. 'Only love can turn an enemy into a friend.'

It was nearer now. I had no idea what would happen were it to touch me. So I said to it, knowing nothing else to say: "Why do you feel the need to take over, and to control me? I just think you're lost, whatever you are. And I absolutely will not be harmed by you. I don't hold your fear in my heart, so if you try to hurt me, all of your anger and hatred will not be met with anything inside of me, it will be bounced right back to you. I am not you, and I never will be you. I am Cadwal, protector of all places."

It had begun to scream at me again, and for a split second I let that fear take root within me. But soon, the sound of that, so beautiful music, was where my concentration was centred. The being continued to mutate, and scream, in some attempt to pass its very soul into me. But it wasn't working. And the more that I knew that, the more it began to loose its physical structure. It seemed to be hurting itself. Finally I threw a marble sized lump of glowing quartz at it. It stuck into the rotten flesh of the Danmor, as its own fear, its own reason to exist, its desire to take control and conquer, began to kill it. The light burnt the being from the inside, and its physical form began to burn into ashes. It swung around, like some mad creature, without direction or aim, until finally spinning into a rainbow of rotating light, the remnants of its body, collapsing into a pile of ash, and becoming blown away in the wind.

I suppose that, evil is a paradox. Evil exists simply for the sake of evil, that is, to take over and infiltrate all else which wasn't 'it'. But when evil comes across a being, strong, and wise, who sees evil as a confusion and negative idea, the evil being can no-longer find fear within the other person.

When the evil, has nothing to feed off, its actions are reflected right back towards itself, and evil realises that, in its persuit for more control, it actually continues to destroy itself, and to make itself less able to learn, and evolve. In my case, once it realised that I was not going to reflect its fear within me, I became like a mirror of itself, which destroyed it. I guess this applies to things like bullying too. Being a bully leaves you with no friends, no cares. Whilst this might feel 'good' to the bully, it ultimately destroys their chances of learning to become a better person.

The mists began to swirl, almost as if they were suddenly being lifted into a great wall, as something, pushed them from behind. That thing, was a ship. Not the kind of ship which floats on the sea, but one which sailed through the skies. It was enormous. I could only see the front end of it, constructed of some kind of shimmering, silver-white metal. There were patterns embroidered upon the metal, and a form of hieroglyphic writing, with abstract pictures of men, with staffs, men riding within the waves of a great sea, of dragons, and rings of dancing beings.

A great sail could be spotted, towering above the mist several hundred metres away. The sail looked as though it wasn't attached to anything, but in fact, as more cloud cleared, the ship took the form of a giant longboat, the sails like liquid, shimmering crystal.

A man disembarked, wearing a kind of purple tunic, and a belt, with some kind of long sword attached.

“You dealt with that well!” he said.

“With what?”

“With the demon you fought with. We came to help, but I had faith that you would not need it. Showing them any kind of fear, enables them to take over you, and you become, like them. There are still, twelve of them left here. My people do not kill others, but we have to show these Danmoriau that they cannot prevent what is already taking place. They can no-longer prevent the re-birth of the King.”

“And who is the King?”

“Well, that depends on which World you are in! It is the same thing, in different forms. In all worlds, he becomes awakened. His love was damaged, in the story of Guinivere, and he must regain his strength. You, and we, have been trying to help him.”

“You mean to say that King Arthur exists?”

“Yes. As do all the Old Stories. As you can now see. They become stories, an alternative line of events into the present, to you. But in another World, these events are still leading to the present. This World is very much alike, this World. It is seperated by only a small membrane of perception, that which makes you normal humans. If you began to question normality, and reality, then the Otherworld would flow right back into this one.”

“King Arthur, was not like us. For we are not from this World. We help you, aid you, and guide you. But only people themselves can change this World. That is what Arthur represents, the God from the Otherworlds who could only find himself in the form of a human. This God, had to forget his

origins, live as a human, to be betrayed and heartbroken. For only when mankind embodies the power of the Gods within himself, can he save himself. We cannot do that for him."

"Where are you from then, and who are you?"

"We are the offspring of Don, Goddess of the rejuvenating Earth. We come to you from an inner Universe, accessed by your mind. Within all things you see, is a tree, a column, which permeates all of existence. Wherever you see, and feel, observe and listen, this tree exists. It is the tree which we nurture, and from this tree, can be accessed different universes within your mind. The Ogham alphabet was once the key to the Great Oak. Each letter represents a coordinate, within the art of sacred geometry, leading one's awareness to a different universe of knowledge, and to the God or Goddess which governs this reality."

"Right now, you think you are stood here, and yet you are also everywhere at once. Wherever your imagination takes you to, you also exist. You believe that the chemistry of your brains, creates your imagination. But imagination, creates your World. Thus the World of Celtic fantasy, the World of legends, and abstract logic, also creates your World from the inside."

"Am I with Erika in any of these, universes?"

"Since you became aware of her love for you, you have never been apart from her. You can never die, as you exist within one small, possible range of all realities, staked against each other. You believe that you, are just you. But what you don't know, is that, for some days now, you have also been elsewhere. You made love to the woman, Annwvna, and since then, a part of you has been walking, existing, and living within one of these Otherworlds. This part of you is learning, and living amongst groups of people, helping to fight an entire war, against these creatures you came up against. When you fought against the Danmor today, it was a projection of the battle taking place within The Land of Pink Sky. When you begin to feel this inner World, the power, and knowledge of that inner World becomes who you are."

"So, you're saying that I am not just me, anymore? There are several of me?"

"Why don't you can aboard, and we can show you?"

I saw written upon a wall:

"Distant places, are not far"

"As I see a star"

"Bringing forth a World"

"Which inside, we all do hold"

"The star is my song"

"Taking me along"

"Along paths and directions"

"Yet not moving at all"

"Now the star does fall"

"Into my beaming eye"

"Spinning in eternity"

“My heart soars and flies”

“I bring forth a World”

“Where you are in my arms”

“So many reasons to doubt”

“But it really isn't far”

“Up there, I am dispersed”

“In all ways, and all things”

“But pathways are often closed”

“Down here on Earth”

“There I exist free”

“Eternally present”

“You are my other half”

“Reflection of my light”

“But down here it is slow”

“Things are where we see”

“We open the heart”

“Where we see love, to be”

Long y Nefaid

I had come aboard the ship. There were shapes amongst the crystalline interior which I can't really come to describe. I had no idea, and still do not understand, just how this ship functions. Was it a real ship here? Did it even need to have an engine or some kind of power? Or in the inner Universe, was everything just 'possible'?

“What is your name?” I asked the man.

“I am Nudd, in Welsh. But in the Cumbric language, Nwth, and in Irish, Nuada.”

“What is your language?”

“We speak the Celtic languages, when talking with the Celts. With each other, we speak a language which is more abstract, and symbolic, but which created the Celtic Languages. We are, another form of 'you', so you can become us, through perceiving us in the correct way, and help to create more

Celtic culture. In fact, every time a person takes an interest in Celtic Magic, or craftsmanship, they allow our being to exist within them by actually become us temporarily.”

“How old are you?”

“I am young, but that's not because I do not age, nor can I grow as you do. I exist in a place where light travells much faster. So to you, I am perhaps 20,000 years old. But I have existed for eternity, for there is no time where I am from. Just the occasional bit of learning and change. All is eternally blissful. But we helped to create you, you could say. We were the first souls to pass down into the physical, before we were forgotten. Our active pathways returned to the Skies, whilst our forms, and stories, those parts of us which the land remembered, became part of the Underworld, with the hope that you humans would find us within your deep, unconscious minds one day.”

“Hence the stories of the faeries in Ireland, or the Tuatha Dé Danann, the first Gods in Ireland, hiding within the faery mounds?”

“Yes, the faeries represent the consciousness of the Great Spirit, being passed down into the Underworld, where it took the form of faeries and such like. Originally there was less distinction. It is only the suppression of the old, pagan ways, which lead to the three Worlds being apart in the first place.”

“What are the three Worlds, Nudd?”

“The World of the Celts, comes from two, alternating places, or ideas. One of the body of the Earth Goddess, Dan. The other, is the imagination, the spark, of Diwda, the light. Both are at one, and yet in order to create more love between them, the Great Spirit had to create the illusion of separation within itself. So that the two parts, could continually find eachother, and re-express their relationship of Oneness in all forms.”

“Originally, this creation took place in one place, or two. When it happened in several places, a sort of soul, or pathway, a new form of love, was created. When this found another chain of singularities creating love, the two collapsed into a spiral formation. Each of these little sparks, forming the spiral, had both the qualities of male and female. But some were more 'male', than 'female' and vice versa, depending on the degree to which creation was more active, or passive, and the amount of potential from each creation. These were the Gods. Each spiral contains little stars, the etheric form of the different Gods and Goddesses, which can be contained within all things. The spirals exist in all of creation which is being born, and within all people. Thus, you could say that each of us, exists within you. In effect, we are you, and you are us. The only difference is that you are the way in which we are expressed, and are like projections of our infinity.”

“Within all things is the Oak Tree. It leads from the Upperworld, a place of infinite light, awareness, and connectedness, down to the Underworld, the place of infinite possibility. One of these spirals is going downwards, and gives the intention and love of the Diwda into the Mother Goddess, Don. This activates her infinity. In order for creation to be complete, the wisdom, and love, created in the Underworld, must be passed back into the Upperworld, thus allowing creation to grow, and to learn. For humans, this might be seen as three parts of your mind. Your conscious mind, is that part which is closer to the Upperworld. It is the realm of the Gods, of a movement so fast, that movement ceases to exist. This is where you may become your Higher Self, and connect to all things in existence through the light which they contain. Light is dispersed equally throughout creation. A good metaphor, is being upon a mountaintop. Until you reach the summit, it can be unclear that you are in the same place as the other mountains and landscapes. But as the view becomes clear to you, you can see everything.”

“The Middle World, is your normal waking state. It is where you have physicality, movement. Due to the limitations, there is more opportunity for growth within the Middle World, but possibility is hindered by the degree to which the Upper, and Underworlds, can coexist with one another. For example, the love which you hold for your ex girlfriend is dispersed infinitely, in fact. But in your World, it can only exist in those places, where that connection has been maintained. For example, Bardsey Island, and within yourself, actually.”

“The Underworld can be seen as a representation of your subconscious and collective unconscious minds. Here, all information is available too, but it is not 'conscious' or self aware. This is where

creation begins, just as an idea, or thought, begins within the subconscious, having been passed into it from the Gods and consciousness of the Upperworld. But it will appear in the form of a symbol, and that symbol is specific to which inner Universes and other forms of the Great Oak, are being drawn to the person. The symbols then grow into the normal, physical state of being, in the same way that an acorn, beneath the ground, sprouts into a tree. Humans must recognise these images and allow them to aid them to complete creation.”

“What do you mean by completing creation? The Universe is already formed?”

“Everything which could happen in the Universe, has already happened, but hasn't necessarily been collapsed into any kind of observable reality. Right now, you exist everywhere. The information, stars, Gods, Goddesses, which make you, exist infinitely dispersed, collapsing into a vortex whenever the observation of yourself, or of another, chooses to see you. Hence why imagination creates perception.”

“There is in fact, no time, and no space. Your 'time' is the energy within these vortexes as it expands outwards, stays still, or allows awareness to grow, and move up and down to different universes. Linear time and space exist only as a projection of the Greater, inner Universe. Within the Inner Universe, creation has already taken place. But it takes a certain level of growth, and knowledge, for that creation to pass into physicality. This happens in different places, giving different information and ideas one stage after the next, thus creating the illusion of physical movement, and of time.”

“Each person, animal, plant, rock, etc, has this energy within them. Quartz is special, because it has a natural vortex structure projected directly from spirit. Other inanimate objects require observation or interaction in order to become 'alive'. Animals, plants, fungi, each have vortexes which function in slightly different ways. This means that the vortexes will draw faster, or slower, stars into them. The exact speed and direction of the light will dictate which inner Universes can be accessed from across all of creation, which is then projected into a physical form. Each being is designed to a degree, by the creator Gods, and drawing from the wrong information causes problems.”

“Okay, what is this obsession with shapeshifting in ancient cultures? Did people actually shapeshift?”

“Interesting question Cadwal. No they didn't shapeshift. The representations of people being half wolf, and half lizard, represent a relationship between mankind and beast. I've already explained to you, or have started to, that a soul is not a 'thing', but a unique pathway of different experiences and collapsed information, which leads from less aware to more aware states of being. The soul is not confined to one person or body, the individual soul, or awareness, exists wherever that awareness is focused upon. Thus ancient man, could take upon the collective spirit of the wolf, or salmon, to merge with it, to exist within it, or to allow the wisdom and strength of an animal to temporarily exist within him or her. The idea of shapeshifting is synonymous with the idea of being at One with nature, and with the Universe. Sometimes, by entering a trance, and travelling into the less limited physical reality, we can become animals, or ask them to be our eyes and ears, literally seeing as they see.”

“What do you guys represent to me, then? I know you're from legend, and yet somehow you have come to find me, and to help me.”

“Do you believe in angels Cadwal? We don't have the wings, but we are like angels to you, as you are precious to us. We look after you, we represent the higher parts of your soul, as it reaches out to you. Originally, the Gods, and Goddesses, did not ask for anything but respect and love. We care for you. It has been hard for us to make the prophecy complete in your World. But we will never give up, we know you can do it. But we cannot do it, being not natives to your World. Only a human being, who has found the Gods, and all of love, within themselves, can bring the Celts, their worlds, words, and people, into eternal balance.”

“People say, that the Celts had an age once. Whilst others argue that they never existed as a distinct people. Others say that they have had two ages of golden culture, the first being the end of the megalithic, and into the bronze age. The age of culture, of ancient wisdom. The second age, was

when the Celtic peoples were disguised beneath the image of Christianity, but despite the overzealous nature of the church, were able to spread their love and wisdom, art and song, via Christianity. Within all forces there is good.”

“There is a sacred trinity within all things. Two make the creation, but only can the creation become eternally realised, when the two, become three. The third Celtic Age, will be born from the inspiration of the other two ages. It has always been there, in the unconscious underworlds, waiting for its time to appear in your World. People are returning to their roots, all over the globe. The third Celtic Age will be the pathway, which millions of people of Irish, Scottish, Welsh, and other ancestries, will take, breaking through misconception and difference, to reach a new, golden age. An age, when humanity become Gods. An age, which most people simply could not imagine.”

The ship sailed through the darkening mists. Some of the women on the ship were playing harp music. It gave me goosebumps. I decided to stand at the front of the ship, upon the stern. Clouds rushed past me, and the hauntingly fantastic sound of the harp, and Uilleann pipes, was carried across all of creation. I had no idea where we were going. But I wasn't afraid.

“Nudd, what must I do?” I said, after a long silence. He was stood beside me, as we were flung evermore into clouds, inside a sea of nothingness. Perhaps the sun was setting, because there were shapes, layers, like systems of ripples, upon floating cities of white, and orange, beams of light breaking through those dramatic bodies.

“I cannot tell you, exactly what to do Cadwal. I will say, that you have walked this road before, in many lifetimes, in many areas of your soul. You must find that within you. You must have no fear, and, trust in yourself. The latter, is the hardest of which. Then you must go to the Castle, and save her from the dragon, the brother of Elidir. He, who does the will of the Hyperego. Only when you defeat him in battle, can you climb the Southern Flank of Yr Wyddfa. As the sun sets in the late afternoon, the Wizard, who, has now made a return, will help you to find the entrance to a magnificent, forgotten place. You will find the king, in his Earthly form, bringing him back, from his Spirit form, and he will once again, pull Excallibar from the lake. And then, the World of infinite creation, will be on Earth.”

The Land of Pink Sky

The music echoed over the eons of the Worlds. I didn't fully understand at the time. Nor could I fully recall. A sight, which stole my breath away, as it opened my eyes.

I was flying over a landscape, much like that of North Wales. Yet it was more electrified. Like that feeling after a storm. The mountains, literally spoke to me. I could see, the trees blowing in the wind. Whispering to me, whispering to the World. This was the real World. The so called, Middle World, but the part of the World we see. Which is not inanimate. The part which is in constant creation. That which has no beginning nor end

Elidir, the dragon, swam throughout the skies, as they became pink. Such huge clouds. We flew over the crystal waters of a lake. To my right, slate mines, deep, eternally deep vortexes of darkness, leading into the Underworld. And above me, were clouds, eternally expanding, in fractals of rainbow, cloud, and light. They were stars all around. There were stars in my vision. Blue lights which darted here and there. One neared to me, and sat upon the palm of my hand. We shared a moment. The smallest light, giving me such unconditional love. Reflected within my eyes, as I learned to love everything I saw.

Nudd, said some words to me, which would probably change my life.

“Cadwal. People in your World, believe that their lives, are all there is. That break ups, getting a good girlfriend. Being stable. Working 9-5 each day. They think these things are what makes up life. But I ask you to look around you. Look into the heart of the Universe. And you will find your own heart. This is what it's like. This is the truth. One beautiful moment of creation, being constantly repeated in all that we see. All paths are the way forward.”

I felt my heart soar with the winds, and the beams of sunlight. I remember saying to myself, almost tearful. “This actually, feels like it has always meant to.”

“We are each pathways of the Great Spirit. You have now glimpsed your heart, Cadwal. Become an expression of love, on Earth. No-one can be Spirit, in the same way that you can.”

Between the two lakes, stood a tower. A castle of some kind. I could just see, the enormous form of Elidir, sailing through the clouds, above this structure, of crystallised love, on Earth. The castle was a thousand memories, a billion universes. The hearts of the whole World, shining together, in one shard of quartz. The tower radiated light, sometimes a deep violet, becoming reds and blues in succession. In some mysterious way, the tower itself spoke to me. The changing of the light represented some kind of language. A language which could be felt, and understood. I had a strong sense of destiny all of a sudden. I just knew that I could not show any fear. It was okay to acknowledge fear, but not to let it take over. It's important to observe feelings, but often, not to accept them.

We stopped at a point, with green trees far below me. We appeared to be in the centre of a rainbow, ending within the tower, where its coloured light was shining, in formation, in every single shard of the castle. I heard the swooping of wings above, until the great neck of the red being, poked through the sea mists. Elidir opened his voice, with the words. “Cadwal, you are asked for by it.”

“Who is this so cool IT?”

“Just go, and find out.”

So I stood at the head of the ship. By now, the Pink Sky had arrived again. In evening, when the Worlds return to the Underworld, Annwn, the light begins to travel slower. The healing colours of pinks, purple, and violet. Now the colour of the whole landscape.

Above me there opened a gateway in the sky, as Elidir spun off into the heavens, spiralling upwards through the cloud above the rainbow. He opened a hole in the sky; a hole into space. I could see stars rotating, as if moving fast across the night sky. But in one swift movement, they stopped. Somehow I could see each star, each flicker of light across all of creation. And I looked behind that. Behind the light of a star. Behind the light, which reflects off the water. Behind the light, in the embers of a fire. Behind the lights inside me. And there, was something I cannot explain.

But there was a voice, which I heard loud and clear. I cannot explain. Because not even the most beautiful language, could explain how so much love could exist in one place. In all places, in fact. No-one could explain, in any language, how this love had been there forever. Somehow forever had always happened. There was no reason for a beginning, behind the light. And no possibility of there ever being an end.

The voice echoed throughout the tower, and was carried to the lakes, mountains, and all things within.

“You are here again. Do you remember, Cadwal?”

It was a voice, neither male nor female. The most soothing sound I have ever heard.

“Yes, I think... I know. I don't know how to say it. But I know. Who are you?”

“I am you. I am the you, in all things. Here, there is no 'you'. There is only love. 'I am' not. But we are love. We all are, the 'I am'. I suppose, you might call me God. Or the Great Spirit.”

I felt shivers down my spine. This was a moment which surely, few people experienced. Or had done until now...

“So, there is one God? A creator?”

“In a sense.” said the love, smoothly. “Love is all creations. We are the cries of the birds. We are the tribal connection to the landscape. We are the friendship, you hold with your friends back home.”

“So, Christianity didn't get it wrong, on some level?”

“Nothing has got it wrong. For I am everywhere, and everything is held within my heart. Your heart. When you allow your heart, to become my heart. You become the real you, that is love.”

“Christian's took one way to me. The modern druids, and their inspirational forfathers, took another. Your scientits, take another. Because I am not judgemental. The very concept of judgement does not enter my heart. It floats around, within the confusion that those parts of my heart create, when they build walls against eachother. They sometimes forget that they have never been alone. So feel the need to go their own way, which is what their life choices are about. But they forget that I am the cause of that journey, and the destination.”

“Am I at the destination now?”

“You have always been at the destination. But being able to forget that, enables you to remember it, and to find yourself. To mimic our creation, again, and again, in every possible way. Sometimes it is worth forgetting something, just so that you all, can come back to yourselves. That journey is why you are here.”

“Do I have a specific destiny then?”

“We, our unity, is the destiny of all things. Certain things, in your DNA, in your astrological chart, make some things more likely than others. But you are neither of these things, in definite. You are always beyond your personality, beyond your limits. We all have the same destiny, me, included.”

“But, I have a task I need to do. I'm meant to do it, for some reason. And I don't feel as though my heart is strong enough. I don't feel as though I can take that step.”

“Cadwal. I love you, with all of my heart. You think that your destiny is not in your control. But you chose this destiny for yourself. Because it was the destiny, which you best resonated with. Your past experiences, the past lives which you draw from, your lives within the Inner Worlds, your DNA, your upbringing, all of these things, you project into the future creation, the future self, your higher self, the pathway towards me, which you will take. But you are those experiences, each one of them, therefore you chose them. But when you realise, that they are not just yours, but of all things, you nolonger take the easiest route. Before you were aware, the universe made your choices. But once you become me, you make your choices. You chose the life you wish to lead. One path will be no better than any other. Because, when you remember that you are in my heart, all pathways just become excursions into the finite place, from knowing that really, you are in the infinite place.”

“When you become me, I chose your destiny. And yet, you chose in which of the trillions of ways, I will do that. You are both the decision maker, and the student. Your destiny pointed towards a life so different from this. But when you were younger, you visited this place. All things are guided towards you, and this one appeared. In the form of this landscape, these stories. It miraculously became the canvas of your dreams. It birthed you as a person, and so, a part of you, remained, in the Otherworld. A part of you, remained within that canvas, always present, but reaching you only on

occasion. It was there that you developed your interest in languages, artwork, and poetry. Inspired by the way your heart exchanged itself with all that you saw. Since then, this part of you, has travelled. He has journeyed, through this World, beside you. You and him have been speaking to each other, even if you haven't realised until now."

I then noticed some differences in my body. I was, dressed differently. Nor was I in the sky anylonger, I was within a circle of volcanic monoliths, at one side of the quartz tower. I was there with a childhood friend, who had grown up! James was my best friend when a young child. I had grown apart from him when he had moved to London. But here, he was still here! He stood there before me, smiling a true smile, of someone who had been expecting the arrival of a true friend for such a time. He was handsome, with quite dark skin, and wore plats in his hair, a tunic, and various other leather implements. He was never one to care about materialistic things. The single piece of jewelry he wore, was a gold pendant around his neck, in the shape of the sun. I knew his mum had given him this when we were both young. He was not of a Christian family, unlike me. He had been baptized in an Irish bog, beneath the rising of the first light. Being a child of July, he was always a person of light, wisdom, and intelligence.

We walked over to one another, trying not to smile as much as our faces were giving away. "Hello, James!"

"Cadwal. It's been a long while."

"Oh man. How I told you stories about North Wales once. I have missed you my friend."

We hugged and embraced for one long moment. Anyone can hug anyone, but to hug someone, you didn't expect to find, and who you miss like hell, is something different entirely. I think that more people should hug like this, and more often.

"Cadwal, but you've been here for a long time, twelve years in fact. We both have!"

"Haha, erm what?"

"As Great Spirit said, part of you came here. With the memories of your World, and grew into who you are in this World. But now, the YOU, from your World, has rejoined the you which is here, thanks to Great Spirit, connecting you to all parts of yourself. But it will take a few days before your body and mind catch up."

"What about you James? The you in my World?"

"He will catch up before long. Once you bring this World to your World."

"What do you mean there?"

"There? Your use of language has become more Irishy Cadwal. Why do you think everyone is standing around this stone circle and looking so happy?"

"Because God just spoke haha?"

"He does that all the time actually! Or she, or whatever."

"Okay why then? I can't remember yet."

"Because my great, strange friend, the World's have been freed! We've fucking done it. Every single one of us, has done it!"

"You will remember Cadwal. You, I, and this awesome man, right here, have defeated the Danmoriau, their dragon servent, their armies. We fought in battle, but in the end it was not our swords, our arrows, or magic, which saved us. It was our belief, and our confidence, in bringing this World into a better stage."

A voice came from behind me. "There's just one, more thing, Cadwal. Our World, the product of all the Others, still needs catch up. We can do it. All three of us."

The voice was that of my grandfather.

He came from behind a great, tall pillar of slate. Wearing a dark, blue cloak of some kind. Upon his forehead there was a sort of painted eye, rather like the eye of Osiris in Egyptian Mythology. It glowed blue, in some strange, swirling fashion. He had with him a staff, made of ancient, gnarled oak, topped with a large pink quartz shard. The stick was covered in rune-like symbols, a language known as 'Coedwen y Beirdd'.*

"So grandad, you're here too?" I said with not as much surprise as I would have expected.

"Of course lad. No time to explain in great detail, but since you first visited this part of the World, you discovered a reflection of your soul, in the landscape, which lead to a reflection of your soul, in the mythology, and ultimate reality, beyond the present. There are many different 'yous', and one of them has been here for a long time. He has learnt, and as your two universes have collided in recent times, that version of you, has passed his knowledge and wisdom, into your World, for you to help save Wales."

"So, it's not me but someone else?"

"Everything is you, in one way or another. What you call 'you' is merely a combination of linked experiences and ideas, which you are attached to. So in effect, you, Cadwal, is not the real you. The real you, is the ever-present, loving force on Earth, which exists in the eternal moment. The past merely helps to define a version of you, and thus a potential future."

"So, this other Cadwal, is sort of me, but existed regardless of me?"

"The Cadwal in this World was not you, until you first fell in love with this landscape. This attracted another version of you, into this reality, to remain within it, and to learn. He existed before you noticed him, but not in a defined sense. Only in potential form."

"But, how has he taught me? Or how have I taught me? Most of what I've learned has been because of other people, and beings, helping me find my way."

"Aye Cadwal, and each of those people, and other beings, would not be telling you those things, unless you already know them. In all the Worlds, the forms, sights, and sounds, are reflections of an inner state. Most people do not understand the Celts, because their heart hasn't yet progressed to the level of being able to understand. You and your last girlfriend, breaking up, actually enabled you to stand on your own two feet, and to find your own inner Worth. It may not seem like much, but this is what has been taking place. Most other people don't know these things in their hearts. And it's within the heart where all, true knowing, takes place. And that takes time, self-sacrifice, and huge life changes, for most people. Until that inner knowing takes place, other people, dreams, and our ideas about ourselves, will only reflect the intellectual, ego-based view of the World. Everything in your World happens for a reason, and is a direct reflection of your inner state. If you're transitioning into a new life, your old self will collapse. This means being bullied, losing friends, and relationships failing. Beyond this, the whole outer World will reflect back to you a truth which you are ready for. When you listen to the words of another, or read a book, then the other participant is aiding you, but only because you have attracted them to you."

"This is the journey from Underworld to Love. Knowledge will express itself in symbols around your life. When a person is not yet ready, they will listen to basic-level knowledge, the stuff in magazines, the stuff which people simply tell you is good advice, when it usually isn't. When you allow Love to express itself more within you, your individual self, becomes Love. When you become love, knowledge of more power, and importance, will travel into the subtle World, and grow to express itself in metaphors, books, and symbols, which would have previously meant nothing to you." Because the patterns were not visible.

"Okay, so in other words, I'm talking to myself haha. But why did I have to experience a break-up and such like? I don't understand... love should never produce pain, right?"

"Because sadly, most relationships on Earth, are based on mutual need, or the desire to no-longer feel alone. Which is a big misconception, because we are never alone, none of us. With your last girlfriend, you managed to progress to the stage of a truer love, which takes time, and is dependant

upon the willingness of two people to see the Worth, and beauty in eachother, rather than how superficially perfect their relationship might be. However, you have, karma. I guess you could call it that. It doesn't really exist. We have no term for it here, nor do most peoples, or entities across the Universes. Everyone has karma, as do all beings, in a sense. But karma is merely the way in which our individual sense of 'I am', or ego, draws different events into fruition. These are past events, or not, but we are nevertheless confined to attracting experiences which we cling onto as being part of us. Because parts of you, existed in times, and places, where you had been badly hurt by love, you had then, in various other forms, hurt other individuals, long ago, a thousand years in your time. Thus your break-up was this scenario playing itself out in the present. It offers you an opportunity. To keep that memory, and to claim it again, to keep repeating the same mistake, not just in you, but in all people. Or do say, fuck it, love is more important, and to drop it completely, and identify yourself with Creation."

"Wow, grandad. You're one wize bugger. Why do you still smoke in my World then? And in fact, why do I?"

"Because I'm repeating one of these so called, Karmic sequences, which I haven't yet moved on from in your World. I will do, very quickly. I'll move on very quickly."

"So, what's your word for Karma?"

"We don't have one here, we recognise the concept of memory, and that's about it. Memory to us is what you would call time-travel. Oh, and here, the past can be changed too. There are infinite pasts all existing beside eachother. The one we focus on collectively, shapes ourselves in the present. So when one of our women is raped, for example, we help them to abandon the past which lead to their present, negative situation, and help them to connect to another past, where the event did not happen. That's why the concept of being the 'best' doesn't work here. We've all done everything already. Our daily lives are merely our task of recreating love in the best way. And this time we've done it."

"Yeah, but I don't feel as though I've done anything. I've just moved to Wales, and learnt a lot."

"Haha, my lad, you have no idea! You think your life has been a failiure, because things have been tough. Great people never get from A to B easily. Because that wouldn't be a personal journey, it would be a fake pathway, laid out before them. Great people go through shit, they get it hard, they lose faith in themselves. Because that's often the ONLY way, they can ever come to seeing their true inner light."

"When you were upset, at the Castle, that evening. I know about it. Do you know why that was significant?"

"Because I was being helped out in my hour of need, perhaps?"

"Not quite, no. As soon as you let your sadness out. As soon as you said a big 'feck it', to life. As soon as you stopped even caring about your present situation. It enabled you to realise the unimportance of your outer life. Once all of that had collapsed, and fallen into meaningless squiggles in time, then, the real you, that light within, was able to come out, and say to you: 'This is who you are'. Life on the outside, really is just meaningless squiggles of events, which people then associate with being truth, and a representation of them. People need to learn to silence those squiggles, and just be in the moment. Calmness and truth doesn't run around worried about life, it simply is there, in every moment, just waiting to be invited into peoples' lives."

"No. This is who we are. Not just I, but we, are love. Grandad, why do you like sguiggles so much?"

"Shut up and come on. We're going back to Wales! Right, James. How do I get there again?"

James turned stopped smiling for a second and joined the conversation. "But, Cadwal needs to go to Avalon first. You know."

“Aye Cadwal. You'll find your relationship there. There are an infinite number of ways you have taken to get to the present. Which is actually, eternal, and always present. So really the past just helped to show you what you already know”

“About what?”

“About love. And Erika was one of those pasts, the one which you identify with the most. Because you can remember it. Go back to her.”

“How do I get to this, Avalon?”

“You must first return to your World. There is more you need to know. But ultimately, you will now be much stronger. And slowly, your other selves will pass through into your World. When that happens, it will be time to go there. But not before. If you go too early, then, the cycle will not be able to complete itself again.”

“Okay, but how do I get home exactly?”

“There are no strict paths on how to move from one place to another. Cross the freshhold in your mind, and voila, you are there. Find something to remind yourself of your World, for example the cloths you are wearing, and then allow them to jog your memory.”

I concentrated upon my hoodie, noting how different it was from the Neolithic, or slightly Bronze-Age looking clothing of those around me. I concentrated, for about five minutes, and began to laugh, noting that I had never looked down at my cloths for this long before.

And finally! The stone circle slowly went out of my vision. I could still see it, or some kind of imprint of it, in my peripheral vision, but generally the view around me slowly formed, from abstract colours, into an actual, familiar place. I was outside of the Dolbadarn Castle, perhaps, the equivalent of where I was in the otherworld.

After an awkward explanation to my parents, about how I seemingly vanished off Tryfan, I was relaxed, and in my grandparents' house again. I told them that I had got a bus home, although that was a crazy excuse, because why would I pay for a bus, when I had a free lift?

The Tomb

Some days passed. I became more knowledgeable over those days, and the memories from my other 'lives' became more definite. But to explain the entirety of those other lives here, would take an entire, new story. Needless to say, it profoundly affected me. In brief, an identical copy of myself, which must thus also be me, because apparently we are specific ideas and memories as opposed to being just physical beings, had existed in this Otherworld. The Otherworld was known by many different names. In English, I would translate them as 'Land of the West', and 'Land of Pink Sky', and 'Land of Dragons'. Some of the names were far more complex, but since I am the first person, I believe, to ever write about this place in any detail, I am now sure that it is an alternative pathway to reaching our present situation. We have history books which go into great detail, about the kings of Wales, historically speaking, the construction of castles, the evolution of the Welsh language, from the distant, almost alien Old Welsh, to the modern language.

But it would appear, now, that this is just one version of the history. Somehow the Celtic people have been given one version of history, whilst at the same time, an alternative form, which very much affects the current reality, is constantly seeping into our own. This is where the Celtic People actually come from. Not from the random evolution of different events, leading into a present identity. These random events were simply reflections of an entire chain of 'multidimensional' processes taking place in the human consciousness. I have learnt that everything in our World is a reflection, and that this World I visited, was a reflection of a part of us, which so many have forgotten. Hence why we can no-longer make it visible to us, easily.

It works out, that the people who wrote down these legends, and stories, weren't just making them up for entertainment. In a non-linear sense, these stories are constantly repeating themselves in this Otherworld. There are many Otherworlds, the one of which I speak, I call the 'Western Cycle'. So whilst in our World, they are stories, those stories come from somewhere. The fact that people remember those stories, shows that they are still existing. Those stories are real, King Arthur is real, goblins are real, dragons are real. It's complex, and I don't fully understand it. But it seems as though whilst they are real, 'somewhere', they appear to us as imaginative speculation. Somewhere, a goblin has always existed. When we imagine the idea of a goblin, for example, from our ideas in linear time, it then allows us to connect to the place, where such a being potentially exists.

The whole of reality is infinite, existing everywhere and no-where at the same time. Our progression from A to B, enables us to see forms in this World, which are representations, and reflections, of beings in Otherworlds. We think that we are discovering new things, when actually, we are observing infinity passing into linear time, as we ourselves become more infinite in our potential. Time and space do not exist, but the potentiality of all forms of existence, is stretched in possibility 'waves' across the space which we call, the Universe.

The speed at which infinity passes down to us, is a representation of how alert we are. Experiences are passed to us, in such a way as to give the impression that they are in the past. When really, they are happening right now. Every time we recall a memory, or recognise an event as having shown us something, or taught us something, we are travelling into that event.

The human World is slow. Because the number of pathways here, so far explored, is limited, because our ability to love, and to appreciate everything, is limited. Therefore people become trapped into following certain 'patterns' which they have inherited. I can't explain it easily. But it's like a maze, existing beneath an empty space. Because the empty space is identical, representing awareness and Oneness, thoughts, ideas, and information, can pass through this space in any form.

We are in the maze. And our experiences, which are held within us, tend to attract to us the pathway of least resistance. This is why people fall in love with a certain 'type', and why some people can appreciate mountains, but can't appreciate rock music, for instance.

There is no free-will per se. Because our experiences will always be governed by other events to some degree. Although when we become at One with everything, we become the creator, literally. So we can choose to experience certain things out of a special love for them. True, free will, can only exist out of a desire to love.

The possibility waves of the Universe are essentially the dreams, of the creator, coming to life. Creation takes place when the creator observes himself, causing a sort of wave-collapse, where two flows of information, one from the male, intentional, part of the creator, and another from the female, or 'void' part of the creator, osculate together in a kind of spiral formation. This is a wave collapse, which attracts a particular frequency of information, specific to the species of animal. Furthermore, the individual traits, and experiences of each individual, are proportionate to exactly which information is being brought forth, and then projected outwards, thus creating our reality. The light we attract, contains a particular speed, or frequency, which attracts Universes to us. The particular realities we attract determines the kind of life we lead.

I used to ask, why does the physical World stay the same for all humans, if there's so much more to the Universe? Well, it's because humans are all attracting very similar possibilities, and projecting them. This is what causes us to experience a collective reality, the same Earth. Without these specific coordinates, so to speak, we would be experiencing an Earth which was neither here, nor there, until we focused upon it. But it is our human mind which keeps it in place, in one form.

In our human World, light travels quite slow, whereas in the Upper realities, light travels so fast, that the illusion of its movement appears to stop. I had experienced past lives, too, as various people in history. But in reality, they are not past lives of just me. We are all one awareness, and all past lives, belong to all of us. But we only contain the awareness of a few at a time, to aid us. This is why several people can seemingly have been 'Caeser' or 'King Arthur'. Those who do not believe in past lives, will not have had them. When someone undergoes past-life regression, they attract situations and memories to them, which are the best reflection of their inner state. For me, I was experiencing past lives, and memories, from heroes. This is what I needed, to be the hero here. We all need to be heroes at some point. This is why I write this. It isn't just my journey, it is yours.

The future is actually, yet another projection from our minds. This changes depending on which 'past' we chose to draw from. The same repetition occurs throughout life. When we allow negative things, such as alcohol, or tobacco, to feed us a new 'blueprint' for ourselves, so our bodies no-longer function. We instead become the expression of that negativity as it reaches the physical.

Perhaps the most important thing, I had yet to learn. Because knowledge, like that which I have just presented, is both true, and false. The real purpose of human experience is to find Love. Knowledge is one such pathway, but it is not the answer. Christianity is another pathway, science, another. Watching TV, can even be described as a pathway. Scientists do not become scientists to worship science. They become scientists because of where they know, science will lead them. Understanding, and therefore, happiness, and a sense of being complete. The problem is, that too many people look at the reflections of love, in things like science, and religion, and see them as being the ultimate truth. In Christianity, they see the teachings as the absolute truth. When the teachings are merely pointers, to allow us to find out, that which we already know.

This stuff, came to me. I don't know if it's even true or not. I don't care. Because it pointed me in the right direction. It pointed me in the direction of Betws-y-Coed, where apparently, there was a man who wanted to speak to me.

My grandfather had been talking to me slightly differently, of late. He seemed all the more illusive, and mysterious. He kept mentioning a box, which he had in his possession, something which he had once found on Snowdon apparently, and how it may be useful. He also told me, that there was a place near Betws-y-Coed, where I may seek guidance from a man. I had a friend down that weekend, who happened to be interested in spirituality and such things. A Northumbrian guy, called David. I asked him if he wanted to come and speak to this guy with me, because to be fair, I was very confused as to what my grandad meant. A farmer of some kind perhaps?

We drove past Betws Y Coed, and followed the road along the river Conwy, along the valley, headed for a place called Capel Garmon. We spent most of the day wandering about in the valley, intrigued by how the trees turned all the sunlight green. It was incredibly perfect. We spoke to a local lady, who told us a legend of a dragon once being here. She told us that the dragon was a metaphor for the river. This brought to mind, the story of the two dragons at Dinas Emrys, near Beddgelert, which supposedly fought within a pool of water, far underground. Elidir, which I had not told David about, had appeared to me in the Otherworld, beside a rainbow. Which made me think, perhaps dragons are responsible for the movement of waters, on the surface, underground, and in the sky.

We did, though, eventually, find the small village, about three hours before sunset. It was situated upon a moor, out of the way from everywhere else. Kind of like a plateau, isolated from the valleys beneath. The river, which was said to be connected to a dragon, twisted away from us, directly away from the small settlement. Perhaps we were at the head of the dragon, or its tail? David reminded me of the Great Orme, located on the Northern coast of Wales, about an hour away. Orme comes from the Old Norse word, 'ormr', meaning a dragon. Perhaps a great being of energy is twisted around that headland too. Thinking about it, there were so many stories of dragons being coiled around hilltops, that one couldn't help but ponder on whether or not, dragons in this World, are metaphors, for areas of high energy, or awareness. Perhaps where more information, and universes, than normally possible, can be brought into being.

We spoke to an old lady in the village. She honestly didn't have a fucking clue what we were talking about, but did point us in the direction of a field.

"If you're interested in ancient stuff, you should take a look at the tomb."

"Ooh, a tomb sounds good", said David.

And so we went. Now it would be useful to add that my friend is very psychic. He sees things in terms of linear, understandable terms though, unlike me, so I doubt he would have believed me, had I said something about having actually seen a dragon.

The tomb seemed to call to me. To both of us in fact. It wasn't like the Egyptian pyramids of course, or Newgrange in Ireland. This had a more local, a more special, family feel about it. There was a sort of mound in the field, and an obvious capstone, covering what had clearly been the entrance. The rest of the tomb's roof had been removed, leaving a couple of small chambers, with drystone walls visible. It always frustrated me how archaeologists would simply rip these places apart, not giving regard to the fact that people were buried here as a family. So fucking disrespectful. At least put them back after examination.

I stood upon the capstone, and jumped into the passageway, or, what would have been a passageway. It lead to the main chamber, a round enclosure. I didn't normally get 'feelings' about places, but this was something else entirely. As soon as I walked into that chamber, I felt electrified.

Normally, the World can seem to be quite boring, and lifeless. This was the opposite. I felt more awake. My body felt electrified. Just in this one space, I somehow knew that there was something definitely there. I called my friend down.

“David, come in here. It feels, strange. Electrified.”

David went through the actual doorway, underneath the slab of rock, and joined me. I half expected that my feelings were pure imagination, coming from elsewhere. But no, there was definitely something very powerful here, as David soon confirmed by saying: “Wow! This place has a lot of energy. You feel it too?”

I asked him if there were any spirits nearby, and before long, he gave me the affirmation, that indeed, there was.

“There's a man stood right next to me. I think he wants to talk to us.”

“Wow. What is he wearing?”

“He's quite short. He's not wearing much, just a thing around his waist. Made of leather, or some other animal skin. He has long hair. His skin's a bit darker than ours. Maybe it was warmer when he was alive?”

“Quite possibly.” I said. “If this tomb is, well, from 3500 BC ish, then that would put it into the Neolithic, when for a period, the weather here was much more stable, and often warmer.”

To cut a long story short, David communicated with this man for around three hours. And sometimes, we still do today. Even though David had never been interested much in prehistory until now, he managed to accurately describe the tribe who once lived here, through talking to this man.

Apparently they had once been more numerous, to the South. Some had settled in the North, long, long ago. The man told David, that in fact, the tomb was around a thousand years older than archaeologists had proposed. His people had lived in a time, when the interior part of Snowdonia was not populated, really, at all much. His people lived in the valley, down by what is now the Conwy, where they farmed a little, as well as hunted. The man, to whom David spoke, was some kind of Shaman, to want of a better word. His ancestors had wanted to build the tomb some distance further up the hill, but found this location to be suitable, and not far from one of their settlements.

David saw, for some moments, a pink line, running up the hillside, and through the centre of the tomb. The man explained to him, that it was this energy, which they had built the tomb upon. It worked as a kind of pathway for the spirits, as they travelled into the next World. Whilst they had no concept of there being any dragons here, they saw the river, as being a sacred flow of energy.

And their tomb, was in many ways, built upon that energy, to enable the spirits to transcend to different afterlives.

His people were peaceful. Sometimes coming into contact with other tribes. There was apparently a seasonal settlement of people, near to what is now, Betws y Coed, down in the valley, with whom they traded. They had travelled here over land, where others had always travelled by sea, so they had no real connection to their ancestors. But to these people, it did not matter. The earth, and all of her beauty, contained all of their ancestors, and spiritual memory. In the Bronze Age, the landscape was altered, and the concept of leadership, and of 'kingdoms', had entered their peaceful, continuous existence. Slowly, the young people moved away from the settlement. A few folk still visited the

tomb, but after a generation or two, the people had merged with the farming communities in the valleys.

This was indeed a very special experience for us both. We were the first men, in around 6500 years, to learn the story of a people, lost to time. That is quite an amazing thing to experience, as you can all well imagine. :

“Cadwal already knows his purpose. He has all the information he needs. He needs to just go and do it.”

And so, I did.

Ynys Enlli

For some days I travelled alone. I visited the famous Castell y Gwynt, the Castle of the Winds, near Llanberis, a natural, or manmade, formation of pointed rock slabs, upon a mountaintop. I had a strange experience here, where I 'fell' through the rocks, into some kind of time vortex, and witnessed various parts of Earth's history, including dinosaurs. Finally I ended up in some kind of Underworld, where gnome like beings, riding mine-carts, through enormous caverns, helped me to find a special blue crystal. It was indeed a pretty place. When I woke up again, in physicality, I didn't have any crystal. But I felt that I somehow had a key to time. From then onwards, I kept seeing blue flashes of light in my vision. Apparently these were projections of my higher self, moving in and out of space-time, enabling me to further connect with the infinite.

David had gone home now, and my parents had returned to Arran. Sooner or later, I would have to join them. I hadn't exactly had time for work, or study, in the normal sense, whilst I was here.

It was my last week. I decided to go up Snowdon on the Friday, and on the monday, I headed out towards the Lleyn Peninsula, for some fishing and relaxation. I somehow ended up miles from Nefyn, where I had intended to go, and found myself at Aberdaron. It was then that I thought, 'oh shit'.

Just across the water, from the headland, was Ynys Enlli, Bardsey Island. I had spent a year deciding that I could never go back there. And yet, perhaps that was the point. To conquer my fear. To let go of Erika.

I had had several dreams about her, in the days preceding my arrival at Aberdaron. It was driving me a little insane. She would be there, and for a second, I would be facing her. We never said much. She looked at me, as if to say I am sorry. But it also seemed as though she wanted me to follow her. So I did, and always lost her. I either, ended up being argued with by her boyfriend, or her parents. I noticed how, when I felt her presence, I realised that absence doesn't always make the heart go wondering. I loved her so much, when we were dating. Now, I loved her a thousand times more. Why was the Universe doing this to me? Tricking me into some dream where I can find my true love, only to wake up, and remember that there's no way, I'd ever be with her again.

All the same, I decided to go to Bardsey. Perhaps so I could feel nearer to her. Perhaps to get over her. Perhaps, to find myself again.

The diesel powered boat, bobbed its way over the rough seas. It was late July, roughly two years after I had taken Erika here. It felt just the same. I tried not to imagine, her beautiful blue eyes, looking at me from her cute, windblown face, as we headed out into the Irish Sea.

The mountain came into view, once again. I was, somewhere. Somewhere I knew I had to go. Gosh how the sea is a charming, but vengeful force. It was always kind of terrifying to be upon a vessel, knowing that its flimsy, metal body, was the only thing separating myself from the churning, dark turquoise waters. The sea was like some 'underworld' without even having to be in a different reality. The rules which applied down there were different, the sea moves like a body, in itself, changing its shape and depth unpredictably. Gazing down into it, and seeing the occasional jellyfish float by, was the only glimpse most people have into this underworld. Yet somehow the sea also protects, through

isolation and difference. Sometimes the sea becomes the border between the modern age, and a forgotten land, with ways matching our own ways, as they were a few thousands years back.

I had to disembark and get onto a small dingy, leading into the harbour, swamped with quite a lot of seaweeds, no doubt a great many species of them. The track went through fields. This was Wales. Or was it? Felt more like County Cork or somewhere in Ireland, Only, a hell of a lot smaller. Maybe Bardsey would one day declare independence from Wales, and speak their own Celtic Language, a mixture between Welsh and Bronze Age Irish or something like that. I was getting distracted. More importantly, what was I here to do? Should I sit on the beach? Go to that cottage which me and my ex shared so many happy memories in? Or, because I had decided to camp the night, I thought that I should do some exploring. I wanted to see some coastline. Somewhere where I could get down onto the beach itself and just sit. There didn't appear to be any names on the map, for the island's little beaches, so I decided to call this one, "y Traeth yn ol dwi'n cofio", the 'Beach before I remember'.

I sat there for about forty minutes, enjoying the warm, 24 degree celcius weather, beneath the glaring sun. In the space of about ten minutes though, the sea, and sky darkened, before me.

I presume that the rest of those, few people on the island, mainly bird watchers and locals, would have noticed something. Likely however, they did not see what I was then to be a witness to.

The sea appeared to swell. I was facing westwards, towards Ireland, and the waves became choppier all of a sudden. The sun was shining onto the sands and the rest of the island, but the sea was now a dark, forboding entity, the ever more violent breaking waves appeared as large white lines, and apparitions, appearing out of the sea, as they were the only thing reflecting any sunlight. It felt as though the island, a stretch of land, out of place from an already ancient, and wild peninsula, was now becoming part of another World; that of the sea. Dimensions were merging, and the World of depth, and darkness, was now rising up, and gnawing at the membrane, separating our two realms.

Before long I was stepping back, up the beach. Within a few, short moments, the sea had risen, the vast area before me at least. It was as if something, was rising up from down there. Something of humongous size. Not going to deny that it was a somewhat creepy experience. I would later learn, that this was the time when I would do battle. Against myself, and all of myself which is of the ego.

Shapes began to appear in the waves. Strange monsters, some of which resembled fish, but with human hands, and faces. These were not the typically beautiful mermaids of fairytales. Some of them were more crustacean like, whilst others had glowing green eyes, with tentacles flapping around their body. At this stage I could only see bits of them, between the violent parting of wave action.

I still did not fully understand the implications of non-linear time. Everything happening now, was the result of a decision, or pathway, which I had already made elsewhere. My free will came into this, in my decision to decide, how to react to such an uncomfortable experience. My free will dictated whether I ran away, and fell further, or if I rode these waves to a higher sense of self.

The mind is like two monoliths, or pyramids. One coming from beneath the Earth, and the other rests upside down, on top of it, its base touching the sky. Human experience is the tiny area between these two structures, the lower monolith represents the subconscious mind. Where that monolith reaches the ground, it is linked to all other monoliths, to all other minds. This is the unconscious mind. The upper monolith represents the conscious mind. And the higher up one gets, the more 'conscious' the mind becomes. The more it becomes less like the mind, and like the Universe itself, and the inner mind therein. For humans there must always be balance, but we cannot forget this dual nature in order to attain that balance. The ego, is when the middle area between these two monoliths, believes that it is in control, that it, and everything it can see, is all there is, without realising that it, itself, would not exist without the monoliths above and below.

There is constant feedback. The subconscious and unconscious minds control us. DNA works through the subconscious and unconscious features of our personality and body, and therefore controls us. Our experiences, inherited from our environment, parents, and teachers, are all stored in the subconscious, and dictate the decisions we will make whilst being 'us', the ego. But when we make a decision which goes beyond our inheritance, then suddenly, we become conscious. When a

decision is made out of love, we become something more than just being human. We become who we really are.

We are not our bodies. Nor are we our minds. We are not our beliefs, our upbringing, our past, our future, our ideas, our personality, or our mistakes. We *are* how we chose to love. We are the experiences which make us want to love. We are those experiences. We are wherever our heart is. Our task as human beings, is to not focus upon the circles of cyclical time which surround us, but to focus on within. Focus on the bridging of infinite love, and infinite creation, and bringing that onto this Earth. That is my story, and yours too.

A mist developed beside me, and then behind. Elidir, the red dragon, entered the mist as a tiny spark of red light, before miraculously changing shape. A second ago he was a bright, dragon shaped spark, moving through the mists of the violent storm, and then all of a sudden, he was an 800ft high spinning light, from the sacred, flickering earth, and into the dark, sinister sky above. He created a sort of gateway, for light to return upon one small area of the island. To my side, appeared the sons and daughters of Don, and the faery people, who were Annwna's family. Beautiful women, and handsome men, came from the waters, and stood beside me. Other beings, and creatures, which I did not recognise, came from the Earth. Some of these looked a little like goblins, small, hardy looking people, many with red hair, holding hammers, and other bronze equipment for farming or mining.

Nudd came over to me.

“They call Bardsey, the island of twenty thousand saints. And so, it is.”

The grass within the island began to move. The fields, as far as I could see, were full with small faery, and goblin like beings. There were other beings, which looked less human, more unfriendly, but I understood in my heart, that they were here to help. On the mountain of Mynydd Enlli, I could see the shadows, cast by a giant people. These large people were the people of Rhitta Fawr, the giant I had met upon Snowdon.

But there were men, too, and women. In armour, some in religious clothing, similar to that depicted in early Irish artwork. These were saints! Whilst others wore robes, perhaps a mixture of early Christian and Druidic saints were buried here. Their ghostly forms rapidly sprung from the grass, which continues to move, and to blow, almost disappear for a moment, in the strange winds.

“On Bardsey, is the resting place of souls within the Middle World.” said Nudd, as we both stood there, gazing out at the churning ocean, anxious to see just what was taking place. But I am sure they all knew. All but me.

“When a person dies, a part of them returns to the Underworld. A part of their soul which is inactive, and sleepy, returns to the structures of the Earth. A part of them goes to the Upperworld, with the memories and knowledge of the other two Worlds. This is what you may call 'Heaven'. Another part, often stays. Attached through the love, or fear, which bind consciousness to places and people. They are attached to a moment in time, and are brought into the present whenever we consult them.”

“These parts of ourself, ghosts, are often lost. They are not the original person, normally, because the part of themselves which is with God, is the true them. They are one reflection of the individual. But for those saints, and wise men, who became Gods. They kept a part of themselves here, within us, and within places like this.”

“Places within mythology exist everywhere and no-where, but they pass into our World, more powerfully, in specific locations here. This, Bardsey Island, is the closest place on Earth to Avalon. Avalon, was the island of Apple Trees. Where the wisest of beings would go to sleep, between the Upper and Lower realities, waiting for the day when humanity would need them. When man finds the balance of God within himself, the wisemen, demigods, will awaken in our vision, as ghosts,

metaphors, and ideas, to lead us towards truth. Because all beings exist wherever they are perceived, Gods may start as men, in our World. They change in mythology, but allow mankind a pathway to a higher part of himself. On one hand, the person in mythology, the original inspiration, becomes changed by imagination, and they thus become the way in which a specific wise part, of a person's mind, chooses to appear. On the other hand, they appear in the person's mind because of the

entity choosing to take that specific form in the first place. Imagination creates perception, and God creates imagination.”

“What is about to happen here?”

“The final battle of our people here in this World. In the sea, reside things of both good and evil. The Danmorau are things of chaos, inspired by things in legend, before us now, in the forms which we remember our fears by. They became corrupted by evil, by the thing I translate as being the Hyperego. It is the opposite of Love. Instead of realising that it is part of all else which exists, it exists in the physical World, most powerfully, as our collective ego, the collective ego of all things. It has stopped remembering where it came from, and only sees outwards. It is very afraid, for by its own actions, it becomes the very existence of fear. The more disconnected it becomes, the more fearful and likely to destroy itself, it is.”

“The beings on this battlefield, have different intentions. Some intend to exterminate it. But this will give away our own love, and give our energy to this being. It will become stronger. It cannot imagine itself, being created out of love. It sees only the projection of that love, and mistakes it for the real thing. Within that projection, things are in part, incomplete, and it feels it must destroy, or take over everything which is not ‘it’, in order to be rid of fear, and to be complete. There is no true evil, there is only this forgetting.”

“But evil has to be defeated surely? Hasn’t evil already been defeated in the other worlds?”

“Here it is different. Man has fought so many wars, and in order for the Celts to be once again, we cannot make that same mistake this time. In this World, this is our only chance for a long time. All the hardships you experienced have lead you to this moment. All fear, and anger, hate and suffering, are the illusions of this Hyperego, this Great Fear. It is weak. It is the opposite of free will, it is out of control. But has tricked us into believing that it is in control. That it controls us, through our past, our minds, through our opinions about ourselves. You humans believe that life is set in stone. This means that the number of paths and possibilities available to you is very limited. Fear controls you by making you focus on the outside, rather than the inside. When you focus on the outside, you love only that which you can find a place for in your heart. When you focus on the inside, the World becomes your heart. There is always a multitude of evil things which could manifest, but the only reason this fear does manifest is because of you, and part of your own growth. It may manifest in different forms, as bad people, as unpleasant looking monsters. But it has been brought into your World to teach you a lesson.”

“And that lesson Cadwal, is one which you have completed. You went through pain in your own life, so that you could see past your own life. This journey is crippling for most, but if you hold the vision of love with you, always, this journey will be a blessing on Earth.”

“The only enemy of this World, is our own inability to see the World through the right eyes.”

“And the ever encroaching army of octopus-like monsters ahead of us?”

“... will harm us for sure. But they will only harm our temporary bodies and minds. This is not a battle as you know it. This isn’t like in other fantasies, or legends, where the good win, through arms and strength. These stories are repeated throughout time, in cycles of warfare and half-truth. The only answer to ending that cycle, is to be found within you.”

The wind roared even louder, and the waves crashed in onto the beach. I could see forms more clearly now, monster like beings, crawling out of the water, with eyes as black as night.

“But why me?” I shouted.

“Because you found your heart here once, with a woman. Cadwal, if you can find your heart again, even after everything which has happened, even after you felt your soul was ripped to shreds, your body, a worthless carriage of confused hormones. If you can remember that feeling, and remember that you are the one who has it. Then you can be the one who heals this World. Ever since you gave your love to the mountain, we knew. We knew it was a love so powerful, a force for good which two people had created.”

“But how can I do that now? She's not with me anymore. If it was our love who changed the rhythm of our own future, how can that love still exist?”

“Because that love is always in existence. Before you even met Erika, she was within you, and you within her. All things are within, and a part, of each other. You don't need her to be with you in this World, for the form of her, a form of God's love within you, to exist in her place! Cadwal, you must go now. The Hyperego speaks not just through those in the sea. He speaks through those on the land too. Don't you see, it wants us to fight again, to destroy each other and to be left with no hope?”

“But where do I go to?! If not to fight, how can I stop this?”

“You must find Bridd, the God of these waters. He will take you to the mountaintop. Go now!”

I ran, away from the small beach, past all kinds of strange beings, and bewildered tourists. It was too late to care. Some shit was going down, and I had to prevent it from happening. And I didn't have much time.

I jogged as fast as I could, not stopping to take a breath, literally having to force more air into my lungs, as I crossed the island. I had no clue where Bridd could be found, but I felt that I may have more luck where the island dropped deeply into the sea, and away from the to-be site of bloodshead.

All was silent, with exception to my heartbeat, which rung in my ears like an internal drumming. To my great surprise, I turned around to look at the rest of the island, and saw nothing. Just as it had been an hour ago. The sea had returned to normal height, and the land was bare, with exception to the foxgloves and fuschers which were dotted around the walls and old buildings. I found a small cliff, not as high as those where the mountain dropped into the sea, but about 20ft high. I climbed down cautiously, noting the stark angle of the rock layers, as they had been broken by thousands of years of wave action.

At the water's edge, it was clear that depth would consume anything within seconds, were it to gaze, or peek beneath the churning surface. I presumed that I was looking for a being of the sea; hopefully a being friendlier than those I had witnessed earlier.

Written upon a flat area of black rock, were the words:

“Taflwch y cregyn glas iddŵr”

“a bydd ysbryd y dyfnder ar dir eto”

Which translates as:

“Cast the blue sea shells into the water”

“And the spirit of the deep will be on land again”

This must be in reference to Bridd, and to be fair, there was a sort of pile of strange, blue seashells, hidden within a small alcove on the climb down. They reminded me of an infinite gateway, their structures gradually becoming smaller, and smaller, before entering the Underworld. They were like doors, to the infinite. Maybe that's what I had to do, just throw some in.

I stood at the water's edge, and tossed three stones into the splashing foam. I could just about see a couple of them as they dropped, into unfathomable depth. For a few moments, all remained silent. I knew I had to wait having surely done the right thing on this island, which continued to surprise me.

For a while I believed I was seeing bubbles rise to the surface. This increased rapidly with frequency, until the water began to lift again. Before me stood some kind of ancient crustacean, of similar colour to the edible crabs sold in fish markets, with a dark purple-red body, and black tipped claws. His body was covered in barnacles, seaweed, and sand, which must have built up over the years whilst he was buried. He climbed out, which was quite scary. Here, was a car sized crustacean, with pincers which could crack my entire head in half, walking towards a deep rockpool, separated from the sea.

He was speaking a language to me, there was careful precision in the way he made hissing, and crackling noises, by moving water over his gills. He did not seem remotely threatening, and I remained calm. I was experiencing some kind of telepathy, I could actually hear sections of sentences, inside my head, which were about him, or even said by him. The general thing I picked up was that he was very old. Apparently, on a slightly different dimension, a race of crab-like beings had been given consciousness by the quartz, within these special sea-shells. Some of them had been worshipped by ancient iron and manganese miners, on this other reality which was slightly faster than our own. Other humans, or faery-like beings, had mined too far, causing some kind of terrible tsunami, wiping out both races. Some of the crabs escaped into this World through the sea-shells, and existed in the bottomless depths, where no-one could find them. But he had been here for a thousand years, or near enough. I'm not quite sure what was being said, only it felt like that amount of time. Perhaps the most important thing he said to me, was something very clear, about my body and mind:

“Breath in slowly, for the air is life.”

“Not to be forced, and to dismay the pipes.”

“Pipes to our souls, full with rhythm and light.”

“Whilst the iron waters, poison and bite.”

“Feed us the wrong rhythms”

“And the land within will react”

“Into structures of fear, erect and intact”

“We pull the confusion, out of our brains.”

“Rather than seeing, the rhythms which stain.”

He then began with another poem about why I had come to be on this island.

“Here you were born”

“Between depths and sky”

“your vision, a blue shell, on Mynydd Enlli”

“Your body, carries you up the mountain”

“To the gateway, where you see free”

“A part of you was left here”

“An ancient soul, waiting to rid himself of fear”

“You found his name, written in stone.”

“In an old churchyard, where you were known.”

“You found the dragon when wee.”

“At night when you slept, he took you here to see”

“He is you, you are he, he is the passage between sky and sea.”

“That part of you which journeys, instantly up the tree.”

“The gateway is feared, just beneath the crown of the king”

“Where we are one with the creator, of this World we are in”

“Within the mind, the exists the key, and the tunnel”

“To an ancient addition, into which we are funneled”

“For our creation was in parts, and that is the price”

“But the shell holds the very key to Earth's life.”

It then daunted upon me, that Elidir represented some kind of travel, and road, between the different parts of my mind. By following the dragon, I had found myself in the Underworlds, and Upperworlds. As a child, I would dream of flying on the back of a dragon, to Wales. I never understood why. This gateway, or travel, is across the infinite expression of my own mind. It is my ego, the part of me which allows experience to take place. But when humans are not in balance, the ego controls them. This is the true meaning behind legends of dragons. Dragons are a part of us. They are our ego. When we give them fear, and anger, that's exactly what our ego gives our hearts.

When we do not feel the need to fight them, we move with them. We become one.

If Elidir represents one of the dragons, the more male part. Then who is the female part? Perhaps the female part exists within Erika, but most likely within myself as well. Presumably this balance only takes place when the male, and female parts of us are in union. As a male, I think of myself as being male. But really I am both. We are all both. My dragons take me to wherever my focus lies, hence why they exist here, and there. The other dragon, must be with me too. But because of my human life, my breakup, all the shit that happened, the two dragons are under the illusion of separation. In other words, when our ego is out of balance, it develops false ideas and beliefs about itself.

Dragons are not scary. These dragons within us have created scary images throughout time, but these images are simply the result of imbalance, and are not real. In fact, is anything real, other than balance? What if all this information I learnt was actually just a route to realising the most simple thing? That I am.

I knew where I had to go now. To the mountain, and then, to a valley in Wales, where a legend of dragons had been passed through the ages...

“Your heart needed to find a reflection in Erika”

“For you to see, the true majesty of your heart.”

“She is gone, but you are one.”

“She reminded you of that.”

“All that is needed now, is for you to express that.”

It had been Bridd, who spoke to me in poems this entire time. Perhaps all my poems came from here, in one way or another.

Mynydd Enlli

Bridd knew that I had to go. I felt a warmth from his heart as we parted, and I began my ascent up the small cliff, and then onto the mountain. Somewhere up there, was the cave, where I had placed the Ogham letters onto the sacred trees of Avalon, and had planted them into the Earth for all eternity. I knew where the cave was, I knew I had to go there. I knew that the important thing I had stumbled across, was not going to stop. I had to sacrifice myself, my fear, and my own past, in order to complete not my destiny, but the destiny of the Celts.

The wind was picking up again, once I was above the cliff, in the full stream of the Atlantic breeze, I found it harder to climb, stumbling over tufts of grass and gorse. Finally the rocks became more familiar, so I lifted myself onto their lichen covered faces, feeling in my heart a dispensing of old energy, and as I gained more height, an awareness of a new energy.

The wind almost knocked me off at various points. I had climbed above Merlin's Cave, and was now clambering over rocks and heather, to find what would be known as Ogof Fy Nghalon, the cave of my heart. This was too painful. I said outloud, "I cannot do this." I am not a weak person, but an unforgettable memory linked me to this place. I knew that I was going to continue, but needed to pause. Why was I here again? What had brought me to cross this same little stream again, to this alcove of the island, which is hidden from all angles. To those great slabs of rock before me. And within them, lay a triangle of blackness. A doorway to, somewhere. Somewhere painful, and yet, so, so beautiful.

Now the cloud was dark again, and thunder could be heard rattling the skies. The skies above me were like the underside of a great, green ocean, with tendrils of nature's dark majesty, groping down towards the Earth.

The ground became wet with rain. The sun in the sky above, met the darkness from the wild, western sea, and the calmness of the east, as all turned in motion above this one, forgotten gateway into the Earth. The last slab of rock was perhaps 10 ft high, luckily I could jam myself between it and a nearby boulder, to make my way up its wet surfaces, to find myself standing upon a triangular slab of stone, where me and Erika and once relaxed in summer's freedom, and behind, was the cave.

The sun shone downward through the opening. I had to re-align that light, somehow. What did I need to say?

I became aware of one of the seashells within my pocket. Life was too meaningful for that, or any of this, to have been sheer coincidence. Life was no coincidence. Once we start following the signs, we can never turn back.. For a moment I remembered Erika. I remembered how, for years, in the Otherworld, she had come to visit me. I remembered when we were here, and how we had shared each others' hearts, that one day around two years ago. I remembered how lucky I had been, to know such love. I thought how lucky I was, to have such love.

And then I remembered, that actually, it was still here.

I instinctively climbed above the cave, to find the opening within the long grass, from whence the light was shining. I took the shell out of my pocket, placing it into the narrowest part of the gap, where, to my shock, it jammed in place. Immediately I heard a high pitched humming sound, and the place seemed electrified, rather like it had felt in the tomb I had visited with James. I stepped off, back onto the triangular slab, and was dismayed to find that the light in the cave, had now become a magnificent blue colour.

This whole thing had been about healing my own heart, about realising that I am love, I am that love which I created here. Erika was not here now. My eyes were tearful, but it was no more out of sorrow; they came out of understanding. The understanding that actually, I didn't need anyone else to create the connection which I had made with myself. The truest things in life have to be found in our sense of time. It is temporary and unforgiving. But the hardest thing to remember, and for us to comprehend: the greatest test, is for us to realise that the truest things were never born. Neither do they have an ending. They simply exist, out of some mystery, without beginning or end. Beauty needs to need to exist, it just is.

I had thrown away my fears. They had dispensed into the wind, like ashes, without any indication of what they once were. I knew Erika was fine, she was happy, and now I was too. That love which we created, was within me all along. The connection I made with Erika, was the physical projection of a connection I felt inside. My life became romantic back then, not just because of Erika, but because of my own discovery of love. A discovery, which I was now in the process of finding again. Only this time, it would not be temporary.

I stood upon the triangular stone, and shouted, into the wind, into the elements, at the top of my voice.

“I forgive you Erika.”

“And, I forgive myself.”

“Thank you for all which you shared with me.”

“I will always love you.”

“But now, that love awakens within myself.”

“My true, infinite, complete, strong, and unafraid self.”

“I stand here before all that is”

“I stand here before Gods, Goddesses”

“Before the Great Mystery itself.”

“Who flows, in and out, in repetitions and cycles of itself.”

“Until finally, now, the cycles have moved so fast.”

“That light has stopped moving.”

“And all illusion has stopped”

“It is all here, the Great Mystery and I”

“We are one and the same.”

“World cast away my fears, into the light of their real identity.”

“And let my body, and mind, be the reflection of your courage, your kindness, and your love, on Earth.”

I climbed out of the storm, and sat beneath the beam of light, at the back of the cave. As soon as I sat within that beam of light, I had the sensation of my body 'opening' up. It was as if all the capillaries, cells, and electrical signals, were suddenly opened up, becoming one with the cave, and with the surrounding landscape. A bright light, bathed my body, my mind. I felt that love, which I

had felt here with Erika. Only now, it wasn't some half hidden mystery. It wasn't some magical, unspoken thing. It was me. It was everything that I was, the entire universe. I no longer held this sacred love for Erika alone, but for everything I am. And I am, everything.

The cave became a tapestry of coloured spirals, every single colour, some which I had not even seen before, were rotating around the room, as if my innermost self, was projecting itself onto the walls around me. And yet, my journey was not quite yet over. This was one, in a sequence of events, which brought me to a self-actualisation, which only a few weeks ago, I would not have even thought of. This series of events was in fact, so alien to me, that that small, hurt part of my self, would have had no idea just how incredible the rest of me was. This was the rest of me. It was me, and yet it wasn't me. It was also everything. Everything which had ever happened, every thought and experience, was me. I contained the entirety of information about the Universe, and all of that information was really just another projection, of the mind of the Great Mystery, as it dreamed and explored itself, creating mirrors, and barriers, simply so it could find itself again in evermore profound ways.

I think now, that, everything in creation, is just a recreation. The creation is between the Mother and Father, which are in themselves but two aspects of the same, one force. This happened, in terms of our time, instantly. That instant moment is the same instant in which I found myself. When I found myself, in this cave, I was not repeating an original moment, a Big Bang, billions of years later. The moment of creation is constant, and my re-alignment with my soul, was just another form of that creation, happening at the same time. Time is an illusion created, giving the impression that things do not happen instantly. This allows us to find love, and creation, in every possible way. Had I known the true nature of myself from what I saw as the start, I would not have been able to create that initial love anew, in such a way as to change my life. Time exists for the purpose of learning, and division exists, for the purpose of expanding our own love. The only problem is that too often, we see that division as literal, as an expansion and split, from one place to another; and not as our awareness coming to express itself within more, and more things, like a constantly expanding fractal pathway, each one is unique. Each person has a pathway, or soul. On one hand these are unique, on the other hand, these are also the pathways of God, and are thus all the same anyway. Only with more awareness, as we learn to love all things, do these pathways become insignificant. Only when all possibility is loved, and thus, made aware, do we ourselves become God, and the Universe. Paths exist to guide people through a maze of uncertainty and mystery. When we become that mystery, the paths become obsolete. They are merely the direction of least resistance for the memories, and experiences, which we have thus far accumulated.

This process, can be as simple as a change in perception about yourself. I thought that, this whole thing was about enlightenment. But I was to discover, that enlightenment is a falsehood. As I will come to explain.

I still loved Erika. Letting go is not about throwing away the love we have for someone who is now away. We can still love that person, of course. Don't give up on love, because people have left your life. Love them anyway. Love everyone anyway. The way in which you unconditionally love, one individual, can be the way you chose to love the World.

I knew, I could never be with Erika again. It's possible, I mean. But I couldn't wait. And yet, part of me still wished that I had done. That love we created, or, part of us created, was still very much alive. And try as I did, I couldn't help but think, how wonderful it could have been, had I been the person I am now, when we had split up. It's funny how things are. I write my story, a lifetime later, about how I had a broken heart, and then became true. I never mended my heart, for it was never truly broken. The illusion of my aloneness was what needed to break down, so I could realise, that I was never truly alone. You may think that my younger years were soppy, or that I had some romantic idea of love. But this love was not the romance, that torturous, unforgiving hold upon ourselves. This story started off like that. But that, in pain and tears, is not how this story will end. Nor, is it the way any story ends. A schism in the physical World, the loss of someone, or something, cannot be the true ending. For things out there, never truly existed. The love which we experienced, out there, even if for a few fleeting moments, is what we are all searching for, what we are all feeling. It is this feeling which is real, and this feeling which is eternal. No matter how alone you may feel, that feeling of love, will remain.

When you fall in love, you are not being given love, you are remembering it. You too often think that, when the external situation goes tits up, that must be the end. But the external situation was only there, for an inner relationship to form anyway. If someone goes, they haven't really gone anywhere. A part of them went, a vehicle for their pathway. But the real 'them', is still with you. That love. That love was the person, and more, who you created the relationship with. The person's body and mind offer a portal, or gateway, for different expressions

of love, different partners. I was one partner which Erika's body and mind experienced love through. But the Erika I knew was not quite the same love, the same possibility, which exists within her now. The love which came through her was a unique expression, known to some as a Twin Flame. It is the reflection of the female, or male, part of us, as we find it within another person.

Many believe that a person, a physical person, with body, and mind, is our Twin Flame. No. Our Twin Flame can be anyone. Anyone, or anything which complements us. There are a million, a trillion Twin Flames for me, each of them slightly different, but each a perfect reflection of my own other half. Our twin flame complements, and aids, the other pathway, but often, the other pathway can no-longer sustain that version of love which came through them. Now she's dating a businessman. The romantic days we had on those cliffs, in contrast to her rich life now, are not the same love. They are different. The love created in one moment lasts for an eternity. People change, for they must grow and complete the mission which they believe they must do. But love is unchanging. We just have to remember that, instead of looking to others for the answer. I refer to her as Aisling, which in Irish means, a vision. Aisling is the vision of love which came through me and Erika. And whilst Erika has moved on, Aisling is still here. Aisling is the so called higher self, in me, and in Erika, and I am always with her. I wondered now, if perhaps one day, that expression would find itself in the physical World again.

I set off down the mountain, feeling like a new person. My past relationship was no-longer a pain. I had found love there, and the past, which caused me pain, I no-longer saw as being my past. It was a past, a collective past experienced by several people, which I had taken part in, in order to learn. But it was not my past. It did not control me, and so that past, did not create my present. The past, and present, and blueprint of all things, is ultimately love, anyway.

Whilst camping on the island, a mysterious old man had come over to me. I was so awake, active, everything in my life had meaning, and this was no exception. I knew that there was still a battle to fight, somewhere, and somehow. What I didn't realise is that this battle was also happening here.

I had made a small fire for myself, outside of Merlin's Cave. The night was calm, and I was not afraid, despite some of the things I had witnessed in the past twenty four hours, the evening's enlightenment, had changed all of that for me. No amount of bad news could stop me. I was, as they say, on fire. And, ironically, at that moment, I realised that my shoe was, in fact, on fire.

I heard footsteps, when this guy, called Meirion, came over to me. He was apparently the oldest resident on the island, and was a bit of a searcher as well. He held a fascination for the old stories, about Avalon, and King Arthur. He didn't know quite as much as me, in all likelihood, but he knew things I didn't know. He told me something, which took the journeying of my soul, out into the physical World. He told me, that the Hyperego, or 'Fear', as he simply called it, had an agent, working in Llanberis. This man, along with some others working for him, had been designed to be ignorant, right from birth. They had no concept of love, and no concept of empathy, even if love is the thing which originally created them, it was as though they were trapped in boxes of illusion, so small, that fear, and anger, seemed like the only solutions.

I had heard about the scheme. There was an application to start a nuclear powerplant a short way inland from Bangor. These guys were orchestrating it. They had permission from the council, had earned the trust of the MPs, and other people of importance, when in fact they had no interest in the things which those others held important. These men were possessed, or acted as vehicles for Fear. They did the bidding of the devil, having been trapped in their illusions for so long, that virtually nothing short of mental breakdown could possibly save them. What Meirion told me, was that the fear was rather obsessed with technology. Technology offered a shortcut to spirituality, when used for such purposes, but ultimately pushed people further away from spirituality. Meirion told me, that some technologies, in the sense of some creations, were conscious, and loving, when they correctly mirrored the spark of the creator. But technology could easily be manipulated of course.

Meirion believed that their nuclear powerplant, was no less than an armed nuclear device. He believed that one of the Celtic Gods, of smithery, had developed advanced technology in one of the Otherworlds, the source 'computer' of that technology, being the technological equivalent of God, Oneness. This source computer, housed beneath a Stone Circle of Anglesey, had slowly created other machines to do its bidding. These machines were sometimes combined with organisms, to give them great intuition, being implanted with the nervous systems of various sea creatures. To them, a return to God, was a case of completing the task which their machine coding forced them to do, and thus their tasks end would bring them back to the source, in the same way that a computer

may do a number of different tasks at once, before the data is collected and returned to the hard drive. Meirion did not believe these to be a problem, and did in fact feel sorry for them. He said the only way to return them, to oneness, and the source computer itself, was to make radical changes to the probably future of North Wales. If their tasks failed, it would collapse all evil within them into nothingness, just potentiality. When evil no-longer has any tasks, or cause, it has no purpose, and thus partially collapses, releasing what knowledge there is within, to the universe.

If this nuclear device was detonated, it would mean that only machines could exist within North Wales. It would be a land of no pure air, barren wasteland, desert, and, the total annihilation of any but the simplest of lifeforms. As you can well imagine, this worried me. And yet in my heart, I felt that there was hope. Part of me, wanted to leave Wales, even at such short notice, and to warn my family. My another part of me, the voice from within, wanted to say "Fuck it, I'm not letting this happen." The evil wanted one thing, to destroy the Celtic lands into a barren wasteland. It wasn't

bothered about killing vast numbers of people, although it would if it could, but we have protection... but by destroying the land, it would kill the link to our own past, and thus to the Third Celtic Age, which was soon to come. The Celts were a consciousness, providing millions of people with a link back to nature, and to Oneness. If the land was destroyed, it sure would screw things up, but it certainly wouldn't stop the inevitable, good changes, from happening.

Our governments are becoming more accepting of things such as paganism, and taking Welsh language activism, and such things more seriously. But they, nor anyone else could intervene to save us. Because the only people who could do that, was ourselves. As much as the forces of good may try to point us in the right direction, only we, could save ourselves. The evil, wanted to keep us in that dreamworld, of disconnected half-consciousness, where we relied upon technology, and destroyed the planet in the process, through our ignorance, and disconnectedness from the planet. I slept for some hours that night. Not many hours, but enough. For the next day, I set out for Mount Snowdon once more. And this time, I was going to ask my grandad for some answers.

The Swirling Plunge Pool

I had no time to hide the truth, or to say things, with snippets of true information, disguised by metaphors and stories. My parents had returned to Arran, with my grandmother, the idea being that me and grandad would follow when I had arrived back in Nant Peris. I walked along the path, and saw my grandad sat in the garden, upon a hand crafter chair, with symbols of dragons and waterfalls upon it. I spoke the truth to him; it certainly came out a lot easier, and less disguised, than I had expected.

"Grandad. I know that, you know more about this World, and where we live, than you've told me so far. I just spent a few nights around the Lleyn peninsula, and learnt stuff about myself, and about North Wales, which you wouldn't believe. I know you're my grandad for a reason, and that thing within that box you found, what is it? This land is in serious shit, on every level, if I don't do something. I know it has something to do with the past, a legend, or prophecy coming true, and it has to do with a kind of communal rememberance of who we are, who the Celts are. I need to go to a hill, I saw it within a vision, a place of two dragons."

"Cadwal. I wondered why you took a while." He laughed to himself somewhat. "Right, listen here. You are right, of course. But I couldn't tell you, not until now. I know your heart has been healed, the dragons told me."

“The dragons? I have only seen one.”

“The dragons, well there are many kinds, but a tribe, or culture, of intelligent red dragons live in the mountains of Wales, within the old gold, and copper mines, protecting our secrets. I communicate with them sometimes. The dragon with whom you spoke, Elidir, is in fact not a dragon, but rather a spirit of dragons. He is, different, older, and doesn't exist here so much. I also have spoken to other beings. People under the Earth, small people. They come out at the evening light, and explain to me what it is I need to know. I speak also to the ravens, the eyes and ears of the old Gods. They are not like ordinary ravens, larger, and rarely seen. I spoke to the Grey Man, upon the mountain, a being which is not to be trusted, but, in these circumstances, told me where you were. He travells along the seas, seeing the coasts, and those lost, and not yet found. I now know you have been found.”

“Grandad, where do I need to go? Do you know?”

“Yes. We need to go back to the place, where the king was betrayed by his own son. But first, I have a feeling we must go south, to Beddgelert. One of my dragon friends, guards the copper mine there, and its beauty within. A faery being looks after the swaying trees on the mountainside opposite. She has looked after the old fort for all this time.”

We first drove to Anglesey, of all places, so not south. It was late at night. We camped on the beach, and my grandad spoke to an old spirit, a Christian monk of Early times. These monks were not corrupted, or meneceful, but peaceful. He taught me the value of Christianity, despite having been used as a force for evil, did offer a pathway to enlightenment for many people. His ghostly form hung around the graveyard of an old church, the sunset visible behind him. He had apparently known the great St Patrick, when the two had spent time at a Monastery in Cumbria, in a place called Gospatrick. Christianity did not replace the indigenous beliefs, it merely continued those beliefs, but under a different name. The Goddess Anu, became the virgin Mary, and the sun God, became known as Christ. The cross, is a symbol far older than Christianity, apparently representing the four directions into different parts of being. The most interesting thing that he said to me, was that enlightenment, was not enlightenment. Enlightenment doesn't exist. He told me, that enlightenment is wherever we find God. Not a journey, but a thing which is happening now. We have just forgotten that we are enlightened.

I was anxious to continue, although my grandad seemed all the more relaxed about it. We nevertheless headed south, the next morning, back through Bangor, Llanberis, and over towards Nant Gwynant. Ahead, on the right side of the road, was a hill I had seen before in a vision. It was different now, more overgrown with trees. But I knew I had to go here. It wasn't my final destination, but I could not reach my final destination before finding out what it was I must do here.

It felt a little forboding, as we parked opposite the copper mine entrance. I knew something might well happen here, something which would shake things up a fair bit. There was no time to worry though, it had to be done. Dinas Emrys, or, the Fort of Emrys, the supposed last name of Merlin, was not too easy to access. The hill was a mound shaped formation of rock, jutting out of a mountainside. This was where, in legend, two dragons had fought within a pool of water, preventing the construction of a castle, by king Wotrigern, atop the hill. Whilst at the fort, I felt a kind of re-alignment within myself. The battle being fought by the dragons, whether literal or not, was Yin-Yang type of thing. I didn't entirely understand it, but my grandad certainly did. He was looking for something, as though he had left it here as a child or some such thing.

“I have come back here over the years...” he said, rather mysteriously. I think he was still being effected by the magic mushrooms he had consumed earlier. He told me that I was not “in synch with the energy behind the Celts.”, and this is when all of my past life memories came flooding through, at a quicker pace than ever before. I saw words, in a language like Welsh, forming themselves around me, and reminding me of the times in Arthurian legend. I saw what looked like the names of knights, and maidens, I had heard about in legend. At that moment, I was suddenly not there anymore. I just saw a deep pit, and indeed, with two dragons swimming inside, biting each others' tails, as they spun, creating small ripples and waves. I couldn't help but fall into this chasm of water. One of the dragons was Elidir, or a form of. The other, was a white dragon. The white dragon often represented the English, and yet there was no battle here. The white dragon was good, like the red, but I got the impression that whilst the two dragons, representing two cultures, were in

constant harmony, mankind had got the wrong impression. Mankind had mistaken this duality of experience, for a reason to fight, and to take over. Kings and corrupted Annwn Venturers, Shamans and Mushroom Talkers, had created wars between England and Wales, England and Ireland, London and Northumbria. It was different names describing the same thing. Ignorance.

England had never invaded Wales, but English kings, and Welsh kings, having undergone corruption, created a corrupt World together, where the poor became poorer in mediaeval times, and the rich owned everything. The two dragons had opposed this. They were the balance. One represented the Welsh Mountains perhaps, the White Dragon represented the lands to the East. In a similar case, the red dragon was a symbol for the masculine, and the white, a symbol for the feminine. The red dragon protected, whilst the white dragon gave love and wisdom. The entire thing, had been a misinterpretation. Dragons aren't literal. They exist within our minds infinite connection to all things, but they never killed people. People killed people. Just as Welsh history had been changed, and lied about, to make it look as though one dragon fought the other. From what

I understood, very little warfare went on, it was just a made up illusion by the fear, a fear of difference. There were battles between the English and Welsh, yes, but no person was to blame, and no population was to blame. It was what the Fear, or Evil, wanted. The illusion itself was what crippled us, not the reality. The real reality can I think be hidden.

Whilst I was in that pool, I saw other things. Places, lives, I had experienced. I was in castles, riding a white horse over marshland. I was speaking a language which I did not recognise, but I knew it was the language of my kingdom. I was looking inside of myself. All my fears, all of my experiences, were being revealed to me. It was as if this water held some kind of memory, as if I, and every other person to have come here, had taken a part of themselves.

Eventually I came out of this intense trance, of seeing swirling dragons, mystical blue waters and the like. The lake looked beautiful, glowing blue and gold. Quite how I could see that in complete darkness will always be a mystery. I honestly have no idea what happened.

As soon as I reached normal consciousness again, I knew where I had to go. I didn't know why, but I knew where. I believe that this was the sign my grandad was looking for. I at last, knew myself. Which puts to shame how little I did know myself in the years prior.

The Awakening

We headed to Llyn Llydaw. This lake lies on the opposite side of Snowdon to Llanberis. I had been up here before, for a little distance anyway, although in my vision I had seen these rocks, these quartz veins, before, in a different time. It was early afternoon by now, and I knew that time was ticking. As much as an illusion time might be, sometimes, in this World, there is no other time to do something, than now. We ended up chatting to two friendly christians on the ascent, who kindly offered us some mint cake for energy. Neither of us had eaten much today. I will never forget their simple act of kindness. Perhaps they saw that we were on a journey.

Grandad had his stick with him this time, and was wearing tattered cloths which appeared to have been last in fashion, circa 1860. We arrived at the Britannia Copper Mine buildings, and my attention was drawn to the opposite side of the lake. I was losing the vivid image of where I was meant to be. I could feel it, but, I couldn't exactly convert that into a diagram or anything. We cut away from the well trodden footpath, and skirted around the lake. The light was bright now, as the lake glowed a sort of deep turquoise. It must have been cold for sure, and yet it looked quite tempting to just jump in. It had in fact, turned into a hot summers day. Even at this height, one could hear small insects buzzing around, before the wind caught them and sped them off to different locations. Ahead, was someone. Immediately this person struck me as being unusual. We could only see his silhouette, a man in a dark cloak, not quite there, and yet visible.

The man walked towards us, with a staff in hand, not unlike my grandfather's. He had an old, but humorous expression, someone who was wise, but also understood the value of laughter. "Young man" said he, bowing down to me. "I am Taliesin, bard of the ancient kingdoms of the north. I have come here to see my king return. It looks as though I am the first."

'King?' I thought to myself. Then suddenly it dawned upon me. In my vision I had seen some kind of entrance, and I remember now, the prophecy of Arthur's return. Would we re-awaken Arthur from some deep sleep, now that the World needed him? I can surely say that right then, we needed a leader, a king, to change the dire situation.

Taliesin was just the first, though. Other came, in mediaeval clothing. Some were knights, warriors.

Others had a more gentle complexion, like Taliesin, priest-like, and yet they weren't Christian entirely, some were obviously pagan. I didn't really know where they even came from. They seemed to be coming behind us, following us, coming over the crags and rockfaces, sometimes riding horses, sometimes running, keeping a constant eye upon our whereabouts, to warn their fellows which way it was. Walkers on the mountain saw them, for sure. There were a surprising number of interesting, mystical people, walking there that day. That cannot have been a coincidence. Perhaps some of them were protectors, and guardians, in disguise.

Before long, I found myself at a pile of boulders. This was a very physical manifestation of the Otherworld, because even though I was about to enter a different reality, it seemed as though the Otherworlds were somehow merging together, accumulating into one point. All the past events, and chronicles of mythology, were coming true in our world, right now. The boulders were old. I knew they had fallen around 1500 years ago, they looked more recently sunken within the earth, than others around them. Between three, jagged rocks, each the size of cars, was a tiny hole. I sensed such a strong energy being immitied from there, it was unreal. A slight wind blew from the darkness, only a few inches wide, and chocked with orange-grey volcanic rocks beyond that. I'm sure that several hundred people, possibly less, had walked over these rocks in the past 1500 years, but certainly their energy appeared to have been disguised, cloaked. Only now, when the World was perhaps ready, could the true location be revealed.

I pointed to the gap, and said simply, "there". Rhita Fawr, the giant of Snowdon, and two of his friends, were behind me, although the others were smaller, with blonde hair. Each giant tugged at the boulders, and with some difficulty, dragged them out of place. There were more, smaller boulders beneath, with a damp, mossy air about them, which around twenty of us began to clear, until finally we were in ancient soils, and the frequent outcrops of bedrock which prevented further exploration.

There stood the body of an ancient tree, only small, which had almost been fossilised beneath the pressure of the rocks above. Grandad held his stick out. "Hmm, this is the place."

"You mean, you got your stick from that tree?"

"Yes. Long ago."

"So, you knew about it?"

"Yes, just go and see."

I knew, I had to be the one to awaken the King. Others had kindly helped me, but I had to find the way through. For an hour, I dug through the earth, using no more than my bare hands, until I found a round slab of rock. There were no symbols or words upon this, but it was shaped by man, and had been put here for a reason. As I pulled it out the way, I found the source of the cold air, inhaled, and exhaled slowly by Mount Snowdon. There was a narrow tunnel, and only perhaps three foot high. By now I was in a crater, several metres deep, down to the removal of so many large boulders. I had no time to explain to the walkers, but around fifty of them had arrived at the site. Clearly this entrance had once been a mine of some sort, it was no natural cave. Perhaps it was one of those places where the red dragons did live, one of the last relics of their race.

I was not equipped with a light, but somehow, I felt as though I did not need one. Rhita Fawr sat at the entrance, as a guard, and began telling stories to bemused, terrified, and fascinated stories, whilst myself, and grandad, crawled into the passage.

I wasn't too worried about any big drops, the passage was square, and evenly spaced from wall to wall, although headed slightly downhill. After about ten metres or so, we reached a stairway, and the tunnel became higher. It seemed that the first few metres were not through solid rock, but were

rather formed by placing large slabs of stone as access to an older entrance. We had now reached that older entrance, which must have once been entered through the collapsed cliff above.

Down we went. Me and grandad talked a little, laughed about things which gave us some comfort. We must have been walking downhill for about twenty minutes, when the passage became level again. It was dead straight, no turns, no corners. It just went on. By now we were feeling quite confident in our mission, there was surely no danger down here. All of a sudden, the tunnel narrowed, and strangely, there was some form of light, illuminating from the right wall. The tunnel had bisected a sizeable quartz vein, which glared with some inner, subterranean light. There was a faint humming sound, like drums, coming from the vein. Powerful, was a word I would use, it wasn't in any way scary. There were in fact, a series of perfectly symmetrical, quartz crystals, hung on the wall, on some necklace. Without really thinking why, I took this glowing ornament, and placed it around my grandfather's neck, saying simply "Yours?"

His necklace brightened the spaces before us, as we followed the way to the centre of the mountain. Ahead, coming slowly into view, was a small cavern, and within it, a monolith. The monolith, which we originally expected to be around 10 ft tall, was more like 30ft in height. I have no idea how it could have got here. The monolith was made of slate, and how could a thirty foot high rock slab, end up hundreds of metres underground, when the only access to this place was a five foot high passage? Grandad's necklace illuminated some of the monolith, and I noticed the statue again, of the Celtic Underworld God, the horned guardian of nature's secrets. I had come a long way, since last meeting him. Cernwn, as I had learnt to call him, was painted, using a mixture of ochre, and other paints made from minerals. How beautiful an example of artwork this was. It then became obvious that the entire cavern was covered in such artwork, and depictions from mythology. There was a man in one drawing, who looked like Taliesin, as I just saw him. And wait, there was another of grandad. I didn't have time to ask any questions, for the roaring voice of the skinchanging animal god, rattled through the mountain.

"You have come back, Cadwal."

"Why did you turn me away the first time?"

"To protect you. And to guard your own secrets from you, were you not yet ready to understand."

Truth is a scary thing Cadwal. Most people are plugged into their narrow-mindedness, their judgement. Their lives are easier that way, more successful, more money. It's those people who aren't successful, the black sheep, the people who think they have been lost, who have to set the example. Now you are ready to do this. Step beyond Cadwal, step to the smaller scale beneath, and climb the ladder."

We continued for some distance further, until a sound stopped us. One of those moments when it was blatantly obvious just how wrong something was, but we didn't know how extreme the danger was, or whether we could do anything anyway.

We heard a scream, a horrible, terryfing scream, as if coming from something which was made of pure fear. Grandad snapped one of the quartz crystals off his necklace thing, and placed it onto the top of his stick. It actually fit into place, and from the crystal, was projected an image, a hologram of light. His stick was now like a spear, and it held it out ready.

"Grandad, how do you know to do that?"

"Cadwal, I am ready to give you this."

He took out a box from his pocket. Quietly, he spoke to me. "You told me, when you met the giant upon the mountain, that you remembered having an artifact with you. Rhita Fawr was killed by Arthur, but, centuries before, you yourself met him upon Mount Snowdon, and he gave you this necklace, as a gift of his kindness. It was buried upon the mountain, with his body, until I knew where to find it, when I was in my teens. Back then I did various archaeological digs, and came across certain, items, which had a particular energy. The funny thing was, that I was remembering them, where they were, and what purpose they had."

He gave me, a necklace of small quartz shards, and what appeared to be the teeth of some large animals. "Bears, and wolves, Cadwal, from the ancient cultures." The teeth were painted in some

kind of iron, a red ochre, like hematite. I remember past lives now. Some of them I couldn't yet grasp. I remember being given this necklace, but there was more to it. But no time, that sound. We heard it a few more times, although it was virtually impossible to pinpoint, where exactly it was. It was, everywhere.

Behind us, was a loud roar, a sound which shook me to my bones. The sound of drums increased, I knew I had to go, in though, deeper, it was the only way now.

“Run!” said grandad.

And run we did, for what seemed like a long time. Whenever we stopped, the sound was still there, quieter now, but still very much there. We had to run, the light from grandad's staff, and necklace, allowed us to see a couple of metres before us. The same, long tunnel, the walls always the same distance apart, was turning now, to the right, and after about eight hundred metres, we found ourselves in another cavern. Darkness prevailed, and a growl, echoed throughout the room. Two green eyes were right ahead of us. Some kind of beast. I could deal with odd, non-goat, goat things. But this... How could we deal with this? If anything, I was worried for grandad. I didn't want him to become involved, or hurt in anything. Why was this happening now?

But, I was fed up of being scared, and of waiting. If there was one moment to awaken King Arthur, and his army, then I sure as hell, wasn't going to fucking miss that opportunity. I would fight this evil until my death, if it meant I could complete my mission.

“Right, who are you, what do you want? And no, you're not getting in our way.” I said, loudly, and with a never before seen confidence.

“I am, Hachben, the brother of your so, beloved Elidir.”

“Why are you here?”

“Because you placed me here, you fucking fool. You locked me down here, thousands of years ago, in another space in time. Well I understand technicalities better than you do.”

“How did I not know about you? Where are you from?”

“I am from the infinite, like my foolish brother. The hyperego made me its servant, in the land you foolishly call Tir myng Nghalown. I am the reason for any legend of an evil, man-eating dragon. I am he who clasped the land, and spread my influence, created armies to destroy all who opposed me, the one who was the weapon for armies of darkness, the force of fear, keeping people in their place. I am everything you ever feared, and you, young idiot, are in my way. I thank you, for opening the gateway. For I could not leave this prison, until he who entrapped me here had re-entered it within his mind. And now, you are before me, lacking in memory, in your original strength, and power. You are weak. You are in control of nothing. I, am your master, I am as much you, as you are yourself. And I have waited a long time to rid my World of you, the last stupid being, who comes in the way of industry, and total, unbreakable power!”

“Who, the hell are you?”

“You don't know, do you? In your World, I am the ego. I am the way the ego has appeared for thousands of years. You had the chance to join with me once, for us to become one, but your species is too ignorant to understand anything, and those who did, were misguided. In our own World, we are spiritual, powerful beings, of an energy which binds and links your human World, to the World of magic and unknown mystery. But a schism was created, long ago, by the Hyperego, so that man's ego began to walk on its own, his perception of the World, his travels, became separated from his heart. Dragons are what you face, when your heart is facing your ego.”

“But I am not afraid of my ego. I am more, we all are. Every single one of us. You, are the one lost Hachben. You're the one who's become so lost from reality.”

“No, fool. I have purpose. I was given purpose by Hyperego, I was given power. I became God, I became the creator. I care not for the reality in which you live. I am everything I need to be, I

control everything, I am the only one with power. I am pure, I am the original intelligence, I am better than my brother, than other humans, than the fae, than the people of Don.”

“But you are everything anyway, Hachben, you always have been. Why can't you just remember that? You're not disconnected, you only feel it. Those words, are not your words. Dragons are sacred, parts of all time, space, and reality. Those words did not come from you. They came from your own fear. Your own fear, and desire to take control, to do the bidding of evil, is what will destroy you. I cannot destroy you, you can try and kill me now if you like, but if you do, you push yourself further away. You destroy yourself. The ego creates a destiny for you. That's what it does. But its destiny has no purpose. No destiny has purpose unless it is to create more love. You will fall, and fall further, until eventually the cause which you so worship, becomes pointless. Until you are the only thing left. The hyperego will destroy all of what is sacred about these lands, all good. But in doing so, it destroys itself. The hyperego is an illusion, a piece of incorrect language in the book of life. Serve not illusions my friend.”

The beast looked at us with sinister intent. It rose up, upon legs, fifty metres higher than us. The dragon was huge, a gigantic, dark being.

“Don't tame me with your stupid words, you ignorant dipshit. They are nothing against the fire of chaos within me. I am not, your friend.”

His huge nostrils glared with the heat of an ancient lava. I grabbed grandad's hand, and we ran. Ran into the darkness of the cavern, leaping behind a boulder, as a fire of hellish, lava, heat, flames, and decay, was thrown out across the cavern. The cold became a glaring heat, we could feel it on our faces. I knew that, one more of those, and we would both be done for. Our mission would be over. This moment came down to one choice. The same choice that we are always faced with in the end. Do we chose to give up, to be fearful, to accept our defeat? Or to strive for what is right, for what love would chose, regardless of the sheerly impossible chance of success.

“Cadwal, we have to wait. Then we can leave and work out what needs to be done.”

I looked at him, seeing his old, wise face, through the glimmer of flame. “There's no time like now”. I said.

I was no-longer afraid, climbing from the side of the boulder, walking straight out into the hottest, most risky part of the chamber. My heart was beating so fast, I felt so awake, and yet as though I was in some kind of waking dream. And yet it wasn't a nightmare. I nolonger gave a shit if I didn't get out of here alive. Good always wins. Maybe not right away, maybe not right now, but if I could keep this evil back, and increase the rate of its demise, than I for sure would take that chance. When my life changed, my ego, the part of me who called himself Cadwal, seemed so irrelevant. Cadwal wasn't me. He was a name; my heart, belonged to the struggles and victories of all men and women. And that's when, I realised. I am the Universe. I had nothing to fear. I was just a temporary form in which God, or love, chose to appear. And if I was God, then I must have also been every other form of him. I was not only fascinated and mystified, by mountains, lakes, the characters in legend; I was so fascinated because I was THEM.

Grandad wasted no time. He was in fact, simply waiting for the right moment. He jumped off the rock, landing in some achrobatic manner beside me. His staff lit up, even brighter this time. In front of the dragon, which now stared at us menacingly, were lights, stars of some kind, which the dragon had been manipulating. I saw how good people had felt, only to go wrong by turning to evil, by going down the wrong tunnel within life's maze of complex decisions. When really, to love, was the only decision.

Dafydd, my grandad, flung a beam of light towards the dragon. He cowered away from it in fear. I knew what must be done. I don't know why, or how, but I knew.

I refused to fight. I stood there, vulnerable, to control, death, fire, manipulation and illusion, and yet, the dragon could nor hurt me. I thought of all the beautiful things on this Earth. I thought of the times I had gazed at the stars, the times I had held Erika's hand. The times I had felt tears in my own eyes, as I sat beside her, comforting her when she was sad. I remembered how the feeling of caring for someone, for loving someone, was a gift, a gift nothing came close to; the only thing which showed us our true self, our true nature, as a species. And then I felt that love, for everything. For

good people, bad people, for lost people. I felt compassion. I imagined my heart as a ball of light, compassion radiating from me, into all things, simultaneously. I was loving all things at once, or rather, I had become love, which comprised of all things. And then, as that dragon, began to collect up all that fire, all that hatred, I stood there. I opened my eyes, and I faced him, holding onto that feeling of love.

The dragon let out a burst of flame. I was ready, I no-longer cared what would happen. I was standing, for the first time in my life, against all odds.

But the fire never even reached me. It touched me, and I felt strong! I didn't feel weakness of pain.

“Why is this happening?” shouted the beast. The flames licked his dark corpse, because really that's all he was, a body for evil. But somewhere inside him, I knew there was still good. The spark of creation lived in him, however small. It was there.

He breathed those bright orange flames once more, but with less strength. Dafydd held his staff, stood there proudly, for neither he nor I were in the slightest way affected. Because, neither of us had any fear anymore. Neither of us could be a reflection of who he was. So his power, which he trust out towards us with his last breath, could neither touch, or weaken out strength. We can only be hurt by that which we fear, and we can only hurt others, if they, on some level, allow themselves to be hurt. Fear was one such trick, which could be used. But not when one is wise to it.

“Why aren't you afraid of me?” bellowed the beast. “Why can't just die?”

The dragon, crawled towards us, his body alight with his own flames, his scales melting from the lava-like substance which oozed out from his wounds. He let out one, final scream, and myself and Dafydd held hands. We knew that we had conquered.

The dragon's flames reflected off us, right back to him, finding no existence in our souls. He burnt into a weeping reck, his bones cracked, he stumbled, trying to get near to us with his huge jaws.

Facing us, I could see in his eyes, he was afraid. He wasn't so bad as he thought, deep down. He had merely been a slave to himself. I was right in front of his jaws, his now broken teeth, and looked into his eyes, and said. “Don't be afraid.” His eyes became brighter, holes appearing, gaps in his scales. Light escaped from here, spiralling around, upwards towards the roof of the great cavern. His body spun into a column of ash, disintegrating into nothingness. Until finally, there was nothing left. No ash, just a a twinkle of blue light which gazed down upon us for a moment, before finally dissapearing.

We stood together in silence for some time. I felt a sadness, I think we both did. Evil, really wasn't that bad. Illusions are bad. But behind them, was something not so different to you and I. Where the dragon had stood, was the continuation of the passage, and at the entrance, a giant bell, like those found within the steeples of old churches; only larger, and held right across the entrance to the tunnel.

Grandad spoke, in the calm silence.

“It always begins in the dark. In the calm singularity. Until the first sound must be made. I remember being here before. Others have reached this place, when the time was not right. Over centuries, I have kept an eye upon this, final entrance. Cadwal, it is time to ring the bell.”

We walked about twenty metres, until our bodies, dwarfed by the great, metal object, the last thing on our journey, the final key, in a maze of symbols, which brought us to the deepest depths of our minds, our creation.

“Ring the bell, Cadwal. Long ago, romance hurt you, and your soul went to a far off place, where you healed, and found love again. You found your spirit there, you found the way to love, to Oneness. Now, we are in the underworld. The place were all things in our World, are first born. The ideas, and dreams, which create tree saplings. The letters, and sounds, which create languages, poems, and stories. To complete our Journey, we must awaken the King.”

The Awakening

I slammed my fist upon the bell, and a low, deep drone, echoed its way throughout the entire mountain. The sound was not deafening, but gave me an indescribable sense, that this was the beginning of something great to come. It seemed quite unbelievable, that we had come this far.

No sooner had the drone died down, that we heard the sound of clinking armour, in the passageway beyond. The bell seemed to levitate upwards, allowing us to follow our path into the cavern beyond. And my God, what a cavern it was.

The chamber was like nothing I had ever seen before. It started off being quite small, as we rounded corners, and took stairways up, into ever bigger chasms. Until finally, before us, stood the realm of a king. Walls, illuminated by quartz crystals, all around the huge chamber, went steeply upwards, hundreds, and hundreds of feet, if not even thousands. We could not see the top. Around the chamber were knights, an army of thousands, stood in position, having been sleeping here for over 1500 years, waiting for their call. Faithfully, protecting the body of their saviour.

A pathway, laden with coloured, crystalline objects, lead through the assortment of legions. And at the end, in front of a vast pile of gold treasure, was a throne. Crevices within the cavern walls, lead to ever greater caverns. Some of them seemed to be entirely walled with a mixture of quartz, and gold. Others, beneath us, were filled with subterranean lakes, thousands of feet below, with skyscraper sized formations of blue, oxidised copper minerals, flowing into them as stalactites. As we approached, I became somewhat worried, or concerned at least, that Arthur, was no-where to be seen. Other nights, more noble and higher ranking than the rest, stood near the throne, in various garments. But no Arthur.

“Grandad, where is he? There is just a small, metal crown here. A ring, the king once wore around his head. Is he somewhere else?”

The chamber was silent, all but for our voices. The other knights stood, unmoving, in their dedication to a great cause.

“He hasn't gone anywhere Cadwal.”

“Then he is here?”

“Yes, right here, right beside his wizard. The man once called Merlin.”

“But I don't see Merlin.”

Grandad laughed, for a moment, then looked at me and smiled. “It wasn't possible to remember *those* past lives until now. You see, Arthur never was a man on your Earth. His spirit, however, was known about. But he needed to wait, until a time when he would be needed, before saving his people. His spirit was in the realm of the Celtic Gods, for that is who he was in historical times, a God, passed into legend, symbolically represented as a living King. But, in the place, Tir Myng Nghalown, he lived, he faught. But he was lost in this World.”

“You went to where Avalon, the place of Arthur's soul, interacts with Earth, on Bardsey Island. There, you found yourself. Then, you came here to his resting place, to awaken Arthur's body, his physical form, from this Underworld, so that he may rise to save our World.”

“But, where is he?”

“King Arthur, is the wise, intelligent, and courageous spirit, who conquered his own ego, to save his people. He had to forget himself, to be lost, and to pick up the pieces out of the darkness, in order to earn the right to be himself again. For only the most loving, and kind, and compassionate of people, may have knowledge. This is a safety guard, which dragons protect. That is why you faught the dragon. Your external life was broken, the illusion had to fall, for you to realise, in all of that darkness, the small, little things. The little stars which consist of and create everything. Those

eternal things, which become the building blocks of who we are. For we are all, made of stars, in every sense of the phrase. Those stars, were the key to showing you new Worlds, new pasts, the future, and knowledge from far off, inner places. The Celtic people were always a confusing subject for archaeologists and linguists. Who indeed were they? Were they one united people? Why do all their legends seem to be based on mere fantasy?"

"Because, Celt, is a code word, for connectedness. The legends have already played out in the void.

Now, they shall play out in our World, and the Celtic consciousness shall be born anew in our World. This is why there is so much interest in indigenous languages nowadays, even those, made up, languages, based upon the ancient Celtic tongues. Each time we look into the past, we change it, and it becomes the present. This is what is happening now. The Celtic past, which is potential, is being brought into actuality. You are the one who brought this World of love, and creativity, into our own again. So, I will say in our native language: *ne is Arture uar cattare, ace ing calowne.*"

I picked up the crown, an artifact of such age, and yes, I knew it. From the moment I saw it, upon that wooden throne, I knew it was something which I myself had seen before. I placed it onto my head, and nothing could have quite prepared me for the eye opener I was about to witness.

The prophecy completed

Arthur stood in the cavern, beside Merlin. Having placed the crown onto his head, he now knew everything which the figure of Arthur, he himself, had learnt, across different realms, outside of our own time and space. The crown connected his Upperworld Spirit, to his spirit in the lower World.

He stood there, wearing the cloths which one would not expect a king to wear. He wore simple clothing, in comparison to the way he was depicted in pictures and romanticised stories. A simple brown tunic, with red and purple lacing to hold it into place. His bearded face, was one of a wise, re-awakened being, finally being able to remember why he was here, and his task.

He lead the armies out of the caverns, which he had help to make long ago, over bridges of pure quartz, through tunnels, embroidered with gemstones of the Welsh earth. In some caverns, were books, texts, which, when they were eventually examined, would shed even more light upon the full extent of the Celtic consciousness, languages, and realities. This was only the beginning. But for Arthur himself, a simple life, a life of peace, and freedom, was his only desire.

Four hours after he and Merlin had entered the mountain, the cliffs, above what had been their entry point, began to shake. News had spread, to the Celtic wisemen, across England, Wales, Scotland,

Cornwall, The Isle of Man, Ireland, France, and Spain. Many had come. Those who had made similar journeys of self realisation, disguising their knowledge as neopagans, and modern druids, until the time was right. Now, things would change, and Wales would never be quite the same again.

The cliffs shook, small shards of rock flaking off the gargantuan cliffs, although the spectators were in no such danger. Now, they held the power, and with a responsibility of when, and where to use it. Four ravens, flew from the British kingdoms of Cumbria, Snowdonia, Cornwall and Brittany, and settled upon the shoulders of the four writers, bards, who contained the collective knowledge of each of their nations' languages and stories. They held the powers of the elements, from Cumbria in the North, Wales in the West, Cornwall in the South, and Brittany in the East. Each direction had symbolic meaning, relating to the symbol of the cross; each region holding a respective, unique power, to compliment the whole.

Arthur watched as the sister of Annwna, rose out of Llyn Llydaw, holding Caledfwlch, the legendary sword, the proof of Arthur's spiritual lineage, in body, and in mind. Once upon a time, it had been formed by the beings who planned, and made the Celtic consciousness, the sword was a physical reminder, and catalyst, for the solidification of Celtic consciousness, throughout the various Otherworlds. The Celtic people were some of the first, to invent swords, and other ritualistic metal objects, symbolised in legend as magical, hidden objects, each being a different key, in a different legend, to a particular story, audience, and kingdom of these people.

The sword was of silver, and yet a brighter silver than had been seen before. Along it was written information, about Arthur's ancestors, and how this connected with his spiritual ancestry in the world of Gods. The sword was one part of an activation key, and the four bards, reciting their individual languages, were too, a part of that key, reprogramming the collapse of infinite information, so as to form things in the way that they should be formed, from their ancestry, and collective heart.

The lady's hand, held the sword out to Arthur, through the mist. As he took it, a white horse appeared, galloping towards him, in a strange, surreal moment, as hundreds of tourists did watch. From here, they galloped, as the afternoon became evening. Arthur lead his horse up the Pyg-track on Snowdon, along its narrow contours, and steep gradients, slowly rising out of the mist, like a man, rising out of his own past, out of all the confusion, blindness, and misconception; only Arthur was rising from that mist for all of us. This is why mountains are so special to us. They are projections of our inner mind. When we climb a mountain, so are we climbing ourselves. We are climbing a ladder, which twists between different kingdoms, just as the rack and pinion system on the Snowdon Mountain Railway, is a ladder of sorts, linking one World, the normal World of everyday consciousness, shops, ice-cream, houses, comfort; to another World, of freedom, clarity. A place where we may see those far away things without obstacles, and know that we exist as part of the whole. We are, in fact, the whole.

The sword was once trapped in a stone, a device which concentrated the thoughts of Gods, and made them manifest within the Earth. Whilst it lay within the Earth, it trapped certain energies. Only when the sword was weilded, could the love, and majesty of creation, become apparent upon our Earth.

Arthur rode with speed now, up the final ridge of Mount Snowdon. Snowdon had proved to be the last key in his mission. Just as Uthor Pendragon had been Arthur's father in legend, Cadwal's father, had really been the final link to his inner love. Cadwal's father did not realise this fully, but he soon would. Arthur would make it so.

Walkers, and trainspotters moved out of the way, even if the railway was now officially closed, Arthur chose not to ride on the railway track itself. He had seen that railway, ever since he was born into this World. And its ascent, was always something of an inner ascent. At the summit's cairn, Arthur climbed off his horse, and stood there, as the sun began to set. He knew that the evening light, of that particular pink colour, was the most healing. The wind blew upon his face, as he remembered now, how he had been the one to kill the Giant Rhita, after having befriended him before. Rhita was now, once more, a close friend. He had learnt all which he needed to know, to get to the now. He had felt loss, and made mistakes, in order to feel love.

Arthur gazed at the people.

"For a long time, I have been away from this place. For a long time, my people have been mistreated. But this was never about the English vs The Celts, it has always been about the manipulation of our own understanding, by those few, many within religion, who manipulated the masses. But as testimony, to the great things we can do together, I have lived on here, and never been away from here, as I have lived on within you. It is not my name, nor my status, which I care about. What makes me, the happiest man alive, is to know that despite all of your hardships, despite all of the imbalance, which has driven many of us into the boxes of dark reflection. Despite that, you never let go of your land, your country, and your fellow people. And today, is the testimony to that dedication."

Finally he spoke more calmly, and quilly, as the howling wind nearly drowned his soft words. "Fear, and the lust for power, are the only true enemy. Not our neighbours in England, nor their government, nor anyone for that matter. Collectively we created an illusion together. A recurring pattern of mistake, within this great tapestry, projected from our inner minds. Enough people are ready for the switchover. So, let it be done."

"May I be the prism for the creator's love on Earth. May I contain all love within the whole of creation. May my body amplify that to all living things. May my sword be the bridge from the

mountain depths, to the stars. And may the vision held within me, within us all, become the mirror we see before us."

"Fy enw yw cariad!"

Arthur held his sword above his head, its glimmering form reflecting the red light, from the fiery sun. Everyone felt him, his love. The love which he became a channel for on Earth. A clap of thunder brought rains in the east, which poured over the valleys in dangerous looking, dense mists.

The sword thrust a beam of white light, into the high clouds, and the ground shook, as the World began its transformation. In the far distance, on Anglesey, the supercomputer beneath the ground exploded in a moment of electrical, blue flames. The nuclear device, housed within a large stone building near Bangor, simply melted away, collapsing into the Earth, as all the harmful elements were returned to a less chaotic state. In one short moment, the threats to Wales had gone, and the entire sky was alight with rays, appearing through the clouds, as Caledfwlch, in the hand of Arthur, became the key, unlocking, and making irrelevant, the distances between the Worlds. The light of the Upperworld shone down, as the Gods of ancient times, sang their own beams of light onto the

Earth. The Underworld was being re-coded to the heart rhythms of these Gods, so that all poisonous things from the incorrect drawpoints within, could no-longer exist. The Underworld was born anew, from the light above, and shaped this World into the correct form. The changes would not be immediate in all people, for the unlocking of the World would take time to pass into physical being, especially for those who could not understand the value of love.

The wells became sacred again, coming from the correct origins. Before now...

The Pink Sky, the healing secret of Arthur's re-birth of the Celtic Consciousness, formed above Mount Snowdon. The clouds were swirling giants, observing, and forming themselves to hold the colour of love. The quartz upon the mountain began to glow, and for a moment, as the creation was completed, all existence could be described visually, as coloured patterns, intermixing, interlocking with all else which connected them, through physical distance, memory. Water existed in several places at once, holding the memory of what was pure, from the original fountain of creation, beneath the Great Oak tree.

The dragons, rose from the light beams, climbing their way through the pink mists, which now lay below the summit. They sat there, seven of them, seven siblings, who had completed their mission in binding man to his infinite self. Hachben, was amongst them. And for a moment, he smiled upon Arthur, and his brother, and thanked him for setting him free.

This is how the Celtic story did complete. Arthur was born in each Welshman, and woman, from then onwards. Although physically speaking, Cadwal continued his normal life, returning the power of Caledfwlch to the lake. There was always more work to be done, but for himself, much had been done already. There were the simple, delicate things in life, for him to appreciate now.

Part of Cadwal had never really left the Otherworld. In a way, his higher self was there constantly. Sometimes, this played out in more memorable ways, for all to witness.

Behind the image of Bardsey Island, was the island of Avalon. To Cadwal, it was much as he remembered it. After he had helped to change our World, a part of him had found himself upon a ship. It was the same part of him, who travelled through Tir Myng Nghalown; that part which he gave to Wales, to live out in the very real Worlds, and pockets of reality, where he lived on. Sometimes this Cadwal could be seen, remaining connected to the Cadwal on our World, although living in a place of more subtle, interconnected existence.

After he had opened Mount Snowdon in Tir Myng Nghalown, effectively providing a link from the skies, to the deep Underworld, Cadwal took a boat, from a small village on the Western Coast. That boat took him to Avalon, where his spirit had remained always, with the ascended bards, and wisemen, who dwelled there, appearing in our own World when needed.

He followed the paths, the little roads, past fox gloves, and high verges of grass, little streams bubbling within small patches of forest. The final stream sat beside a house. A small croft, he had once stayed in; and behind, was the mountain. It seems that sometimes, one always returns back to the same love. The same loving connection, which once existed, exists continually, throughout all things. Sometimes it may be a song, or a place, which reminds us of this person. Because secretly, we all understand that we can never be apart from them.

Cadwal climbed the mountain, to that forgotten little valley, where a small cave, dissapeared between three, large rocks. Erika had been waiting for him. Although he more commonly called her Aislinn, which in Irish means a 'vision' or 'dream'. Throughout his many adventures in Tir Myng Nghalown, he had seen her. And it was to this mountain, where she had lead him. The wind brushed through the summer plants, still a little wet with the morning dew. Cadwal stopped as soon as he saw there, standing within the lively bracken for a few moments, as they looked at eachother. The moment of joining was there again, in their eyes. They had always known that their love had a belonging within the other, and that even though their physical bodies had moved, those unique expressions of love, which existed as they kissed, and danced, where still here.

They ran to eachother, and dwarfed by the scale of the mountain walled by sea, they held eachother. They held eachother tightly, and that lost part of love, fell into place once again. For when we lose someone out of our love life, it is our fear of there being no love, which creates pain. We must acknowledge that all loving experiences are eternal, we cannot possibly lose them. Their faces were soaking with the tears, an emotional surge which no words can give justice to. It was as though every barrier could no-longer exist, for now that this love was in harmony, so would it exist forever.

And so there they lived, for a long time. They stuck by eachother, as their feelings for one another became the seed of their life on the island. Each piece of craftwork, artwork, they created, each cake that Erika prepared and made, was born out of, and designed by, the love which they both bathed within. They had long summers, cozy winters. They would walk frequently upon the mountain, tending to the plants, to the wild boar and giant deer which thrived there. By the age of twenty four, Cadwal had bore her a son, who was named Rhaedr Alun Map Cadwal. Two years later, came their first daughter, Gwynhwyfar Don, for she, like her mother, spent her time caring for the Earth, and celebrating the festivals of those Gods which dwelt therein.

Being conscious – by Sam Halton, The Magma Group

Feel free to quote or use this information, intended for fictional purposes only.

This article, alongside the three or so others which I will have published, are the only work I shall do on the allusive subject of spirituality. My theories and ideas come entirely from myself, from words which have come into my head, thoughts, ideas and visions. Occasionally these have been confirmed by the findings of others, for example, when two years ago I came across the work of Eckart Tolle, who himself has done far more research and has a greater understanding of the concept of 'now' than I do. So really, I'm not even a spiritualist. I spend time with spiritually orientated people, most of my close friends from my city are 'spiritual', but generally speaking their beliefs differ vastly from my own.

I began looking at spirituality as a way of finding my place within a rather confusing World. Unlike many others, my spirituality was not initiated by any experience, I have not taken hallucinogenic drugs, nor become an expert on reiki, chakra healing, or reading past lives. These things are important to some people, but what gave me a sense of spirit, which is a far more apt term of phrase than 'spirituality', was simply my awareness. Human awareness, which is to say, how we see and perceive ourselves, and ultimately the World around us, is our most powerful tool. It's also the most simple one. Religions such as Hinduism and the New Age focus on things such as reincarnation, karma, as well as trying to connect deities to 'aliens' and such like, as if they are universal concepts. When actually, they're not. The opposite is true. I once had an interest in these things, and took them rather too seriously, particularly reincarnation and the Hinduism concepts of morality. But it didn't feel right, and as I discovered, these things are very interesting, but ultimately quite irrelevant to love, and self awareness.

We may look at theories about alien life, the stars, spirit animals, reincarnation, chakras, as tools. They are nothing more than tools. My version of spirituality involves becoming 'aware', without those tools. The form of self awareness I talk about here, is entirely about gaining self awareness. It has nothing to do with culling your personality and negative traits, again, something unnecessary usually. Nor does it have anything to do with understanding your past lives, which, whilst helpful on some level, aren't going to make a person any more or less self aware.

Now, I apologize for the seeming randomness of this information. I'm not the best writer, and am having to accumulate around three years worth of information into only a few articles. You may be wondering, why this will be the last spiritual work I publish? This is mainly down to personal reasons. Right now, I am moving away from spirituality for a while in order to focus on my job. Additionally, this journey for me has become quite tiresome. I have suffered from depression, and understanding myself was my way out of that. It did not cause my interest in spirituality, but depression did mean that I spent far more time working on stuff in my head, meditating and receiving messages and ideas, than I actually spent living my life. This is a sacrifice which I consciously took, although it lost me three jobs, two relationships, and a relationship with my family. Had I known what I was doing when starting this journey, these things likely would not have happened. But it was a learning process for me.

Another reason comes down to my feeling of falseness within the spiritual community, and a mindless, confused sense of fear. I don't really believe in conspiracy theories. I mean, maybe they hold some water, but do they really matter? I find the whole subject of this paranoia and fear-inducing belief system to actually cause more harm than good. There's so much bogus information out there. Think of the 2012 prophecies for example, where one woman apparently ended her own life after reading someone's theory about the World going to end; so I read somewhere anyway. Similarly, people talk about detachment and becoming 'enlightened' as a healthy thing to do,

whereas actually most of us end up unable to function so well in reality. So anyway, I am writing this finally, to get it out there, and then to move on from it. I have other areas of spirituality to focus on, which I outline here, without having to spend years speaking to God and meditating. Don't get me wrong, the experience was beautiful, but I have learned to communicate with God/Cosmos nowadays without needing to use words. The complex solution becomes simple, as I shall outline.

In this article we're going to look at the following:

- .Time. How time can be altered, and what we really mean when we say 'The Now'.
- .Attachment
- .Unnecessary complications in spirituality
- .The subconscious mind
- .dimensions, or not?
- .ghosts and past selves
- .future 'selves'
- .living it simply

Time

Time may not exist, in fact, I'm concluding it probably doesn't. Whilst I cannot prove this, again, I have some ideas about how 'time' may come to exist to us. All humans contain DNA, of course, every cell in our body. DNA has been shown to emit and receive photons, which presumably are possibility waves before actually becoming photons. DNA is coiled in such a way to synchronize with the correct information waves to create physical reality. DNA is also said to be crystalline, allowing it to act like a superconductor of information. Crystals, or any transparent shape, also metaphorically represent looking deep into oneself. Hence the Mayan crystal skulls, and those snippets of channeled information which claim that a giant quartz crystal lies at the center of the planet. I don't honestly know the answer to that, and it's not important.

Beyond us, nothing can be said to truly exist in any finite or constant form. So every possible existence which any one of us could exist in, already exists. In fact, all of them exist simultaneously at once in the 'World beyond', which is also inside of us. However, somehow, somewhere, consciousness came to exist in humans, probably through natural evolution of how God, or God-like beings were communicating with our DNA. When I say, God like beings, I don't mean aliens. I am referring to advanced 'beings' or forms of God which might have passed pieces of themselves into the evolution of animals and plants on Earth, which over time, became self aware, and began to remember their cosmic roots, that's essentially what I think we are. The reason people see half lion people whilst on Ayahuasca, is probably related to this. If in the 'World beyond', all information, and realities already exist, and if DNA contains individual parts of this vast intergalactic tapestry of eternal existence, then perhaps when DNA was first formed on Earth, it contained the seeds or 'blueprint' patterns of these other, inner Worlds. As animals and plants evolved, there was growing opportunity for more of these 'other' realities to be experienced in our own. So when a person takes Ayahuasca, the 'Universe' which the plant's DNA is rotating with, will jump to the DNA in our own body (mainly via the pineal gland) and cause us to see, and experience that Universe, albeit from our own perspective. What can be measured as 'photons' are largely what causes this, although that's only when we collapse the waveforms into something we can understand. In reality, any particle of light exists everywhere at once, hence why humans can be said to be holograms. It merely takes our focus to bring a certain aspect of that hologram into our subconscious mind, which will eventually reach our conscious mind. This is the process we call 'time'.

Therefore, time is not a constant. Time is created by us, by the degree to which information is being

received, interpreted and projected by our DNA. Time, change, and circular movements occur to all human beings at once, because our DNA is essentially very similar. A sea animal, or a slug for example, would likely have an entirely different perception of time to us. Their DNA far removes them from our perception of time, thus our time cycles merely pass each other as we observe the same World, but in very different ways.

So, is reality in any way structured, or is it just constant, random information?

I believe that both are true. Reality is random from our perspective, and the exchange of information from inner, to outer reality, different for each person, seemingly random, but once we understand these process, we de-randomize it. The purpose of de-randomization is to learn something new, and to create something anew, where previously it had merely existed potentially, and not in a form which could be observed by all people in the exact same way. Things therefore have more potential to change, and alter reality in the physical World, because of their definiteness and solidity. This is turn passes God consciousness into the moment, and creates memory in what some term the 'Akashic records'. No such place really exists, but memory does, and memory, aka, de-randomized quantum events, exist through a linked awareness of these things. God, consciousness, grows, with memory and understanding. You could say that in many cases, our memories, or the memories of the cosmos, are there to take us back to God, to help us find God in those experiences which we can remember. Perhaps the DNA we all possess is passing 'memories' from other so-called realities, into our reality? Thus we are already equipped with some of God's memories. Or perhaps they represent merely his imagination, and we are making them actualized? Perhaps the otherworldly beings which we can see, are both perceived and created by us at the same time.

Time does not exist, it is merely the passing, or re-transmission of information from an infinite, constant and unspecified state, into a finite state. The purpose of which, is that when information is in a finite state, it can be focused on, and God/we can learn. Light does have a speed, aka, how immediate the effects of light transmission are in different densities of 'matter'. In the human, or physical World, light becomes slowed down. Whilst our bodies are constantly communicating with each other and the World by photons, the rate at which the information in these photons is converted by our DNA into projected thoughts and images, is quite slow. This isn't actually a bad thing, it's a great thing. If light did not slow down as it reached our bodies and minds, then we would have no individual mind or body. At a soul level, this light rotates in circular motion around an inner core, moving so fast that it doesn't move at all. This is our heart, and also the heart of the cosmos. In order to have any sense of individuality or 'soul', light has to be slowed down into varying degrees of complex pattern or 'geometry' as it interacts with what may be dark matter, the void, the place of all possibility. For human existence, the ideal is of course in the center. This means increasing the amount of light transmission in our body, by limiting ourselves in how many different forms our inner light interacts. In other words, the less physical stuff, people, needs, wants desires, we have in our life, the better the transmission of light. The light loses a lot of its potency when it we begin to view too many physical activities as being important to us, for example, sexual, substance or ego-centered addiction. Having too much 'stuff', means that our ego, or individuality, becomes hyper or a reverse consciousness, also known as projected heart-mirage. It becomes so distracted by external life, that the sheer complexity, sometimes the magic, and pain, of the World, mean that our minds tend to detach from our hearts, and we view ourselves as a combination of those memories and experiences, rather than as conscious human beings.

In the opposite direction, having too little, aka, having no other person, beautiful place, enjoyment, food or water, means that our mind/body almost ceases to exist. This is essentially where we come from originally, and is not something we have to achieve whilst being human. Being ultimately very 'spiritual' shouldn't mean detaching from the World to the extent where it can no-longer remind us

of its beauty. Having some attachment, and ego, is healthy, so long as these two things are an extension, and not separation from love. Ultimately the path to spiritual enlightenment, aka, detachment from physical reality, is perhaps the opposite of spiritual happiness and self awareness. As soon as we draw the distinction between 'enlightened' versus 'unenlightened', we are creating a non-existent line. By trying to avoid our ego, and reach a state of Oneness, we are actually falling further into duality by misunderstanding the ego as something we are 'not'. And yet, if we were not the ego to some degree, why would we be here, and be having this experience?

So called 5D reality?

The concepts of the 3rd and 5th dimensions are created by the New Age community, via channelings and other forms of information. The idea of there being different 'dimensions' is confusing enough in itself, because whilst so many spiritualists talk about dimensions, very, very few of them, actually tell us what they are. They use rather vague terms, and describe for example, certain alien beings (Pleiadians) as inhabiting the 5th dimension, whilst we reside in the third dimension.

I don't believe that dimensions really exist. The concept of different dimensions is probably created by us, as our DNA manages to pick up light from various other speeds within the DNA vortex. Sometimes this is interpreted as a number, although numbers are infinite, so to say there are 9 dimensions or whatever, is based on no real evidence. Arguably, neither is the stuff I'm writing. But always be skeptical! It could be because, as I said, when light interacts with the void, it follows certain geometric expansion patterns as it moves from one possibility to the next. It could be that the current human 'limit' for information levels is 9. But really, it is our chakras and DNA which create the illusion of these dimensions being 'dimensions' in the first place. If there is alien life out there, which there probably is somewhere, and if for example they inhabit what we call the 5th dimension, then who's to say that to them, dimensions will necessarily even exist? It's simply a case of information being interpreted, re-interpreted, then projected. Sometimes we project information from another World within us, the place of no absolute existence and of all possibility, outside of time and space, until we birth it into existence. There is no real evidence that these other dimensions are physical, or have anything to do with our planet, or other places in the galaxy.

So, the different beings we may encounter in certain states of consciousness, could be real, and they might not be. It appears that our DNA is picking up possibility waves from somewhere, which best suit and are aligned to our current state of awareness and imagination. This information is then projected into a form which we recognize. The experience may be enlightening, when really we are speaking to different aspects of ourself. This explains why so many places on Earth have legends about fairies and nature spirits. They all share things in common, and yet have different looks, habits and mythologies behind them. Obviously there is some spirit in nature, but it is perhaps inanimate, until we make them animate by allowing our mind to interpret them. God, after all, pure consciousness, probably doesn't distinguish between one form or another. Therefore the way in which consciousness expresses itself in a non-physical way, is limitless in its expression, just like a dream or the depths of our imagination.

The soul is a individualized overlay of qualities upon a pathway of consciousness. In the earlier stages of that evolution, the soul is actually entrapped by its experiences and runs in 'circular' time. When awakened, the conscious part of the soul, with its memories intact, ascends to become a higher self. This then guides that physical person's life, whilst also being a guide and source of information for people on Earth.

A soul pattern, exists constantly. But a soul is born upon consciousness entering a human. Some humans aren't that conscious even in adulthood, it's a question of how much that person is able to accept love and Oneness as the ultimate reality. Before this stage, humans are subject to a high degree of seemingly randomized cause and effect. Pathways, which are what create 'past lives'

evolve in multiple directions, linking with multiple individuals, places, themes and traumas. These pathways, what determines our good or bad luck, are not randomized, but the result of individual, temporary interactions between void and consciousness in the form of a human. These creates a huge number of different experiences, held together as a form of that pathway hops from person to person, or even from one person to several people. Past lives are not as linear as commonly believed. Sometimes, it can simple be an idea, or a love for a certain subject, which passes from person to person. Humans do not have a 'soul' which passes from body to body, rather they have a huge number of memories, personality aspects and moments which are spread across the hologram during, and after life, to then be re-born in the minds of others. Until consciousness binds these ideas, we are not born as 'souls', although the moment we are created in the womb, it is as though a burst of light has been pulled from within the heart and into the DNA molecules of the people procreating. Sex itself is not a very loving act, but it can be a gateway to love, and certainly involves a sudden alignment of DNA when done correctly. Even when not done correctly, this process takes place at a cellular level, even if the two people involved aren't conscious enough to experience the spiritual side of sex. The sex itself is not spiritual, but sex is a gateway to a link between two different aspects of consciousness at a cellular level. The real beauty is at a cellular level, but if two people link and become channels of love in that moment, it is highly beneficial for them also, not to mention being beautiful. Arguably at a quantum level the same process is happening constantly within our hearts, although this birthing of creation of new experiences and possibilities is far more direct, instantaneous and natural than being sexual.

What are ghosts?

Ghosts are particularly potent personality aspects, broken off from the original hologram, often via a traumatic experience, which exist as a part of a person's soul after death. When a ghost is associated with a particular place, it is likely that the place in question is situated upon a ley line. Ley lines are powerful 'powerlines' of light running across the planet, thus it is more likely for different aspects of a person's soul, to express themselves via our DNA in that moment.

When a ghost is actively participating and communicating with a person, it is caused by an aspect of the person's soul which remains isolated here, deliberately to guide us, becoming a part of our awareness field/energy vortexes

Each pathway has a possible higher self. Our purpose is to take all of these experiences from our own life and others back to consciousness.

Star signs:

Star signs, as part of the greater subject of Astrology, are essentially the concept of one's birth date, and place of birth, having an effect on a person's personality and light experiences. The way in which we measure these differences, from month to month or place to place, actually partially create these changes. One culture measure Astrology better than another, so it's likely that to a degree, this cultural perception helps to turn what I term 'potential astrology' into actual astrology. Regardless, the stars, and planets, all work (like the human body, and meridians in the planet) on an invisible grid, which we can measure as geometry. The most simple and 'original' form of that grid is a basic vortex between consciousness and void. Every solar system, or galaxy, rotates around one of these vortexes. In the case of our solar system, the vortex has manifested itself as a 'downward' vortex, which light/love is being transferred into our solar system via the Sun, which functions like a gateway or window into a physical expression of God. The sun emits solar flares, a large number of different types of light, including the photons which we can measure. These join with the void, which physically evolves into our planet, providing potential 'matter' with intention/consciousness, enabling infinite possibility to pass into living beings. The firstly manifested as plants, the physical expression of which create oxygen via photosynthesis, allowing more conscious lifeforms to evolve.

This 'grid' which we measure as geometry, manifests as our minds (not hearts) become more aware of the vast interconnectedness between things. Whilst we are already connected to all of reality, this grid allows our ego/physical World conscious mind, to connect to different experiences and ideas. You could call it an understood extension of Oneness. So for example, we are connected to every place on the planet at a very deep, and pure level, but in order to realize that in our minds, we need to go places, for example to ley lines, or to connect with this 'grid'.

Circular time, is not real. But Astrology is part of circular time. There is a greater reality beyond circular time, because circular time and awareness of any kind of difference, or connection to an individual person, or place (falling in love), or planet (astronomy) is only in the mind. In the heart, Astrology is irrelevant, but our mind only connects to parts of existence in this grid. So we feel drawn to particular things, places or people, or are affected by particular planets of stars. Whereas on a deep level, in the deepest part of our heart, there is no distinction whatsoever between any of these things; because our heart understands everything to be an illusory projection of the same consciousness. Astrology has a 'potential' influence upon us, which is likely activated only when we allow it to, giving away part of our free will.

Astrology is a valid subject, for some of us anyway. Mysteriously, it seems to affect others less. Being a cancer myself, I can see how this is in a way true for me. But supposedly we are emotionally detached in many situations. Even having talked to many astrologers who have used my place of birth, and exact hour, to give me more precise details; these details do not define who I am. Remember always, that astrology is a study of the things in your life, potential things, which are most likely to manifest in different behaviors. But astrology does not define your life. It doesn't make you into you. We are not who we were born to be, we are not determined by anything. If you are a Pisces, a cancer, a Taurus or whatever, it doesn't make any difference. You ARE the person you want to be. If you are emotionally detached, or not committed, and you desire to be different, then know that your desire for change and for a more loving, balanced life, is more powerful and transforming than any potential personality features. We can learn to be whoever we want to be. We are not the sum of information inputs, we are consciousness, we are love. The only limits we place on our own ideas about ourself, are ones which we create.

Astrology, runs in cycles. Like the fabled Mayan calendar, this grid is constantly moving in a circle between different ranges of possibility. Time is the same, events from the past become repeated in the present due to our collective DNA 'rotating' into ranges of different forms of possibility. Whilst I don't really believe in the so-called Golden Age or anything like that, I believe that things are going to improve for humanity. Right now, our DNA, and thus our entire perception of the Universe and the 'grid' which connects our minds to different, other expressions of the universe, is going through a vast transformation. This isn't about us moving into a golden age, but rather that we as a people are being forced to open our hearts more. This actually causes our perception of circular time to 'break up'. Whilst our DNA always means that, whilst we are human, time and space will exist; this new age will bring about a human reality, but with more connection to consciousness through the heart.

New Age people probably make the mistake into believing that our bodies are going to ascend, when really this ascension is entirely internal. Our World isn't going to change into a new dimension or anything like that. Rather, we are going to learn more love, which will collectively transform our World into a healthier one. These 'beings' which people encounter in meditations, are metaphors appearing as our hearts open to more love. They appear to be helping us. Again, I don't know just how 'real' they are or not. Some say that we are moving into 5th dimensional consciousness, and that our DNA is evolving and transforming. Maybe it is, and maybe other dimensions exist. But these people ignore the fact that we are human, and we have a World to look after. Some seem to believe that these changes will be an easy transition as we ascend, on a certain date, into a magical new World, to basically leave the rest of the planet to suffer. This is not enlightened spirituality, it's irresponsibility, exaggeration and visions of ego-centered grandeur. If a person believes that they

are evolved enough to ascend, then clearly they haven't learned to surpass duality. As I have said, there is no ascended versus non-ascended, enlightened versus unenlightened. We are all equal. And to believe otherwise is to not live out of love, and to live in duality.

Ley Lines:

Ley Lines represent channels of light information which are more concentrated than elsewhere. As I mentioned earlier, ghostly experiences tend to happen more often on ley lines, as do all other kinds of paranormal phenomena. Ancient road systems across all cultures were built on ley lines, and vortex confluences, where several ley lines converge, often became burial sites. Churches were later built on many of these to 'replace' the old religion, but also to tap into the power of the ley line. Burials were often at vortex sites enabling the bodily spirit of a person or 'ghost' to make an easier transition towards more vivid, and less inhibited realities which are accessible via the vortexes. The soul has many 'parts'. Our true inner consciousness is always connected, but our bodily memories, the part which 'reincarnates' partially or stays around, can get lost, or misplaced, particularly if a certain amount of it remains in the body after death to be gradually 'dispersed' into the energy fluctuations. Although this isn't necessary, as ley lines aren't important for spiritual growth.

Paranormal isn't the same as 'spiritual':

Probably the vast majority of people who classify themselves as 'spiritual' will associate paranormal experiences with being more spiritual than everyday life. The truth is though that spirituality, and the degree to which something is 'spiritual' has nothing to do with how vivid, or strange, an experience is, it is entirely in accordance to our perception of our own life. Many will say that the ability to speak to spirits, makes someone a spiritual person. But equally, all of reality was we perceive it is an illusion in one form or another. So in a sense, ghosts, spirits and other so-called entities aren't relevant to spirituality and can actually confuse, rather than 'enlighten'. These experiences can be a curse, or a blessing, it really depends on the individual how to interpret them and utilize them. For most people, they tend to confuse, and a lot of entities tend to give false information as our mind creates blockages and interprets the data in new ways, when really these entities can't provide us with much definite information anyway. Our actual perception of ourself, determines which entities, or which parts of certain entities will communicate with us. The understanding of metaphysics, is in my opinion, not incorrect, but just one window into a vastly different, less quantifiable and less defined universe which most of us cannot grasp right now, nor do we even need to.

I always find it interesting when a person actually uses the term "spiritual". It's one of those terms which has gradually become more prolific, as more people use it, it becomes accepted as the norm, by repeated use rather than because most people even try to define what it means. It's good to be vague and abstract on occasion, but the danger in using a term like 'spiritual' is that it can confuse people who don't have their own concepts of what 'spiritual' means.

Spiritualism is fabricated, essentially made up by accident. That doesn't mean that it, or the so-called New Age faith are devoid of any value; I do not suggest that at all. But too often, people come across articles, or information in the spiritual community, about meditation, yoga, past lives, karma etc, and take it at face value, because this information is presented in such a way, that it is implied to be universal. My writing is really a personal attempt to stir up these boundaries in peoples' minds, and to thus give people a little boost into an alternative. Perhaps it will be of help to some people. I have the hopes for humanity at heart, and I think the best way for me to do my bit is to add just a little to the construct of normal spiritual information out there, shatter it a little, in the hope that it will open minds and hearts. Every concept, if rigid, such as those presented in spiritualism and most religions, are temporary, strong only because of how rigid they are. But that rigidity and strength makes them vulnerable to new information which will push them further towards truth, I hope.

Most spirituality is based on comparatively few sources from around the World. For modern spiritualism and New Age spirituality to be 'truth', it would surely have to draw from the collective perceptions of all cultures from around the World, but it doesn't. Modern spirituality is largely based on Hinduism, Christianity, Buddhism, and the channelings and other information which people believe they are receiving, not realizing that it is so highly influenced by Hinduism, Christianity and Buddhism. The concept of karma and past lives come from a few eastern religions. In the original texts as these religions, they weren't even the same concepts that we know today. Reincarnation in Buddhism is often overlooked as being just how we view reincarnation, when in fact it is rather different and speaks of different parts of ourselves being recycled. Many cultures, admittedly, have concepts of reincarnation, but not the same concepts that we know too well.

Modern spiritualism is thus a fabrication, presented as truth, when in fact it is better described as misinterpreted ideas from a few cultures, largely stripped of their deeper spiritual meaning. People thus end up concentrating on things such as chakras, karma and Twin Flames, rather than seeing all of these concepts as expressions of a larger, more fluid picture.

Simple is best:

When people connect, in different ways, for example: friendship groups, families, or love triangles, they take on different energy blueprints of sacred geometry as consciousness flows between different forms of awareness. However, what most of humanity doesn't realize is that most of these processes aren't physical, and for sex certainly, two is best. For romance, two is best, and for close friendships where attachment is likely, fewer is better.

Friends, and pets for example, offer us outlets for our inner spirituality. They are projections of inner relationships we have with different aspects of ourselves. Some of us have many inner 'personalities' which seem to compete. In lucid dreams, we connect to multiple selves and can experience the blueprint of this reality in a far less inhibited way, to enable us to have a large number of experiences before deciding which we want to happen.

We don't need a lot of anything, and I know this, because the happiest I have ever been was when I had the simplest of things, my family, a few friends, and a special relationship with a woman. I am quite a sexual person by nature, but in my happiest moments, sex, material possession and where I am physically do not matter in the slightest. I used to be polyamorous, until I met someone who gave me more than everything I ever could want, just by being in my life. I have nothing against polyamory, but for me certainly I know that it is an interesting experience where I can love in a lot of different, and mind opening ways, but doesn't in any way compare to the kind of happiness I have experienced with this one woman. It's not that our love could be expanded and become better if more people were involved, it's simply that when knowing her I don't want anything else. Some of the polyamory guru types will tell you that it is the way forward for everyone, that it's something anyone can learn and which is more healthy, natural. This is true, but it's also more detached in a lot of cases, and these gurus fail to realize that many of us don't actually need more than one person to love. It's not that we haven't discovered the idea, it's just that we would rather give all of ourself to one person and love them unconditionally, than we would love different people for different 'reasons' (loving anyone for a 'reason' makes that love automatically conditional).

Pets come into the same category, we all need different relationships in our lives, some of them possible with some people, others not. But we don't need any more than one of each, because each is just a projection of an inner relationship with that part of ourselves. We may find ourselves close to certain friends, and a few animals for example.

When two people couple and become 'Twin Flames', they simplify each others' lives to a huge degree. We are linked intellectually, and emotionally to many people, across this grid of sacred geometry I have been talking about. But as soon as we try to express those connections through sex, or energy exchanges, we trap it. However, if we link with one person physically, emotionally, and romantically, we automatically connect the grid within us to every aspect of the Universe as it beats

with our hearts. Having more of something in the physical, does not change the fact that we can connect to everything on our own or with one other person, even more so. Having one other person with us of the opposite gender polarity merely makes the aspects of God we are less familiar with, more familiar and more conscious within us, as well as helping two people to build a loving life together, and thus to help the rest of the World. When we link with one other person and experience the whole universe, we are recreating the original moment of creation. It is important for us to do this because it creates the original creative energy necessary for allowing our planet to grow, and transform. Over complicating this in the physical slows down this energy, and the strain on time, and space and focus means that the creative energy gets confused and trapped in the physical and mental arenas and so loses its potency. In other words, having two people is enough to experience everything, if those people are allowing themselves to be channels of love.

Love is not sexual, sexuality is just a form of love. This is another thing moved forward by New Age groups, and often by those who talk about the divine feminine. Having felt moments of unconditional love, there is a huge difference between that and sex. This is another thing I would like to briefly talk about, the illusion of the feminine being more divine. There isn't really such thing as masculine as opposed to feminine. What we are really talking about is intension versus the void. Two symbols which metaphorically appear throughout symbolism in the Universe, and in our own daily lives. There is nothing sacred about the feminine, nor the masculine. Our planet doesn't have issues because the feminine isn't powerful enough. Our planet has issues because people don't know how to love.

The truth in Christianity: Christianity has been used as a disguise for a whole number of atrocious things over the past two thousand years. Few people realize though, that Christianity does have an important teaching. Our higher self, sometimes referred to as our future self, is one of many potential future-selves which all exist. However our current pathway dictates which higher self we listen to, and which guides us. The 'soul' as I have already explained, is like a pathway of potential, evolving information which becomes activated when we become conscious. We only become a 'soul' when we become our higher self. And that is not about different lives, it's about what we choose in the here and now. Bits of our energy 'reincarnate' so to speak, but what we call the soul, is not something which reincarnates, because it is not human, or individual, it is a face of God.

So when Jesus talks about humans ascending to heaven through him, he is saying, that only through our higher self, through an individual realization or face of God, do we ascend into the kingdom of God. If we think back to Hinduism and its so called Ascended Masters, these masters are the personalities of people who have stopped being merely pathways, and have become a recognized characteristic of God.

What is heaven? Heaven is God, Oneness, and yet it is a oneness where an individual face of God, an individual personality of God, can interact with other personalities. Time does not exist here, only when beings from heaven interact with characters in space-time do they become a part of our World. Archangels were probably never human, but were always aspects of God. The fact that they appear in a light spectrum, showing different colors when they contact people, reminds me of the Rainbow Serpent in Australian mythology. Each light of the spectrum represents a different face of God. When a being ascends, they become a living higher self who can interact with people on Earth, and give us wisdom, act as a guide. It is my belief that two people ascending as Twin Flames can do the same thing. Perhaps our most famous romance stories, of Romeo and Juliette and others, are examples. A person falls in love many times throughout their life, it's almost as though different parts of that person's soul, or pathway, want to go in different directions. Other people have more blessed, simpler lives. I, for example, have a lot of interests, surfing, painting, football, music, animals. I would likely be happier if I could love all of these things, but only interact with a few of them on a regular basis. Like the people in our lives, the interests we have, we eventually have to let other bits of ourselves experience stuff in dream realities, parallel realities, the same thing some

people call 'quantum jumping'. Quantum jumping is the process of choosing your higher self and potential, and allowing your free will to make decisions about which pathway you want to take. I think that every time we see something beautiful, or fall in love, it is a sign of us being near to another possible form of us. We are in contact with all of reality, and thus all forms of us. When we fall in love with someone, that love and connection exists beyond physical reality, but it doesn't become a 'higher self'. However, I believe that an intense love affair which is somehow remembered as being something beyond romance, does become a higher self, and two parts of each person's soul ascend together. However, if that part is not released, the two people will always be looking for each other in the physical, and never be satisfied until they are together.

Jesus, and the cross, are two recreations of much older symbolism. Jesus can be said to be the higher self of all humanity. So when it is written that by following him, we reach the kingdom of God, what is meant is that following our collective higher self, which Jesus came down to represent, brings us to heaven on earth.

Visualization and destiny – Sam Halton, The Magma Group

For fictional purposes only, feel free to download, distribute or quote.

In this lesson I will talk about energy, and the fact that it doesn't really exist. Of all the dualistic nuances of modern day spirituality, it is the word energy. Energy is power, movement, and not consistent with the idea of oneness and singularity. What we call energy is basically an evolutionary process of becoming more aware of more stuff. Energy doesn't exist until a conscious being becomes aware of it, before that, it has no form.

When we talk about oneness, energy isn't what is being described. To feel oneness with anything requires the exchange mechanism to be removed. The exchange mechanism is the time-based part of the human self which understands things as happening in a specific order under the rules of cause and effect. Energy exchange is the exchange of information at a human level. This means that the exchange of information is as important as feeling oneness. Information exchange is not a bad thing, but limiting it in life can be a good thing. The less energy we need to exchange, the more we are able to feel good in ourselves. Examples of energy exchange might include physical touch, arranging things, planning things, taking an interest in things. All of these things require us to succumb to the rules of space time and build our schedule around these different energies.

Energy exchange is needed for family, friendships and intimate relationships. This is because energy exchange is the only way that we can get close to, learn about, or interact with things and people in a human way. Oneness is the ultimate feeling of connectedness, but energy exchange allows us to create the right outer circumstances to allow harmonious physical existence between ourselves and the planet. So oneness is the key to love and our true sense of self, whereas energy exchange is the key to being human. However, people seem to be confusing energy exchange with the ego. To feel oneness, we have to slow our energy exchange down to the necessities, which gives us truer reflection of our divine ego. Oneness is not about getting rid of the ego and viewing it as a non spiritual part of ourselves, oneness is about accepting the ego and most importantly, feeling oneness within all of ourself.

Experiencing oneness can be divided into three stages:

.stage one, experiencing the false ego and having the courage to move past things which aren't truly who we are

.stage two, to become emotionally and spiritually vulnerable, often through hardship. This vulnerability is important because it forces us to see ourselves for who we really are to deal with it.

.stage three, to be able to look at all that we are not, and to still love what we are.

Stage three refers to self acceptance, but all of these stages are constantly recurring in cycles throughout our lives. But it takes a truly big jolt out of our comfort zone to open up the possibility of experiencing oneness. Most people need this jolt, because it eradicates everything which is false to reveal what is true.

Is there such a thing as destiny?

This is quite a hard thing to get our minds around when we view things as happening in linear time. When we see the outer effects of so called destiny, it's easy to believe that destiny is something that happens over time. It took me a long time to get my head around this question, until I eventually realized that the traditional idea of destiny doesn't make sense if there is no time or space, and just oneness. I thought, maybe it has something to do with pouring. If our world is moving in space

time, then perhaps something much greater pours into our world from elsewhere. I attribute the sun to most of this information, and on a physical level it is of course the sun, which drives the solar system, which in turn functions within much larger 'patterns'. Perhaps all these other words around us are feeding and exchanging information at all times, and this whole cycle, and the amount of information available, depends on consciousness.

It can be said that consciousness is what moves all things. Consciousness is essentially imagination, and everything out there is something imagined in God's mind. Consciousness doesn't fragment exactly, it just takes multiple cycles to experience itself completely reflected in each way possible, thereby creating something with meaning in the multiverse. The purpose of our universe is to create meaning. I believe that God is on a journey in a sense. In a way, a part of him isn't, a part of him is eternal in a way which we cannot comprehend. But another part is exploring time, and space, and we are in his image, because we are exploring time and space. So as we evolve spiritually, so does God, and then God, us, our universe, will move onto the next thing. God does 'come' from somewhere, but I can't imagine, what or how that is. All I know is that this place is so different to our perception of life, that things can seemingly exist there out of nothing. Or maybe it isn't nothing. But things don't require a beginning it would seem, and that's something that we can't comprehend, but I think somewhere deep down we do understand it. It isn't something which can really be thought about, only felt.

God didn't split himself into two parts, rather he opened a place where his infinite mind and heart could be set into motion. He felt a certain task, within the greater reality, to create something with meaning from what he had. God is a bit like a gamer playing Minecraft. Except God is both the player and the game, and somehow, the designer as well. The God possibility fluctuated within love as he tried to find his own strength, before realizing that in order to do that, he had to first do something scary. The God possibility came from the beyond, and he gazed into something and invented something there. He had so much love in him that he wanted to give that to another. He didn't mind if this other being didn't think his thoughts and didn't feel like a part of him. This other being might not feel God, but that didn't matter. And so God created himself into this being, and was born again to witness love. But God realized that this Goddess was asleep, a sleeping beauty. So he created himself again into a form of consciousness, known as light. Light is the reflection and image of the beyond where God comes from. There was of course, no time and no space in which these things happened. But we understand them as having happened in the past, because the rate of evolution (cycler meaning evolution, CME) appears at a human level in order to facilitate the study and awareness of life from one viewpoint. Time doesn't exist for many beings, but their collective soul does use time as a way of evolving consciousness. Whereas to us humans, time does exist, because physical change enables evolution because when beings are convinced that they are in the physical, they only have a certain amount of information available to them at any given time.

The purpose of our universe is to have something of meaning. It is to awaken the goddess into divine love, as the masculine part of creation is fascinated by her and in love with her. It's easy to interpret creation in a sexual way, and some say that sex is the natural power of the universe. Probably not, because sex is an energy exchange. It requires physical energy, emotional vulnerability, trust and contact. The universe is already connected in a way which requires no exchange of energy, but we humans need that in different ways because it helps us to experience love in our life or with others, and not just in ourselves.

The universe is trying to create something of meaning, and it is in fact our choice what has meaning to us. Contrary to what most people believe, I believe that there is no fate or destiny, even spiritually. The void, which contains all possibility, is what consciousness interacts with. The Goddess is conscious in herself, and she is also God. God is what drives the forces of nature, and although nature may seem random to us, everything has a purpose at some level. We aren't born with a certain destiny in mind, in fact at our human level, everything which happens in our life is

random. But we find meaning in it, and that's what makes it special.

From the way a person's DNA encodes information, everyone is subconsciously likely to choose certain things over others. This is part of the, seemingly random cycles of the universe. The position of other stars and planets does have an effect on our subconscious, and therefore, on what we are likely to choose in life. This sets each of us off on our own unique experience. We don't have to be a certain thing, because each life is unique, and can incorporate many possible tasks, or jobs, to make the world better for everyone. Each life is important, each life helps God to know himself, no matter which life, how successful or how 'important'. Each life has meaning to God, because he speaks to us at such a level, where everything has meaning to him. Whereas in our smaller human lives, we only find meaning in a few things, because we are limited. But finding meaning in few things is far easier for us humans, because we can't experience everything as a human. But that's what makes the life of each being special, because each being finds God in their own unique way. This means that certain things in this being's life are important to them, they matter in such a way as to offer love and self sacrifice if needed.

What we call destiny is the interaction of consciousness with our world. This drives us towards the pathways of least Resistance, walks of life which we have a high potential to be connected to, learn from, and help others with. This can be different areas of interest, or different people. Most people continue in these cycles for their whole life, experiencing it in every way imaginable. But in a sense, we have already made these decisions at a subconscious level. Because the intergalactic influences on our being, and those from other 'dimensions' are making our subconscious relate to itself through certain images and pathways. These then become expressed in our human life. So in a way, usually when we make a decision, we have already decided it. We just take a few brief moments to contemplate whether or not this decision we already made, is going to create the right circumstances in our life. Some psychics say that whenever something comes into our life, it is for a reason. In a sense it is. Each circumstance perfectly reflects our subconscious imagery and our how much our heart is communicating with the greater universe. But in a sense, it isn't for a reason, because we don't need to learn this lesson. It isn't planned, but perhaps in a less conscious way, it was planned by the information transfer of human collective consciousness, which basically accounts for past lives, memories in our DNA and the way that so called higher selves interact with subconscious imagery to encourage certain people towards certain pathways.

But God actually has little to do with destiny. Because God will interact us at the most pure level at a time when we are able to glimpse him. This creates the most powerful and life changing events of synchronicity. Other parts of God exist as the so called demiurge, and they don't really know what they're doing in quite the same way. This means that certain parts of God, and so certain parts of us, are less accurate in their understanding. These sometimes manifest as synchronicity, and they do satisfy us, depending on what we're actually looking for. Those who want to experience God in the fullest way possible, usually have to abandon the idea of synchronicity, because it seems to keep things in cycles rather than enabling humans to break out of the cycle of 'game'.

I mentioned earlier that God is a bit like a gamer. He plays the part of different characters in that game, and most of them haven't woken up to the fact that they are beyond their character. If all characters realized they were just playing a part and had fallen asleep to the real reality, then there would be no reason to fight. Not everyone has to do this, but certain people find that they are inspired by certain higher self possibilities, and want to bring more of that onto earth. So they begin the long, drawn out process of waking up. Eventually I believe that all people will wake up, but some of us at the moment are helping to show them different ways they might do that. It's sort of like a reprogramming of what it means to be human.

This actually means breaking out of cycles though, anciently known as shamanic initiation. The way of the shaman has changed though, so are the images which he sees. The shaman accepts that other beings from other worlds exist, but doesn't trust these realities nor their perceived image. What once appeared as little people or warriors, now appears as aliens and angels. But some believe that this new form of New Age religion is just another layer of deception. Nowadays, people are

being so forced into feeling uncomfortable about life, that masculine aspects such as strength and trust are suppressed by an infected feminine energy. This infected feminine energy is without the true masculine, and has so become subdued and out of energy. At a human level this has manifested itself as psychological traits, particularly involved with the New Age belief in channeling and in beings coming to save us. Whether or not these angels are real or not is not really important, the problem is that we are exchanging energy with them.

“you don't need anything more than one now, because you will be everything and have been”

A short visualization.

Imagine yourself in a desert. It feels mysterious and distant, but the stars are above you. You feel you know this place. It's familiar, but it's not earth. Not another planet either, it's somewhere, a world of fantasy and magic. Something you have felt but have never gazed upon. You don't need to be anybody here, and you don't need to show anybody that you are here. Being here just makes you smile. You're humble, you feel broken. You know that you've made mistakes, you know that you've been hurt. But you still feel alright. You've actually got through this. And for some reason, you've ended up here. Perhaps it is a gift, the world which is so close to you, that only now, when you have nothing, you could enter it.

You have been hurt a lot, and you've hurt other people too. But that's okay. You're all just trying to reach the same thing from different angles. There is no harm done, you have felt what isn't good for yourself and others, and now you're wiser. You feel like you have nothing, but you're still feeling okay. You wonder across the sands, a howling, mysterious wind is blowing through some sandy looking rock formations. You were meant to be coming here all along, but you were afraid. You weren't ready, so you couldn't see it.

The stars glow down with color and life. It feels like they're staring at you. You feel something deeply threatening about this desert, about the stars gazing down at you. But somehow it is the right place to be. You feel like, whatever it is, something is happening. These rocks and the dimly lit sand isn't just there, it's looking at you. The stars are looking at you, and the wind howls a few more times, throwing a small cloud of sand out of a gap in the cliff. From within that gap is a glowing golden light. You walk towards this light. Your body feels a strange sensation of Adrenalin. Before you are two statues, two sphinxes. Staring at one another. Their faces look emotionless, a power so ancient and dangerous that you feel like you're uncovering the most raw, and explosive parts of your being. The sphinxes eyes begin to open, as they gaze at you. It's time to make your choice.

You feel so afraid. Most people would run, screaming from this light. This light which is neither good nor bad in human terms, penetrates your being. You want to run, you want to go back to where you were, to the cycles of old, to the things which made sense and which had plans and certainty. But no. You look at the sphinxes, and shout “NO” at the top of your voice. You're thinking so quickly that you realize it is your heart which is speaking now. Your heart, the inner lion, just like the Sphinx, has come out. The light of that lion suddenly becomes noticed at this time of danger. You have no reason to think you might succeed, you have nothing powerful with you, no energy connections, no friends are here, nothing. But you're not afraid anymore. Instead, you feel the power welling up within you and shout: “I'm not afraid. I'm not afraid anymore”, and you turn towards the eyes of the Sphinx. You see light glowing from its eyes, blinding you. The lion gazes straight into your heart, it looks at you, and you can feel it looking at you. Just staring at the lions puts you into a kind of trance. But then, you realize that that lion is not anything to be afraid of. Because you are a lion too.

At that moment, you realize there is no energy. Right now, in this moment, you realize there is no energy. The movement has been removed. The exchange of information has been removed, and your body feels kind of funny and light. The world outside you seems a little like a dream, and as the light from each star fills you, your soul, your awareness, suddenly expands out of your body. You feel yourself falling into utter bliss and happiness, and before your eyes, the stars appear to be moving past you. Almost as though they were moving at light speed past you, but that they were moving so fast that everything slows down into a singularity.

How to transform the World with perception, an explanation of the underlying nature of our universe

Article by the Magna Group. This information may be distributed, copied or adapted, but we would respect that you quote us. This information is for fictional purposes only.

My name is David and I cannot prove any of the information which I present here. In fact, I'm not certain that anything is really provable in spirituality. There are those far more versed than me, who have dedicated their lives to researching, and understanding reality. Whilst there are others, who have transformed our understanding of science, or who have lead people to true freedom. I am but another human being who seems to have been blessed with an extremely open third eye.

I am no better, nor more special, than any other person. And to be honest, I really don't know if my third eye is open. I don't know if anything I have learned has truth to it. I know nothing. But there are some things which I feel, which seem to have a greater affinity towards my heart. And to ignore the heart is to ignore all truth. To live life without the heart being the guide, is to be lost.

There is in fact, one thing, I know as truth. And that is that I am not alone. I know this, because experiencing "spirituality" is when I feel most truly alive. And that feeling is nearly impossible to describe, it is like being more alive than you are in an ordinary human state. From this, I can extend a certainty, at least in myself, for me, that there is some kind of infinite light, within, between, and throughout myself. This light bridges me to every other piece of the universe. Otherwise, how would we have imagination? Each of our dreams must be inspired by something, somewhere.

I think, at a basic, and advanced level, we all know this. The basic level is a deep feeling and longing, which plays out in our lives. The advanced level is a knowing, a recognition of that feeling to become at one with it. From knowing this, I have essentially imagined, imaged, thought of, a possible extension of this. A theory which is neither true nor false, existing alongside other theories, each true to an individual somewhere. Because this innermost 'feeling' is felt in all of humanity, and so there are millions of truths, to explain, quantify and understand this feeling. They are all true, and yet none of them are. Because what is 'true' about them, is that the same feeling inspired each and every one. Beyond that, I laugh at the very prospect of there being "One Truth" for tapping the secrets of this World. Some people go to aliens, others to ancient Gods, some purely to science. I go to light.

I think that to have an understanding which is not superior, but which might perhaps make a greater number of people happy, then that alone would be proof that it is 'real' on some level. To do that, I have gone to the most basic feeling, and tried to understand it in my words. So let's cut to the chase, and start talking about some beautiful things.

1) Everything in the Universe is created by light rings. These can only be described as ring like structures, from our perception, which exist infinitely. They are the "structural", and I use that word very carefully, flowing nature of the pre-God, the pre-conscious 'hyperconscious' deity which has not yet split into male and female traits. Everything within the universe is made of small light particles, which we call photons. The structure of the universe exists from the largest model, composing of the entire universe, and repeats this structure into smaller, and smaller shapes, until finally existing as a single photon or other particle. The universe is like an image, or idea, an energetic structure, being focused hyper-dimensionally into each and every space, each and every particle, as they swim to mimic the original image.

I don't have any ideas about what is beyond the light rings. But all I can tell you is that it feels infinite, alive, and beautiful. Perhaps they are beings, but in a way which is far more infinite. And yet, whatever it is, seems more at one, than our own universe.

Everything appears to shine out from a distance, and yet everything is also eternal. Everything did come out of what we perceive to be "nothing". There is a constant state of all things, even our mind and body are eternal on some level, because they are like images, or potential images, stored within the very fabric of the universe. The physical World around us does not crumble, or dissolve, or even changes, it merely changes its image. Or rather, it takes upon a different image.

What we perceive to be 'time' is linked with that way in which consciousness, or awareness, appears to osculate 'light rings' into different possible states, making reality appear to change. These smaller light rings are exactly the same as the original one which makes our universe, but they are vibrating at a particular state, thus holding them within a particular range of possibility. The original light ring, the universe, thus contains all information, but as it projects itself into an infinite number of smaller forms, only these smaller "rings" can take on the full potential of one possibility, joined to the original ring by a feedback system. The smallest rings function as single possibilities, more or less, and consciousness may bend a large number of these possibilities into becoming a greater possibility. So the individual, seemingly random decisions of infinity, will then allow for larger elements of reality to come into being. Consciousness is not random at a quantum level, it just appears to be, because we only observe a tiny amount of what is going on. Some kind of greater, whole, free will, causes things to happen, and from there onwards, particles and potential realities can come into existence at other levels of free will, at more specialized levels. For example, one aspect of God, might desire to create a planet of rich forests, and thus such a place is attracted into existence via free will. Although at a different level, the blueprint for the planet had already been created by a seemingly random, but in fact, collective, free will. At a particle level, free will operates in the sense of tiny part of God, being given a range of states to choose from, although the decision is also being made by God at the same time.

When a ring is "projected" into the void, it creates what we might perceive to be a coil, a hole, bridging the particle to the void and to the source of consciousness which exists within it. I cannot imagine the complexity of the physics needed to explain this possible idea, but it appears in my mind like a thin, white thread, stretching and disappearing into space in two directions. And yet from a different angle, it appears just as a ring, or as a white light held in space. When two or more particles of light have made similar decisions, or are in some way, linked through frequency within the void, they begin to spin, and form an individual 'free will'. Other light particles will also be drawn into this vortex, regardless of where they might appear to be physically located. These vortexes don't have a physical size, their physical size is just reminiscent of the number of possibilities which could be activated from any given decision. The Milky Way represents one of these vortexes, and is obviously very large, not because of physical size, but because it has allowed for the creation of so many stars, from photons.

This endless complex of vortexes, linked by more advanced forms of communication, based on their similarity to one another, forms a geometric soup of light, which allows the universe to have a supposed shape from our perspective.

To go into a little more detail about particles, I am no physicist and am not knowledgeable about science. I can only guess, and try to put names to the things I can imagine and see. When I talk about particles, I use "photon" to describe a projection of God. However, these aren't really particles as we might think of them, they are more "possibilities". Similarly, there are other possibilities which appear to us as different types of particle. For every observable particle, there must be a possibility of light, a possibility of creation, and a previous creation from God and the Void which is able to read, perceive, and re-project that particle. This story has been told to our Christian tradition as God, Mary and Jesus.

Stars are born from this creation, and what we observe as photons are in fact, small stars. When a star begins to activate its own energy grid, it spreads it in what we see as being four directions.

When this reaches us in an obvious, or pure form, it looks like a four winged star. The cross in Christianity is also a symbol of this, Jesus on the cross being a symbol of the light, manifested in human form. I am not a Christian myself, but the whole arrival of Jesus, whether as a real person or as an advanced form of consciousness, signifies mankind's time in history to invite God into his life, and to thus change the world by being in his image. A process takes place here, an infinite, eternal but sleeping consciousness, created himself over the center of the ring/universe, by creating the illusion in itself of splitting into two parts, male and female. When consciousness wanted to create itself in pure form, it created the possibility for races of "beings", such as humans. When these beings evolved to the stage of being able to receive pure consciousness, or rather, when pure consciousness decided to reinvent itself in these beings, the beings 'collapsed' the possibility grid into a reality or dimension. Beings of similar DNA, collapse similar forms of reality into existence. Once beings have become advanced enough within this reality, they collapse the entirety of creation via infinite love, thus re-forming God's dual masculine/feminine nature, into a single form of Oneness. This is done by recognizing, and balancing the masculine and feminine possibilities within a being, thus creating God, in a singular, and pure form, within one person. When two people do this together, the effect is magnetized. This is a pure form of romantic love, often described as a Twin Flame relationship. A twin flame relationship allows God to be born on Earth in a pure, eternal form, causing a vast transformation towards God for everyone and everything linked to them. The twin flame relationship, mimics God's original choice to create. When two people simultaneously invite God into their lives, it causes a joining of male and female within them, which is then passed into physical reality, as two people, playing the parts of being male and female, join together within God. When this relationship takes place within the Universe, it can transform the physical and mental Worlds more powerfully than an inner joining two parts within one person. In reality though, they aren't that different.

When the Bible says, only through Jesus can you reach Heaven, it means that, only by becoming God, by inviting God into your life, can you fully recognize your soul and become an individual "soul", recreated from, and at one, with everything else. This means that you can create heaven on Earth, and that your pathway to love, the energetic traits of your expression, become at one with God in the afterlife. On Earth, this means that your spirit will become an individual expression, or image of God, which people may look to for guidance, or pray to. The more pure a person is of heart, the more potent a symbol of God they become, and the more that this person's traits, personality, and help, will be manifested upon Earth in the afterlife. This is not to say that there are people with no souls, it means that the "souls" of most people exist within the reality created by God, and not as individual forms of God.

The Myth of Karma: Karma, like many so called "New Age" beliefs, is likely a misinterpretation. Each soul is vibrating together with different other souls, or beings, places and possibilities. When we allow an ignorance of our true nature, to control us, projections of these possibilities will play themselves out endlessly in our lives. In order to overcome this, one must open their heart to love and understand that time and space are irrelevant. This is why looking into one's past lives, is actually quite irrelevant as a spiritual practice. It is interesting, enjoyable and fascinating, but it should never be relied upon as a source of direction, nor of our true nature. It is no different to using a book, or person, as the sole guide to our true nature. There is nothing we can learn from our past lives, other than that they might be a reason for things we do in this life. But whilst recognizing them may bring a sense of clarity, as long as we take past lives to be part of us, they will continue to play a role in dictating our lives. This even happens in a fictional context. If we watch films, or read books, which teach us to be a certain way, we will bring that possibility into our lives and make it into our reality. And unless we allow consciousness to permeate throughout our whole being, all aspects of ourselves/the universe, we may not even know that these things are controlling us somewhat. I sometimes use the terms "self" and "universe" interchangeably, the only difference is our perception. The Universe is the "self" as we identify it from an external perspective of being

"out there". The self, is the universe, identified from an inner perspective of being the universe. This can be experienced through the perception of Oneness, which allows us to see that ourselves, are far greater, and far more infinite, than we might think. We may envision parts of ourselves, the cords upon our soul, to be stretching across space and time, linking us with different galaxies and universes. But, then, from a slightly different perspective, all of these parts of "ourselves" are also different forms of the universe. We are one and the same. It could be said that the self, each of ourselves, is the universe looking at itself, from a particular perspective. Or perhaps an illusory layer of the universe, containing particular parts of it, and bended hyperdimensionally into vortexes with various other selves. For an ideal life, we should not feel too hyperdimensionally "stretched". When this is the case, we associate ourselves with so many things, and see so few of them as being whole. This means that our strings are constantly being pulled, our freedom of choice is enormous, and our lives seem busy and ever-changing. When we perceive everything as being whole, however, all of our energy becomes concentrated into our own present moment, our body, mind and physical situation. This means that the less coordinated we are by our different "forms", the more able we are to manifest life in the here and now. We loose attachment to these things when we recognize that on a greater level they are a part of us, and we of them. This allows all of our physical and mental energy to recreate God in the present, whilst feeling deeply connected to all else. This is why concentrating on doing more, physically, probably disconnects us from experiencing Oneness, and ensures that we can only experience a fake sense of mental oneness in the physical and mental realms. This is why, having more experience, having done more things, or having more physical possessions, does not mean we have any more connection to God. We are able to collectively transform the universe with fewer decisions to be made, fewer physical or mental possessions, and concentrate only on what we need physically and mentally, whilst also feeling Oneness within us. And that is the important part.

This is also where "New Age" belief is vastly different, where the idea of having more available is seen as a good thing, and great focus is put into things such as the Law of Attraction, and so-called spiritual "journeys" in a physical sense. Let me propose a question. Would the World be a better place, if everyone had spiritual "gifts", and could attract endless love, money and possibility? Or would the world be a better place, if people felt the whole universe in the hearts, and needed only to show that to those close to them? The second is far more simple, and means having far less, and doing far less. But if everyone did that, there would be no need for any greater physical creations, journeys or wealth. There would be no desire for "enlightenment", and no inability to make decisions. It is true, our heart will always pull certain strings in us. Some of us are more attracted to certain ways of life than others. But these individual callings, will be enough for us. We wouldn't need to experience and do everything, because within our heart, we recognize that a form of ourselves is already doing, and experiencing everything. This is not to say that people who identify with the New Age have anything wrong. I am merely pointing out that this "religion", puts emphasis upon the idea of spiritual achievement. Whether it be becoming enlightened, meditating for five hours a day, finding a twin flame, clearing karma, or undertaking a spiritual journey. All of these are interesting, but all of them are also just a way of recognizing love. If you can recognize love, become love, and perceive through love, your life will transform itself without the need for any external or mental stimulus. However, the entirety of your external, and mental life, will begin to reflect your true nature when doing this, and as you see your true, beautiful nature, reflected back to you, you begin to recognize, and become it. But, on the other hand, most people aren't ready to do that, so some will absolutely require external adventures, education, knowledge and experience, because the physical and mental worlds, are the only things which might reflect our true self, and allow us to recognize it. But for someone who already has felt pure love, and who has both known, and recognized it to be pure love, can simply make the decision to allow that to become their reality. The hard part, of course, is recognizing that this love is within us, and not outside of us. That is where most people give up. People may also do the opposite, and recognize that they are love, but cease to believe that other people and things, are as well. Both of these shortcomings inevitably

create a disconnection from God on some level.

The myth of enlightenment: one idea which has been borrowed from eastern spirituality is that of enlightenment. Whilst it is a major part of the New Age movement, enlightenment as a concept does not exist for most peoples who have traditionally inhabited our planet. The idea is a fanciful and pleasant one, but it has one major flaw, in my opinion. This is that, enlightenment is usually seen as something of a status which we achieve. And if some state is achievable, then it is surely also losable. To believe the modern idea of enlightenment, is to believe in separation, and to see human evolution as a series of steps, with a top and a bottom. The reality is likely to be very different. I believe that the original meaning of being "enlightened", is to be at one with God. We can thus achieve enlightenment simply by recognizing that, because it is our true nature which we will recognize. Believing that we have to be physically, and mentally "awakened" or "ascended" first, is a distraction from the present moment. Time does not exist, therefore our future enlightened self is also ourself at this very moment. We are perfect in this moment, and whilst the transition from being controlled by external influences, and lost, to being at "one" may take several weeks, or months even, depending on your perception, it does not take lifetimes. It does not require you to become perfect and free of mistakes in every situation, it does not require you to detach yourself from what you love. Love requires nothing of you, but to recognize love. It is important, I believe, to recognize love in all aspects of ourselves, whereas some people push the idea of detaching from certain parts of ourselves in order to be free. I wouldn't say this is true. I think that, instead, we have to accept all parts of ourselves, and in doing so, they loose any control over us. We do not even have to see these parts, in order to accept them, just to be aware of similar things in the reality around us, in other people, and to not judge them. This brings us onto the subject of the ego.

The illusion of ego: modern spirituality has helped so many people, but confused a lot as well. To some, modern spirituality is like a blame game. Some people blame the "sheeple", others blame evil, whilst others blame the ego. In fact, the word "ego" has become a favorite across the board, even though there seems no actual consensus on what the ego is. I would say that is a term, which means different things to different people, used to explain anything from bad behavior, to a lack of understanding. It also allows us to conveniently blame a part of ourselves for everything we say, or do wrong, whilst blissfully being ignorant of the fact that we must see things as being "separate" in order to do so.

If we say something we don't mean, let's say, I think we should recognize it as a series of events, and nothing more. A series of events which has in some way, affected the outcome of things, from our perspective and from other peoples'. During this process we all took on different roles, and the more that we took on these roles, the more we take on, the more susceptible to blame we become. Not a single event or situation can be said to be any body's fault. What is perhaps more likely, is that an unbalanced possibility wave manifested itself when things were ideal for it, and usually many of us will take upon certain parts in trying to experience, and learn from that possibility. It also allows the consciousness behind the possibility to learn from itself, and evolve. The ego, for example, and its various expressions, are simply the human range of possibility which we have all chosen to take on, in order to learn love. In order to do this, we must recognize ourselves in all forms as a whole, and thus, in the whole universe. This can be done simply by perceiving and seeing everything as being of love, even through the imagination's gateway. Blaming others is fruitless. It allows us to point a finger at another manifestation of Oneness, and to believe that the processes which lead them to their decisions in their life, somehow make them the cause of the underlying process. When in fact, they are no more responsible than we are. In fact, we are equally responsible for we have allowed ourselves to come into this situation, and to feel pain from it. We have allowed ourselves to be taken into this situation as well, therefore, on some level, we must also contain what we perceive to be the "problem". Does that mean that it's our fault, instead? No, of course not. There is no shame in making mistakes, just as there is no shame in being upset, hurt or confused, because it happens to all of us. And love is the only cure, even if it takes time for many people. We cannot point a finger to another person, and say "not me", whilst loving them.

This does not mean that we should spend time with people who are damaging to us mentally and physically, but on the other hand, anyone can potentially cause mental damage, I certainly have hurt people's feelings, I am sure most of us have. And when someone hurts our feelings, I don't think we should give up on them. I believe that we should only give up when we have opened our heart to these people, and that does not cause their own heart to open. Often, it is simply a case of showing them the universe, so that they may see it in themselves.

Thus I conclude that the ego does not exist as a distinct form of us, it is merely the part of our true self, being focused into a particular earth self. This means that it often gets confused, being detached from the whole picture, and will try to compensate for this detachment by looking outwards. It is not evil, and to deny it as being a part of us is to try and escape our human nature. We need only to recognize it as a part of our true selves, and the ego will link to God, and begin to project his image onto earth. It is like a prism of perception, looking out into the World on one side, taking on the images of physical things around it, and with the light of love shining through it from another direction. The more images it clings onto within the prism, the less the light is able to shine outwards. But having no images within the prism, is for the prism to be numb to affection and human life.

God as a reflection

Copyright 2015 David Jameson

Article by the Magna Group. This information may be distributed, copied or adapted, but we would respect that you quote us. This information is for fictional purposes only.

My own spiritual journey started when I was much younger, traveling across the World and seeing some amazing sites, speaking to people who changed how I began to think. Spirituality is both a highly complex, and simple pathway, or choice through life, which, in its purest form, cannot generally be categorized, nor placed into boxes depending on one's own beliefs. Truth is in fact, not an actuality, but a range of specific identities, pertaining to what brings one personal happiness. Knowledge is relevant to a certain degree, but no amount of knowledge, nor information, can provide someone with a true sense of enlightenment, or 'self-actualization'. Knowledge, even what I write, for instance, serves only as a path from A to B, from one possibility, to the next. The type of knowledge which we take on, ultimately depends on our inner state. We are drawn to more outlandish, cruel belief systems, such as what is presented in many 'conspiracy theories', when we ourselves feel off balance, and try to use this knowledge to gain a greater insight into ourselves. When we are at a more emotionally balanced state, often the simplest things, become the only things relevant to our personal growth. Thus in its nature, spirituality can be said to be very simple, but at the same time, the knowledge in which spirituality is hidden, can be extremely complex. Theories, ideas, histories, mathematics, and physics, add complex detail, to the simple building blocks, of how I certainly have come to perceive spirituality. But these pathways, whether religious, scientific, or other, are just pathways. The aim is never to become to entrapped within the pathway itself, but to use it as a tool, to remember, and to realize what we already know.

I realize that my words are not backed up by much 'proper' evidence, my writing in fact, comes entirely from personal perspective and experience. I share it for those who are interested, in the hope that it may aid them in one form or another. I am not making any outlandish claims, nor supporting anything whatsoever. I am merely writing what I see, an understanding which I have, which may, or may not, be useful for others. Ultimately, I believe that truth is not always a question of observable scientific, or physical evidence, but a simple question of whether or not, something brings out a positive and more interconnected sense of being, in any given individual.

For many years, I tried to understand spirituality, and the Universe, from knowledge. But now, it seems clear to me, that knowledge itself, is a complex, fractal-like, representation of the original Spirit. In other words, knowledge may contain information about spirit, but by concentrating too much on knowledge, we worship, and admire, the reflection of Spirit, which impedes upon our ability to become Spirit.

What is God?

We use the term 'God', often for lack of a better one. It is important for my readers to draw the distinction between my, and many others' idea of 'God', and the traditional Christian idea of 'God'. Keeping in mind, that 'God' is simply a word for 'Good', we can already gain a slightly better insight into what God truly is, or represents.

The biggest mistake which I believe, mankind makes, in his search for meaning, and understanding, is that he creates levels, and difference, through his observation of physical and mental phenomena. Therefore we have been brought up with this idea, that God is outside of us. That we are a lower

being, and that animals, and plants are even lower than us. And because we are not God, we must earn our approval in society, or in his eyes. Really, whether atheist, Christian, or spiritual, the actual way we go about life, differs little. We all want to feel appreciated, and loved, and loved by whom? By something greater than ourselves. To Christians, this is God, or Jesus. To atheists, this may manifest as a desire to be loved by a greater 'number' of beings, for example, society. These are just some examples, and are by no means confined to belief, but more to upbringing and self-reflection.

In a more indigenous sense, God is seen as being 'everything' simultaneously. Indigenous people may use a whole number of separate terms, to describe the way in which this 'Great Spirit' chooses to appear to us, but by and large, indigenous peoples around the World, understand everything, physical, mental, and non-physical, to be a cycle, in the mind, or imagination, of some Great Spirit. Western Society has viewed the indigenous, and still continues to, as being lesser, less organized, less intelligent and capable. But in fact, it is most certainly the other way round. Indigenous tribes don't have smart phones, or complex mathematical studies, because they don't, nor have ever, needed them. They reach our level of intelligence, and understanding, using nothing but their minds, and hearts, and certainly go way beyond our level of intelligence in so many respects.

If we bring the mythological, indigenous understanding of God, into a more unified, and easily understandable idea, then we are left with an idea, powerful enough to transform mankind into a more loving, caring people. This idea, from my perspective, is as follows:

God is a word, and words are used to describe feelings, or an understanding and acknowledgment of a given situation. In this case, the situation is love, interconnectedness, oneness, and enlightenment. This idea has relevance, and truth, because we know how positively it impacts upon individuals. We, as a species, are much more capable of doing good, when we see life from a loving state of mind, without boundaries, tainted perception, or judgment. God is creation, and is thus the creative momentum within every physical change which we see. If God is the same as love, then perhaps every act of love we experience, is an act of God/The Great Spirit. Whilst everything which, to us, is not a moment or thing of love, is merely the untapped potential of Spirit, waiting for our participation within it, to create love out of the World before us. Such a creation must come, first and foremost, from an inner realization, that love is our truest nature.

Are we disconnected?

The human psyche, might be described as having three, primary elements. The unconscious mind, the subconscious mind, and the conscious mind. It can be said that plants, most animals, and to a large degree, humans, are more a part of the lower subconscious and unconscious minds. The unconscious mind, might be said to consist of the building blocks of our awareness. But the precise way in which we are built, from person to person, depends on certain factors, such as genetics, upbringing, and past experience. All of these little programs, write the physical and mental lives, which we lead. Non-human lifeforms, live lives which, arguably, are dictated by their DNA and upbringing, in much more entrapping ways than humans live. Whilst animals may not be aware that they are connected to the rest of existence, they are, more connected than us. We humans, and some other animals, possess a different type of consciousness, termed the 'Conscious Mind'. As individual consciousness grows, we develop an individual ego, the bases of which exists within animals' instinctual behaviors. However, the conscious mind also holds the key to a different form of interconnectedness, which essentially makes us connected to an infinite, widespread, conscious being, that which we call God, or the Great Spirit. All forms of creation are a part of this Great Spirit, but certain areas of possibility have not yet been made 'conscious'. Meaning that the possibility is there, for an existence of love, but until these possibilities are observed through the

perspective of love, they don't become fully at one, with the most loving, and wholesome, form of expression. This leads us to the dual aspect of reality, which we are constantly represented with.

Whilst it can be said, that all of creation is 'at one', creation as we understand it, including ourselves, our own awareness, and the World around us, requires two opposites to constantly co-exist. This has been described as the Yin and Yang, the Masculine and Feminine, light and dark, earth and sky, etc. On the human level, this appears as the male and female, and also, the unconscious and conscious. It is important to note that these different things, are both One, and separate, at the same time, and our existence, and perhaps even the physical Universe, cannot exist without both.

Let us first examine the feminine. In reality, if we see beyond the illusions, words, and gender concepts which we see as being true, the feminine is more of an idea, state, or behavior. The biological female gender, can be said to be coming from this, but in fact, all humans possess both the masculine and feminine elements of creation simultaneously, although our individual pathways in life, mean that most people are more conscious and active within one of the genders. This is also for the purpose of reproduction, of course. So, when I talk about the feminine element of creation, please don't misunderstand this far-reaching concept, it is not related to the individual male and female genders, which we take on.

The feminine, is essentially the 'Void'. A void can be described, as a space, without any form of creation, but with infinite potential for creation to exist. If we assume that the Universe is constantly expanding, then the Void is surely those places, which have not yet held creation. In a non space-time sense, the Void, is all possible pathways, which creation can take, but which have not yet been taken. At the level of quantum physics, this is akin to the possibility waves which particles possess. Possibility waves are essentially all the possible ways, which a particle can take from A to B, of which only a small number are observed/happening within observed space-time.

The Void can be said to be represented symbolically throughout human culture, and throughout the natural World. Firstly, we have the shape of the Universe, being roughly oval, which is akin to the number zero, and to the shape of a womb. In mythology, the void, prior to creation, is often seen to be a place of chaos and uncertainty. After creation, perhaps the closest metaphor we can find, is the mythological 'Underworld'. Trying to interpret mythology is a daunting task. Many make the assumption that these cycles of myths are describing aliens beings, which I completely disagree with. These myths may have been inspired by, historical events, for example, the rise and fall of kingdoms and certain individuals, but the specific details they describe, are there to vividly remind us of what may be our inner power.

The Void thus, somehow contains all possible forms of existence, but cannot exist beyond a potential form, until the 'male' part begins to coexist with the female, at any given possible scenario. Contrary to popular belief, I am not of the opinion that the Universe is really 'expanding' over time, but rather that the 'expansion' is but the reflection, of timeless, space-less creation, which we might say, has already 'happened'.

If we now look at the so-called 'masculine' element of creation. A Void, our Universe, might have contained infinite possibility, alongside a will, or form of consciousness, which desired to temporarily separate itself, into these male and female qualities, in order for it to again, create itself. This might seem somewhat pointless, but a singularity, such as the original universe may have been, is limited in the number of ways it can experience its own love. Thus by breaking apart, not literally, but in terms of its own mind, it was able to experience that love, by finding it within every possible form of itself, beyond the singularity of Oneness, which it already was.

And thus, sparks happened, literally. These sparks, as I imagine them, were the expression of the Oneness' intention, interacting with itself. A combination of one Void-form, and an intention to experience love, through that void-form, may have created some form of light. The light in our Universe is not better, nor more loving, than darkness. I put our fear of darkness, down to our

misunderstanding of that we cannot see. But the light can be said to be more male, in its function. Once an intention arrives at a particular conclusion of finding love, it creates a form of light, which, although not well understood, appears to represent the consciousness, will, and love, of the Creator God. The reason that light, in this context, is associated with the 'male' part of creation, is because it penetrates darkness. And in doing so, creates itself, and the Void, or Mother-Goddess, as a new form, of itself. Only due to the higher choice of outcomes, this form of God, is slightly different to the original, whilst containing all information about the original. Essentially, a hologram.

This is something I only guess at, and it should not be taken as a claim of any kind. But perhaps, several of these singularities, existing together, create some kind of link. Meaning that the original love being created through a singularity, is then shared with other singularities, most likely, those of possible existence forms, not too unlike the first. The actual nature of these singularities, in our sense, might be what we call 'photons', at least on the human level, at which we can measure them. On a less observable form, I have no doubt that the components of these singularities are indeed, much smaller, but certainly in their physical existence, this is how they might appear. They are essentially little reflections, and holograms, of the original Love, traveling at a particular frequency, in a specific wave-pattern, which has been picked up, and copied from a possible void existence.

When these photons of light, and possibly, various other particles, arrange themselves through sharing a similar frequency, they begin to form into a spiral, or vortex-like shape. Although each of these little singularities is both male and female, thus they appear to copy, or to find, their vibrational equivalent, thus creating a two-way spiral. One of the spirals of light, is moving in a downward direction, from the male/God, and deep into the subatomic, and chaotic Void. In doing so, it aligns and picks up, particular forms of information, which is then passed up the other spiral, which remembers its most likely possible locations, thus bringing information about the Void, back to God. So God becomes more aware of himself, over time. 'Memory' might be said to be the probable past locations, which a singularity has existed. Because of this, it remains in vibrational sync with its other 'locations', within small, holographic projections of its original self.

The information contained within these spirals, can then be projected, as the spirals become more, and more aware. As information oscillates between the Void, and God, different realities can be projected, from different speeds, and levels of awareness, upon these vortexes. The Black Hole at the center of the Milky Way is a perfect example. I hypothesize that Black Holes, not only 'suck in light', but more importantly, give out information, which is then picked up by every star within the Milky Way, pertaining to the movements of celestial bodies, and their interactions with others. The Vortex is just one pattern within the vast, geometric shape of creation, but it is perhaps one of the most simple, and without doubt the most important. Vortexes exist within the Void, wherever, and whenever, consciousness becomes aware of particular possibilities within the Void. The Milky Way's Black Hole is one extreme example, but there are vortexes within every inch of the physical Universe. It can be said that the electrons around an atom, are a vortex of sorts, that even the DNA molecule is a vortex in its non-physical form. Generally speaking, the larger influence a vortex has, the larger the physical expression of those realities. Thus we have amazing structures, such as the Milky Way, at one end of the spectrum, and we have subatomic rings of electrons, at the other. Gravity, I believe, is simply the physical manifestation of subatomic particle relationships, perhaps akin to the 'quantum entanglement' which research is being done into. In fact, I believe it possible that most laws of physics, can be explained by particular singularities, expressing relationships with one another.

The Third World

If perhaps, all of creation, comes from two distinct opposites, those of the male and female, of infinite possibility versus infinite intention, then the physical Universe, and perhaps the dream-worlds, and other so called 'dimensions', are created through the projection of these vortexes, at

different levels. Many ancient cultures talked of the Universe, as being primarily divided up into three 'Worlds'. The Underworld, Middle-World, and Upper-World. The Upper World was generally linked with being the sky, and sun, and as being a place inhabited by advanced, ascended spirits. The Underworld was the realm of nature Gods, such as Hades, the Devil even, and other representations of the Mother Goddess, or Earth. This was the place whence our bodies, and minds came from, with the help of those wise beings in the upper World, which dictated precisely what we, as individuals, would be like. We were then birthed, of course, into the Middle World. The physical World, the between-place. This is the place where we learn to find ourselves, to find respect, love and gratitude, before our bodies one day return to the Underworld, a soup of chemical and vibrational possibility, whilst the information about these specific possibilities, we experienced during our lives, goes to God, as he/we are constantly learning. The Three Worlds are linked via the 'Tree of Life', which represents the vortex structure, linking the Three Worlds. Contrary to what we have thought in the past, the sacred mountains, and trees, of World cultures, aren't literal trees, when used in this context, but exist everywhere.

Humans, like all life-forms, may in fact have their own, highly advanced, vortexes; namely, DNA. Scientists have shown that DNA, even in places of total darkness, is constantly emitting, and receiving photons. We look into the quantum World, a place of infinite possibility, where everything both exists, and does not exist, everywhere and no-where, simultaneously, in a place where time, as we know it, ceases to exist, where even distance, seems to be no obstacle for particles. And then we wonder, why do larger objects behave so differently? Why do we, as humans, stay in one form. What is keeping our sun from randomly disappearing, or only existing whilst we're observing it? A possible answer, might be that DNA, is keeping physical objects in a locked down, specific form, rather than things being too crazy for us. But how could DNA possibly dictate the existence of large celestial bodies, of our own planet, of our place within the Universe? I am certain that our planet has its own way of keeping this particular, form of Earth, in one place, but as for us humans, DNA might indeed serve that purpose.

If DNA is receiving photons of light, then it is perhaps, receiving information, about us. At a quantum level, the information existing within a photon, if indeed, they carry information, should exist dispersed across all of so-called Space Time, although the DNA vortex draws that particular bit of information, into a specific place. All of our physical structure, all of our mental structure, thus exists, infinitely spread out, in a huge number of singularity forms, as they exist throughout the Void. As these singularities begin to express love, and to communicate with each other, even more complex forms of creation, can be found within the void. So our DNA, is a spiraling matrix of light, each particle containing everything known by God, across the entire Universe, but each particle also has more conscious, and attainable memory, of its nearest, and most likely 'other', or parallel forms of existence. This is where the concepts of past, and future, might come from. So each singularity of light, contains awareness, of where it may find its other 'selves' in the void. In doing so, it draws these other forms of itself, into the vortex. Perhaps atoms, don't really exist until being brought into existence, and atoms are literally little solar systems, minute, very limited, possibilities, which only become 'atoms', and their smaller components, seemingly out of no-where, when observed, and joined, with some kind of consciousness. Our human form, may thus exist in the Underworld, in potential form, and once a specific frequency of light, draws that information into a vortex, a highly complex, and organized one at that, our human form can be projected into a hologram, outside of that vortex.

When we become human, we are containing the information about God, and our biological information, thus we are constantly interacting, and having positive emotions, towards different parts of the World around us. Mountains and rivers, will have some form of consciousness, but I believe that whatever we observe, through the eyes of love, causes these things to become more conscious. Thus, by being aware of the beauty, of any person, or thing, we help make that specific form of God, closer to him. When we have negative interaction, with the World around us, we end up separating ourselves from our biological, and holy origins, and we fall into the trap of letting the ego, the holographic projection of what is actually real, rule our lives, rather than serve our lives.

This is perhaps the origin of all evil. Whilst the ego itself, is not a bad thing, when we are living within the physical Universe, it's easy to believe that the physical universe, its treatment of us, and our own bodies, and minds, are who we are; when in fact, we, are God, having been collapsed into a specific form, to learn about love, in a specific way. When we worship the physical Universe, we really mess things up for ourselves, and that is perhaps the price of us having our own, unique, bits of consciousness. In order for a being to become wise, it must perhaps reach a level, much like our human level, where it is so easy to fall into the trap of our own ego, our own creation, and, still find our true, inner self, when our lives are full of illusion.

Souls vs Pathways

The modern, traditional, understanding of the soul, is that the soul is our consciousness, something born into a body before, or at birth, which then leaves upon death. Personally I believe that a soul has to be understood from a less linear, dual, and physical point of view. The DNA of both parents, no doubt contributes to the life philosophy, personality, and physical appearance, of the human. But suppose that this vortex, created via the unraveling of two others, also attracts information, sucking it in, from elsewhere. This could mean that information from different points in time, and space, and even from different 'Worlds', may be drawn into that vortex, and then play a part in the life of the individual.

In essence I do not believe in souls, but in one soul, The Great Spirit. What we call 'souls', might be said to be pathways, or routes, that The Great Spirit takes upon, to find love, and connection, in as many different ways as possible. So this draws the very idea of Past Lives into consideration. Are 'past lives' literally our own lives, or are they information, from another of the Great Spirit's experiences, being drawn into us, perhaps because we ourselves are operating on a similar frequency, or perhaps because these past lives, show us something of ourselves at that moment? Past lives are a rather general thing which people take upon, when looking into spirituality.

Personally, I have past lives in Mongolia, China, Arkansas, Rome, Mexico and India, although the last of which is altogether more supernatural and less physical in its expression. I have no doubt that these past lives have an effect on me, but my question is, to what extent are they really 'mine' in the first place? Where does what is mine, become separate from what is All things, everyone's? It is interesting to note, that there are few records of any sort of past live in many parts of the World, until the concept was introduced there in recent decades. How can so many people have been Caesar, or Jesus, in a past life? I am certain that these people were Jesus, or Cleopatra, but that this concept goes beyond linear time. That is to say, that many people can simultaneously draw from the experiences, and share the soul energy, of another individual. People would like to claim that the Inuit, and various other Native American peoples, have past lives. In a sense they do, but at the same time, not with the same meaning as our own version. The Inuit believe that a person's essence partially returns to Earth, when someone here is given the name of the deceased person. Not the same at all. And when there are references to reincarnation in European Mythology for example, who's to say that this implies the same concept which we now hear of frequently?

This may imply that past life memories, are something, which, like our physical World, dreams, and visions, are things which appear to us, and become a part of us, as a reaction to a change, or desire, within our inner state. Everything in the external World around us, is merely a reflection of how we are interacting with the God, within. The past cannot be relied upon as a source of information, because it seems that there are in fact, multiple pasts, none of which are happening right now, and therefore their existence has to be questioned. The past does become 'Now' when we literally travel into it, by remembering something; but in doing so we are also changing, altering the past. In a quantum layout, there are an infinite number of ways, in which I could have reached this present moment. And yet I only remember one of them. Just as my past lives, have been things which showed me, and pointed me, towards this present moment. But at the end of the day, I am

still a part of God, of a greater, inner consciousness, which I have been from the very beginning. The external World seems to move on, evolve, and change, in order to show us, in a myriad of different ways, that we aren't actually going anywhere, that actually, we already are enlightened; that we are already at one, with the Great Spirit. So, in the traditional model, the past has lead to my present situation. In a slightly more quantum model, I exist, right now, as a particular, conscious possibility, which could potentially have been reached in any number of ways. Perhaps right now, other parts of me are thinking with me, sharing my thoughts, but by having been shown a different 'past'.

The present moment, the Now, is something which I believe, is also misunderstood. The Now does not exist as a time, simply put, it cannot. The so called present, is really slightly into the past. The past is where we live, because what is happening 'now', is giving us information, by the time that has reached us, we are already interpreting it, and projecting it into linear time. The input of information, the real 'present' is not now, in the past, or in the future; it must exist outside of change, and thus outside of any kind of space-time continuum. So when we meditate, and concentrate upon the 'now', our aim should be to drop out of space-time, and to become aware that we are the force, and love, behind everything which is happening, has happened, and will happen.

It is therefore possible, that even our imagination, our dreams, are also taking place. Imagination is not necessarily the product of over-thinking, nor of mental stimulation, but rather something which we receive, and therefore project into the physical. If we imagine, that somewhere beyond space-time, God has expressed himself infinitely 'already'. But in order for him to learn, over time, that information, knowledge, and possibility, has to be passed into space-time in little bits, little reflections of the original, so that God can move from one possibility, to the next, to create the most powerful, and awe-inspiring learning experience. This creates the illusion of time. Rather than a linear layout, we are talking about a finite number of possibilities, being collapsed one at a time, within any given pathway which the Creator chooses to take. Everything is already there, but these vortex-like wave collapses, exhibit only a certain number of possible outcomes, within one 'sector' of awareness. Meaning that the movement from one, to the other, creates the illusion of time moving forward. Each of these little bits are 'reflections' of the creator, holograms which deliberately chose to forget the full extent of things. So rather than being individual souls, created by God, we are in fact, different pathways, and routes, which the creator/love/we are taking, in order to find himself/love. What makes us individual souls, is the momentary individual awareness we experience when we haven't got all of the picture. We are different 'pathways', separated only by our attachment to what we are experiencing. To one degree our soul's individuality goes back, in time to our past lives, but again, from one perspective these past lives our ours, but between then and now, perhaps we became more than our individual soul? So really our 'soul' as we know it, is temporary, and taking place within the physical and mental make-up, which we inhabit. Our soul, is in many ways, the illusion of this very moment. A particular past made our soul a journey, and yet that past doesn't exist anyway. It's all an illusion. We attach to a past, and own it with pride, and yet, it was never just 'ours'.

Another concept I would like to mention is that of 'organic portals', a theory which explains how half of mankind is essentially soul-less, and merely reflects and borrows spiritual features such as the upper three chakras, upon interacting with 'souled' individuals. On the contrary, every single one of us is exactly that, a mirror. Every single one of us also possesses a unique expression of consciousness. Upon death, that unique expression becomes imprinted at different 'points' across space-time, which is why we have ghosts for example. The information picked up from this current life via the connections it has made, is then transferred entirely back to God. This is our 'soul'. The concept of the unique soul is not something which we all possess, because in order to develop a unique soul, and to become God via our own choices, we need to make some pretty hefty realizations. That's not to say that there is not an afterlife. We all have an afterlife, in the sense of being God, but only certain individuals, who have deliberately chosen to develop their free will, become entirely 'unique' souls. One symptom of this is the existence of past lives. Remember, we

don't own past lives, the only reason we have past life memories is because when we reach a certain point in our growing awareness, God decides to demonstrate to us certain informations by letting us draw from certain areas of data, whether they be past, present or future. When one sees past lives, it's usually a sign that their 'pathway' is becoming more aware, and connecting itself to other pathways. This is essentially what an individual soul is. It's also our task here on Earth.

Christ Consciousness

Whether or not you take Jesus to be a literal or mythological figure, the symbolism in Christianity is a Worldwide thing. Essentially, Christ represents a transformation into a new era. The cross has four points, like the rays of the sun when gazing into it, just as there are four directions. When Jesus said in the Bible "Through me you may reach Heaven", what we was referring to, was that through finding love, mankind, the whole of mankind, could cease to be a vehicle for his own fears and pre-conscious DNA influences, and become a reflection of God. In other words, by having the desire to be God (or Jesus), and to be love, one can make their own way towards love and everlasting life. This obviously doesn't mean you have to be a Christian, but it does mean that in order to align with consciousness and to develop a 'soul', so to speak, you need to literally 'become' the original soul, through being a reflection and transmitter of God's love. For some individuals on Earth, in the so called Organic Portal theory, this is apparently 'impossible'. But even the most unfriendly of people do have the capacity to show emotion, and to understand why others might feel pain. Some of most unpleasant people, can turn out to be those who change the lives of so many. If someone is beyond hope of love, then you have to ignore them. The more they steal from others, in terms of energy, or status, the further they push themselves away from God. When these people reach a certain point of being so lost, they will change into a different type of consciousness, one of a more fear-based and primal nature. The information which includes their, few positive experiences, will go to so-called 'Heaven', although sometimes negative reflections of them remain on Earth to torment. These beings will only find the 'light' when they have absolutely nothing left to feed on. When an evil person passes away, for example, Julius Caesar, he would have been stuck somewhere, trapped in his own bubble which he himself had created through pushing himself away from humanity. Often, negative people, of which there are plenty, will actually start to evolve spiritually by reflecting the love and directions of other people. This will be a temporary 'connection' to Oneness, and like I said, they will eventually loose themselves or realize that they have to find that connection within. The same thing occurs with animals. My dog for example, a large black animal, draws his life plans primarily from DNA, environmental and 'group-soul' influences. However, when dogs interact with humans, they are literally able to 'borrow' and reflect a certain amount of our own mindset. So in essence, they become us, and in doing so, can evolve spiritually.

How do pathways become linked?

Depending upon the nature of the information being attracted to our individual pathway make-up, we follow, what I term the 'path of least resistance' to linking with ideas, concepts, essentially other forms of the Great Spirit. Ultimately the goal of human experience is to love infinitely, so that the path of least resistance becomes unnecessary. If we imagine all of creation to be an array of singularities, dots, spread across what we call 'space-time', when really these dots are each projections, holograms, of the original creation; then based on an individual's pathway information, each person has an easy pathway across a certain set of these singularities. This means that each person, has a specific array of possibilities in which they are most likely to find love and connection. This is why, as individuals, we are drawn to some hobbies, more than to others; why some places appeal to us, and others less so, and why we fall in love with some people, and not others. Everything that we share a connection with, does so in the path of least resistance, by showing us a reflection of our own, unique love. Thus each time, we fall in love, we are being shown a reflection of our innermost beauty, coming back to us. The trouble here, is that 'our'

innermost beauty, is still a reflection of our individual pathway, and not of a higher consciousness, but rather a layer, containing specifics, ever so slightly different from higher consciousness. Our higher self is God, but imagine the higher self, as a piece of transparent plastic, placed upon the information and infinity of God. We would gaze at the higher self, containing all infinity, thinking that it is us, when in fact the higher-self, is more like a container, ever so slightly offset from the original.

But our real aim is to animate the Universe with love, and whilst our individual pathways offer a path towards loving different things, and people, by seeing our higher-self reflected within them, we have now reached a stage where we must develop our free will, and deliberately choose not to take the easiest route. The time has come, when things may well be hard for us internally, and oh boy, do I know that. We have to break down the illusions of our external life, find our inner life, within all that illusion, and see everything in creation as a reflection of that inner light, which is not only ours, but everyone's. This I believe, what we term 'unconditional love', is the only way for humanity to become a more equal, loving race; the only way to make decisions for ourselves, to save our planet, and to save others from poverty, misfortune, and loss. And that bridge, folks, is upon us right now. In fact, the decision has been constantly presented to us, in every moment of our lives, but now it is becoming more of an urgency to make the right decision. Do we choose to live separately, to believe that other people, our planet, are somehow apart from us? Or do we choose to remember, that we are all the same, loving consciousness, and have an unbreakable desire to share that with the rest of the World?

I believe that many of us have been having, less than easy lives, these past few years. Because really, we have already made the decision, and yet it is taking time for space-time to catch up with that decision. If you are reading this, then you most likely, have already made the decision. And now, it's time to open your heart to that decision, and let your love transform the World. Can you imagine how wonderful our planet would be, if just 60% of people made that decision? The image which just came to your mind, is one that you can help to create.

Twin Flames and falling in love

Twin Flames are a concept, coming originally from Plato, who has likely been misinterpreted. Plato explains how mankind was split into two genders, which people interpret to mean, that our soul has been literally split into male and female parts. Many New Age groups also have so called 'channeled' information to back this up, but channelings are not to be entirely trusted. They take true information, and present it in a way which we have conditioned ourselves to understand it. So, if a channeler, believes that there is a such thing as 'The one true love', then the true information will present itself in this way. There is underlying truth, but again, we come back to this danger of trusting the projection, the form of that truth, rather than seeing the love within, the real truth. If a channeling, or spiritual guru of any sort, fails to make you feel empowered, and loved, then the chances are that the information is not important. For me, the idea that we must continually search, and wait, for the other half of our soul, and cannot feel truly loved, until we meet them, isn't very helpful at all. How can an infinite, loving consciousness, which we are a part of, possibly allow for the chance of not being able to experience true love, for well, thousands of years? It seems pretty wrong to me.

I dated a woman a few years back, and I knew that she wasn't my twin flame. But this realization actually lead me into the next, big step, of my spiritual journey, and lead to me realizing that she could be my 'Twin Flame', but it was down to my perception of her.

As I have said, the information being attracted/drawn into the human mind, from the so called 'Underworld', is particular to the state, and vibration, of the light we are destined to experience. However, destiny itself, is not a constant, for each person has many possible destinies. Thus, when we are born, the reflection of our twin, essentially the other 'gender' projection within us, can only be found within one, or more likely, more, specific people, which we often have no control over. On the other hand, simply realizing that this pathway of least resistance, is not our infinite nature, can

actually lead us to perceiving our 'Twin Flame', in all of existence. In other words, anyone can be your Twin Flame. It's all a question of whether or not you can see infinite Love, your true nature, being reflected within them. Always see the good in people. Often those whom we fall wildly in love with, we experience an immense attraction, because again, they reflect our own pathways. But they don't always reflect true love. And that is the distinction. And that is why we become so attracted to certain people, on a deep, soul level, and yet by forgetting about the way we perceive them, the relationship becomes toxic, and more obsessive than loving.

When we do love another person, our deeper mind cannot really tell who we are loving, and why, it just understands that we are loving. I remember when I had once recently started to date someone, when I wasn't fully over someone I had been in love with, in a very toxic way, for several months. Let's call the new girlfriend, Mary, and the person I was in love with, let's call her Amber. Since I was so used to saying "I love you, Amber", when it came down to saying that to Mary, I nearly said, on several occasions, "I love you Amber, erm, Mary." Even though I wanted to forget about Amber, and was doing successfully, my subconscious mind couldn't tell who it was I was loving anyway, so it automatically associated love, and romance, with Amber. This is what the mind does, associates love with one person. On an even deeper level of consciousness, my heart didn't see any distinctions between who I was loving, it simply recognized that I felt love, and connection. This is perhaps what we should all keep in mind, it's not about the individual form, or person, that doesn't really matter. It's about our choices. We can choose to let that deep, inner consciousness, express itself, we can choose to have that deep love and respect, in the same way we have for our lovers, friends, and family, only we can choose to respect, and to love, everyone, and everything.

In another example, if we have had a bad day, if someone has insulted us or deliberately tried to knock us down, then notice that we get angry, and upset, but not specifically at the thing which caused us to feel like this originally. Cause and effect are concepts with shaky foundations. Because clearly an element of anger, and upset, must exist within us regardless of there being a cause. And that's the thing, we all have love and fear, but the causes of these emotions within space-time, and just reminders, they don't actually cause anything, they just bring those emotions into our minds for a short while. Thus to become better, as a people, we must ideally, chose to love, and to allow that which is our true self, to flourish, regardless of external circumstances.

The superego

Evil, I believe, is not some distant force, brought to us, to control and to enslave us, but is basically the innate, or active fear, within all of us. As Plato was trying to explain, we fell from Oneness, and developed an ego; in doing so, we became detached from the Male and Female elements which coexist to create reality. We were born into the 'Middle World', or at least, one of them, and it is often not immediately obvious where we came from. Early stone age shamans would have realized this, and developed their practices in order to maintain a connection with the greater reality, which exists behind our own. Apart from healing, the purpose of shamanism is really to remember where we come from, because I am sure that early shamans realized, that having developed our ego as humans, we needed to constantly maintain a connection, expressed through ritual, respect, and love, to our origins. Thus, perhaps shamanism is as early as modern humans are.

When people began to worship the material World, and look for answers within the physical World, it gave power to the illusion, and thus created the concept of fear, and of being separate from Love. The physical World, along with our unique expressions of ego, are useful tools for understanding and creating love within this universe, but we easily become attached to them, and identify ourselves with these illusions. What I term the 'Superego' is essentially, an ego, gone wrong, and is perhaps the underlying cause of evil. Truth is separated from fiction only by a few small, points, and the mount of love any given information holds, is that distinction. Whereas God, wishes us to love, and to realize that we are all, already connected; the superego desires the same thing, only, it wishes to take a short cut to feeling that connection, and power, and believes that by taking over, and

manipulating, and controlling others, to its ideals, is the way to do so. Have you ever seen the film, "The Thing?" Well, that is a perfect metaphor, and it was my interest in that film, and its symbolism, which made me think about what it all truly meant. When I have been at difficult times in my life, I have seen the superego appear to me in visions, and it does indeed look like "The Thing." The superego is no foreign, or distant entity, but ourself, a part of ourself which we must acknowledge, in order to overcome.

The superego is essentially the psychopathic state of mind, which we all possess to some extent. We have all hurt others, and been selfish, but not deliberately choosing to become better people, equals to the superego gaining control. If you imagine, that we grow up from the Void, and symbolically head through the Vortex to find 'God', then by being in that Vortex, reflected in another World, we are suddenly alone. The most channeling thing which humans face, is to step out of cause and effect, and to become God. But we have to think right! As soon as we want to become God, for the purpose of gaining external control, we become the superego. And this choice is presented to us, day in, day out. This is the choice of seeing things in terms of love or separation. Human beings offer higher consciousness a gateway to experience itself in new forms, but should we misunderstand that divine spark, it will lead us astray.

Dragons

Now, let me explain that we actually require an ego, in order to function within physical reality. This only becomes a problem when love, is not the coordinator of that ego. The ego is commonly expressed in mythology as being a dragon. St George conquers the dragon, not by killing it, but by realizing that he is control all along. Why specifically, do dragons represent the ego? Perhaps because the general shape of a serpent, is similar to that of these spirals which exist within vortexes. I came to believe, independently many years ago, that some form of serpent created the physical Universe, only to then discover, that various Aboriginal and South American peoples believe the exact same thing. These 'twin serpents' of creation, are unlikely to be actual serpents, but representations of a divine entity, specific to our DNA structure. Thus on some level, from somewhere, we are human in form, whereas in our make-up, we are formed from infinite love. But, the physical form of us, and well, this Universe, is created by what has been described as a serpent deity, or two. Are these serpents bad? Certainly not. The serpent has been presented as an evil being, simply because our creators, on one level, also act as guardians. Hence why, in stories, dragons are to be found guarding treasure. These beings, or aspects of ourself, thus guard sacred knowledge, to all of us, only allowing it to be glimpsed by people who are pure of heart. If we fear them, they seem evil to us. If we realize that they are part of us, that love is part of us, then they help and seem loving towards us. The dragon can be seen as the gateway, which we must pass through, and enter. Dragon's are often seen in pairs, biting the tail of the other. This is a metaphor, not only for the vortex structure which holds our planet in place, but also that which holds our soul, or pathway in place. The area within that pathway is a hologram of the cosmos, and the spiraling motion is what keeps that hologram vibrating slightly offset from the original creation. So, the door to Oneness can be said to be the realization that the serpent isn't trapping us. Our own ego, which is also our own ability to access higher knowledge at a mind level, must be faced, and if we do not fear it, we will come to see that the ego is not in charge. The ego here, also means that part of us which is separate. Once we see that the twin dragons are not holding us in place, but are our gateway to the greater reality, we, or our pathway, can spread outwards from the hologram and back to Oneness.

Culture is awash with legends about dragons, and they often portrayed as being wise, but dangerous beings, connected to water, the stars and many other things in the physical World. In the recent film 'A Million Ways to Die in the West', for example, the main character is faced with a doorway which he must pass through in order to enter his future. The doorway is guarded by a serpent, which initially snaps at him and tries to attack. But as soon as he conquers his fear, the serpent or dragon remains calm. Because it is him, a part of him. Our legends of dragons come from

a recognition of our own ego, and the association of that with the serpent shaped spiral vortexes. This so called 'reptilian brain' aspect of ourselves, is the original addition to the ancient mind which allowed living beings to become more intelligent, at least in this form. This was perhaps when the entirety of the vortex was able to exist in living beings. The mammalian brain is a later addition, leading from the singular Void-God connection into a more widespread connection, which involves the caring and recognition of love which humans have the potential to create.

The reptilian brain is also closely associated with the pineal gland, so we could say that our reptilian 'ego' self actually gave us spirituality in the first place, and is a kind of God. But this is not something which we must fear and hate, as is the commonly assumed way in New Age circles. We must recognize our ego as a tool; by fearing it we are pushing ourselves away from a potentially amazing future.

The pineal gland is believed to serve the same function. The pineal gland within the brain is constantly bathed in huge amounts of blood, and it's possible that this has some connecting with information transfer between the heart and pineal gland. The gland is often said to be 'activated' by gazing into a candle, as this teaches the 'mind' to concentrate on an inner light within the darkness, and thus also adding to the association of the pineal gland, and the 'third eye'.

Other examples of the serpent association in culture include the Milky Way, seen to some indigenous cultures as being a giant serpent. In many versions of mythology, there is a serpent circling the Earth, biting its own tail, as if to keep sacred information from us, that of our own DNA and spiritual origins.

The serpent is thus really our protector, it 'is' us in the sense of it being our kundalini energy running through us. And because we have chosen a pathway of becoming separate from Void Oneness and into God/conscious Oneness, it is so easy to fall into the trap of the ego, the serpent or ego's image symbolically assumes the role of protecting that information from us until we are 'ready'. Being ready, means being at a state of love and Oneness, and until we face our ego, without fear, symbolically learning to control our ego as a force for literally bringing heaven/love to Earth, we are denied access to the knowledge within us. The way to the stars, and to enlightenment is to simply have the desire to experience love, and from there-on we will be guided. As we get closer to this realization, we often face more challenges, as our external and mental make-up collapses to make way for God consciousness.

The serpent, thus, in brief, is like a ring, holding our soul in place. Our soul is really just the love of the universe, but the serpent is coiled around our soul, and so disguises it. When our beliefs are fear based, we come to see this coil as our boundary, our membrane between physical life and spiritual life. But once we look inside of ourselves, and see that the Universe is already there, the serpent loses its control. This, at a human level, manifests as our ego no-longer being in control. It isn't our ego which ruins human life in the first place, it's that we fear our ego, and actually give it power by attributing our negative qualities to it, rather than simply loving ourselves and accepting things as they are.

It is also worth noting that the past does not control us. Our so-called 'future self' is the same as our 'higher self'. The higher self already is us, we just haven't realized it yet, so it appears to be in the future. The reason for this is because we are in space-time, and our higher self (of which we technically have many possibles) is sending us itself into space-time in intervals, so we can be lead to becoming this person. If it all happened at once, then there would be no learning experience.

If we imagine human experience to be like bubbles. We see our reflection in the inside of these bubbles, and slowly realize that we can reflect more than we thought, thus we find ourselves trapped inside larger bubbles, but bubbles with boundaries nonetheless. The ultimate trick to enlightenment is to realize that the bubbles aren't really there in the first place. Think of it as a journey inside of yourself. Imagine that you were the sea, but had to discover your entirety by first becoming a fish. It would seem as though you were all alone, wondering across such as vast space of challenges. But eventually, when you leaped out of that sea, you would realize that all the sea, and all animals were one and the same.

Falling in love

I would like to add an explanation of how, and why we fall in love. When we fall in love, the barriers which normally confine our inner senses begin to break down. The vibrations received and given off by our heart come into conscious awareness, and it is this breakdown of subliminal barriers which creates the sensation of being in love. Love is real, but often we mistake our emotions and feelings for true love, when true love is always a choice in perception which we must make. The more we can make this decision, the more that the World around us grows in consciousness through our perception, and thus as individual points of awareness. And the more reflections of ourself we may discover, the more love is reflected back to us. The ultimate step is of course to make the realization that we are 'all one'. When this happens it is no-longer necessary to try to find love in so many different forms, whether it be people, artwork, music, nature, science etc. Once we make the realization, all these different 'forms' of love become irrelevant.

Our unconscious and higher conscious minds do not recognize difference. It is only the middle areas which make the distinction between loving one person/thing as opposed to another. Again, this comes back to our ego being either a force for good, or a force which can control us.

Shamanism & shapeshifting

The concept of shapeshifting is again, I think, misunderstood. When native peoples talk about shapeshifting, they are speaking of the ability to take on the role of another being. Whilst it is theoretically possible that centaurs, werewolves, and other half-human beings exist within some 'inner' Universe, I do not think that people literally 'shapeshift' into beings.

Instead, it appears that shamans in indigenous cultures, to remain connected to their land, decide to become, or take on the role of certain animal spirits. Whilst each animal has its own spirit or 'pathway' in a sense, animals are more subject to DNA influences than us, a bit like thousands of cogs working within the huge clock of time, so in order to find our 'animal spirit', we must look to the conscious creation of that animal's blueprint within the Void. This is where the idea of the 'Wolf Spirit', and 'Bear Spirit' come from.

Native Tribes in America, Peru, and Australia, would recognize that we share DNA affinity to all life on Earth, and ultimately to the planet itself, in that we are all made of the same stuff. All this 'stuff' is made out of earlier, more primitive forms, and the way in which this 'matter' appears, is already programmed by light frequencies, or possibly the other way round. If we imagine, that aliens exist, which they probably do somewhere, it would harder for a human to take on the spirit of say, an alien octopus-like being from a trillion miles away, than it would be for a human to call on the animal spirit of a wolf. This is because our DNA, only holding a certain amount of information in the conscious mind, can much more readily link to things that we can 'see', or which we have some relation to.

So when we see examples in culture of shapeshifting symbolism, it means that people used to go into a trance, essentially, and find that part of them which is a bear, or a wolf. Having done so they take upon the wisdom and intelligence which the blueprint of this life form can give to them.

Likewise, animal spirit guides are much the same thing, only more personal.

I see no reason to believe that people can actually shapeshift in a physical form. Theoretically they could give that impression, by altering the perceiver's view of things, by projecting a different level of consciousness into the outside World. But I do not believe that there are 'shapeshifters' amongst us, merely that some people can take upon the image of certain animals when in trance. Really, it's more likely that these instances of shapeshifting are entirely related to the transformation into 'animals' whilst in a trance state, and it's likely that the stories about centaurs and other half-human entities come from trance states, when people are of course, able to become more or less anything.

However, the physical World has certain rules, even if the underlying mechanism works entirely

differently. So I don't think it's possible for a person to shapeshift, any more than I think it's possible for a person to fly on their own. Our body is a link to the physical World, therefore the body has to go by the rules of the physical World, even if the mind and heart are free to roam.

Activating consciousness within ourselves

There is no 'quick fix' to becoming enlightened. Perhaps, we already are enlightened but do not know it. Perhaps the concept of enlightenment was created to control people, just like the concept of heaven and hell was created to control people. But we are evolving as a race, after possibly thousands of years of accumulated increase in our understanding. Although right now the World can be said to be in a dire state, people are too selfish, too greedy, looking outside rather than in.

Firstly, in order to be God's light upon the Earth, you need to first keep your body and mind in working order. Here are some possibilities. Please note, I am not a medical professional so do not take these potential ideas as being truth:

.Avoid an overly acidic diet. Too much acidity leads to imbalances in the digestive tract and could potentially create an environment where fungi and bacteria are more likely to flourish.

.avoid processed meat, particularly if saturated with heavy metals.

.avoid eating/drinking too much, as this can slow your body's ability to process nutrients and cause more acidic build up, and possibly water retention and lack of movement in lymphatic system.

.keep your cells oxygenated. This means breathing correctly, keeping yourself in a low-stress environment, making sure that your nasal passages are moist, whilst also keeping an eye on the chemicals within your home and work-space, which may cause asthma like symptoms.

The Magma Theory - The Magma Group

Copyright The Magma Group, for entertainment/fictional purposes. Feel free to distribute, download or quote this theory, but we do ask that you explain where you got this information.

Introduction

The Magma Theory is a general theory of spirituality which may help to explain parts of our mystical universe that haven't yet been widely looked into. We don't follow traditional views of spirituality, but we believe that native people have a lot to teach us. We hope that you enjoy these ideas and that they are helpful in some way. Each page has its own section describing one of our theories.

Part one, the game

Truth is completely relative in spirituality, because each individual reality behaves a bit like a computer game. Each game has different rules, different truths, and a different perception. This means that all possible past timelines are also true. If one native tribe believe that they come from beneath the earth, then they do. If another believe that they are born from angel like beings, or from elemental fairies, then they are. Truth is entirely relative, and each interpretation of the infinite creates a different scenario. You might be curious if there is then, a more complete truth which is more true than other truths. The simple answer is no. We cannot measure or realistically understand anything in its entirety through our mind. But we can recognize truth in our heart, and then interpret it in a way which makes sense to people. Perhaps how 'true' each truth is, depends on what effect it has on people. So any truth which has a positive effect, is true. And just how true something is seems to depend on the degree of freedom it makes us feel. Truth isn't about knowledge, and it took me a very long time to realize that. Truth is freedom, you can have all knowledge in the world, and it won't make you feel happier or freer. So, galactic traveler, do you want to know the ultimate truth? Most truths are true only within a certain model or frame. Even physical laws are only true within the assumption that physical reality is in control, or is all there is. Want to know the greater truth? The greater truth is freedom. A little bit later we will talk about what freedom actually is, and it's not the same freedom that society portrays for us.

All of us here today are existing within a certain present moment. There is no past, present or future, there are just many observable projections of infinity. This projection is created by consciousness, and right now, as I write this, and you read this, we are in the same moment. I can communicate to you all that I'm feeling, and I can feel all that you are feeling. This is because consciousness is like a driving force behind everything, and in moments like this, that we are all experiencing, consciousness pushes out of everything in a way which seems not confined to time. Our understanding of spirit is very different to the spirituality which is written about in most articles and books. However, you might find that our interpretation does make sense to you, and if it doesn't, then good. That means that you're discovering new things for yourself. This article could bring some big smiles to your face, so try not to take it too seriously, try not to analyze it too much, if you're at the perception of being able to understand this subject intellectually, then you will.

The origins of humanity

Rather than talking about humans as being genetically engineered or as being a controlled race, we have abandoned these ideas because they seem far too reliant upon something up there being in charge of us. We have also abandoned the notion of gods, because although we understand that there are beings out there, we don't believe in worshipping them. We respect them, but we choose deliberately not to delve too deeply into this subject, as we don't know what they are. Many people have claimed that there are certain species of alien, certain types of angel or ascended master. But when we strip away the names and physical descriptions, we find more or less the same phenomena occurring in different ways.

It seems clear to us that we cannot comprehend this greater reality from our own perception. Time makes no sense there, and it's no good saying that there are so many types of god or alien, because often the experiences seem so contradictory to one another. There are common themes experienced on ley lines which can be interpreted as abduction experiences, and there are also common metaphors which we come into contact with. But we don't believe that these beings are trying to attack us or help us, we just believe that they are multidimensional aspects of ourselves, appearing as particular themes over and over again. We really are only beginning to understand how things might work, and looking to the stars for answers is somewhat a distraction, because we are unsure of just how relevant any of this is to humanity. We can acknowledge these forces, angels, aliens, spirit beings from other places, but we don't give them our attention or energy. There are an infinite variety of beings across the cosmos, and the chances are, we are being influenced by, and coming into contact with a lot of them throughout our lives. But we are coming into contact with them through our perception of them, so in essence we actually create them and manifest them, even if they exist in another moment of consciousness without our intervention. When we come into contact with this perception of consciousness, and when we can intellectually or mentally understand it, at least to an extent, our mind projects our own interpretation of these influences into a vision or experience.

It is also worth mentioning that our entire solar system, and galaxy, moves in cycles. If the position of celestial bodies is like a physical image of underlying energy exchanges, then those energy exchanges at a subtle level will alter themselves over time. So in the past, people would have stood at stone circles or other ring like structures, and encountered multidimensional beings. Our entire reality is penetrated by spirals of light. These open out into aura like energies which we can experience with each other and with nature, when they are observed. Within each 'game', there are certain areas which are major vortex sites. In the past, people saw fairies dancing around a circle, and now, people see flying saucers. I think these are the same thing, the image that we see is a kind of vehicle or mirage, allowing a consciousness from a different reality to interact with our world. The flying saucer, or being, is just a projection of another consciousness, which we interpret slightly differently as earth moves into its various cycles. The current cycle appears to be very important, which we will talk about later. These are nothing to be afraid of, it is actually our interpretation and how loving we are as individuals, which creates the experience. If we are afraid, taking shrooms or DMT might give a multidimensional experience of encountering beings which are trying to attack us, whereas if we recognize ourselves within the experience and are not afraid, we learn something. People often ask if these beings control humanity in any way, if they operate within government or within groups. But why is this important? This creates a fear of a government and a reliance upon those in charge to help us with our spiritual journey.

My answer to this question would be, no, however. I believe that our governments are probably as clueless about this as we are, I think actually that a kind of conscious fear, that we might be called the devil, or superego, wants to give us the impression that we are being controlled. I'm not saying that all politicians are trustworthy, what I am saying is that yes, there are selfish corporations out there, selfish individuals and psychopaths, but they are not serving anyone or anything. I don't believe that

people like this are capable of understanding that the only thing they are serving is fear itself. The idea that people in high up places are collaborating to take over the planet, seems ridiculous. I used to think the opposite of this, but then I realized that actually, most people just want peace and aren't interested in metaphysical things. The idea that people are intelligently trying to destroy humanity seems like a simplistic and shallow theory of human consciousness. Okay, so maybe there are other beings on earth, why is it only now that they're trying to take over the planet or save humanity? When native people talk about these beings, they are normally visitors, who may play a part in mythology and the world, but they are also separate. Sometimes they are metaphors for nature or spiritual elements. But they're not certainly not beings with an agenda who are responsible for us, they seem to just enjoy meeting us and exchanging energy occasionally, thereby activating a multidimensional part of ourselves.

There might be a couple of beings who have interacted with humanity in the past. But these beings don't have to be physically here, we can just feel them and recognize them. I have noticed that people with a certain leaning towards spirituality have a connection with cats. This is more my best friend's area than mine, because he has three cats. One of them has deep blue eyes, and he has told me that when he looks into them, it feels like something from a distant, bright galaxy is looking at him. The cat's eyes are like a portal to something which we instinctively recognize as being familiar, and cats seem to sit beside us in times of meditation or sadness. It's like they are there to comfort us, left by an ancient shared history. Some people have talked about the Lyrians, or Lyrans. Some say that the Lyrians were a race of humanoid cat beings, who were an advanced species in our galaxy and others, millions of years ago. We believe that space travel is not the reason that intergalactic relations take place, we believe space travel is not travel at all. We see our DNA as being like a map. DNA is an enclosed area of light information, in what we call photons. These photons are in themselves more observable appearances of other particles. Photons communicate with other particles which have a quantum entanglement like effect on each other, and the photons, when not observed, are like rivers of light connecting the other particles with consciousness. A photon only appears to be in one place, in fact, each photon bends space-time. This means that on a physical level, the star of Alpha Centauri, is light years away. However, if we allow ourselves to become aware of that star, or allow it to have any effect on us, we become the star. If the consciousness, the light of that star, is allowed to communicate with our consciousness, then it can, and the only real difference is that our own light is interacting with different combinations of frequency to the star, which in physics is represented by atoms and other smaller particles.

The star may be light years away, but it is also inside us as a single photon or as many photons. This means that on a small scale, physical reality is non-existent and physical distance is irrelevant. So, if there are cat like aliens somewhere in our galaxy, they wouldn't even need to visit us, because our DNA is already like a mirror of everything in the universe, and everything in the universe is a mirror of our DNA. However, we have a limited physical existence, so we are always more aware of some of those reflections than others. Many of them we cannot imagine or perceive.

I don't take any kind of drug but I experience different realities in a lucid dream like state. The only experience I have with Lyrians was a vision of being able to see my body. Suddenly my body dissolved and re-arranged itself atomically. I could see particles and waves of energy as my body became information, and then re-organized itself into a dark grey cat, with glowing blue eyes. It seems that DNA on earth is linked to DNA in other places too, so our cats might be seen as reflections of Lyrian consciousness, which has worked through the feline genetics to help us on earth.

The experience of seeing physical objects transform into waves of energy, or even particles, is something that hallucinogenic drug users often encounter, which is to say, many of my friends. I have experienced the same thing in a waking state before, or in wake induced lucid dreams. One of the most memorable times was being sat in the back car seat whilst a friend was driving us down to Atlanta. Despite being south, Atlanta was cold in February, and I had had hardly any sleep. Closing my eyes on the journey, I began to enter a highly lucid state. I wasn't really in control, I was

flowing, going somewhere. I remember myself moving through galaxies, so fast that the stars blurred together, a bit like in Star Wars when the spaceships use the hyperdrive engines. Astral projection, remote viewing, and experiences like this, can't really be described in terms of ordinary vision. My vision is much greater, wider, more in depth. I can see things and understand things in incredible detail just by moving my focus onto them. It actually feels more real than real life.

On this occasion I was moving through universes, there were pink and blue colors sparkling around me, and darker purple areas as I moved past the stars and entered spaces which were devoid of light, but which had a soothing, dark energy about them. Sometimes I would move down to a really small scale, where I would encounter other bubbles, some had a bright white color, others were purple, and when I entered into these tiny worlds, I seemed to experience the exact same thing I did in the previous universe, only with slightly different details. I did this for about half an hour. I could feel my entire energy bursting from world to world, I could see black holes in great detail, I could see colors and textures which seemed to be merging with me. When this experience slowed down, I was at some other level. This level seemed more solid, nothing was glowing or transparent. But everything solid seemed to behave like a liquid. This vision had sexual symbolism too. It seemed that jumping through realities and bursting bubbles was in some way connected to the masculine energy. I began to follow a river of white liquid, but it's impossible to describe. It wasn't a liquid, it was like a solid formation, which was also flowing. It was in a landscape of particles, patterned as pinks, browns and white, often in quite angular and block like shapes. I followed the river which was shining a solid white color, and it lead to a white, obelisk like tower which seemed to be flowing like a fountain, but not in any way I could understand because I had never seen textures like these before.

There are other beings, or archetypes which appear to coexist with human consciousness. Beings which appear as part animal are very common. I'm not sure if these beings exist in other dimensions or parts of the galaxy, I think that in most cases they are an intermediate consciousness as a natural, animal energy reveals wisdom to us. In doing so, it often takes on a partly human form, so that we can better relate to it. There certainly appear to be beings which appear as being completely human, often with Nordic like features or being human looking, but taller than most of us. Maybe these interdimensional lifeforms have no physical form in the way that we understand that, and everything we see is just how that consciousness can choose to appear to us. Or maybe they do have a physical presence in our physical reality too, which exists somewhere across the vast expanse of space.

What seems certain is that there are multiple influences on human consciousness, because after all, we are one. So it makes sense to assume that we possess, or take on, some of the qualities of other forms of consciousness across the universe. Perhaps in other parts of the galaxy, there are conscious lizards or fish, which can appear to us in visions. Certainly the fish-reptile consciousness appears to be one of the earliest forms of intelligence, and in humans this manifests as the intellectual, ego side of things. It also seems apparent that the shape of the snake or serpent is directly associated with the shape of galaxies and of vortexes within our world. On one level this can be seen as being sheer coincidence, but on a deeper psychological level, the two things seem to be one and the same. Our snake gods and dragons may have been inspired by the natural intelligence of snakes, and how that shape is seen in nature and in the heavens. It may also be that the two things are linked in a non explainable way, whereby the two have a deeper psychological connection which emanates from a very real consciousness. Perhaps on one level, there are no coincidences, and snakes with their intelligence are shaped like energy spirals, and it is this deep intelligent consciousness, which expresses itself in multiple, seemingly unrelated ways, which is deeply set within us, even if we are unable to understand it.

The numbers two and three

There seems to be two of everything in the universe. The one, the singularity, and the two, the reflection, the other, the thing to love, the thing to love us. Because one is what we are, but we observe and speak to the universe as though it is another. The number two is therefore the most important number for God, because it enables him to speak to himself. The third, the three, completes two in a balanced way, but the number three is the experience, the observation, the consciousness itself. People have divided the universe up into three sections, the upper world, the middle world, and the lower world. Normally, the mythological model of the universe is shaped like a toroid. In the center is usually something known as the Axis Mundi. This takes on the image of a mountain, or a spire, but most often a tree. The axis mundi seems to permeate the entire model and allow for the creation of a third world, the middle world. This can be compared to a tree growing from the ground. Oneness has no form or image, so in order to create something, it needs to create the illusion of division. In order to make a tree, the biological and chemical information is needed from the soil and from the sapling. This information is comparable to a mother goddess, to the void, and to the feminine. It also represents all possible forms of creation which can be produced from those biological chemicals, and of course atoms.

The other, the number two, is created to give consciousness to mother earth. The second element is described as masculine, and this is light, photons. Photons synchronize with possible particle pathways to produce a specific outcome. So basically, in order for God to see himself, he needs to create two forms of himself, and then allow himself to be fully seen reflected between those two forms, for the two forms to become properly conscious and aware. What then, is the third element, and why is the triangular shape the most stable in mathematics? The two elements which come together appear to complete opposites, as witnessed by us. We have male and female, the obvious difference being that during sex, males give their life giving sperm to the female. The feminine aspect of creation is therefore associated with being a container or vessel for consciousness, whereas the masculine is what provides the spark of light into that container. Other examples of opposites are hot and cold, or the positive and negative sides of a magnet. There is also light and dark, perhaps the most obvious example of duality, although the darkness is so often interpreted as being evil, as opposed to the light, whereas actually, both are just two elements of consciousness.

The third element then, is consciousness. The masculine energy goes forward, without really knowing why, but this energy is driven by a desire to exist, to awaken, and the feminine energy lies in wait, waiting to be awakened from her sleep. Only when the two come together and face one another, can consciousness be experienced. Because in the physical world we have dualism and certain physical rules, the physical world is kind of like the conscious playground between light, the sky god, the heavens, and the void, the chaotic realm of all that is possible. Because the third element of the triangular shape is consciousness, born into a new form between a masculine-feminine energy, the third element is like god being born whole on earth, except in a slightly new way. At an individual level, everything on earth can be a reflection of ourselves, so in that way, whenever we look at or observe something, we are allowing god to exist within us.

Consciousness in the physical world usually arises within a mind-body-computer system which doesn't extend far beyond the physical body, although this energy field also includes the most likely manifestations of life events and circumstances which come from what is written into our DNA, both our physical DNA and spiritual DNA. Oneness in the truer sense, is to experience consciousness without energy. Because the splitting of god into two polar opposites, creates a natural drive to connect in the physical and mental levels of being. This drive of information is what we call energy, it works through the circumstances of each of our lives, to make us feel more whole. The problem is that I think many people see energy as what connects all of us, when in fact, energy is just the level of desire and direction which is produced as consciousness expresses itself through the mind-body-computer. If we were in oneness and didn't have bodies, there would be no energy,

because there would be no drive to lead us towards higher levels of consciousness through seeing ourselves reflected. Energy is essentially the desire to experience profound spiritual freedom, and it only exists when we, or another being, observes it.

Our energy, or flow of information, is also quite special to us and very unique. We can easily share it with less animate forms of creation, because there isn't much exchange going on here. When we spend time in a forest for example, our energy is communicating with the energy of the trees, and since they have very little free will, their energy has very little affect upon our free will. Sharing our energy with things in nature is beneficial, because it allows us to connect with something beautiful which in turn reminds us of that part of ourselves, because on one level, we are the trees, the skies and the stars. When we become aware of the stars and concentrate upon them, we begin to exchange energy with them. The same thing occurs with people. But it is the level of that energy which is important. Normally when we share energy with people and nature in a general sense, that energy brings up a certain quality in ourselves which we then become aware of. This can be either a good or a bad experience, but in any case, each time we come across the energy of something else and exchange that energy, we exchange it on such a deep level that it has little affect on our decisions, and that is a good thing. This energy is really not an exchange of energy at all, it is an observation of that same energy within us. Because, from our perspective and in our reality, trees, stars and clouds, don't have any affect on us, because they don't have a unique consciousness, at least not in this dimension.

However, facing and exchanging energy with a more conscious being is different. When we meet with people and interact with people in a general way, we aren't really exchanging energy either. But parts of their energy are reminding us that we have that same energy, because ultimately we are just two different forms of oneness. However, when we exchange energy with a conscious being, it is completely different. Exchanging energy with a conscious being in an intimate, and personal way, is not an act of existence in the same way that we look at the stars or relax in nature. Actually exchanging energy with another person, physically or mentally, is produced because that person, or that thing, has something which we do not recognize in ourselves, but which intrigues us. Not only that, but energy is produced from our desire not only to receive, but to give, and in terms of love, the two are one and the same. When love is true, we neither give nor receive it, we become it, or rather, love works through us to produce the highest possible outcome for the life of any individual. Sometimes, not having everything is actually beneficial to us, because on a physical level, looking for that elsewhere becomes a drive to give love to that thing, thereby connecting us at an intimate level with certain things in our world.

But feeling that we have nothing inside leads to a greater desire to connect with things physically, which causes a decrease in our individuality and freedom. This is because the energy field of each human isn't designed to be broken up, mixed, combined or diluted, unless to fulfill the desire for freedom. A person can mix their intellectual energy in a group of people, or their kindness, to work towards a common goal. This isn't to say that we do not exchange energy to drive a larger combination of factors forward, this helps us to find that within ourselves and to find balance of the masculine-feminine magnetism in our lives. This magnetism plays out in all of our interests and experiences. Many people choose not to find this in reflection. These individuals are saint like and generally go alone in order to maximize their spiritual experience by having less, and becoming saint-like. They almost take on the role of a higher self or spiritual guide, becoming visible as a guide to all of us. This is the only way that individuals can become god like in the afterlife, whereas the rest of us have an afterlife but we do not fully embody all of god, so we have less effect. People who take celibacy such as Buddha, become a kind of demigod figure, or god-head, and knowing this person is our heart is a pathway towards peace. People who are in twin flame relationships, referred to here as high potential romantic relationships, can have a similar effect on people. Romeo and Juliet are one example from history.

The truth about time

Time on earth moves in cycles, and right now we are entering a time when mankind is able to fully learn the intricate details of our history and apply it to his own identity. This is why there is an emergence of people experiencing past lives, and an understanding of our past human history is beginning to come forth. As we learn more over the next few centuries, we will be able to encompass all of human history to understand how complete we are as a race. We will also have access to various future outcomes. The past is not written in stone, it is better to describe time as being in a circle. In the center of that circle is the present moment, and where exactly the present moment is, and what it consists of, depends on the influences entering that circle from the wider circle.

The inner circle can be called the conscious mind, that part of us which experiences the present moment. In the centre of that circle is the heart, which acts as a vortex of love to all realities around it. The immediate present is being bombarded by influences from the subconscious circle around that. These can be imagined as a planet being bombarded by asteroids or by photons of light. Those thoughts and dreams which are closely linked to the present moment, feed into the present moment and alter the experience slightly. Those which have less obvious effect on the present moment are in the unconscious reality, where things may not yet have happened. Our present moment reality may be very alike, except for physical location and who we are observing the present as individuals. But our subconscious reality may be very different for each of us. The unconscious reality represents the outer parts of the toroid shape, and love, or consciousness flows into the spheres from the outside of the unconscious circle. This light comes from god, which is beyond the universe as we know it. This light all reaches us through different emotions, slight variations of flavors of the original consciousness. There are sometimes thought to be seven of these, sometimes nine or twelve. But regardless, these influences shine through to us from consciousness, passing through the unconscious layer through those events we are not aware of, and manifest into the subconscious or dream reality, as specific images and thoughts. It is within parts of this dream reality which other dimensions may be accessed, so in effect, our dreams can incorporate things from other worlds.

These then manifest in the present moment as psychological behavior and our sense of wellbeing. There isn't really any time, but because we are joining the masculine and feminine energies, this causes the present moment to fluctuate, spin and move. Even though there is no real energy, as soon as these influences become apparent in the present moment, they appear as energy, drawing the heart to certain possibilities and vice versa. We can't experience what it's like to live on a different planet in our physical reality, but we can experience it in the dream reality, which then has an effect on who we are as a person. This manifests in our life as a change in perception and environment, so in effect, we are able to experience anything to allow it to make us become whoever we want to be. We don't have to experience this physically for it to be real. The only thing which makes this moment more real than our dreams, or our past, is that this moment is where we are right now.

There are an infinite number of other present moments where god may be experiencing himself, but it's also worth remembering that we all share a similar DNA structure, so our current present moment is collective as well as individual. The environment itself is collective, and rather than moving through time, we are really just gaining awareness. And even though the environment is collective, the present moment which we all experience individually, is different to each of us.

We all have certain things that we want to feel as humans, and these emanate from our heart as pure being. This light might be described as being different colors, or different traits, different days of the week, or different zodiac signs. Zodiac signs are related specifically to the stars however, whereas our heart manifests all seven, or twelve rays of light in all our experiences. These rays of light move from the unconscious, and reach our subconscious in different ways each time we move from one cycle to the other. This causes a different manifestation of the same desire we feel in our heart. This creates the illusion of time, and also allows us to grow, because gradually as we

experience these different rays of consciousness, we are learning more and more. This learning process allows us to let this energetic process of being attracted to experiences, happen more harmoniously and in a way which frees us spiritually, rather than overwhelming us.

Time is not written in stone

People will often say that the future isn't written in stone, but it is said less often, that the past isn't written in stone. But in fact the only difference between the two, is that one definitely influences us, and that one might influence us. The more we let a future outcome influence our present moment, the more that experience of divine light, comes close to manifesting in our subconscious mind, and then in our present experience. The present moment isn't right at this minute. The true present is timeless, it exists at all places in time, because it is beyond time.

However, at a purely physical level, change does take place to try and push us forward. At a mental or subconscious level, there is no physical change, just change in awareness from one version of self to another. Our present reality is simply that version of ourselves who we choose to be right now. Although physical change does appear to take place, time and memory are inventions of the mind and exist outside of the present moment. Beyond the present moment, they aren't really past or future either, they are just parts of our reality which are beyond our current experience. If we use the example of colored rays of light, then perhaps at one point in our life, the violet, or healing ray enters our life. We may partially experience this as a sensation of healing and self confidence in our life. But as we become more aware, and feel more complete, this pushes our present moment and subconscious in a sort of circular movement. The same rays of light from beyond the unconscious mind, then re-enter our subconscious mind and present reality, manifesting as a different experience, but to achieve the same thing.

So when we think of time, we are actually continually re-living the same love, in different manifestations. We evolve in terms of how complete we feel, time itself is just the ground in which we play out this experience of growth and learning.

If for example, a man cuts down a tree in a forest whilst in the company of a friend, the only thing which creates this link between that tree and the person, is the mind. In a similar way, it is the mind which distinguishes between the subject and object of any interaction, but that is not to say that the mind is not useful. If the mind didn't exist, our lives would become chaotic and filled with desire for physical expression, akin to a kind of psychopathy. But if say, the man was to alter his memories, the only thing which linked that fallen tree to him, would be the memory in his friend.

Memories are not like conscious video tapes, accurately replaying each moment in our lives. Memories are more like vague connections between different subjects and objects, their intensity is dependent upon how big an influence they have on the present. If this man alone believed that his friend cut down the tree, but had no real-life connection to this event, the memory would be completely indistinguishable from a fantasy. But what about the tree itself?

The tree itself would still be fallen, but without the cause and effect generated in the minds of the observers, there is no link between the people who cut this tree down in one reality, to the present fallen tree. The tree lies on the floor of the forest, but only when observed. Therefore, any number of circumstances could have caused it to fall. So does this mean that the past has no definite truth?

In a sense, I believe it does. However, when a particular past influences different people in a much greater way, that past has relevance towards our present. Cutting down a tree, or hanging out with someone on the beach, only have influence so long as we let them have influence. And the fewer people that these memories are experienced by, the less 'true' they are to the greater consciousness of humanity. If we were to look at ancient civilizations however, the truth is important for a lot of people, and therefore the past becomes more or less unchangeable due to our focus upon it, and that this past is important for understanding the present. That doesn't mean however, that the past cannot

change depending on the evidence used. If I was to ask where Atlantis is, I could list five or six locations across the globe, which presented evidence shows are the true location of Atlantis. But how can all of them be true at once?

In a sense, they are all true at once. But as we evolve towards newer perceptions, and begin to become aware of certain, more important aspects of the past, a greater truth which makes sense to the majority of us is gradually revealed. Right now, there are many 'true' pathways by which we could have reached the present moment, and how true they are depends on their ability to give us a sense of freedom.

One thing I noticed was that, when I'm in love with someone, the love shared between myself and this person seems to be at the heart of every experience. Last October I dated a woman from Florida, and at the time, all experiences and events which happened in my life, seemed to have her at their heart. However, I have well and truly fallen out of love with this person, and now when I look back to last winter, I see that there were so many other reasons to be happy occurring at this same time. The heart loves everyone and everything, regardless of the form which it takes. We feel love from some people more than we do from others, depending on how well the boundaries of the mind-body-computer are broken down. Our mind is useful, because it helps us to focus this experience in our own life practically. We will talk about 'high potential romantic love' later on, but for now, let's just say that when we focus our love onto one person, all things we experience with love become linked to that person. That means that every moment of love, or happiness, has the other person and our love for them at its center. This is a distinction made in the heart at the eternal present. This means that all past experiences, and future dreams of the people involved, also become reflections of this romantic love. One person's past experiences also become the past experiences of the other person, and vice versa. The subconscious may distinguish these things less however. Generally speaking, the more that we open our heart to someone, the more this impact affects our subconscious experience and 'past'. However, at the beginning stages of a relationship, or when we have left a relationship, our mind no longer feels safe enough to include this person in our present, and therefore we perceive the past completely differently. Our past lives, and our own past, are not really in the past. But each time we experience them, they become the present. And in themselves, they are different versions of the present moment which we can access. This is why all past lives and past experiences, are really just parallel lives and experiences. When we look back on a past moment, when our heart is now in a different place, we perceive the circumstances completely differently, particularly if we didn't let this person fully into our heart to begin with. I remember on one occasion, breaking up with someone and then making the mistake of starting a new relationship on the same day. Because my connection with this new person wasn't as deep, my subconscious mind was still giving me the image of my ex girlfriend whenever I opened my heart. On a couple of occasions I nearly said "I love you" with the wrong person's name, because my subconscious hadn't yet become used to the new woman's image as being one that I associated with love. Past lives are just different forms of the present moment, they don't actually happen in the past.

The heart of all creation

Just as you and I have a beating heart, the universe has a beating heart as well. This heart is not a physical centre of the universe, although it can be. It is more a centre of everything. Meaning that the centre of the universe can appear to anyone in any place. We have already looked at the Axis Mundi. This is a classical interpretation of the heart of all things. It is the first, and simplest creation between the masculine and feminine. When I have seen this heart, it appears differently. Once I closed my eyes and found myself on some distant planet. The stars were shining brightly above, and in front of me was a tower. The tower had steps going up it, and these steps seemed to be glowing every color of the rainbow. The energy flowing over these steps was behaving like a liquid, but it looked like some sort of shining glass. The colors didn't move around, they just pulsated. At the top

of the stairs was something quite breath taking. It was lily, or a terrestrial plant of some kind, with petals similar to those found in symbolism from Buddhism. The plant was so mysterious, alive. It was cream-white color, and it glowed the most powerful glow. As soon as I saw it I remember feeling such a sense of wonder and amazement.

The image of the rainbow also relates to serpent symbolism. If you have ever seen Harry Potter and the Chamber of Secrets, you will know that the Chamber of Secrets is entered from beneath a sink. This sink is very ornate, and has more the appearance of a fountain or well. This is consistent with the aboriginal idea about the serpent or dragon. According to them, the serpent is a God of all creation, possibly the creator of the physical Universe. In a similar sense, DNA is the creator of all life, and thus, the creator of the physical Universe. The rainbow serpent from aboriginal mythology often lives in water holes, in wells and springs. Sometimes there are two rainbow serpents, one male and one female. God has no form, but according to some, the universe was created in water. Just as the DNA molecule resides within water, so do dragons from mythology. The serpent saw itself reflected in the water, and then tries to devour or eat itself. This symbolism seems clearly connected to the splitting of the masculine and feminine traits. God split himself into two forms, and the two forms recognize each other and try to link sexually, or consume one another.

The rainbow serpent is associated with rain and rainbows, and rainbows can be seen as an image of the rainbow serpent itself. In Nordic mythology, there is a bridge called Bifrost which connects the earth to the godly realm of Asgard. In other European myths, the rainbow is said to lead towards treasure, or to lead towards a sacred well or spring. In Irish mythology this is represented by a pot of gold. In this sense, the well or spring is a well of wealth and luck.

Dragons are also associated with luck and good fortune. So in a sense, the symbol of the dragon is so deeply written into our psychological makeup, that it can be found in all cultures, and in the majority of our most famous stories and legends.

Another example are our medieval stories about dragons guarding castles. When I have seen my soul, I have seen it as a blue, glowing sphere, with two dragons, or a single two headed dragon, keeping it in place. The dragon is the creator of duality and of all physical and mental existence, but if we project our fear towards these beings, they can entrap us.

The dragon can also be seen as a symbol of our own ego's highest ability to fool and deceive us, but it is really we who deceive ourselves. There are many famous stories about dragons guarding women inside castle towers. The knight who comes along to save the woman, conquers the dragon, not out of sheer combat and masculinity, but out of love. He goes to the castle to save her, out of love. The woman inside the castle is a symbol of the divine feminine which is not yet awake, hence why we also have stories such as Sleeping Beauty which are deeply ingrained within women's consciousness. The dragon, guarding the castle, is a representation of ego. Of the man's ego in most cases. So really our romances and medieval stories are not just about strength and battle, they have a far deeper meaning which can be applied to our daily lives. In order for the man to enter the castle and to awaken the love of the feminine, he first has to conquer his ego, the dragon. And he doesn't conquer his ego through strength and through combat. As the legend of George and the Dragon tells us, it is confidence which conquers the dragon. On a more psychological level of meaning, the man has to realize that the dragon/his ego, is not something to be feared, but a part of him. And as soon as he sees his opponent as being a part of his own psyche, he realizes that his fear is what makes the dragon his enemy. As he releases his fear of the dragon and realizes that it is a part of him, the dragon is no longer scary, and willfully helps the knight. Of course in many stories, the dragon is killed, but that's probably due to dragons being demonic over the years. The knight can then enter the castle, as he enters his own heart, to awaken the divine feminine inside.

Dragons have been demonized ever since the arrival of Christianity, and even modern spiritualists tend to regard dragons as a symbol of negativity and chaos. However, if we look more carefully at ancient cultures, we come to see that dragons are a hugely important part of each of our cultures. In Europe, dragons are found alongside circular burial mounds, with rivers, with the Milky Way and with any kind of circular hill or structure. Some rivers were even believed to be mirrors of the Milky Way, itself a giant serpent like being. And the wells and springs along those rivers were

believed to have their own dragons.

Clearly to these people, dragons were not a negative symbol, but rather a crucial element of our very existence. Later on it appears that the image was demonized with the coming of Christianity.

Water

Water is a very useful metaphor for describing memory. The importance of water seems to be largely underestimated in the spiritual community. This incredible simple molecule is the 'pool' of creation for all life on earth. It is also a metaphor for our subconscious mind as well as being a metaphor for the underworld. The rainbow is of course a creation of light and water, and this fact may help us to understand how water is so deeply embedded within our psyche. In many myths from around the world, the afterlife is said to be reached by sailing across the sea, usually in a westerly direction. DNA contains four pair bonds, lettered A, T, C, G. Chinese seismographs have four dragons on them, facing the different directions of North, South, East and West. If life is born from the east, then it makes sense that metaphorically, it dies in the west. Just as the rising sun appears in the east, it is the sea to the west where the afterlife existed for many people.

In terms of memory, we can use individual droplets or collections of water molecules to describe this process. A water droplet falls from a cloud, making its way through the soil to eventually find a larger source of water, such as a stream or pond. The water then falls downstream towards the sea or a large lake, where it evaporates and the cycle is continued.

Water droplets don't have a brain, and yet they have memory. People have projected different thought forms towards this malleable molecule which seems to reflect our own thoughts, and frozen water crystals seem to change shape depending on the thing they are reflecting within us. Perhaps any material which can hold a vibration of information, can also have memory. But in a sense, memory is a much simpler thing. Think about how that water particle moved from the clouds, to the river, before evaporating from the sea to become a water droplet again. Although the water droplet has no mind, it carries a vibration signature of every location it has existed, and every location it could exist. Because the water droplet has physically existed in different locations already, these pathways are more open and accessible than those where the water droplet has not yet been. Therefore the water droplet is connected to whichever locations it is most likely to have existed along its current pathway.

There is also a concept in Eastern Spirituality known as the Akashic Records. The Akashic records are supposedly a database of our soul history, the history of every moment where consciousness has experienced itself. Some say that the past is not important, but in a sense, whatever has meaning is important. It might be better to describe the Akashic records, as a record of every meaningful experience, discovery and memory as experienced by all souls.

Our modern information technology is mimicking these soul records, which rather than being a library of light, are probably better described as a consciousness of meaning within the spheres of reality. Humans are becoming much better at record keeping, and our understanding of the past and of our own world, is increasing on a daily basis. When we look into the past, to try and discover the truths about ancient civilizations, we must first find the same knowledge in the present. Only then can we link it meaningfully to the past and recreate the past from the present. There are a lot of people on this planet, and I am certain that all subjects, all events and all studies, are of interest to some people. Therefore everything about our world, and about our past, is meaningful to someone. It doesn't have to be meaningful to all of us, because the happiness experienced in one life is no less important than the common interests of thousands of people combined.

The actual, physical manifestation of memory, is accessible via the physical planet itself. Certain things about the past are already recorded and available to us, in our DNA, and also in crystalline structures. So much of our planet's crust is made of quartz, and most of our electronic devices make use of quartz, because it has the ability to vibrate at whatever frequency it is subjected to. Therefore,

just like DNA, crystals can contain memory. The ultimate possibility of our past, present and future, is accessible to us via the pineal gland. But information about our own past, is directly programmed into crystal objects, as well as into the planet itself. In the future, I predict that people will apply the current usage of quartz towards a far more integrated form of information storage, where any crystalline object can give access to all accessible information.

Romantic relationships

Human relationships are like learning arenas. There isn't really any destiny or predetermined person that we will end up with, we have to look outside of time and space to understand why we fall in love with people. We fall in love because of potential. We end up in relationships with people, relationships which are somewhat pre-determined by our subconscious and unconscious influences. We may have shared past lives with this person, our DNA may dictate that we have similar interests. Or we may feel a magnetic attraction to this person, because at this present time, they are also heading towards an experience of love. When this happens, our two lives converge because of the potential in both of our hearts. This creates an attraction, a drive to balance the masculine-feminine in ourselves.

There isn't really any destiny, just potential, in what we refer to as 'pathways of least resistance'. Whether we realize it or not, consciousness is driving our lives, and all of our vibrational energies. Love doesn't directly intervene with our free will, but it works beyond physical limitations. This means that out of all the people in the world, if two of them have similar pathways or potential, the desire to experience balance will attract them no matter the distance. But the attraction is not more important than potential, and this is what distinguishes most relationships from high potential romantic relationships.

People have relationships based on these subconscious and unconscious patterns which keep occurring. We are attracted to traits that we don't recognize in ourselves, or we are attracted to our ability to open up to someone. But all these relationships happen naturally, and without much effort. None of these relationships will fully satisfy us until we realize what's actually going on.

If most relationships are happening because of subconscious and unconscious choices, each relationship is an opportunity for learning. The relationships which most people experience are quite easy. There is love, but not an exposure and love of all aspects of both people. This part of the relationship requires a person to be conscious about how they interact with the other person, and how they interact with themselves. Most people believe that the amount of love in a relationship is determined by what they feel at any given time, and if the love wasn't that deep anyway, and never truly conscious, the subconscious mind will simply move on. Because the person is still being influenced by their subconscious to a huge degree, they will lose faith and interest in the person, and move on.

This cycle repeats itself to give the person experience, but none of these relationships are really 'meant' to happen. Their meaning is abstract, they are meant to happen if the person isn't yet mature, but they are only meaningful so far as their influence on a person. This is the pathway of least resistance, and God understands that eventually a person will wake up from this. A person can actually experience true, divine love in any relationship. It's not that a person needs a set number of relationships in which to learn. God understands that all relationships offer the simple choice of choosing love over fear, and that as a person finds more connection in their relationships, this choice will become more obvious.

People who are already more focused on spirituality, or who have a potential to be more focused on spirituality, will attract another kind of relationship. These relationships are also created from a potential future outcome. Many of the people we date, could grow with us in spiritual harmony to create transformation across the world. But when a person has a higher awareness of spirituality already within their DNA, love will feel the potential of a more 'spiritual' relationship, and whoever is at a similar stage whilst the two people are separate, will be drawn to one of the people like a

magnet. People who have 'twin flame' relationships don't have to be spiritual, because on a human scale, relationships are random. They have subconscious meaning, but in terms of love and who we can love the most, they are random. Love De-randomizes the process when love/God feels a higher potential in two individuals. Twin flame relationships are just as much work as any other kind of relationship. The only difference is that both individuals have the potential, at that time, to move towards something incredibly powerful. Most relationships do not have this 'potential' at the time of meeting. As I have mentioned, twin flame relationships usually occur with people who are spiritually inclined, or in those people where their future partner has the potential to transform the ego and heart in a way which is more powerful, and faster than having many more regular relationships. This is not to say that some relationships are not sacred, just that some have higher potential to make us happy.

Twin flame relationships don't exist because of a divine design for these two people to come together. Neither do they take place, because two people have the same soul energy. They take place to 'quicken' spiritual awakening. It is worth noting that twin flame relationships tend to naturally break us out of the 'matrix'. However, these quickened relationships require just as much work as we require in our relationships over a lifetime, and in a shorter period. But the potential for a shared journey which we feel with this other person is usually enough to allow this to work.

God communicates with us using synchronicity, but because twin flame relationships also break us out of the 'matrix', if our perception is in the wrong place they can be damaging. There are some who believe that the normal model of twin flames is actually a trap. There are high potential relationships which can be beautiful, but the idea of us 'needing' a specific individual for our own happiness, seems like an obvious trap. If we are in a fear based mind-set, these high potential relationships are more like high disaster-potential relationships. It all depends on what we are willing to be our reality at the time, and there is a constant battle within us between love and fear.

If this is the case, why do twin flame relationships feel so freeing, without us having to really put in any effort?

The feelings we experience are very freeing. I have been in love with one person for the last three years of my life, and the very thought of them made me feel like I was floating in a warm bath of love. But neither of us were ready, no matter how 'freeing' these relationships feel, they still require conscious work. Depending on how much of ourselves we already feel, God can give us the gift of love by showing us a person who we fall in love with. This is the gift, the De-randomization of events known as synchronicity. But God cannot, and will not alter our free will. We have to choose love ourselves, and choose to feel his love before we can fully enter God's heart with the other person. Until we do this, the sense of freedom we feel in any relationship can be felt in the heart but not experienced in physical reality, and unless it's a twin flame relationship, we will usually feel this freedom during a spiritual experience alone rather than with another person.

When we are in a twin flame relationship, we have to accept our ego and their ego, and love them no matter what. This alone will bring the two people together in harmony.

If this is not a twin flame/high potential romantic relationship, we usually have to discover oneness on our own, and then express it with the other person. This is often a slower process, but it really depends upon our perception.

People have also talked about twin flames being 'two souls' from the same source, or even that twin flames are the same soul in different bodies. This idea goes against the idea of oneness, which teaches us that if we are willing to open our heart, love is here right now. We have talked in other articles about how the 'soul' itself can be interpreted in many different ways, but what seems obvious to us is that there is no such thing as soul splitting, only soul reflection.

Others have talked about soul groups, and that each twin flame pair comes from a group of twelve

twin rays, each with their own twin soul. However, I strongly believe that this is false, I don't believe that other people are necessary for our own unique energy. I believe that we help each other's energy, and share our energy with certain people. But to need specific others seems very dualistic. I do believe however that the number 12 is sacred, as is the number 13. Perhaps the 'rainbow' of light within us, does have twelve rays. But this is already within us. And perhaps, during the right circumstances, a group of twelve people can come together and work on a similar mission. However, I don't believe that this has to be twelve, specific souls. Rather, it is twelve people who have a high potential to do something together.

The twin flame or high potential romantic relationship, feels so freeing and special because it is a mirror of our polar opposite energy. I, for example, have the masculine polarity integrated into my body and emotional complexes. The feminine energy is around me, and can be seen, felt and understood. Each time I meet this feminine energy, I feel emotion, because it is like two parts of myself coming together through this magnetism. Even watching romantic films allows this energy to appear temporarily, but the true power is experienced between two conscious beings, rather than a conscious being and an experience.

No other person on this planet has the same energy, the same DNA as I do. But when we fully open our heart to another person, and both our egos are joined with God, we actually exchange energy harmoniously and become linked at a soul level. The inner connection transforms the outer one, so to speak, and the higher the relationship potential at any given moment, the less things we have in common with the other person (often). Our energies transform, not because they need to transform, but because that love automatically makes all of our interests, and all of ourselves, perfect. This shared energy then exists within both people, like the 'third world' being shared between the upper and lower worlds, and it works circumstances in such a way that we end up finding things in common with that person, things which we can both truly enjoy. The other person does not possess us, we instead choose to go on the same pathway, and it is this dance that we take to continually embrace the eternal that keeps twin flame relationships going. This means that the two people have to express their love in a kind of energetic dance, in their heart, to have as much connection to the eternal love between them. These people may feel connected regardless of their physical location, but this is still an exchange of energy in itself. This exchange of energy is accessed by keeping the heart open and feeling trust with the other person.

There is nothing more freeing in the world than being able to love someone, and not really knowing why or how. But then again, this can occur over time in any relationship. So I say to my readers, don't leave a relationship because one feels more exciting and energetic, or more spiritual. There is no such thing as a spiritual relationship without first having love in your own heart. If you want to feel and experience the type of love which feels effortless, without reason, and yet full of meaning, you have to look into yourself. God creates freedom in our life, sometimes we feel this alone, other times we feel this with a special person. We don't consciously choose what makes us feel free, we don't really have a choice in this because it depends on the potential around us. This freedom which we cannot control, comes from the high potential that we share with another person or thing. But we can never become a part of this freedom until we find that freedom in ourselves, and then we may come to realize that we can create, and attract our own freedom in a new form.

When we do feel like we have no choice but to love someone, we haven't yet understood that the same freedom is accessible to us from within. In a sense, we don't have a choice when we fall in love with someone like this, but we do have a choice in how we react to it, and we should always look inside rather than outside. I have been in a situation where I felt this type of love for a woman whilst I was dating someone else, and believe me, leaving the current relationship is not usually the right thing to do. It's the easy thing to do, but all the issues in the previous relationship will simply come up in the new relationship, and more intensely, because ultimately it is not so much the person which creates these issues, but us. We can also use this feeling of freedom to identify what we are not experiencing in our current relationship. In some cases, it may simply be that the other person is more or less unable, or not ready, for the type of love potential which we have. However, we should

never leave another person simply because they haven't been lucky enough to have the same potential as us. Instead, we should always look within, and focus upon loving the person we are with. Often the things we dislike about a person are simply the things we dislike in ourselves, so really we need to accept ourselves and activate this potential for creation within the relationship. This comes through making the other person feel trusted, honored and loved. To love a person for their faults and to find potential with that person, is far more empowering than suddenly falling in love and leaving our partner for someone else.

The only thing necessary for this process is love. As long as we love the person we are with, and as long as they love us, we can transform together. Sometimes people talk about their ex partners and describe how different they are to them, or how they don't have the same lust for life. This is really quite a selfish way of looking at people. If we truly loved those people to begin with, and accepted them as they are to the extent where they felt comfortable opening up to us and joining with us at a deeper level, they may well have been potential 'twin flames'. As I mentioned earlier, all relationships have high potential.

However in some cases, where there is no love, or the relationship is entirely based on feeling needed, or if the other person simply is no where near ready to open their heart, it can sometimes be a better option to go for the new person. But in which case, we shouldn't have to 'leave' our current partner anyway. In cases such as these, we will naturally drift apart as we come to realize that they don't really care about us. In which case, it isn't choosing one person over another, but rather choosing our truer self over a less true version of ourselves.

The ego in relationships, friend or foe?

The ego is not some evil, non spiritual entity which we have to destroy. It really isn't all that scary at all. Our ego itself offers no threat, it is how we perceive our ego. In this sense, viewing the ego as not being part of us is probably more dangerous than living an ordinary life. Our ego is a part of us, and we are human. We are not human in order to become less human, we are human to find balance as humans, and the ego is as much a part of us as our heart is.

Our ego only causes problems when we give it power over us. Society influences our subconscious mind into believing that satisfying our ego is very important. Society teaches us to do whatever we want, to have whatever we want, and to take whatever we want. At the opposite end of the spectrum, most spiritualists teach us that the ego is a bad thing and that we should want, and desire nothing. This leads to a fear of the ego itself, which increases the ego's power over us creating psychopathy.

Psychopathy is something which we all possess. We are already linked to all things in creation, and I would describe psychopathy as the desire to connect to things physically and mentally in an addictive way. Our ego becomes like a psychopathic monster as soon as we forget how to love ourselves and try to fill that gap with having more 'stuff'. The only difference between this form of psychopathy and oneness, is that psychopathy is the desire for us, our body, ego, our human 'self' to find itself in other things physically. This psychopathic side comes out more when we become addicted to feeding ourselves certain things, whether it be food, drugs or attention. None of these things are bad in themselves. We all like some attention, because it can lead to confidence and a heightened sense of being human. People can take drugs to access other planes of reality, temporarily or for months at a time. But as soon as we become dependent upon any of these things, our mindset becomes more psychopathic, and more based on what we need to experience, rather than what we already know is within us, which is peace, happiness and love.

I have never really used drugs that much. It is important to understand that things like drugs, sex and adrenalin producing experiences, can be beneficial to us, because they show us pieces of who we are, particularly if our ego does not yet feel 'satisfied'. Each of our egos has a journey of its own it must take, something that comes from our DNA and other influences across time and space. Usually we have to feel at peace with our ego through its own satisfaction, before we can feel oneness in every area of our life. Drugs can be gateways to spirituality, just as becoming addicted to

a person can be a gateway to spirituality. But we shouldn't indulge in these things often unless we are doing it for a specific purpose linked to our true ego and heart.

I have read quite a lot about psychedelic drugs, and I have heard a lot of people say that these drugs were the gateway to spiritual experience. However, it is not the drug which is spiritual, it is us, our heart. The psychopathic ego will try to convince us that drugs are the source of spirituality, whereas the heart tells us that drugs are reminders of our own spirituality. I have also met people who have said that spirituality is very sexual for them. Yes, sex can be spiritual, but just like using drugs, and any kind of addiction, sex involves high levels of energy exchange. In the case of psychedelic drugs such as dimethyltryptamine, or DMT, the plant's dna exchanges photons with our own, mainly in our pineal gland. This opens up a new level of reality to us, where our psychological traits are seen at an entirely different level, where they become beings, and unusual environments which seem alien to us. We are exchanging our DNA with that of a plant, which is exactly what happens each time we eat something, or each time we have intimate sexual contact. As I mentioned earlier, energy exchange can also take place over a distance.

These experiences help us to understand ourselves, and there is nothing wrong with sex, or drug taking. But as indigenous cultures remind us, if we take drugs without knowing why, and without doing it with our heart in the right place, we risk losing ourselves in the process.

Energy exchange is not a bad thing, but the less we do it, the more of 'us' we are able to feel. In a sense, spirituality can be sexual, for example. But satisfying our human self through energy interactions is not what spirituality is about. This is but a human way of relating to spirituality. Drugs are another way of relating to spirituality through energy exchange.

Energy exchange serves the purpose of helping us find ourselves, and if our ego doesn't yet feel satisfied, it is not a bad thing to indulge in sexual activity experimentally, or drug taking experimentally. But I believe that we should be very careful about these exchanges and try to keep things under control as much as possible. Energy exchange should always have a purpose behind it. As soon as it becomes something necessary for our everyday life, we move into psychopathic mode.

Modern society is being plagued by a sort of virus, which disconnects us from our ego. This allows the ego to easily control us. Part of the reason that this virus is so abundant, is that we believe it is there for our benefit. Society continually teaches us that we should be selfish, take whatever we want, and do whatever we want. Some spiritualists also encourage us to connect to whoever we want, and to do whatever we want. But biologically speaking this really isn't a good idea. We exchange energy with the food we eat, and if we eat the wrong type of food our DNA ceases to function correctly. There are certain foods, thoughts and behaviors which we can feed our body for heightened experiences. These experiences allow us to feel 'more' than human via means of an external stimulus. But as soon as we become addicted to these things, whether it be sugar, sex or a drug for example, we begin to decrease our personal freedom.

The things which we can do, or take, which feel addictive, are not accurate representations of who we are. If you're curious about who you are, you're not what you're addicted to. Humans have the ability to transform, but we are still human, and in this lifetime that is all we will be. It's not so bad really, is it?

Our human bodies are not pools in which we should allow everything and anything to enter. On one level, this makes us unhealthy, brings out our inner psychopath, and makes us feel less free. But on a quantum level, addictive behavior actually influences our entire structure and ability to live life. Feeding our body information which connects us to another dimension, will eventually mess us up if we do it too often and without reason. We are human, and we're not meant to be living in another dimension. For example, if I was to take LSD habitually over the next year, and take it without reason, it would tear me apart. On one hand, my consciousness would be experiencing this exciting and beautiful place where everything seemed possible. But at the same time, this would lead to my body and human life being neglected. These dimensions are meant to be places that we visit, for insight and understanding, but they are not where we belong as humans. We are meant to make this world a place of love and peace. Traveling to other dimensions for no reason at all is not going to

make this world a better place. It might make us feel more spiritual, but it's not going to help the millions of families without much food and water.

Eating the wrong type of food on a regular basis is also not a good thing. Although society teaches us to do whatever we want, I caution against this. We have to be aware, and careful about what we do. If we're taking part in anything that feels addictive, we should always make sure that we are doing it for the right reasons, otherwise we will become lost in the process. Becoming addicted to foods high in carbohydrates, or high in sugar, not only makes us feel less energetic and free, it also makes us less 'human' in the same way that drug abuse can. It is possible that some humans do have 'powers' which can heal our DNA and body, and which pretty much allow us to do anything we want. But is the purpose of life really to do whatever we want, in a way where everything becomes meaningless and we appreciate nothing?

At a physical level we are a mind-body-computer. Just like any computer, that computer needs to be fed the correct input in order to function correctly. Dna is the coding language for that computer, and the energy exchanges we experience can be described as the input to that computer. If we cram that computer with code which doesn't correspond to how the computer is supposed to work at the most basic level, the computer will cease to function in the way that is supposed to. Just as if we eat or consume things which are addictive, our heart has less ability to function, because everything is working slower and is reliant upon constant stimulus in order to work. This means that our heart has very little ability to connect with our ego, and so the ego overpowers the heart and drives our lives on its own through meaningless experience.

This is not to say that DNA cannot learn, and correct itself where necessary. For example, some people have genes which enable them to live longer on certain diets than other people. But this is separate to the addictive process which I am talking about. Eating the wrong stuff will cause our DNA to mutate. In fact, exchanging energy with too much of 'anything' will cause our DNA to mutate. The parts of us which mutate will no longer be human, and our mind will go insane as it tries to exist in two experiences of life at one time.

The main point I am trying to get across here, is that we are human. Maybe, if we really need to, we can become something else. Maybe some of us have the ability to change things at an atomic level, and to heal our bodies. But I very much doubt that we would have access to this power just for fun and meaningless experience. Our bodies are highly complex, and so is our energy. For example, we need copper in our body. People with low levels of copper have been known to suffer from certain diseases. However, too much copper is believed to be linked to neurological diseases. Likewise, we need yeast in our body to help with digestion. But if we have too much sugar, the yeast becomes a virus and takes over our body. We then start to base our lives around what the yeast needs rather than what we need. If we have too much DMT, our mind becomes the psychopath and our bodies become unbalanced. If we need sex too much, our lower energy centers become the virus and our heart and crown chakras take a back seat. In order to feel fully human, and to function as humans, we need balance. In a twin flame relationship, the other person becomes a mirror of all the energy which we require. But in a twin flame relationship, we don't take this energy from the other person. Instead, they love us in a way which encourages us to find fulfillment in our lives. They do however, exchange all the romantic and sexual energy which we require. However, when the heart is open, there isn't really any exchange on the deeper levels, there is just an existence of love.

The twin flame relationship provides us with everything we desire at a level of emotional, romantic and sexual intimacy. We no longer require these exchanges in energy from anyone else. In a sense, we are only exchanging energy with our twin flame on the surface. Deep down, the constant reflection of love is what physically then manifests as an energy exchange. When we are not in a twin flame relationship, this deeper reflection of love does not work through our desires for physical and romantic intimacy, and therefore we become easily distracted and look for it elsewhere. Unless there is complete transparency at a deep level, our subconscious will look towards new images and experiences to fill those gaps.

At a deep level, loving one person is no different from loving another. Therefore when we love one

person as a complete reflection of all that we are, to look to other people or experiences to make this more 'complete', is to make a distinction in our mind about love coming from one place, being different from love coming from another place. This doesn't mean that our twin flame satisfies all of our needs in life, nor all of our desires, but the desires which are more addictive in nature, and more a part of the psychopathic ego, tend to diminish as we open our hearts. Our twin flame does, however, empower us to be able to experience whatever we need to in life at other levels, such as our friendships, our diet and our interests. So in a sense, our twin flame becomes a part of our whole life, coming from a place of helping us feel so complete, that our whole life becomes complete. Our twin flame doesn't personally have to be everything to us, but they become a big part of the happiness which we experience in everyday life. They satisfy us on such a deep level of human and spiritual intimacy, that our whole life is transformed into one of love, and those intimate parts of ourselves no longer require anything else other than them.

The twin flame heart exists at the centre of our life. At the centre, in those intimate, sexual and romantic areas, we need nothing but each other. But that love is transmitted across all of our lives, improving all areas of our lives. They satisfy as at such a deep level that our lives are transformed from then onward. This can be compared to the circular model of reality which I explained earlier. At the centre, are two people which are very close to one another, the yin and yang, the simplest, most raw manifestation of the masculine-feminine energy held within the heart of all creation. On a level which is slightly more complex, this love is transmitted across all areas of that circle.

The twin flame love is freeing, and it is also the same no matter which of our potential twin flames we choose to experience it with. This is because we are tapping into the simplest form of the masculine-feminine forms of creation, which then manifests as a love which fills our more unique human levels of existence. This love appears as energy, both sexually and romantically between us and our twin flame, and as energy encouraging us to do what we enjoy in life and to be healthy and balanced.

So in a sense, what we experience in the heart is very simple. But being able to experience this fully, with another human being is a full time job, because it requires us to exchange energy and dance together, unveiling ourselves to a state of pure vulnerability and innocence. When twin flames love, the love is innocent. As they learn together, it feels like they are experiencing love again for the first time, because their love is transmitted across into all areas of their subconscious and unconscious minds, meaning that their past experiences become a part of their experience, and are re-experienced by them. If for example, a person in a twin flame relationship had kissed someone in the rain many years ago, they would be able to remember the experience. But because the twin flame love existed in all areas of their life, they would no longer associate that past experience with the person they had experienced it with. If they enjoyed kissing in the rain in the past, then now this enjoyment would seem incomplete without their twin flame.

Do we have only one twin flame?

Yes, there is only one polar opposite of our own energy. However, this energy doesn't exist within another body. The energy exists within us, within the parts of us which come alive in certain moments of romantic bliss or deep appreciation. Things which enhance any kind of romantic 'magnetism', manifest the twin flame energy for a short period of time. Even having sex with a

person we don't know very well can allow us to temporarily meet our twin flame energy as a part of the experience, but for the twin flame to become a person is something quite different.

The twin flame is just energy really, and only becomes a unique consciousness when that energy exists within another person. This person then becomes our twin flame, in the same way that our twin flame energy becomes that person. There are an infinite number of different ways we can meet our twin flame as we look around us, and feel life's flowing energy. If we have any kind of access to divine intent in any given moment, each person we meet, and each of our experiences can become a gift from that balance we hold within us. However we don't have to physically interact with people in a way which is less raw than unconditional love. Interacting with two many people physically does make us feel very free, because it allows the polar plexus and mind chakras to experience the twin flame connection in numerous different ways. However, this 'physical' freedom alone is not a twin flame relationship.

The twin flame relationship is complete balance, complete reflection. Just as it takes a man and a woman to reproduce, it also only takes a mainly masculine energized person and a mainly feminine energized person to create complete harmony. This has nothing to do with gender, it has a lot to do with these different energies but also is has a lot to do with the concept of self and other. If a straight man meets his feminine energy within another male, then that potential must have existed from the time of the first meeting. Alternatively, a man might move towards a more feminine expression of his energy when with another man. This is nearly always balanced in some way,

Loving more people romantically does not make one a more loving person. This is because each person then becomes a need. If we need to exchange energy with anything in life, it's because we feel the need to. For example, if we date one person but then decide that we want to show 'love' to another person, we can show that love simply through our perception and kindness. If there's any kind of sexual or romantic attraction it has little at all to do with unconditional love, it has everything to do with what we feel we must do in order to feel more connected.

We are complete beings just on our own, that's why we have just one body. But being able to see parts of us missing, allows them to appear in others, leading to a prolonged search for completion being manifested by this masculine-feminine attraction. The easier a person can feel a potential for love, the more powerfully the relationship will manifest. The more that we recognize how complete we already are, the more we want to give that to another person. People who have potential at this time to be more transformational by helping larger numbers of people to wake up, tend to manifest these traits in nearly all of their relationships. But they also feel, deep down, that their name and soul is being spoken back to them from this other person's heart.

The ability for us to recognize that something is missing, a part of our energy, in someone else, actually helps us to love. It only restricts us so long as we close up to God. Once we open our hearts, the idea of needing someone, just one person who we speak to in complete vulnerability, is not a bad thing. This is the reflection, the two headed snake seeing itself in the water. Being able to see our completeness in another person, is to not just love oneself fully, but to love another human being. And even though our twin flame energy is always with us, if it allows us to love another human being fully then this is not a bad thing at all.

There are actually multiple realities interacting with our own, and one of these is the realm of nature spirits. These nature spirits exist in a reality which is slightly lower down on the vortex scale, meaning these elemental beings are much less distinguished. They are beings of nature, and also of different parts of ourselves. Beings which are above us on the scale, have more distinction but more individual, and thus whole consciousness. If reality is like a great tree, then the areas at the bottom are where consciousness first enters. But this consciousness functions within the atoms, within nature. It is aware, but it cannot see outside of itself. It doesn't understand, in and of itself, how things are connected. It simply feels it, and moves with it. This is where there is so much separation of form, there are so many forms. So many moments of consciousness within the atoms, within the building blocks of nature and of our world. Our DNA is what allows this consciousness, on our

planet, to see itself. In these lower areas, it can perceive itself, but it often doesn't fully see itself as being separate from other things. There is less individual meaning here, instead the entire experience, a constant repetition of nature, is what has meaning. These beings cannot see themselves as being separate from this, however, the lack the same ability that humans have to love others for extended periods of time, to find themselves, to evolve. So their idea of love is a lot less based on loving the individuality of each being, but more on the appreciation and love of all experience, where all forms are manifestation of the same processes. When these beings appear energetically in our dimension, they are linked to nature, and to each other. Their relationships often don't have any formal structures. This existence might be comparable to some of our dream states, where every experience is divine, but is constantly changing, as we constantly change, bound by our subconscious to particular forms. Similarly, elemental beings are bound to the expressions of nature available to them around them.

Each of our bodies has chakras, and the solar plexus chakra appears to be strongly associated with these elemental beings. From across the world, there are stories of men and women being kidnapped by elemental beings and made into wives or husbands. These relationships are often quite controlling and humans appear to be viewed as 'play things' by some of these beings. Whether any of these stories are literal or not, I do not know. They don't seem to understand love is the same way that we do, they are so connected to one another at all times, that exchanging energy with other beings, and humans, seems to be an expectation. They are also able to exchange energy freely, because they have less individual consciousness and all blend together as energetic bodies, helping nature and providing meaning to certain areas of us.

Some have said that polyamory or even relationships with less 'meaning' attached, are more spiritual than monogamous relationships. I have nothing against these types of relationships, but I would like to dispel the myth that these relationships are more spiritual or more advanced in any way. The twin flame connection is a balancing of all chakras within the body, at the basic masculine-feminine level. In the universe, there is always two at the beginning. The self, and the other. And when in a romantic relationship, two beings grow in consciousness together. Each is both the one and the other. We can see the 'other' polarity anywhere in life, but to experience it with another human being is something incredibly powerful. The twin flames don't provide each other with the same interests, the sex they might want, or the attention they might want. The twin flame relationship is a heart based reflection of energy, which expands through all chakras in a perfectly balanced and deep way. This deep, energetic balance, creates the 'wholeness' in both bodies and minds, and the outer expressions of those chakras become aligned with the true ego. The twin flame doesn't provide mental or sexual stimulation in physical life, they instead heal all chakras from the inside. This expands as a healing into the more fine, particular expressions of that energy, which is why the twins' lives become better in all areas and filled with the same love.

This means, that at the feminine level, both people feel grounded and in ecstatic love, and at a masculine level, both feel empowered and energetic. The people live their own lives, not needing to spend all of their time with each other, although they miss each other a lot. The energy expressions are outward, beyond the sacred, simple masculine-feminine love which the twins experience. This means, that whilst both people feel a deep love and connection to the earth, and a great intellectual understanding of others, through cognitive and emotional empathy, they only need to access that rawness of the masculine-feminine energy with one another. When the two people are physically together, all the energy of life surrounds them as though in a great circle of glowing light. They are the centre of everything, and whilst they can feel all of time and space moving around them, they feel the calmness, and energy in their own center.

However, depending on our DNA and other factors which might influence our chakras, some people may be unbalanced and become attached to, influenced by or in communication with these elemental forces. There is nothing wrong with this, it's just a different level of the human experience, one which is in some ways, better for understanding the grit of human emotion and physical vulnerability. Making love is not spiritual in and of itself, but it can be a way to open a person to spirituality and to self vulnerability, in exactly the same way that drugs can. Both sex and

drugs activate certain chakras more than others, so the experience is less balanced and 'human' than the twin flame relationship. But I also think that this kind of perception is often the cause of unbalanced chakras. This isn't a bad thing, but it is not truly human in terms of potential.

Such people might feel their heart more in their solar plexus chakra. Most people with an open heart will love many people, and each of these people in our lives corresponds to particularly energies, ideas or parts of our inner world, which we wish to interact with. But polyamorous people understand things from a more elemental perspective, meaning that they tend to experience love and energy more through this chakra than through others. Their energy can feel bound to, and in communication with this elemental dimension, where everything is linked, form is less important, but each different form and energy adds to the beauty and love of the whole experience of life and of love. However, elemental beings have less unique consciousness than us, and freely interact like this as a larger unit. Polyamorous people are more likely to try and mimic the elemental pattern, by understanding their earth relationships as elemental relationships, seeing less clear distinction between friendship and romantic partner. Polyamorous people have deep love of course, but what often draws people towards polyamory is the desire to experience the whole experience of loving humans rather than drawing too much importance upon the individual themselves. This develops later.

Because of how humans are much more balanced between the male and female on a more conscious level, trying to build this elemental energetic blueprint into human lives can work for some people, but isn't necessary or even beneficial for those who want to keep our chakras more balanced. The solar plexus chakra will become excited and fully activated when interacting with different beings physically. Love in this case, is very physical/energetic, and requires interaction between many individuals. Most people find this variety in a less physical way because they can appreciate other people in their lives without needing them there, and any exchange in energy is a need or desire as well as love, driven by the masculine-feminine magnetism. The chakras associated with imagination will also spend a lot of their time working with the heart and solar plexus chakras. This creates an energetic mixture which is very potent, powerful and empowering. But it also leaves the human body unbalanced.

This information may not be very popular to some people, but please note that it is not our intention to judge, just to understand and explain from our perspective. When the solar plexus chakras are connected between different people, it allows one to feel truly elemental. But it also overwhelms the body with the energy of this other dimension, and can, in extreme cases render the other chakras powerless. They are forced to do the bidding of the solar plexus chakra, because the heart, hidden at the centre of the moment, is so used to functioning behind the disguise of so many images, that many things, or most things related to love, manifest as a very earthly, elemental energy. This means that the other chakras are less balanced, and have less expression in life. A prime example is by time. If a person is spending a lot of time on different relationships, and sharing chakra connections and vulnerability with different people, it empowers the solar plexus so much that the other chakras have less time to balance themselves out through other activities. I believe that this actually causes alterations to the space-time continuum. For example, if three people are in a relationship together, their solar plexus chakras may become highly active. This means that the people spend more time at an energetic level. Whilst love can never diminish or run out, energy fluctuates and varies its expression. The more energetic interactions we experience, the more distracted we are from oneness. This slows down the energy of the three people to an elemental level, but in a human body and mind this has the consequence of 'speeding up time' in other areas of our life, because the slower exchanges of energy are happening so much in the solar plexus.

Love is not limited or finite, but to want to connect to anyone physically, or romantically, is not love in and of itself. It is energy exchange, where love may manifest. But each time we need another person in our life, we are needing their energy, something from them which our current partner cannot give us. If at a level of the heart, all things are the same, then it is surely just the ego which distinguishes and makes important, the personality, looks or gender of different people. One

might argue, what if you didn't need anything from someone else, and just wanted to love them anyway?

Of course it is possible to love two people at once, but from the central most 'human' perspective, if we need to physically love someone else at the intimate masculine-feminine level, it is our ego (in conjunction with the solar plexus) which wants to experience the same thing, but differently. This is a need, and not love in the truest sense. Adding other people to our lives also diminishes their own free will and energy balance, unless we are aiming to mirror them at the deepest level.

How does polyamory feel different to a twin flame relationship?

From what I have looked at in the past ten years, it seems that there is indeed a difference between loving one person at a high potential level, and loving many people. Firstly, the love for one person has higher potential, because it allows both people to live quite independently, the romance and love between them strengthening their deepest masculine-feminine energy, transforming their lives. It also means both people have such vulnerability and deep knowing of one another, so whilst they may live independently, their deep love is with them at all times.

Polyamory draws more people into the 'need' of exchanging energy physically and romantically. This means that many people will have less potential to move forward in the same way that twin flames do, they will instead move forward as a group, transforming jealousy and being very good at helping others to open to spirituality at the elemental level through feeling vulnerable and exposed. Their solar plexus chakras will be stimulated and active, and their hearts will also be open to experiencing love. However, this can arguably be a trap. It isn't a trap to people who do it, polyamorous relationships are just as valid as any other type. But in all honesty, I think that total balance is achieved by keeping all chakras balanced. The overpowered solar plexus keeps people trapped in the same energetic vibrations. It doesn't feel like a trap at all, but it often feels far less fulfilling than twin flame relationships when experienced by most people.

This is because the twin flame relationship balances all chakras. None of them become overpowered, all revert to their deepest, simplest form, where energy exchanges no longer exist, and what exists is a constant wholeness of divine love, no giving, no receiving. When all chakras are balanced and a person isn't bound to too many forms of energy exchange, the ego can become totally balanced with the creator. So, how exactly is the solar plexus over stimulated?

The solar plexus is over stimulated, because when all chakras are balanced to the simple masculine-feminine, it is understood that our body needs only to be balanced by another body. Hence why everything is created as two, always the perceiver and the object, which in the case of twin flames, are one and the same.

Perceivers cannot observe more than one object at a time. We can interact with, and observe many objects, as people, things or anything else. But we cannot fully create balance, and complete the ring of eternity, if there is more than one 'object' that we are observing. Humans simply cannot become one with more than one thing at a time, because we cannot concentrate or become 'one' with anything more than our eyes, bodies and minds can allow. We can experience oneness being catalysed by many things yes, but these don't involve energy exchange. This is why when most of us experience oneness without another human being, it is very difficult to determine why or how we came to experience oneness, there are no objects and there is no perceiver, there is just oneness. However, to fully balance this energy with another conscious being, requires us to first be the subject and object at the centre of everything else. We need to be in the here and now for this type of energy exchange to lead to oneness, so in fact, experiencing oneness with humans is harder than experiencing oneness with nature.

.Slow down after orgasm

When we love more than one person, neither of them fully comes to link to the masculine-feminine at the deepest level. Their form or image is not able to become this energy and magnetism which we feel each day at the deepest level, because our subconscious mind and ego are trying to experience both things in one moment, but the 'image' which our twin energy takes is changing or existing in two forms simultaneously. In other words, because we are making a distinction, both people must

provide different 'things' on the surface and personality levels, and in the levels of energy. As soon as we start to need different people over things like this, the simpler masculine-feminine love becomes more accustomed to experiencing itself through form and energy, rather than through reflection of all of ourselves.

Experiencing different people and energies is less meaningful. Some spiritualists have said that meaning is not an important, or even necessary thing to have in life. But we disagree. Throughout indigenous cultures, and humans today, to find meaning within one's life seems to be one of the main points of life. God surely found meaning in us, and so we find meaning in life and in one another. Finding meaning is much more difficult than seeing life as meaningless, because it makes us feel vulnerable and exposed. But isn't that the whole point? Our chakras and energy only need one person to see our reflection, the solar plexus chakra working with the mind, may experience many people. But this is not as intimate, meaningful, trusting or simple as loving one person romantically and being exposed to them. Having them in our lives each day balances our energy, balances their energy, and creates such a sense of knowing and understanding that the other person is always beautiful to us. Attachment is not a bad thing, if it were, why do we all get attached? Why do eastern philosophers say that attachment is the path to loss? If we felt no attachment to certain things, we as humans would not be able to feel truly vulnerable and connected. It is ridiculous to assume that we are not attached to our friends and family as well. I think that the real lesson is, not attachment but acceptance. It is accepting that we become attached to things, and limiting those meaningful attachments to the things which can move with us in life, and not the things which we must cling onto. From this perspective, there is both good and negative kinds of attachment, depending on how we see attachment rather than the attachment itself being inherently bad.

In summary, the twin flame, or high potential romantic relationship is something shared between two people. We are whole as we are, and the purpose of a twin flame relationship is to fully love another person as our reflection. Our chakras may understand things differently, but the heart chakra, the purest forms of our being, does not need more than one another form to be our reflection. Just as our body can only touch one other body fully, our heart needs just one other conscious heart to see itself. Sharing our body, mind and heart with many individuals is one way to experience love, at a very elemental level, but when we have experienced this type of love, the freedom which we feel is not equivalent to that of being vulnerable with just one person.

Intimate love might be said to have three dimensions. The feminine, or underworld love is a place where everything is indistinct, together and experiencing togetherness but with little knowledge and understanding of how things fit together from a higher, more meaningful perspective. This is similar to the molecules of soil at the base of a tree. The molecules interact and cannot feel separate from one another. They are all part of the same system, and physical contact is important. Love is less about meaning and more about the meaning of the experience itself, because that is most of what is understood. The upperworld path is one of looking down from above, and seeing the interconnectedness of all things without needing to interact with it. This is similar to looking out across the forest from the top of the tallest tree. The middle path is the most human path. This is about balancing the traits of both the upper, and lower realities, and experiencing them as a human, with another human being, recreating the initial creation anew for all of mankind. It is here where self recognition is possible as a human, and where free will can drive us towards balance and harmony. But seeing another human as an object is not enough. We observe and look upon our twin flame as an object separate to us, as they gaze towards us. But there is a third ingredient, love. No relationship will ever work without God.

If there is any test to show who is the right person for us, it must be to ask, who needs us the most? This is something that depends on our own potential at the time, but when I say 'need', I don't mean to say that this person should need anything from you. If someone needs you to feel protected, it

isn't them. If someone needs you to help them, it isn't them. If someone needs you to feel secure and good about themselves, it isn't them either. This person will need you to exist, and will find themselves continually drawn to you. It may not be very special to feel like you need to be with someone. But to feel like someone is so beautiful to you without any reason, and to want to show them that in innocent vulnerability for the rest of life, is a different type of need. It is a need to give back to the other, the mirror of god. Usually people will encounter one to three twin flames throughout their lives, the first often appears after a period of personal spiritual evolution, and the next will often appear in a similar way. In a sense, all twin flame relationships are neither spiritual nor non-spiritual. They are the matrix's way of reacting to spiritual evolution, by creating such a strong need that it could destroy a person. However, even the matrix itself is just a sculpted form of oneness, what's appearance seems complex and confusing to us. We only see a part of it, and whilst the matrix believes that it is in control, and that our increasing potential can be tampered with, at a deeper level, this allows us to transcend the matrix by fully opening our heart to our mirror on earth, thereby transferring who we already are, into an earthly vortex of love and potential.

There are no cords between different souls, only potential pathways which resonate with similar pathways through some form of entanglement. When we confront this in a mirrored, physical way through increasing potential, we perceive this connection as something that has 'happened'. In a way, it already has, because our potential

Our potential itself is created from other realms of consciousness. There is no destiny, but there is a set path which we can follow. Not choosing to follow this means that our governing gods, similar to deities controlling the stars and planets, will influence a new form of us. At the most basic level, our entire complexity is created by the simplest of influences, such as different stars and chakra connections to other dimensions, which then manifest through much more complex shapes and images, which we then call 'ourselves'. We aren't meant to be a certain thing, we are God, not who we are as a human. Because we are God, we can change over time, but our ability to do this depends on how many lifetimes we have had. Our lifetimes are not lived by us either, but by ancestors and beings from other worlds. Only when we become fully present as human beings, do these qualities manifest in a less traumatic and psychological way, and merely influence our basic preferences. However, at a human level, all of these stars and chakra connections are completely random. Because there are an infinite number of versions of 'us' out there who will eventually complete the pathway that we are on. So in other words, we can't control what goes on in our lives, but our very human-ness makes us more conscious, more unique and less random. Our ability to see our flaws and to have empathy, is the catalyst for completeness. We may not be able to control where we come from, and why some things influence us more than others, but there is no past anyway, so we didn't come from there. In a biological respect, we did, in space time, we did, but not in our heart. And our heart is something of God, so everything seems beautiful to us. Compared to this, all of our other forms are random, because there is just oneness. We are neither none of them or all of them. But the potential with another person will be manifested, if in that moment, we end up in the same reality.

The current number of possibilities before us makes our degree of freedom change. Having fewer possibilities before us, fewer choices, means that our true free will, a desire for love, belonging and meaningfulness can be easily manifested. This is our free will, this single desire to connect, and thus knowing more can actually be to have less. Similarly, for a single person to actively predict and participate in more possible outcomes, leads to less freedom, because we then think about how to find wholeness through different 'forms' rather than simply experiencing it.

However, the knowledge of freedom of choice is necessary to understand that we are all forms of one, so in a sense, free will helps us to evolve collectively. Free will helps us to understand that we are all forms at once, and in that sense there is no determinism. The only determinism is love and that is the true nature of our free will.

This knowledge of freedom of possibility also allows us to choose in the moment that which is most appealing. If we have multiple possibilities before us, for example multiple possible jobs, this is an effect of the over-ego or demiurge. The over-ego is the psychopathic element which floods us

with meaningless information. This means that as we develop more free will 'away' from our genetics, what is really happening is that we are moving towards higher states of being. This disrupts the over-ego, producing more possibilities. We then have to look at each of these possibilities for their use, purpose and physical resonance, rather than their resonance towards our heart.

In a sense, everything is predetermined in what we are doing here right now, but how we manifest that from a single present moment, depends on evolving possibilities of unifying together. Because each atom is a whole, none of these timelines need exist in order to create the whole. They only exist as a pathway towards writing the whole in a new form, when they are interacted with in a particular present moment.

Humans don't know the entire past or future, because beyond the singularity state, only consciousness itself can make the choice, based on what the 'whole' so far understands about the self from any given moment. Reality is random, but not to the learnt observer. Because time itself doesn't exist, neither does causation. Causation makes sense because it allows consciousness the experience of learning, but in the larger scale of things, causation simply does not exist. We can explain why things happen in physics, we can explain the function of each physical law in our reality. But we cannot explain or comprehend how causation itself came into being. So perhaps rather than the foundations of our molecules being the root cause of everything, consciousness itself is a learning being, and we as 'units' of consciousness, choosing to interact with space time, and the cause of all time and space within this continuum. Without the observer, these events do not exist in any kind of linear way anyway. Their wave form has to be collapsed for some kind of experience to take place, which allows us to make sense of how we might have physically arrived 'here' from beyond the present moment.

In regard to causation, causation appears only to exist within the confines of space time. Reality is random, but not random to the learned observer. Because time does not exist, if there's high potential for evolution at a certain point. In actuality, there are no causes and effects, they are different sides of the same coin and all represent unique possibilities. If a person is at A, and if point C is available for higher evolution, point B is a kind of wormhole created by the imagination between A and C. Point B can be pretty much anything which resonates between A and C in space time. In other words, any form of B is possible, so long as the observer/creator can envision subconsciously how A and C are connected.

Whenever we experience things from the present moment, we have free will. We are not simply a mixture of atoms and photons, we have a wholeness in ourselves which we refer to as the 'present' or the 'now'. We move towards what we have dreamed, and when we become the whole, we often gravitate towards parts of creation which are less known, less complete or less complex, to eventually allow more completion of these things and more complexity. This complexity does not mean that our human selves become more complex and torn energetically, it is a complexity which is shared harmoniously. This complexity doesn't arise within the complexity of the person's mind, but rather within the interconnectedness and variety available to people working together and in society; it is about the information being available to us, and all of our individual talents coming together to create a complex tapestry of experience which we all can appreciate. There are so many things of interest in this world, and each of them are meaningful to some.

But at the end of the day, our only real choice is love. And how often we choose love, surely depends on the character of our dream self, how lost or found it is. Our instincts and past are less clear as we spiritually evolve, to randomize things and to give us more choice.

We are a part of the greater whole of connectedness, and having the experience of free will, gives us meaning, helping us to become God and to evolve spiritually. Our free will to choose one car over another may seem deterministic, but our free will in this sense is no less real than the car itself, or our own mind and very uniqueness. We are a unique part of God, a thread in this universe which we chose to be based on our understanding of wholeness. How we define that in the present is totally random, because pure consciousness in the present sees an underlying interconnectedness which goes beyond causation. In other words, without a past to influence us, there are no hidden

variables because all variables are one and the same. This is when we may choose a particular pathway for the higher good of the world, and it is our ability to choose that which is free will.

True consciousness has no finite or predetermined state, because consciousness needs no beginning. How could a beginning exist anyway?

In consciousness, the past, present and future occurrences which give us a sense of self, are already present. Therefore, in a state of consciousness, love permeates all experiences in the past, present and future, even at a particle level these things become us rather than determine us. Each atom within us represents a unique connection of 'us' to other places and realities. If we change our mind and connect to a different part of the whole, then a higher order is demonstrating that, at a new level of consciousness, there is higher potential with this new connection.

But the activation of consciousness within the present moment, generally means that the awareness changes its path a lot less. In other words, higher perception of self leads to meaning and harmony within the current experience, as opposed to things being more fluid.

We also need free will for psychological well being and progression. When reality is seen from a fixed state, and measured, it gives us the feeling that we are entirely the product of the past rather than of the present, and seeing that we are participating in creation because we are God.

Seeing things as having come from beyond the present, leads to a loss in meaningfulness and to an increasing motive towards disconnectedness. In other words, we cannot be conscious observers and participators as long as we see ourselves as having come from somewhere other than 'now'.

Size is simply a question of accumulated influence and we are in the middle zone.

Evidence for free will/non-locality

- .Telekinesis
- .Precognition
- .Quantum physics
- .Psychic ability
- .OBEs and NDEs
- .past life experiences
- .remote viewing

.the fact that utilizing our free will can turn a negative situation into a positive one, probably the most important point of any.

Only when something stops mattering can it be transformed, however. Things have to become random again for new experiences to come towards us. In a sense, they are determined by who we are and where we are, but this is something we choose also.

The only thing which really exists in the universe, outside of consciousness, is possibility. And whilst the universe was not born out of predetermined, evolving matter, it did begin with every conceivable possibility, and this is pre-determined in a sense. But how those possibilities came into existence was an individual, conscious process of self learning, and not something which was written down as happening in any particular way. Things couldn't happen in a particular way anyway, because time itself is not real. We may experience the occasional moment in our life, when time doesn't seem real either. I have experienced this before. Things came forth in my mind which I may have been connected to on some level, but then we all are. I, of course, interpreted them differently to others, producing my own unique imagery and experience. But that doesn't mean that the spontaneity of feeling timeless is determined, it simply means that we are determined to experience the same possibility, in different ways. It seems that consciousness from other universes influences our own in a certain way, and consciousness did not know (in our universe) in the beginning, what exactly would be created. Instead, it was not created but exists anyway. And the evolution of different parts of that journey of discovery for highly sentient powers, who chose to forget all possibility and to create the world by their own free will. They are, after all the original creator, as are we, are creating the world with him. There was no initial creation, because

creation happens in each moment.

I'm sure that God could know all things, if he wanted. But instead he decided to expand into being and take all possible roads back to himself.

The psychic phenomena which we experience appear to be down to reality de-randomizing itself as a new possibility becomes more likely, and the morphic waves of that possibility become communicated between different individuals.

Over time, things do become more complex. Our universe may look barren, but I believe that it is highly intricate and that most of it simply isn't visible to us. For example, God learns about the color red. A million years later, God becomes a man who cuts down a tree. The man then uses this wood creatively and creates a red painted sculpture. But this still requires there to be no cause of these colors in the first place, and a certain degree of randomness. Both are in fact, two sides of the same coin.

In humans, every choice made consciously about our own self, whether to live in love or in fear, is like an explosion of light created by the God within us. This then attracts outcomes and past scenarios which can 'make sense' in this present moment we have created. But the actual information which is drawn to us, is random. Becoming one with our inner fire, allows the entire system to become one, allowing us to re-correct the past randomness by letting it have some definition in the present, thus letting us work with that particular pathway. The meaning that we initially place onto things is quite random in its specifics, and that, in its most basic form, is the basis of who we are as humans.

For example, random photons hit us before birth from particular stars and realities. These then develop into what we understand as being astrological influences, if we look to astrology for our connectedness that is. This is because God chose to randomly exist everywhere at once as a 'whole', and one of those possibility pathways being activated, is what our dna is for. This explosion of consciousness is within the conscious mind, and may allow us to make sense of the reality around us which may initially feel separate. Random changes build up into larger changes, which only become meaningful when observed as a whole interconnected system. This is why, although sharing our hearts with many people is not a twin flame relationship, we all need experience in our ego, exploration in life, in opportunity and self image, to actually make sense of the whole picture and to see ourselves as a cell in our galaxy, rather than as an isolated individual who runs purely on survival instincts.

It can also be said that our highly specialized world, was modeled by other beings. It may have been planned in such high detail by means of a program, and used as a sort of game for them to experience this world through a higher form of 'us'. But in which case, the understanding of this program's features, if not exact, would have had to have been conceived even at the 'beginning'. So either, these beings came from somewhere beyond cause and effect, or the game was inspired by what it looked like in their future. This alone demonstrates how cause and effect breaks down as an idea.

Article by the Magna Group. This information may be distributed, copied or adapted, but we would respect that you quote us. This information is for fictional purposes only.

It was years later when I finally made the discovery, that spirituality really wasn't about spirits, aliens, dimensions and enlightenment. It was about self. About harmony, and about balance. This may be the case for me only, but I have a feeling that it probably isn't. It is interesting to speculate on what aliens are, how many dimensions exist, and to wonder endlessly what our destiny may be. But precisely how does this help us? If anything, the very concept of 'level of enlightenment', or 'multiple lives', actually creates difference, and not oneness, and thus potentially it creates arrogance and a lack of self-worth. I have had the pleasure of coming into contact with many spiritually minded individuals over the years, and have received a variety of reactions to my differing views on the subject.

When I have voiced my own perception, I have frequently come into contact with individuals, who tell me that my energy is low, and so I wouldn't understand. Or those who say that I am not on the same level of awareness as they are, I am not as spiritually advanced. And when they do, I politely explain that I simply don't share the same perception, and that they needn't try to understand, which leads to a mixture of bullying and general arrogance from other individuals which I find quite pathetic. The person who thinks they are right, and in charge, is the person who we cannot criticize. We should rightfully be allowed to criticize anybody, but those who show a strong reaction to an idea which does not fit their own, are probably the people whom we ought not to trust. Similarly, any individual who professes about how they are enlightened, and know the answers, clearly does not know all the answers. One of the first points in spiritual evolution, which I believe we come into contact with, is to guide others to their own truth, but not to tell others what to think. Why would a happy, enlightened, at-one, person, feel the need to disregard the ideas of other people in a defensive way? Well, they wouldn't. And here is the thing. I found out, that spirituality really isn't for me.

Enter love

Spirituality is a vast, and fascinating subject, and I certainly don't deny that it does hold many truths, many answers, and more interesting theories and concepts for just one lifetime! But what I am saying, is that spirituality is not the core of our experience. Spirituality isn't really about spirituality. And sometimes, a person can be very knowledgeable about the World, about spirituality, and the evolution of human consciousness, and yet without this core concept, within spirituality, all of that knowledge becomes entirely useless, I think anyway!

And here's the thing. Knowledge does not seem to equal to intelligence. Knowledge cannot birth happiness, nor can it birth a true understanding, nor wisdom. Spiritual 'knowledge' can make the path towards our core, much, much easier, but can also make it much harder for some individuals, depending on what knowledge they take on, and their current life situations and accumulated perceptions.

Our true nature, however, simply cannot be expressed by knowledge. It doesn't need to be expressed by knowledge, by information, or by any model. Our true nature, our inner enlightenment, can actually be obtained via a simple choice. If you have an interest in quantum mechanics, then you may have heard about how atoms and their smaller structural elements, exist merely in potential form, until we 'draw' them into being, literally using our own imagination. Atoms, as a construct for explaining reality, are a form of information/knowledge, but it is us, our perception, which creates them into being atoms.

Therefore, from what I understand at least, no book, no guide to any form of spirituality, be it New Age, aliens, Buddhism, Hinduism etc, can help to make you enlightened. These books, and the ideas wherein, can act as pathways towards a more balanced sense of self, if the ideas synchronize and are appealing towards the reader. But the actual concepts are more like signs, pointers, towards a greater idea, hidden within. These signs frequently become no-longer positive, however, when so many individuals consider the signs themselves to be the 'enlightenment', and not merely signs. They see the knowledge of reincarnation, and of ascended masters, to be the total, real truth of reality, and thus this knowledge, as the nature of enlightenment, rather than simply being stepping stones. Ultimately, I am in no way saying that these concepts do not exist, to an extent, but that reliance upon any concept, idea, or teaching, is a distraction, and that their existence is sort of unimportant to us anyway. It may be described as a man, buying flowers for his girlfriend, and expecting that to make her love him more. Now, deep down we all know that these items, and his words, are signs, and symbols of love, but that it is ultimately his perception of her, his reactions to her, and the feelings he produces from being around her, which actually matter. The flowers act as a sign of love, if he does them out of reacting to understanding her desire to feel appreciated, but on their own, the flowers mean absolutely nothing.

From how I have come to understand things, the path towards a balanced, spiritually abundant life, comes through a very simple choice in perception.

Humans experience the ego. The actual definition of the ego, varies pretty greatly depending on who you ask. The ego is neither positive, nor negative. Many teachers will teach us that one must abolish the ego altogether, if one is to become spiritually awakened, although as of yet I haven't come across anyone, anywhere, who has achieved this. In fact, it has become clear to me, that human existence actually requires something like the ego, to function in our World.

Human beings have a collective awareness, to a degree, but as individuals, we also have an individual awareness, which consists primarily of our biology, and our past perceptions. Our past perceptions play massively into our understanding of our present life, and our present self. This sense of 'my life, my experience', has lead to, our stemmed from perhaps, the concept of the ego. In most World languages, we have specific pronouns, for I, thou, he, we etc. These pronouns are a good manifestation of more-or-less universal thought processes amongst humans. In our day-to-day life for example, it would be difficult to use one pronoun, for every living entity, with no distinction between I, and You, for example. Because of the way our ancestral tribal systems evolved, it no doubt became necessary to create pronouns designated to different 'persons', listeners, observers etcetera, in order to communicate specific ideas, to tell stories, and to convey useful information about the physical aspects of the World, and our place within them.

The human World, our universe, is a place of separation. We are not the same thing as the person next to us. We cannot exist in two places at once, and no matter what many spiritualists would make us believe, we cannot 'become one' with the universe, when we need to get our shopping. We can't become the milk, and bacon, and eggs, and whatever else, rather than buying it, and we can't teleport to Tenerife or some other exotic location, simply by wishing for a holiday.

So I think it's fair to say that the ego, our sense of self, of being 'me', is a crucial aspect of human existence. Without the ego, we simply wouldn't be able to function in this World, nor would we be able to communicate, nor would we be able to defend ourselves if needed. In human life, nor is it possible to be entirely selfless. We always have a personal reason for helping another person, it's not entirely for their benefit, because as the observer, and the doer, how could we not become involved with it? How could we not have a reason for doing something, a personal reason, if we ourselves are individual beings, with an individual mind, individual needs, and desires?

If a young child fell into a deep lake, most of us would jump into save them. Some would do this because afterwards, they would feel good about themselves, for having done something good. Others, would save the child's life, because they do not like the idea of someone so young having their life taken away from them. It saddens us, and we want to do the right thing for that person. As selfless as this may seem, we are still the person doing the act, and we are the person who wants to do the right thing. If we want to do the right thing, then part of that must be related to ourselves, and

therefore the act cannot be entirely selfless.

So it becomes clear that humans cannot feasibly go through life without an ego, and without a sense of self. Some spiritualists take about how the ego is our enemy, but I think that it is more about aligning our ego to the greater good of what is beyond the ego, love. An ego has a reputation as a selfish aspect of the human psyche, when in fact it can aid us, and perhaps the idea about our life on this Earth, is for us to find love by means of the ego, to experience Oneness, when physically, we are not One.

So, as I understand it, we live in duality. Quantum physics has allegedly shown, that reality is essentially a very persistent illusion, and that the real nature of things, if any, is not nearly as we would expect. I will not get into a scientific discussion here, but more and more conclusions are being made in the minds of scientists, that despite the fairly obvious, solid aspect of the World in which we interact, on a day to day basis, the quantum World, the building blocks of the Universe, is far from being solid. Atoms are now thought of as 'possibilities', rather than anything solid, the actual, apparent, solid space in which they occupy, being minuscule compared to their influence on surrounding objects. At a quantum level, reality appears to change according to our perception of it, moving with us, as though our minds were themselves a part of it.

I for one, strongly agree that the physical Universe, is merely a projection of quantum information. However, with our bodies and minds, being part of the tapestry of this projection, whilst we are in a human form, we cannot ignore this physical/demi-urge aspect.

In contrast to the idea of perception creating imagination, some have proposed that the opposite may be happening, and this is what I have had passed into my thoughts. In other Worlds, the physical World is like an evolutionary 'growth-arena', a secondary aspect to reality which is formed from more subtle quantum universe(s). So the evolution of humanity, our own personal development throughout life, and the cause and effect continuation, may in fact be an illusion. Perhaps there is no cause and effect, but the information passed to us from an eternal, timeless, space-less, quantum reality, manifests itself in our Universe in sequences, to initiate our growth, thus giving the illusion of there being cause and effect.

So essentially, whilst all of reality can be said (depending on what you believe) to be an illusion, it is an illusion which we have chosen, presumably, to take part in. Whilst we exist in this illusion, we have to draw from, and understand the correct information required to create this reality in a positive, harmonious state. So whilst knowledge cannot give us enlightenment, a certain degree of knowledge is necessary for life on physical Earth. Assuming that this information is perhaps quantum, infinite 'data' collapsing into form when we take on physical existence, there must therefore be particular forms, or aspects of this data, which are useful to us in the physical World. So again we are back to this dualistic thing. We are at One, and yet the observable, physical, and mental life which we experience, is not readily available to us as being One. Likewise, no knowledge is required for absolute spirituality, but, certain potential informations in the Infinite, eternal, quantum World, can be brought into this World for knowledge about physical and mental life. Knowledge is only needed for this life, in the quantum World, it exists, but no particular idea or piece of information is required.

One such example is health. Imagine for a moment that food and sustenance are physical 'projections' of quantum wavelengths, 'frequencies', or even 'ideas'. Whilst food is illusory, we must desire the correct, healthy kind of food in our lives, to create the quantum sustenance which our so called 'soul' requires. This is done simply by being positive, which on a physical level, passes down to the form of food, which our body then desires to eat. If our mind is not synchronized to a love-based reality, then we wont be physically bothered to find the right foods to eat.

To reach this Love-based living, is a journey which can be undertaken on any pathway. But the most important thing is a simple change in perception. Due to unknown forces, possibly an extension of a collective human-fear, humanity has been pushed off track. The illusion of the physical World was always meant to be perceived as an extension of the true, greater reality. In the

past, Shamans, Witches and religious cults, repeated rituals to enable them to feel more a 'part' of the Universe, more at one with it. Shamans in particular, took upon the role of animals when journeying into other 'realities', in order to strengthen that relationship, which we as humans shared with the land, less than our furry cousins. Unfortunately, for unclear reasons, the illusion has become the 'reality'. I might explain this as a woman who falls in love with a man, who views the engagement ring given to her, as the symbol of love, and not the person himself. The symbol is fine, the symbol is good, so long as we remember that it's only a symbol. What has happened in our reality, on our Earth, is that we've started to believe that the effects, the symbols, and the illusions, are true, that they are the real thing, thus we place all of our value, resources, and thoughts, on things which don't really matter, upon things which are nothing when compared to the actual, hidden, infinite nature, which these 'things' stem from as mere projections and symbols.

This can be seen, rather stereotypically, in modern relationships. We have been conditioned, since birth, and largely not to the fault of others, that love is about a perfect relationship, where our partner makes us feel wanted, where someone else answers our needs. This distraction means that many of us, especially young people like myself, actually miss what love is really about, focusing on the symbols, for example, dates, flowers, being perfect, rather than upon love itself.

The path towards love, is thus a simple alternative perception of ourselves, and of the World. Once we chose to see the World as not being in part, but as a projection of different possibles, but all having the same origin, then our understanding of life changes dramatically. We cannot hurt others, because our empathy will be so great, that hurting another is hurting ourself. We reach this new understanding via changing our ideas, by thinking differently, so some might say that the idea is false, wishful thinking, or made up. However, the most important evidence that this idea is not false, is that it has immeasurable positive effects. The words idea and theory are not really correct. When does an idea become a truth, a vision, or a perception? I believe it does so when it brings us a different result from the previous idea, in this case a positive one.

If we view ourselves as being One with all things, we never feel truly alone. We do not blame, or become angry at others, because we stop drawing any distinctions between ourselves and them, therefore we learn, rather quickly, to understand how everyone requires respect. We don't let our lives become run, or imprisoned by others, because we realize that all ideas, and perceptions are false, except for love, which is not an idea, but a way of being; the only way of being, should we desire a life of positivity. We don't allow our concept of love to be based on how well a friendship, or relationship goes, because we realize that these are manifestations of love, and bear no relevance to our own inner nature. We no-longer let our failures in life become important, because the past, and our own identification with those experiences, ceases to exist. The past, like the present, and future, could quite easily be said to be an illusion.

This simple choice changes everything for us. The fact that our own perception gives us the power to utterly change our lives, our own lives and those of others, shows that you don't really need to read hundreds of spiritual books, or to conduct tantra, in order to be happy, free, and healthy. Everything else will fall into place, and the knowledge most useful to you, will appear in physical life, as a symbol of what you're feeling in your inner life.

Vortexes, birthplace of all-that-is

We are not moving back into the realm of less-than-certain things. In this section, I'm going to talk about a model for understanding a little about how the universe may function. Remember that actual knowledge may not be relevant, and I offer no solid arguments for this idea. It is left as a suggestion, for you to take or leave.

Black Holes are an example of a Vortex, at an extreme level. From my imagination, inner thoughts, I've come to wonder if perhaps these vortexes exist everywhere. In Spirituality we have a constant mention of light vs dark, good vs evil. I don't believe in that. I don't believe that either is good or bad, but both can be said to be different parts of the greater whole. Stars exist within dark space. God, in the Bible, represents light, warmth, clarity. That doesn't mean to say that darkness is a negative thing. To be more specific, it's merely that which we haven't yet started to perceive. Because it's very dark!

Say for example, the Sacred Masculine, and the Sacred Feminine, might actually be metaphors for Light and Darkness. Neither of them really exist, by the way. There is no such thing as the Sacred Feminine, feminine being a made up, human based concept, likening the nourishing nature of planet-Earth to a woman. The Earth is not literally female, but shares aspects which are more easily seen in women than in men, for example, the concept of giving birth. This doesn't mean that men do not possess this either, however. Men give birth to ideas, to new forms of creativity, and are a big part in their children's lives. So really, gender is a kind of outdated concept.

I believe that the actual Male-Female distinction is a misinterpretation of Light and Darkness. Now, I'm not for a moment saying that women are 'dark'. These are just different feelings, energies, properties of our World, co-existing as one. The masculine is an energy of light, because in human society, light can be said to be the birthing-seed. The sun makes life possible, a traditionally masculine deity, which has been given a bad name over the years due to misinterpretation of historical records. This is the exact same as sex amongst humans. The male inserts his 'part' in order to activate the other part, into becoming a mixture of the father and mother.

The feminine is darkness, in the sense that she/it has the potential to be anything. Women are often likened to being highly emotionally intuitive, when in fact both men and women are, because we both possess this 'side'. The feminine is more fluid, less direct, but needs to be 'seeded' or given 'form' by the masculine, in order to create the Middle-Aspect, which is birth. In other words, neither can exist without the other. The feminine, the 'Void', is infinite, infinitely possible, one might say, but cannot observe herself/himself until some kind of intention/light is given to her. Similarly, the male aspect is of infinite light, but cannot shape, or transform that light into anything 'else', into any new experiences, until the feminine creates the form in which they both can do so.

Humanity is awash with serpent symbolism. Many have got, what I think, is the wrong idea about this. Serpents are most commonly represented as two serpents.

The fact that serpents have been represented in artwork for millennia, does not mean that our current interpretation is the same thing. People have talked about how the Sumerian God, Ninkharsag, is the alien 'mother' of humanity, when if one looks closely, it's fairly clear that Ninkharsag is simply a Mother-Goddess like figure, and nothing to do with reptiles, or aliens.

I would also go as far as to say that the entire concept of shapeshifting, and genetic manipulation, is also misinterpreted. There is much evidence that Mankind's history is far more mysterious, and magnificent, than we have learned as children. There is plenty of evidence to suggest that gold mining, in South Africa, has taken place for far longer than previously thought, one estimate about the age of a site, dates it back around 200,000 years, although I can't say anything for the accuracy of these claims. However, there is no evidence that people were enslaved, nor that any technology was present other than what might be expected for a Palaeolithic society. The same goes for ancient Egypt, the submerged megaliths around Japan, and the structures built by the Mayans, Aztecs, and their ancestors. There is nothing to suggest that these structures were created by aliens. What is sure, is that people back then, were far more advanced than what we've been taught. This is likely due to a tendency to proclaim modern advancements, and to discredit and 'bury' the lifestyle and achievements of indigenous peoples. The reptilian alien 'theory' might well be another such example, whereby shamanic journeys and symbols are stolen, and fitted into a made-up model about UFOs.

The two serpents, sometimes one biting the tail of the other, is a common symbol. I have come to believe that this represents some kind of vortex, or/and the DNA molecule, which can itself be said to be a vortex. We might imagine that one of these snakes, or serpents, is reaching from the Void, and into the male-aspect, the light. There the serpent draws up 'potential' information about ideas for future creations, feeding this into the light, which then uses these ideas for passing potential, un-created information, back into the Void, this passage being the Other serpent.

This fits well into the Shamanic World view of an upper, and lower World, sometimes of three Worlds co-existing, an Upper, a Middle, and a Lower, or Underworld.

During my own experiences with meditation trance, I have often entered into this Underworld. From how I perceive it, it appears to be a place where the blueprint of the human genome, and of the whole of the physical universe, essentially, is activated, perhaps at some kind of quantum level, before growing upwards, in a form of self expression, into the Middle-World, which is to say, where we live. The physical World, or Middle World, is thus a projection, a creation, from two aspects of God/The Creator, and is held within the two.

The Upper World is thus the place of light, hence why, in mythology, it is often said to be the home of the Gods, or ascended spirits.

DNA might well be a physical projection of such a vortex. Again we have the male-female aspect of DNA, and the double helix, one from each parent, representing these 'serpents'. In trance, Shamans often come into contact with serpent like beings, although these 'Cosmic Serpents', appear to be directly linked to DNA, and have nothing to do with aliens.

The following is merely a list of ideas, and should not be taken literally.

.The physical Universe has 'three' parts. Upper, Middle and Lower World. The serpent is like the ancestral creator of the physical Universe, thus only with these serpents, can reality as we know it, begin to exist. So perhaps some kind of serpent being is our own 'ancestor'. These beings aren't literal serpents, they are a form of light information, forming into a spiral and 'attracting' or 'drawing to them' different possible forms of existence, which two of these serpents can then create within the Middle-World.

.We live in the 'Third' dimension. We live in a '3D' reality. There are so many instances of the number three, being related to the physical nature of the Universe. Just as two of these Cosmic Serpents make two, so their creation makes three. The triangle is also a very stable shape, if we go onto the subject of geometry. In Christianity we have the Father, Sun and Holy Spirit. The number three is not in any way an evil, or controlling number, but it does seem to be a perception, in human terms, of the stable, structural element of our Universe.

Please keep in mind, that the information presented within this article is for fictional purposes only, and represents the ideas, and imaginings, which I myself have created in rather difficult times, in order to explain and justify the situation I was in. These words should not be taken as absolute truth, nor as offering any kind of new theory or pathway to enlightenment.

Magna Spirituality

By Eric Newton, the Magna Group

The writer does not offer proof of every detail of this book. Things we know within, are difficult to prove scientifically, perhaps, with our understanding of science, they cannot be proved.

Others, in every way possible, have reached similar conclusions, which I think shows that there are recurring, underlying elements of knowledge which we feel to be true, things which better our life in profound ways if we accept them as being helpful. The division between truth and fiction is a simple question of whether that thing makes us feel more whole, more loved, and more a part of the Universe. If the answer is yes, then it is truth, and those who search with an open heart, will find they already know the answer.

I must first comment, that as a person, I hold no strong opinions about the philosophy. To me it is interesting to entertain ideas as I am here. The medical ideas, and some of the scientific data which I have included does not represent my views about Love and Oneness, it is merely a possible extended understanding of what I know in the World, in the same way that, to a Buddhist, an interest in other religions might be interesting but not represent the opinions of that person necessarily. I have concluded information using a 'what if' kind of model and this is demonstrated by fictitious stories and should not be used as a substitute for medical advice or otherwise which can be obtained elsewhere. My own beliefs are that we are all infinite love, this I know to be true, in my heart. The rest, no matter what I think, cannot be proved easily. Let you decide this for yourselves.

This article is based on my own conclusions. Some of the information is very much 'out there' and it really does take an open mind to understand it. I don't necessarily believe the information here, I am more the kind of guy who likes to entertain a thought, without committing himself to it. This will be the last time I write about stuff of this nature, because being opened up to previously unseen spiritual information is both an exciting, but draining process. Things cannot be written down easily, although they are understood well in the mind. Writing them down in a way which is understandable is therefore a great challenge.

The topic of spirituality, is as wide and diverse as there are people on our planet. Often a sensitive, hotly debated topic, where some will question the meaning of scripture, and what the God, or Gods, have said, and others will fight with proof, often subjective, over whether such a thing does exist. Others will want to believe in a God like figure, and perhaps do as children, but with age, and being let down in life, the faith is lost, particularly as our current society is observably against any model of our World, which does not fit the scientific interpretation, forced on us from early School, which over time, becomes accepted as the Truth, not through individual research, but mostly through repetition.

The science we are taught is not wrong in my view, most of the time, but we cannot rely on it to explain everything which happens in existence, and quite frankly, I see no need to. A scientist is a dedicated person, passionate about discovery. The best scientists in the World don't care if they are right or wrong, they probably don't care much for the education system, for being accepted by fellow scientists, or for any kind of financial gain. These people are scientists, because they share an immense passion for understanding, understanding the way things work, and how we can become a part of that by bettering ourselves through this understanding. As I write this, students in the 6th form college I went to in England, are currently getting their college results. Many of them will know more about biology than I do, and are most definitely far more clever, at least in the way that we are brought up to understand 'Clever'. But being good at science, having a university degree,

doesn't make someone a truth searcher, it merely means being good at following orders, and at applying one's own understanding to what our teachers say. It requires very little original thought to complete an exam, or to read about the important findings of a famous physicist. Of course, we all have immense intelligence, but we don't use it. Instead we are taught that our intelligence is a measure of how well we do in school, then university. After which we must find a job, working for someone else to get rich, whilst we feed off the scraps left behind. By this time we might have a long term partner, which is accepted by others, after years of mindlessly jumping from one relationship to the other, in the hope that one of them may actually work. We get a mortgage for a house, work 5 days a week, and by the time we retire, we can be happy, and we can relax; and of course, we must make plans for when we are too old to enjoy ourselves, which requires even more money.

Now that is not how people are, but it is the reality forced upon us, and thus this is how many of us think things should be, day in, day out, through advertisements, the media, through our own fear of what 'might' happen to us if we do not follow the rest of the sheep along the straight, boring road of time. Our protection net keeps us locked in, and so this is how we see life. Some of us may want to change it, but, alas, that would be impossible, as this is just 'how things are', folks say. How many of us really want to spend years of our life, looking for a perfect partner, who doesn't even exist? This search for perfection leads us into misunderstanding what relationships are about; moving from one to the other, hurting ourselves as we hurt others, in our long search. How many of us, truly want to spend five days a week, working in a job that we don't enjoy? To feed our family, pay off debt, our family who we end up spending so little time with in the end.

This might be a somewhat cynical and harsh view of our society, but unfortunately it is a pretty realistic one. We are becoming so detached from what truly matters, that we are seemingly going to crash at some point, internally and as a World economy, by and large, through no fault of our own, other than our obedience to this materialistic monster we have been serving.

This is the life that we lead, where the truth is never easy to find, where we consider intelligence to be a measure of someone's ability to do exams, or to outsmart his fellow men, a World which destroys itself through fear, fear of the natural World, and most disturbingly, fear of each other. But, the truly outstanding thing is, that this is not our World. All this fear, hatred, war, intolerance, is not the nature of our planet. And despite what we are told, it is not the nature of us humans either. We all want there to be something more to life, but, how on earth do we find it? The answer lies not in what's out there, but what is in here, in our hearts. Sometimes we see something so beautiful, a piece of artwork, made by someone who clearly had a great appreciation for life. A song, about the beauty and majesty of our country, or any country for that matter. The words of a friend, the feeling of a loved one's hand as it clasps our own. Through all life's difficulties, it is things like these mentioned above, which show us our true nature, and what our true potential is.

You don't have to be afraid, you don't have to do anything to please those around you, or to be accepted as a part of society. You all are as you are, and I love each and every one of you, just for being as you are. The difference between a life of fear, and a life of love, is your perception. May this book, and my life, allow you to see that love, and may you focus on it. I wish you all the best of luck. The words in this article cannot be understood through an analytical mindset; let them speak directly to your heart.

It is clear to many that a huge awakening of sorts is taking place, right now, on our planet. I talk about the negativity of life, sure, and these are destructive. But there is another aspect of our existence which, whilst having not quite blossomed yet, is growing, and fast, so much so that the world we live in, is being torn apart, inside and out. This is why these times are hard, as the phrase goes, the darkest time is just before the dawn, or something like that.

What is love?

To understand the World, I have found one thing for certain, that we must first understand Love. I ask people what they think love is, and a whole range of answers come out. Really, it can mean a lot of things. Love can be the pain from loosing a partner, a romantic gift, the love a father has for his son. All of these things. But it is more than that. Love, it has to be understood, is not something we can measure, prove, or display, as an emotion on a graph, or prove through chemical changes in the brain. It exists, seemingly, beyond our reality. And yet, it is everywhere. It shows up, when scientists measure brain activity, it shows up in our body language. Love is everywhere, and yet, we search for it as though it's far, far away. I have come to understand love, and, I understand your skepticism, but if you're reading this book, you are probably open minded to such things. I have come to understand love through choosing to, and it's really that simple.

Suppose for a moment that love isn't just a chemical change brought on by hormones, or a protective, evolutionary process to enable us to survive longer. Suppose for a second that love is actually our human nature's natural state of being. It can be hard to imagine this considering all the shit many of us go through, but suppose. Some brave scientists in the past have shown that, whilst there are chemical changes brought on by attraction, and protectiveness, these chemical changes aren't so much a part of a single process, stemming from our evolution, but rather signs in our physical body that we are feeling something. Others have shown that love is actually something we all desire, and that most importantly, we don't just want to receive love from others, but we want to give it as well. Consider if this was our nature, to receive and give love, and it becomes apparent that love is not something within the World, but it IS the World.

Some of us are detached from it, others live with it daily. We all are love, as many a philosopher and daring spiritual teacher has suggested, and if this love exists in all of us, then we, as people, have the ability to become part of that. When we become part of it, life goes smoothly, we seem to understand others' feelings, our own feelings, and this is the process which lead me to understand the World. I may be wrong, but I don't care. If what I reveal in this book can bring up these feelings in others, then I have been at least successful in making a change, and any positive change cannot be wrong.

When writing and speaking from the heart, we speak from this internal love, and this reveals powerful ideas and processes which, without doubt, can change us, giving us happiness. I have undergone the same process, but not in the same way. This is how I have come to understand. The understanding is not specific details about the World, making me somehow more clever, for no one person is more clever than another. The things in this book, I believe we all know, and our internal love can speak out to us, in any way or form, to just remind us that we are not alone.

Love is not just a feeling. Feelings are responses to how we see ourselves in relation to the rest of the World. We talk about feelings of love, when we meet a special guy or girl, and feel special and giddy. This is kind of like a drug, some liken it to an addiction. But like I said, the chemical changes are responses to an awareness of a specific kind. All feelings are. But what these feelings stem from is much more simple. I believe, strongly, that all things we do in life, are responses to two things: Love, and lack of love. Really both of them are love. When we meet our special person(s), our body and mind respond. We suddenly become aware that we are not alone, there is someone else in our life all of a sudden who can understand us, and accept us. Since we are so used to feeling alone, after all, we are different people, this sudden change is like a "wow" moment, and once it's there, we are afraid to let it go, hence the addiction process. It is like realizing, for the first time, that there is more to life, that magical events can exist, although the actual feelings are pretty impossible to describe aptly. The cause of these feelings is the realization that we are OK, we are in a safe place, we are somehow connected and for a moment, more than our singular, lonely experience of life. This brings us to the nature of love itself. The Universe is far from what it seems. The visible universe is only a tiny fraction of its entirety, and nowadays, more and more people are becoming

aware that our so-called reality is a tiny slice of something much greater. Not only is physical space so large, it almost hurts our brains to imagine, but I also believe that what we experience as our reality, comes from our perception of a particular wavelength, and this is what people have been saying for a long time. Just as a radio may tune into a certain radio station, there are also other radio stations. Some of these are very similar to ours, others are immensely different. We can't 'see' them because our eyes only see what we term visible light. (DNA activation via photons' light) But nevertheless, reality is far more diverse than most of us realize, and in a life where clubbing, getting angry, working without enjoyment, the latest shoes and football, seem to be the peak of our lives, it's not always easy to jump into this idea.

The native peoples around the World, further state, that the universe is constructed of sound. I believe that the physical attributes to our reality, for example, not being able to walk through walls, are illusory, and I am certainly not the first person to conclude this, and this idea is not lost to scientists either. They appear solid I think, because our perception of reality is confined to one, or rather, lots of similar wavelengths

Deep within our mind then, in fact, in the part of our mind which is no-longer our mind, when we quieten down our thoughts, we can hear, sometimes, an inner voice. Through all the complexity of our lives, the things that make us different, our experiences, opinions, memories, likes and dislikes, there is a vibration which is the base of all of us, it is the base of all of existence, it lives within everything, and all other vibrations are more complex forms of this, leading us through experiences in life which, eventually, lead us back to the original vibration. The original vibration is described by some as a humming sound, a drone, a sound produced as the intention of the cosmos coincides with the Dark-Matter creative potential of the, perhaps ovular, Cosmos. This vibration is the cause of all others, it is the original, and as all things are built upon it, it exists everywhere. It is the sound of the two poles, The Intention and the Dark-Matter, as the beautiful song of creation is carried to all places.

This is the song of love, for that intention, existing within the Cosmos, of unknown origin I might add, is our creator, our God, and he exists within each and every one of us, with no rules, no horrible dimensions such as hell planned out for us if we are naughty, no judgment, and no silly rules. The only thing we are meant to do is to be part of him, and to never forget it.

When we talk about the Intention, as I call him, he seems more male to me. The Dark Matter, that is, everything we can't see, or which has not yet been drawn into existence, seems more feminine. This is where we get the idea of gender from, two things meeting to create together. But it is important to realize that the Masculine and Feminine components to creation are not separate. They are merely the same thing, choosing to 'play out' the roles of different possibilities, in order to experience separation. When I picture the event, I can see that it is almost a little upsetting for God, or, the Cosmos, to choose a different kind of existence, an existence which involves difference. Before this time, all existed as one, calm, and self-aware, but not aware of its full potential. And in order to see itself from the outside, what it looks like, what beauty God could create, would increase that awareness, consciousness of itself, and the love and wholeness that it felt. Hence why we are currently experiencing this creation.

The mistake, that I believe, many New Agers make, is that they describe this kind of thing in Linear terms. We are not talking in terms of TIME here, we are talking in terms of possibility. Time doesn't even exist in the sense we understand it to. In fact, here is a crazy thought maybe, but imagine that the whole of creation, the expansion, and possible retraction of the Universe, took place in just one second. This is no less unusual sounding than the concepts I am talking about here, and whilst not strictly true, I tend to understand the Universe as moving from points A-B only through our perception. In other words, we are not moving forward, we are moving from one possibility to the next in our understanding of Creation, which generates the illusion of time.

Love, on the deep level I am talking about, is the same as Connection, interconnectedness, a feeling

of connection, a realization that we are all connected. When we do not feel this kind of awareness of the Universe, we feel lonely, and this is how we have been taught to feel. We are taught to do well in school, find a partner to rely on and help us, get a good job. We are basically told we need to justify our existence, justify our right to survive by pleasing others and doing what they want us to do. We are never told about our similarity, the fact we are all human, and more importantly, we are made of us the same materials as the rest of the cosmos, of stars in fact, and that the vibrations which allow these materials to exist in the first place are shared across creation, shared with God, the calm, creative, loving force on a journey to find more love, and in new ways. We are never told of this true reality, because if we grew up thinking like this, then we WOULD be empowered. We would be in charge of ourselves, we would feel strong, we would never be needy again; and unfortunately, there are those who find these traits very undesirable indeed. The best way for us to be controlled, is for us to be kept in ignorance. When we believe that we must rely on others to help us, the medical profession, the Banks, the school system, then we no-longer feel in charge. When we are not feeling in charge, we feel we have lost something. And when we feel we have lost something, that tiny percentage who wish to manipulate us can feed us things which further disconnects us, things like material possessions, to compensate for our small, useless existence. Well, good news, the World is not like this, and no matter how many people believe something, or go along with it, it doesn't make it true. And now is the time to break free people, and to remember.

Love is a connection shared by all living things. It doesn't need to justify its existence, nor should we have to. It just is, and to choose to love is the greatest thing we can accomplish. We are humans, a race apart from others, and whilst we seem separate, there is no separation between us. On this wavelength we appear separate, we have separate bodies, separate experiences, but we are God, all of us, living out different ways of life to better understand how to experience love at other levels. We part from him, because on our journey back to him, often through hardships and pain, we learn to understand even more the value of love, to treasure it, to hold it close to us, so that when we do return to God, we do some in the most dramatic way, filling the Universe with positive vibrations. That original creation, between the so called Masculine and Feminine, did not happen long ago. It is happening right this second. Each time we experience love, each time we get with a woman for non-selfish reasons, that original creation is playing out, over, and over again, in every possible way. The void is becoming more visible to us, the more of the infinite possibility we become aware of, the more we are able to understand the diverse and eternal nature of Love. We need not see all of it, just enough to understand. That original creation was born from the calm eternity, of oneness and of happiness, and it is the reason behind all of our actions, our creative actions of love, and our appreciation of the smaller things in life, of nature. It is the cause of all that we do, good and bad.

Unlike emotions, which seemingly come and go without our choosing, Love is far more than an emotion, it is a state of being. Love is the state of seeing the interconnectedness of things, seeing ourselves as part of the greater picture. Interconnectedness and wholeness are the true cures of every problem we face, a simple change in perspective from seeing us as separated, trying our best to survive, to seeing us as all one, is the way that we find love. When we live out this sense of connection we can no-longer hurt others, because we see others as part of the Cosmos, part of ourselves, we understand them as appearing different, but fundamentally being the same, beautiful thing. And what's more, when we learn that everything is alright regardless of how bad a situation might be, we are all part of God, a wonderful feeling, then we do not feel compelled to harm others. There is no authority, hell, or karma to punish us if we make mistakes, but living a life where we hurt others, most importantly, whether deliberately or by accident, subtlety disconnects us from this true reality of Love. When we live out these experiences we disconnect from our internal God, and it becomes unconscious and dormant, and our actions relay to our reality that is alright to hurt others. What most people don't realize is that, each time we hurt another person, we are hurting ourselves, because our subconscious cannot distinguish between ourselves and others. This is why, when we feel happy, we don't just act happy towards the thing which gave us this feeling, but we

are generally happy. Or when we angry, because, say, we split some coffee, we seem angry at everything. Our subconscious knows the true reality, it doesn't distinguish between us and others because there is no distinction, there only appears to be. The part of our mind which sees things as separate is what we call the Conscious Mind. This is like the very top of a pyramid, a tiny section of the greater mind and reality which affects, and is also affected by, the conscious mind. The Conscious Mind is like a view point, where we can see the tops of mountains, they appear separate, but beneath they are all connected to the same land formation. I have a friend, a Hopi Indigenous American. His culture is very well preserved, and do acknowledge evil, people with bad intentions, in contact with bad forces, who will do things, and do not get punished. However, as he told me, each time this person makes such a decision, they loose a part of themselves, and it becomes increasingly harder for them to re-align themselves with Love. This is why, really, there are no truly bad people, just people who are so lost, that they no-longer have a concept of empathy, due to disconnection from Love. Eventually they become exposed, and found out, always, which usually means they have to stay in an almost demonic like state until they make the brave decision to stop feeding off others, and to re-connect. Some peoples in fact do not have a concept of Love in the same way that we do, because to them respect and care for the rest of reality is second nature, The Hopi, like other indigenous tribes, feel that they are inseparable from animals, plants, the rocks, the trees, the stars and the earth, and all other dimensions and realms in which they come into contact with.

When we give love, we also receive it. In other words, when we use our life as a means to help others live their lives, and to let them know that they are not alone, and that they are part of this greater reality, it reconnects them, and it also reconnects us. Love is not like oil, you can't run out of it when it becomes more used. The more we give love, the more it flows through us. Does it really need to be proved beyond this? Giving to others and for the greater good, giving selflessly, surely proves that Love is our true nature, because when we give love, we transform each other and ourselves, we transform our planet in positive ways, we become responsible, more capable, and better people in every sense. As anyone will tell you, love cannot be proved. But in my mind, very little can be proved anyway. Even the most vigorously researched scientific data, checked over and over again for accuracy, can only be proved whilst we assume that what we see in our life is indeed proof. Beyond that, can we really prove anything? We create our own reality, beyond that, most will find that factual information cannot be proved, because factual information can only exist via our observation. Love on the other hand, is positive for us. It makes sense to us. When we lack love, our lives go a bit weird, we feel disconnected. To me, the fact that love appears to be our natural state, in that it makes us whole, simply through being aware of it, shows without a doubt that love is the nature of the universe. Bad things happen, but as I have explained, they happen through this disconnectedness from love, which can manifest physically in the form of illness, it can manifest through bad events simply by being out of synch and in the wrong place at the wrong time, it can manifest emotionally through feelings of obsessive anger. None of these things are positive, and a simple change in how we are connected can alter our entire life. You might argue that doing bad things can be as a result of connecting to a bad and unpredictable side of the universe. But how can a bad event, like a natural disaster, be seen as evil, if we accept the unpredictability of our planet? And how can we possibly see bad in other people if we realize we are all one? We cannot possibly hurt them.

This doesn't mean that some things are not bad and unhealthy for our own purposes. But firstly, being hurt, a horrible experience, becomes less painful through the realization that we all infinite consciousness. And secondly, walking away from a bad situation and choosing to drop negative people and thoughts out of our life does not prove that evil exists. It merely shows that we are accepting these things in our life as they are, and that they are not evil, but they are not good for our own growth.

Soul mates and Twin Flames?

To me, one of the most wrong, and ridiculous ideas which keeps popping up everywhere, is that of Soul Mates, and/or Twin Flames. Most of this information actually comes from interpretations of Greek history, especially that coming from Plato, and from channelings. The thing about channelings is that, no matter how genuine the intentions of the channeler, what comes through cannot be controlled. From this initial separation which we experienced from the infinite, some 'parts' of the Universe appeared not to like the decision to do this. We all have free will, and when a being, a part of God, or 'soul' develops and independent path through recognition of its experiences, it can become disconnected temporally. This could be the origin of fear, and fear is the opposite of love. Fear is the belief that there is no love, that we are not connected, and so forth. And this cycle can be hard to get out of. This fear exists across all dimensions in space, all possible forms of existence, and where there is love, there is also a likelihood of feeling detached from it. I believe that these original entities can, thus, exist throughout creation, appearing in different ways, and within our own mind in our earthly experience. Unless careful, this can manifest, probably not just from our mind, but also from the other forms of fear existing as demonic entities elsewhere. This can subtly affect our lives. The best lies are those which are almost indistinguishable from the truth, they are most convincing, and many of us fall into this trap; I being no exception. How does one tell? I believe that any so called Spiritual information, which does not speak of the power of love, of oneness, or of our free will and choices, is not true. If something can affect us positively, then it probably is from a good entity or/and our inner self. However a lot of channeled information is not positive, or helpful. Instead it confuses us, it appears as different entities, Saints, or famous people from history, often talking about how many dimensions there are, how many lives we live. About how there are 'ascended souls' and 'bad souls', or about how we 'must do such and such in order to complete the endless, boring cycle of reincarnation, which, by the way, a large number of cultures have no concept of. Personally, I don't feel this is right, because Love is about freedom, giving, and connectedness, and if a message from a spirit talks about us needing to do such and such, especially mixed in with obviously human concepts such as a certain year, when this spirit was apparently reincarnated as a Tsar or whatever, then it begins to become suspicious. True Spirit is about love, free will, and enjoyment, and positive help, and anything else coming from an ascended master of whatever, is probably bullshit. This is not to say there is not positivity within these messages, but if part of us is still afraid, and if we trust the materialistic World, where there are rules and 'numbers of dimensions etc', then that is exactly what we will get, lies. In order to break free of this cycle I believe we have to open our hearts. No spiritual gift can be positive, unless we are loving people to the core, or it will be abused, and likewise, no guru or teacher should ever tell us what we need to do, but instead help us find out our own way of doing things. The messages that come through, in other words, depend on our level of understanding, and our connection to love. The truth, once a solid and unbreakable idea, appears to change with our awareness. What comes out of channelings now, was not true ten years ago, for instance.

The only reliable source of information is our inner self, when not affected by fear, and even that has to be taken not too literally, not in a way which controls us. Those people, of increasing number, including myself, who can do this, begin to conclude differently.

In essence, the Twin-Flame idea, is an idea that when our souls were created, they were so with a polarity of Masculine and Feminine. Each time we reincarnate, we separate, sometimes for incredibly long periods of time. This part isn't so bad, however... we can only achieve a true sense of love, and return to the Creator, once we have found our Twin Flame, and reunited with him/her. Basically what this idea implies is that we cannot experience true love, nor should we try to, until we meet this illusive, non-existent person who is apparently waiting for us to find them. Some people say that we should still love, and not look for a Twin-Flame, but that basically, we cannot experience true love until we are complete and with this person. This idea absolutely is a negative interpretation of something far easier, and more simple. The idea that we are not already whole, and

that we cannot experience true love, until we find this person, is to me, not born out of love. The idea seems convincing, because there is some truth to it, but the fundamental ideas of not being complete and of 'needing' something, were not born out of love, and are undoubtedly false.

This idea does indeed have some truth, but I have come to realize that the splitting of our genders was not a literal Soul-split. After all, in a Universe of Oneness and no distance, how can we ever be separate from anything in reality? What this story means is that, humans were split into two, loosing part of themselves to feed the nasty Gods of ancient times. Their souls didn't split, but they gave away part of themselves, they lost part of themselves, which caused them great grief and made it harder for them to feel complete and at-one. The expanding awareness of the Universe can result in either illumination, or loss. If we become afraid that the things we find, are found outside of ourselves, we loose part of ourselves. If we realize that those parts are, and always will be, with us, then we will instead grow. I talked earlier about the Masculine and Feminine being inseparable forms of the same thing, the same Creator, taking on different forms, in this case, as humans. The female is not a biological distinction, the biological side is just the form that a being takes on so that it may grow in a certain way. We are all male, and female. We are all both. We are different forms of the same thing, and we can both experience being both male or female one way or the other. Our bodies however, normally turn either male, or female distinctly, presumably so that we may experience life in this way, experience life without the other gender. When we get with a guy or woman, we are in fact 'reconnecting' to the other gender, which exists within us. The other gender has always been there, it is just not as apparent. The moment that we forgot this, was perhaps the moment we began to long, and need love and romance from other people, and this is what Plato is talking about.

It is both true that we are complete as one person, both male and female, but that doesn't mean that we cannot find that expression in other people as well. Thus across our different 'lives' we end up experiencing this union of masculine and feminine with different souls, and sometimes we end up loosing bits of our soul to these people, again, through the belief that the other person is the key to that part of us, and that it is 'out there' and not 'in here'. This is why we meet people sometimes, feeling as though we love them from first sight, and then all that pain we caused each other in the past seems to play out again as we become aware that this person actually takes from us, and doesn't give to us. Souls are not nearly as solid and distinct as most people think, I believe. I believe that the soul can split. When the soul becomes more aware, it splits up, not literally, but in awareness, becoming conscious of different situations and other people. The decision to become one with God, actually connects our soul to all of existence because with God, we see all things as one, and no-longer choose which experiences to become conscious of or not. Thus we are able to experience the whole 'Twin Flame' thing on a larger scale of loving other people, and this is great. It's only when we start to believe that this connection is only to be found in other people, that we begin loosing ourselves, feeling lonely, and striving time after time for romance, with failure after failure. Some people who are fully conscious and awake, who do not judge, and thus are able to love, without exception, all around them, are able to see their 'Twin-Flame', the other gender in their soul, appear in each person they meet, and they don't even need to be the opposite gender. We are individuals, or at least we appear to be, so we are complete. But that doesn't mean we are not connected to all else, and as we expand that awareness, we become more than one person, we become more whole, more understanding, more like God. That doesn't mean we must connect and fall in love with everyone, it merely means that, the more we love, the less we judge. When we no-longer judge, we no-longer chose good from bad, and when we no-longer chose good from bad, all people are equal, and we are all connected. And as that awareness expands, so our 'souls' expand in awareness and connect with other souls. Thus our 'being' is now many souls, in this World, in other Worlds, and our Twin Flame, other gender, now exists in different forms. When we meet people in our dreams and share connections with them, this is also other possible forms of our Twin Flame, on different levels of existence, coming forth to connect with us. If that makes any sense? If not, I apologize, it's difficult to explain!

Alternatively we don't have to do any of this, to simply chose love over fear and to know that we are connected to all else does exactly the same thing. What these paths do, is move from one possibility to another, to become fully aware. Each of our experiences is God experiencing himself, and even if we take different paths, we eventually end up at the same place. It's like a great mass of dots, the dots representing different experiences and possibilities. There are an infinite number of paths to connect the dots, but at the end of the day, sooner or later, we will become aware that the dots already are connected. The idea of separation however, something which we choose to do, is to find ourselves, to find God, in different ways, so we may deliberately choose to forget the interconnectedness and to take different, exciting paths to finding it again. An interesting, challenging way to find the parts of ourselves that we loose, might be to meet this person we lost our heart to over different lives, re-experiencing this until we can learn to truly love them. The alternative is just to realize that we have that part of ourselves already, it is merely associated with this person. But that would be less fun!

Another idea is that perhaps, even before we became human, we lost bits of ourselves to certain people. So the idea and challenge is also to retrieve these parts of ourselves. Perhaps we chose to split up our soul into different parts, each with a different awareness, and to then reunite them in interesting ways. This way, as our original awareness expands away from the original 'soul' we begin to develop experiences and a sense of identity, believing that our lives are set into stone and that we are meant to meet certain people etc. Then, over time, we realize that we have free will, and are able to alter our deeper soul, the part which connects the other parts of our soul, and upon realizing that we have no set task, can find God again. All of these represent a form of separation in order to again find oneself. I really have no idea, and quite frankly, it's not that important anyway. Linear time, is something I do not believe in, so perhaps both of these are true... We become reunited with our 'oversoul' but in doing so, become connected to all else at the same time. Souls cannot literally split, only awareness can split and become unique, I would go as far to say as there are no actual souls, just Gods awareness taking these different paths. The aim is to become aware of one's place, to realize that he is not only a man gazing at the landscape, but he is also all things within that landscape. When he does that, he is completing Gods purpose in a different way to the rest. That's all that souls are, God doing things in different ways, all ways exist parallel, and we do not need anything other than that awareness to be complete, because at the end of the day, we re-join.

The Beauty and pain of human relationships

Now some people would call me cynical (I probably am a little). So here is something I have compiled, a list of reasons why 'not' to be in a relationship.

1. It will probably end. This is a hard fact, but I hope that it will be liberating. Most relationships end. I'm not sure of any figures, but, as a 30 year old man, observing relationships in my age group, younger, and much older, most of them fail. This isn't a bad thing, but a chance to realize why they might fail. No matter how much of a connection we share with someone, no matter how much we might love them, the most romantic and special thing can turn, very quickly, into a cold, shadow of its former self, leaving us hurt and confused, about who was to blame, what we did wrong, what they did wrong etc. I have observed so many times that people say they have found 'the one', for things to be seemingly perfect, before they fail. It's something we don't address, we simply accept it, and say "well, obviously they weren't The One", which is a crude and useless way to evaluate why something did or did not happen. I have seen it everywhere, and most people don't think about this before they get into a relationship with someone. Remember that failure can be one of the most liberating experiences, because, with the right state of mind, we realize that it doesn't really matter in the grand scale of things, which comes about through the knowledge that we are all that we need to be

2. Just because someone is loving towards you, and says "I love you", doesn't guarantee that they will love you when you discontinue to be the person they want you to be. Often when people fall in love, whilst the feelings are always real, they associate these feelings with the perfect man or the perfect woman, and not with the actual person they are with. A man or woman can tell someone that they love them, because, whilst that love is there, their view of the perfect relationship taints the relationship in that they will say things, and be sweet, in the belief that if they don't do such things, that love will be taken away from them. All our feelings belong to us, and us alone, and whilst other people catalyze them, feelings of love and happiness do not depend on other people. One can 'feel' romantic, without having to be in love with any person. When a partner becomes a little lazier, less romantic, less positive, often as a result of feeling trapped in some way, or because they themselves feel that the other person is not satisfying them, their love for that person dwindles. Any kind of love which doesn't withstand the mistakes we make, and the changes which affect our lives, cannot be true unconditional love. True unconditional love can be brought into the relationship through a simple matter of choice and application, but when one doesn't know this, the reasons for loving that person begin to fade, and thus does our idea of love. To say that falling out of love is a bad thing would be incorrect, as we all do this. Naturally if the relationship is abusive and beyond repair, then getting out is the only way. But people too often end things because they believe that that feeling of love, is tied up in the other person's ability to satisfy us, and not that love is the fundamental nature of reality, the only reality. People change too. We can have influences on our lives we don't always understand, which can make us colder, harder to be around etc. None of these are directly our fault, so again, the loss of love after such an event is a tragedy, and an avoidable one.

3. Similarity and success in relationships isn't about having the same interests or same star sign, it's about emotional maturity. Initial attraction and having common interests will not sustain a relationship, no external factors will. Which is why people of seemingly opposite star signs, and with completely different interests, can maintain a healthy relationship, when those who are very similar often cannot. Both factors come into play, but an emotional maturity about 'how' to love, and about respect, and not walking away when a situation can be fixed, is what keeps people together. This maturity doesn't always come with age either. By concentrating on love and not on dualism or difference, people can find common interests out of a love for one another, no matter how indifferent they seem at first. For example, if a girl didn't like walking, going for a walk with a guy who made her feel truly happy would associate walking with something pure and happy, and thus something in common would come into existence.

4. Someone's full potential cannot be known just by dating them. Each person has the potential to be anything, good and bad. Which means that no matter how nice someone is, a situation or outside event, apparently out of our control, could wreck that, and turn their life experience into a miserable one, which would then be reflected in the relationship. Initial beliefs and feelings about someone's good or bad nature are very deceptive. Even the most evil person has a capacity for love, as the most perfect person has a capacity for evil.

5. You don't actually need anyone. We are all absolutely whole and complete so long as we perceive ourselves to be so. No other person can be what we already are. Become a person of love, who is confident in them-self as they are, as a complete, powerful, loving, eternal being, and you will find that you don't need a relationship to fill that gap. Don't look for someone to fill that gap, I guarantee it will not work. Because what is not based on true self love and connection, cannot in its nature work out, not if we are to be truly happy.

So, that wasn't as bad as you thought, was it. What I am basically saying is that, getting into a relationship in order to find something we already are, with the unpredictability and potentially very damaging affects, is never going to end well. We must be complete in ourself, to love ourself, to see ourselves as love, in order to share that idea we perceive ourselves to be in the same way we perceive others. Jumping into a relationship because of how we may feel about someone is often not a wise choice, as I have discovered many times. We were born perfect, completely perfect, and complete, so if we allow someone else into our lives on that level of trust and commitment

demanded by a romantic relationship, if we want to mean it when we believe it will last, then we have to become love and think carefully before jumping in. Focus on the inside and not on the outside.

The great thing is though, that relationships, often toxic ones, can be cured by the application of True Love. It's not about the partner being wrong necessarily, but about the way we see our situation as being wrong, or rather, unhealthy. The so called channelings I talked about earlier, those which come from a place of true love, will not mention Twin Flames. Instead, if anything, I have come to realize from my inner self, that anyone can be a 'Twin Flame', as soon as we begin to perceive them through unconditional love. A partner we see as imperfect, whether they are not loyal or whether they bore us, can not continue to be such in our reality, if we perceive through 'Love' and interconnectedness. Once we begin to perceive in this way, we cannot possibly view this person as being nasty or imperfect. We instead begin to accept their undesired traits, which in turn leads to the other person realizing that we truly love them. Once we fully accept and embrace someone, I mean fully, they will know this, on a quantum level. How we perceive others in our minds affects the quantum reality about how two possibilities, in this case, people, interact. Therefore perceiving someone through love, and only true love, will undoubtedly cause a realization in the heart of the other person, that what we feel for them is true love. And to know someone truly loves us, has the natural result of us loving them back in an equal way. Once that connection to true love is made, it exists, full stop, as long as we maintain it in this reality through the quantum field as singularities and in the physical World through our actions. In the deeper quantum world, of course the love always has been there.

The sexual attraction and romantic 'feelings' come as a result of feeling true love, and not as the cause of it. Each time we feel love in any form, positive feelings arise, whether that love be a temporary fling or a long term relationship. We can find true love in any situation, but finding it in another person brings about a feeling so powerful, as this represents the unison of the Masculine and Feminine. As this union takes place within ourselves on a DNA and quantum level, feelings arise as a result of it. The sexual nature of relationship is to be found everywhere. That doesn't mean we need to have sex with trees and rocks, sexual in this sense means the ecstatic feeling of connection, as, for example, we hold the hand of someone we are falling in love with. Creating a connection of true love with a person, combined with the union of the Masculine and Feminine, recreating the initial relationship of the Father and Mother in mythology, the Sun and Moon, the Sun and Earth, or even, the two strands of the double helix, creates this ecstatic feeling. The bodily aspect of sex is but a physical manifestation of this internal connection. Our body's may remind us of this feeling, and we may experience it through sex with anyone, even through solo masturbation, for instance, as all of these feelings of sexual ecstasy come through the accompanying emotions of connecting our internal Masculine and Feminine agents. But again, when we focus on sex as an outside experience of physical satisfaction, it becomes a need and not a pleasure. Whether we are having one night stands or in a long term relationship, focusing on sex in the physical sense as being the sole part of sex, is a bad thing. The physical attributes of sex make it fascinating to us, because they represent our innate ability to love and appreciate all parts of someone's body. But when it becomes solely about these things, sex becomes almost pointless. I'm not saying that someone cannot obtain a genuine internal sense of emotional bonding through, for example, watching Adult Movies on the Internet. But the person watching them is more likely to be focused on the person's body than the actual relationship taking place within that person as they are in an erotic state, or horny as we might call it.

When we truly love, the body of someone we may not have originally considered to be so attractive, will become beautiful to us. This isn't to say we won't have preferences, usually based on what we associated with being 'beautiful' in the past, and thus through our associations we have this feeling of appreciating beauty. We can have, for example, three or more sexual partner sat at one point in our life, and the sex will be fantastic, because we know that sex is about honoring this beautiful co-creation and the relationship of the masculine and feminine. This is more powerful

when done with other people as opposed to solo-masturbation for example, because it teaches us that the feelings of love that we possess, must also be shared. That our feelings are other peoples', that we are all the same Cosmos experiencing itself in different ways. After the sex is finished, we will feel great. However, if we sleep with different partners, or just one partner, for the purpose of satisfying what we think are our sexual needs, when in actual fact, they are our internal masculine-feminine bonding needs, which can be experienced in many different forms, then we again become deluded into trying to satisfy a need when in fact what we desire is an internal connection, dependent on the perception of the sexual experience. This is why, as a hear a lot, people regret having sex. They feel terrible afterwards because they had sex to obtain something they were never really looking for. Sex is always about the desire to feel connected to the greater reality, to our true selves. People who sleep with different people don't really do it for the simple fun, the fun itself comes as a result of feeling part of something more whole and complete, through sex with another person and the physical manifestations of that.

we are reflected in all that we see

We have talked about how soul mates, also called Twin Flames, are not someone or something we must find out there. In other words we never need another person to feel truly ourself or in a state of love. We have all the ingredients within us. Twin Flames are our own internal relationship between the masculine (intentional creation) and feminine (binding, infinite space in which to create), playing out within us. When this plays out within us, our external life shows us symbols, in the form of romantic movies, poems, landscapes, and most notably people, to let us know that we desire to link these two parts of ourself. When we meet some people, our awareness, due to 'past lives' or simply due to us being similar, or sharing energy between us, seemingly finds one person more special than any other, we fall in love with them, because we, to an extent, share the same awareness, we know how they think, they understand us, we already feel like we have been 'in love' with them for an eternity, because this relationship to find true love has already taken place within us and this other person.

Because time is non-existent, once we learn to truly love someone, or even if we experience it for a second, we have loved this person eternally. It feels like this because in reality we have always loved everyone and everything and can experience this masculine-feminine link in ourselves through a lot of different things. However falling in love with this person makes us become aware that we have always loved this person, or rather that we have always been in a state of love, and that this particular form that love is taking, in the form of a woman or a man, is a particular form of God.

Someone's energy signature synchronizes with our own in the case of an ultra powerful relationship. Sometimes even someone's face can make us more likely to fall in love with them, because at some point we have associated this face with love, or 'God'. We can also fall in love with someone because they remind us of someone we once loved, who shared similar attributes. Whilst this is indeed not 'true love', it happens all the time. Often we date to get over someone, to re-bound, so that we can experience what we once experienced with that special someone. But regardless of how we get into a relationship, we can always find unconditional love within that relationship. Again it is a case of awareness outside ourselves versus inside ourselves. We might think that one special person was our experience of 'love' and thus may look to find someone similar. But we can also realize that we are the experience of love and have the ability to find it anywhere.

Neverending Story meaning and power – The Magma Group

Mike Sanders, 2016

I'm writing this because I wanted to explain some of the coincidences which have happened in my life. And I sit here today and write this, and everything at last seems so beautiful.

I am a 25 year old man, and exactly seven years ago I became interested in spirituality. I went through the different stages of being a Christian, then a male witch, then moved towards New Age spirituality, but it never seemed right to me. I have realized that my journey has been about something different, and to me, my journey has been painful. And yet, it has been a beautiful one.

I have fallen in love on multiple occasions, and maybe it was always meant to be that way. I felt like, each time I fell in love, I lost a part of myself, and also gained something. But falling in love was never about sex or being physical, it was not even comparable to romance. On each occasion it felt like I was discovering some snippet of truth. Something hidden behind a Vail, which I couldn't see was there, but sometimes I felt a place beyond the Vail.

My favorite film as a child was The Neverending Story, a sweet, magical film. I've seen lots of fantasy films over the years, but that one just reached out to me. Even as a child, there had always been something special about it, something I could see in that film and smile at. I would dream of flying over mountains on the back of a dragon, and shooting through high clouds into a distant sunset. As someone with autism, school was never a great experience. My physical life was never very complete, I sort of didn't have to have it because my imagination provided me with all of the magic and curiosity which ordinary life did not.

Of course I got older, and then I began to go out more, date, meet people. I became a bit of a nerd in science, but now I have no interest in it really. When I was about 17 all of that changed. I went somewhere with my family. Until then I had always seen myself as a Christian although I never really had much interest in God or anything like that. As a young child, around aged 7, my parents would take me to a mountainous region, somewhere very beautiful and heart-touching. At age 17 I went to a similar place, not far away, and I looked at where I was and how it made me feel and thought "How can there be no God if this place is so beautiful?". I was next to a river, in a summer valley. And from then onwards I felt like something had been reminded.

It took a long time, and I had a habit for getting myself hurt a bit too much. I have been in love a few times, and each time I was hoping, I guess, that these women could remind me of something that I always had. I went to Canada when I was 19, and the experience opened my life. It changed me permanently. I had been looking for spirit, for the God inside of me all over the place. And when I went to Canada I saw the very heart of the Cosmos, breathing in the landscape, lakes and forests. I met this girl there, and fell in love again. My life back at home was pretty terrible back then, I had recently started dating someone else, who hurt me, and it felt as though I couldn't shake the feeling of her being in my life. When I drove up to Canada, she was still on my mind. I remember facebooking her at a motel near Seattle, and we basically discussed how we couldn't see each other. But places, certain places, have this weird way of ripping us out of our reality zone. We think we need someone, until something even more incredible makes itself known. And the true beauty is, that that thing is always inside of us.

The girl I met in Canada, who I had obviously known from a past life, seemed to be the very image of the landscape, and of all that is feminine and beautiful in western Canada. I walked into a café where she worked, and as our eyes met, I knew immediately that there was a very happy familiarity between us. I climbed Mount Garibaldi and began to feel like Atreyu in the Neverending Story as he

explores Fantasia. Maybe I was Bastian in my normal life, but when I came to Canada, I became Atreyu. I was born into a city and culture not unlike Bastian's, and yet my mind was always taking me to places where there were native people, people who lived in the land, and knew some deep wisdom.

I had also been watching The Neverending Story quite a lot prior to going, having not seen it in years. Why I wonder?

So Canada was the first experience really. Amongst many, many others. I remember also, years later, I was dating a girl in my hometown, and whilst at her college performance I met someone who frankly made me loose control. I really loved the girl I was dating, she was lovely, loyal, kind and caring. But there was something else I longed for, something deeper and of a less boyfriend-girlfriend kind of love. This was something that was so true, and pure, that I could barely explain it. I'm not saying either of these people were better, I don't judge, and really the person I was dating had a love for me that was incredibly special, and yet also different. The girl I met that day, let's call her Natalie, was someone I had known before. Or at least I think I did. Maybe I had never had past lives with her, maybe we were linked on a level deeper than past lives. Or maybe only I felt that way, maybe my feelings were always just mine.

I spoke to her for about five minutes, then we parted our ways, walking through the town in the snow. That night, I dreamt I was on a bridge with her in Paris, holding her hand. The next day I added her on facebook. It was the strangest thing. It felt like I didn't have any choice, it was as though as soon as I met her, a magnet was drawing us together, and the more I tried to fight it, the more I would hurt myself. After another day, when we had been texting, whilst I watched some program about bikes we got onto the subject of love. And I asked her "Do you think we're already exchanging love?". We decided that we couldn't speak any more. I was honest and upfront to it with my girlfriend, who was very understanding and that in itself made me even happier to be with her. She said "Well, that escalated quickly" and she was right. And now I'm having a hard time working out why it may have happened.

Natalie just made me smile a little too much. Normally there are different barriers between people, and we have to look beyond those barriers before we can feel pure love. With Natalie, it happened instantaneously. How could I not love her? She entered my every thought, and everywhere I went, she walked with me. They were hard times, but also exciting, because it was like she was showing me something. I am normally quite a sexual person. I'm not saying sex is that important, but with most of the people I like initially, their attractiveness links in with my own sexual desire. With Natalie, I never thought about that, it didn't matter. I didn't need anything to spice up or make more beautiful something we felt, so perfect. Lying in bed with her in my thoughts, meant that my whole body felt warm, coos, and orgasmic, but in an almost non sexual way. I felt it in my heart. I was floating in a pool of eternal light.

Now you're probably thinking that Natalie must have been a Twin Flame. Not sure if I believe in Twin Flames to be honest. I think it's likely that everyone actually shows us something which we don't yet recognize in ourselves. Needless to say, me and Natalie often didn't talk for long periods of time. And there were times when I didn't think about her. I don't really understand destiny to be honest. I've been loving spirituality for seven years and I'm still young. Do we really have a choice in anything?

The easiest thing, back then, would have been to leave my girlfriend to Natalie. But I didn't, I couldn't. If another girl is helping me to feel something like that, then maybe the capacity to feel that already exists in me. Maybe it didn't depend on Natalie. Maybe it was me all along. And yet on the other hand, do humans really have free will? When our heart speaks to us so strongly, when we feel we know we belong somewhere, as I did then, is God asking us to follow that? Or is he asking us to look within, and to see that we already are that? Is the easiest way going to help us be

complete? Does dating someone for what they cause you to feel, help you to see that you are already whole, and perfect? I would have thought not, but to be honest I really don't know.

That's a huge question, and trying to answer it from where I used to be, would be like trying to take control. So I do wonder, do humans really have control? Do we have destiny, or do we choose our destiny? Say back then, I was with my then-girlfriend, whilst having undeniably strong feelings for another, it seems like the responsible thing to try and understand that, to feel more complete in ourselves. That way, the thing the person outside of the relationship no-longer feels like someone we just have to be with. But others say in the spiritual community, that we cannot control all outcomes, and that we must let go. It's a bit like driving a car over a bumpy road, with so many turns and other ways to go. We can stick to the same path, and eventually realize that all the roads lead to the same place. Or sometimes, maybe we have to let go. And to know that our heart already knows where it's going. Can I make a choice which my heart has already made? Perhaps, by becoming my heart, I can make that choice myself. Is the easiest way always the most spiritual, the one where there is an ease at loving, and a direct path towards love? Or does the harder route, with more determination, open us more to love, than the easiest option? I am inclined to believe the second.

Our whole life is like this, and most of us don't know what is best for us, whether it be work, relationships, or even knowing who we are. And then you come across those times, where all roads, all options seem to be opposing you. Whether that be someone not showing you the care that you desired, or a situation where you can choose to stay where you are, or to move somewhere else, like Canada. If someone makes such a choice, how will they know it will be right? Perhaps in either case, they can create the life of love which they want. But sometimes we have to actually let go of the wheel. We are like sailors moving across a sea. When that sea gets turbulent, and we can no longer see the land. We have to let go of the wheel. We cannot know what the people of these lands are like, or if those we love will always love us. Only they can know that. So trying to make a decision in these times is pointless. But on some deep level, there is a love, constantly manifesting. We must let our ship, our vessel, guide us to those manifestations which are not necessarily the easiest, but those which will bring us to the greatest realization of love. Sometimes that might even mean letting go of a past flame for good. Sometimes, the most loving thing to do is to see that no-one else can provide the answers, and to sail away alone. Where will you end up, and who with? When you sail with an open heart, leaving fear, and expectation behind. You will surely be brought to where you belong. Where will you find yourself, and who with, when you have left everything behind?

We go back to the beautiful Neverending Story now. Atreyu goes to the Ivory tower, and is told that he must go on a journey. He must leave all of his weapons behind. Just as a person finding themselves must leave themselves vulnerable, and unprotected against the forces of evil. Because that is the only way we can get the attention of our heart. Only when we aren't afraid, can our heart speak to us, and guide us. Atreyu takes with him, the Auryn, two snakes intertwining in a necklace. Auryn represents the eternity, the two snakes, circling the Universe and holding it in place. It provides Atreyu with protection from evil, for the symbol of eternity is unbreakable.

Atreyu rides out, whilst Gmork, the evil wolf, hunts him down. The wolf represents the dark self, fear, as it constantly stalks consciousness, trying to stop the young warrior when vulnerable. And then Atreyu meets Valkor, the luck-dragon. Valkor is Michael Ende's version of the ship. Atreyu nearly sinks in the swamps of Sadness, giving up all hope, until his last bit of hope calls out. His luck dragon, perhaps his higher consciousness picks him up. This story is so similar to my own dreams as a child, where I would be sitting on the back of a friendly red dragon, and we would fly over the clouds. I had these dreams even when I was only three years old. Valkor represents trusting the heart, for dragons represent a movement between different phases, places and forms of

existence. Just as Chinese dragons can stretch to 700 ft high, or sit inside a droplet of water, Valkor can symbolically act out the inner knowing of Atreyu's heart, and like in a dream, or out of body experience, take him to where he needs to be, with very little effort. Atreyu lets go of the wheel, and trusts his heart.

Whilst I'm no longer in this situation of having difficulty in making decisions, I have recently spoken to Natalie again, and it reminded me of a time when I decided to stay somewhere, even if my heart seemed to urge me to go elsewhere. But I think that even then I knew, we don't gain anything by looking for greener grass elsewhere. And perhaps when Natalie came into my life, it was a symbol of something I felt that I did not possess. I don't believe that God ever urges us to go somewhere else, but to see a person coming into our life as a symbol. A symbol for something that we can recognize in ourselves. Love has a beautiful way of working things out in the long term, so yes it was my job to find that thing in myself, but inevitably, if my current relationship had been bad (which it wasn't), the external situation would have sorted itself out in such a way, where I would end up with the person who most appreciated me.

The answer is surely not so often to leave. People often abandon relationships without really doing any work on themselves. A long term relationship takes commitment to self, as much as it does to the other person. And I think that saying we should go wherever our heart leads us, is false. When really we should be recognizing what our heart is telling us, we already are, and recognize that. We should never go anywhere, but in some circumstances the external situation will alter itself accordingly to where our heart belongs. When we talk about belonging somewhere, I don't think we really belong anywhere, apart from within ourselves, within the majesty of the Cosmos. The places and people we feel a belonging to, appear to us as after effects of what we feel inside. So for me to think that Natalie was where I belonged may have been wrong. I was already in a relationship, and I must have been in a relationship for a reason. But there's a line I don't understand yet between consciously choosing to be with someone, and our heart already deciding it for us. I think it depends on how open our heart is. But I also think that making a conscious decision to be somewhere, and stick by it, is admirable. Anything which happens outside of that is like a load of symbols to show us what we can add to what we already have, and that doesn't mean actually looking to other people and places for those things. It means recognizing what they show us, and finding that within. To be fair, I haven't really a clue. I'm just saying what I think is most likely. I just need to let go, and let things drive themselves so to speak.

I remember having a vision recently, where I was in meditation and heard this weird pirate song, about sailing over the seas and being free. I didn't even create the song, nor did it even exist, it just played to me as if some weird pirate inside my mind was singing the lyrics for me to hear. It's apt. And two nights ago, I dreamt that I was being chased by a tsunami and was riding a ship, hoping that it would be picked up, and ride with the wave. My life is full of meaningful coincidence. It gets on my nerves sometimes. I just laugh and think "Why?". So right now, you could say that I have become the pirate again. Not literally. But a pirate who is sailing his ship, across the sea, with his mind set on emotional freedom. And he doesn't care how hard it will be. And there is a storm coming, a storm in my relationship, which seems to be bringing other people from my past into the waters. Some of them good, others not so much. I feel trapped in my mind, anyway. Unable to sail through this. But it's also really exciting, because I don't know what my heart has in stall for me. I think that once we become fully aware, we can make decisions for our heart. But this storm will teach me to become fully aware, and perhaps consciously, perhaps not, I will end up in a beautiful place when the storm has passed. Just like Atreyu setting off into the distance to find Bastian, his true self, so I must become like him, to leave my weapons behind, leave the borders around my heart behind, and walk into the unknown.

I was recently speaking to a friend from Australia, who has suffered sexual abuse her entire life. She is a huge inspiration to me, because despite what would be a completely heart breaking thing for many people, she is one of the most loving people I have ever met. Me and her are quite similar,

although our life experiences are very different, we both love quite easily. We both long for the same kind of loving relationship. And we both agree, that this kind of attitude tends to get us hurt a lot more than it does bring such a relationship into our lives. And the amazing thing is, despite this, we still don't give up. Because to give up, and to close our hearts, would be easier maybe, but it wouldn't be in our nature. We would rather be hurt, let down, and broken by fifty partners, than we would close our hearts to the possibility of love.

I don't even know if I could describe my love for Natalie as being healthy. It was beautiful, I felt swept away, but when I look back, she never saw me as I saw her. I was so lost and in love with her, that I lost control. She made me smile uncontrollably, which to most people probably meant she was the one for me. But whilst she once said, that I made her smile a lot, she was far stronger than I. She stood strong in her decisions, and even though I was in a relationship, my heart didn't stand in one place.

Before we go back to the Neverending Story, let's just say that to understand love, and why we love certain people, is so difficult. I remember when Natalie came back into my life last year, and we texted for some days, whilst I was also in a relationship, a different one this time. I felt uneasy, I began to smile at the thought of her. It was as if my heart was with her regardless of whether I wanted it to be or not, until after two days of texting her and one phone call, I burst into tears. I don't cry often, but I remember saying ~~I~~ can't fall for you again ~~I~~ I spent days thinking about that week when I first met her, looking at the photos I had taken of the snow that week. My heart was filled with happiness, so I allowed myself a few days to just contemplate that, before deciding, again, no. No, she had plenty of chances to date me. These feelings are mine, and mine alone. She participated in the process but didn't cause these feelings, so I don't need her. And yet I still wasn't sure. Time would tell, as I discovered.

which land?

The Neverending Story has a number of metaphors. If you've seen the film, and thought it to be magical, then the book will blow your mind away. Particularly if you have an interest in quantum physics, something I took a minor in and so have a vague understanding of. The Neverending Story made me think that the writer, Michael Ende, must have known his stuff for sure. Fantasia, the world that Bastian finds himself in, behaves a bit like a dream-World. I don't mean that Fantasia is not real, but it is like a dream. A place where our mind, and imagination, seem no-longer confined. Everything, every legend, happens in Fantasia. And the Nothing, the destructive force which destroys Fantasia, can be seen as the amnesia in the human soul. Gmork is a servant of darkness, who tries to help the nothing, because ~~people~~ people who have no hopes and dreams, are easy to control ~~the~~. This can be interpreted as the assault on human consciousness by whatever it is, which is causing us this amnesia. Evil, darkness, I don't know. The Bible describes it as the Devil, other cultures have their own negative deity who wishes to destroy mankind and torment him.

Bastian can be said to be the human child, and Atreyu, is his dream-walker, his dream self. Atreyu is the part of Bastian which is uninhibited by the limits of human life. Valkor, acts like some sort of oversoul vehicle, taking him from place to place effortlessly. When Atreyu is stuck in the Swamps of Sadness, after loosing all hope, Valkor wishes him nearly 1000 miles towards the Southern Oracle. This represents the ability of the soul, of God, to do most of the work. But Atreyu must still face the Southern Oracle, because yes Valkor can take him most of the way, but only Atreyu himself can prove his strength.

Atreyu goes through the Golden Gate, two imposing sphinxes, opposite each other. I always found this scene quite terrifying as a kid, but it also seemed to awaken something in my heart, a strength. I realized that as I followed Atreyu on his journey, I too, was following in his footsteps. And to be honest I think that's the point of the story. Michael Ende hasn't only given us a book, he hasn't given

us your regular fantasy story. He has given us a journey which he must have experienced, and he gave it to us so that we could join him, and open our own inner Fantasia.

The Golden Gate is a metaphor for the gateway to our soul. We all live life as humans, but actually I think there's a protection mechanism in place which disables most of us from knowing the true secrets of life. Most people will say that some evil force is keeping those gates closed, when actually we're doing it. Understanding the soul and one's true self, gives a person extreme power, and undeniably strong influence. Unless we're pure of heart, and feel our own worth, we won't know. Unless you are good people, the chances are you won't understand any of this. The soul's nature, the nature of God, is one of pure energy. If we try to 'enter' Heaven, the realm of God, without being pure of heart, without being made of that energy, the energy will destroy us. Even if we try to enter it for a brief moment, without being pure of heart, everything we hate about ourselves will be thrown at us in a myriad of images, insecurities and fears. This is maybe the same thing as the Ark of the Covenant, and its light energy, from the words of God, which destroys those not pure of heart. Because the truth of love is too much for people who don't know love.

Atreyu reaches the Magic Mirror Gate, where he is confronted with Bastian, his true self. But to call Bastian, Atreyu's true self, is incorrect. It is the potential for bravery which Bastian possesses, which is his true self. So in a sense, Atreyu is Bastian's true self.

The Childlike Princess lives in the Ivory Tower. As Fantasia becomes sick, so does she. This could be seen as a metaphor for a woman becoming sick when her space for personal growth, and beauty, is being destroyed. But more importantly, she is the innocent Goddess. She is the eternally young spirit of the land, of Fantasia. Bastian on the other hand, takes on the role of the God, as his imagination brings her World to life. The Goddess of Fantasia is eternally young, just as God is never aging. She represents the spirit of divine femininity within women, that eternally young soul which all women are a part of, even if their bodies age. Bastian represents the warrior, the responsibly used power of creation. Men are often bullied in the media for their reputation as being unemotional, sexual beings. In truth, the inner male is indeed powerful, but he uses his power responsibly, and for love. The inner masculine does not need sex, or power, over anything physical. The inner masculine is a channel of unconditional love as he awakens the innocent Goddess within each woman.

Things have been difficult lately to be honest. I don't write articles on this type of stuff, and am staying up the night to get these feelings out of the way, or at least to try to. I have always held this belief that God granted me Free Will, and now it seems that I am at the Golden Gate. I thought that Natalie was all forgotten, but as I write more, it really isn't so. A grown man isn't meant to cry, but I couldn't help myself. I am not a Christian, or part of any religion, but just now I sat outside with a cigarette, my head in my hands in despair, and asked for the will power to continue. In all my years of spiritual searching, it appears that it has all mostly come down to this one night. This is my chance to not only speak my truth, but to live it. And it's difficult. Something deep inside tells me that Natalie is where I'm meant to be. And what's weird is that this feeling has only come and gone over the past few days. I decided to try and understand why I might be feeling this. I have no intention of accepting it as my highest will, for I know it is not, but the feeling has persisted, and suddenly, after years and years. I am remembering stuff, focusing on the past, because of internal changes that are happening to all of us. These feelings haven't arisen because of any change in my life on the outside, they have come from within. It is as though my heart is re-sorting itself, opening up, and truths, lies, and feelings are being thrown in every direction. One moment I'm like ~~I~~ don't love Natalie anymore~~I~~ and I feel no romantic feelings. Other times, I say ~~I~~ love her more than I ever thought. I have suppressed this~~I~~ This isn't just about Natalie either, I am beginning to think that perhaps me and my current girlfriend should have moved elsewhere, that I should have moved alone to a different country. None of these things, including being with Natalie, are true. But I cannot ignore the feelings when they come up which suggest, for a second, that I'm meant to be somewhere that I am not. And really, my current situation is perfect. So the trick is to understand, not to act, which would be stupid, and wouldn't even be what I wanted anyway.

It is important to me not to try and understand this from the point of meaning, cause, and fate. To

do so would be to ask, where do I belong? In the arms of my current partner who loves me, but of late seems to have found reasons not to love me? Or in the arms of someone who I felt an equal connection to at one point in time, which apparently I remember all too vividly? I could ignore this, but then I wouldn't be able to write about it, and to understand destiny and fate.

But I have not chosen to see this as a decision. It is an opportunity. When the outer World feels so confusing and emotional, and I cry as I feel the loss of so many partners as they have left me. It isn't just about Natalie, it's a greater awareness of love. Several other ex partners have spoken to me recently. I feel like a part of me needs a girl, who never loved me as I did her, on the off chance that she might bring me to a beautiful realization of love. Another part of me sees my current partner's actions as neglecting of me, emotionally invalidating and unfair to the point of feeling emotionally broken. But she is someone who, only months ago, loved me in a way which opened me up to love in the most powerful way. I am not in the emotional state to make decisions. It isn't my job to make decisions, because the decision always has been my current partner. But in that case, how can I cope with this emotional turmoil and uncertainty. What if my current partner cannot accept certain things about me? What if I cannot make her happy, because that is how it feels? But as I become more self aware, over the past few hours, I realize that how my partner chooses to view me, how much love she can embody for me, is not my decision. I have chosen her in my heart, I have chosen her as my partner before God. But only she, through her own focus on God, may make the same decision. I cannot influence that for her. So it is useless for me to sit here, wondering if she finds fault in me because of her absence of knowing God, or if she finds fault in me, because I am not right for her. Only she can know her limits of consciousness, and only she can decide in her heart. I think she already has, but her mind has other plans.

So whilst I don't desire to be with Natalie, that dreadful question has entered my mind, ~~How happy do I make her?~~ Looking at it from a logical perspective, I probably don't enormously. But 'what if's' can be damaging when we already have someone to love. I think the only reason that the 'what if' has entered my mind, is down to doubting if my partner is happy with me. So with all this turmoil on the outside, most people would say ~~Hope for this~~ or ~~try that~~. But I am tired of hoping, tired of expecting any kind of longevity in unconditional love, or hoping that anyone could come to see me as perfect. The only thing who can see me as perfect, is God. And God is me. So for the first time in my life, I have not been the stubborn spiritualist who thinks he knows what's what, or how to react in any situation. I have decided that this entire process is an opportunity to open up to God, to open my heart. And that takes a lot of trust. But like Atreyu, right now, trust and faith are the only things I really have to go on. I have made a conscious decision to be with a particular person, but what is more important right now, is making the conscious decision to build a relationship with God. Although a second thought, I kind of know that the more I embody love, the more that God will work his magic in my decisions and choices. And should I enter my inner heaven, should my heart completely open, then God will sail on that turbulent Ocean with me, and bring me to a place, wherever that may be, where I can feel my own heart, and God, in the person I am with. I will do part of the work, by opening my heart. And I shall leave the rest to the Cosmos.

So, do we really have free will? Yes, we do. But it is always a decision by more than one. When we do not know love completely, we move from person to person, wondering who will love us the most. When we open our hearts to love, we will always choose to go and share our life with someone, who, out of their own free will, has also chosen to embrace love. When we open our hearts to God, uncertainty and chaos have little effect on us. And whatever uncertainty and chaos throws at us, will be of love. If you're in this situation, you shouldn't be asking yourself, do I choose one person or the other? Instead you should be asking, do I continue to completely attribute others to my feelings of love, or do I choose to find love internally?

Let's return to The Neverending Story. The book contains a lot of symbolism which has been missed out in the film, probably because the audience wouldn't understand it. In the story, Bastian comes across a city made of wicker, beside a sea. The people from this city sail their boat across the sea,

using the collective intension of their minds. It actually seems that all the people from this city have like a collective consciousness. Bastian finds himself at a mine, where a man digs memories out of the ground in the form of glass sheets. Bastian must find a memory of his buried here for him to return to the human World. This process identifies what happens when we loose connection to the human World, and end up spending most of our time dream-walking, neglecting our body and having no intension of returning to the difficulties of this world. Bastian becomes so involved with this beautiful World, that he forgets it is a teacher for human life, and not where he was born to be. But it is so beautiful, that to find his way home, he has to find a reason to come back. And this is true in shamanism, and other spiritual practices. People visit the other dimensions where all things happen at will, we may wish for whatever we want. But we sometimes become trapped here, as I have done for short periods of time. Even though I was living a physical life, my mind was trapped here. When really, we are human and we visit these places to learn more about being human, more about making the human world beautiful. A part of us always inhabits these fantasy plains, for Bastian that is Atreyu. But Bastian must learn how to help in the human World, by temporally becoming his dream self, and God self. This World consumes him so much that he forgets why he is human, and only the loving memory of his parents is enough to bring him back. This is a metaphor for the simplest things in life, family, and a few friends, being the most important things.

For Bastian to enter the human world again, he has to walk between two serpents and dive into water. This reminds me a bit of the DNA molecule in a strange way. DNA is incased within water, and maybe DNA acts like a kind of ladder between different levels of consciousness. He has to dive back into that water, between the strands of DNA, to find his human self again, and to then be re-born as a human.

In the book, there is also a mysterious writer who lives on a mountain. Perhaps the Neverending Story is like a genetic code, except much deeper, coding for all events and experiences, and the writer sits in his mountain home and decodes this information, which then becomes Fantasia.

Beyond Indo European - issue two, February 2019

An analysis of some Atlantic root words

Compiled by Michael Daniel Schmidt. All rights reserved by the Beyond Indo European Research Group. Screenshots and copies of this work may be shared without our permission provided that the work is not altered or taken out of context.

Contents

- . *kumb- hollow, round shape, page
- . *gash- flow or be wet
- . *sVyVr- sing, speak or answer
- . *dyod/dwod- say or speak

First, we are very thankful to Alexander Militarev and Olga Stolbova, who's work has given us the raw data to work with, without this, our entire project would not have taken off. The Proto Afro Asiatic roots in this journal have come from their work, and we are very grateful for this service they have provided to linguistics.

The main research in Beyond Indo European is the combined work of several people, compiled by Michael Schmidt, a teacher of English, German and Albanian based in Utrecht. Meetings were held in Holland with Darren Cambeil, an expert in the Scots language and English dialects living in Northern Ireland. Carla Acebo, a student of Irish and Welsh and a native Spanish speaker, has helped to compare Celtic languages to several languages of West and North Africa. She is familiar with reconstructed PIE and provided the PIE and Proto Germanic etymologies. Mariam Krajnc is an expert and researcher on North Caucasian languages, now a student of Finnish, her work also includes the Yenisseian and Algonquian language families.

We would also like to thank Filipe D.L, an expert on Celtic and Scandinavian history and a native speaker of Portuguese, and Simon Timothy from London, a teacher of modern and Norman French.

Our work and theories are entirely original, unless stated otherwise, but we have made great use of certain resources, which will be listed at the end of each issue. Other references to more information on these subjects will be listed here.

Michael Schmidt's father was an American, his family in the USA are descended

from Irish travelers who immigrated to the eastern United States during the 1800s. Living in the United States, Michael met some of his relatives and developed a keen interest in his own people and where indeed they came from. Michael was convinced that the Irish travelers were actually some of Ireland's indigenous people, much like the Cree people and others who are indigenous to the USA and Canada. From what he was told of their language, he started to wonder if the language of the Travelers was ancient too.

Some of the original Celtic work was carried out by Lewis McHugh, sadly Mr Lewis McHugh has been unable to work on this subject further because of PTSD. We look forward to working with him again soon.

**kumb* - hollow, round, shell shape, hollow area surrounded by sharp points, sharp point

Tocharian B *keme* (tooth)

Albanian *dhëmb* (tooth)

Ancient Greek *gomphíos* (molar tooth)

Lithuanian *žam̄bas* (sharp edge)

Dutch *kam*, German *Kamm*, Norwegian/Swedish *kam*

Older English *camb* (comb)

Hausa *kùmbáa* (shell)

Sanskrit *kumbha* (jug)

Greek *kúmbē* (basin)

German *Kumpf* (a vessel)

Dutch *kom* (basin)

English *coombe* (hollow, valley)

Welsh *cwm* (hollow, valley)

Breton *komm* (trough)

Irish *com* (chest cavity)

This root can be divided up into different clusters based upon semantics. They can roughly be broken down into three meanings.

- .Tooth
- .Cavity or vessel
- .Cavity

The Germanic forms meaning 'comb' appear to be some kind of intermediate between the meanings 'tooth' and 'cavity'.

The 'tooth' category consists of Albanian and Tocharian, the Greek form is more specific. The Lithuanian form is intermediate, only this and the Greek have the Indo European -os stem.

The 'cavity or vessel' category includes Sanskrit, Greek, German and Dutch.

The 'cavity' category includes English and Welsh, possibly Norwegian, and Breton but with a slightly different meaning. The Irish meaning is semantically divergent.

The Hausa meaning would seem closest to the Welsh, although 'shell' also implies a natural container or vessel, linking it to the 'vessel' category. The 'comb' meaning appears specific to Germanic, with links to the Albanian, Greek and Tocharian roots meaning a tooth.

We assume that the Celtic and Hausa words share a relationship that the others do not, and that we can associate a derived meaning of 'vessel' with 'Indo European'. No other cognates have been found in North Africa so this word has higher association with Europe.

**kumb*

'hollow, cavity' in Atlantican?

'vessel' in Unknown Indo European drift A

'tooth, sharp edge' in Unknown Indo European drift B

**gash* - (flow, wet or be moist)

Egyptian *g̥s* (pour out)

Ngizim West Chadic *gāšá* (moist, fresh)

German *gießen* (to pour)

English *gush* and *gash*

Sussex dialect *gadgy* (wet)

Icelandic *geysa* (pour, erupt), and *gjósa* (gush, burst out), (Danish *gyse*, Dutch *guizen* and others).

The Egyptian and English semantics have roughly the same meaning, the Ngizim and Sussex dialect words also have roughly the same meaning. This could mean two different language drifts. The root can be semantically categorized into an adjective and verb.

**gash*

Flow in Atlantican language drift (Egypt-England)

**gashV*

Wet (be wet) in Atlantecan language drift (West Africa-England)

We can further connect this root to a hypothetical Indo European **ǵʰewd-*, which gives words in all Germanic languages of the same meaning, but with /s/ only occurring in some cases, like German *gießen*. This root may be behind Latin *fundo*. The root **ǵʰewd-* is connected to **ǵʰew-*, with a similar meaning, such as Greek *khéō* (pour), Sanskrit *juhóti* (he sacrifices).

The word 'gas' was coined by the Dutch chemist Van Helmont, this word may have been inspired by the Greek 'chaos' or by Dutch *geest*, a spirit. *Geest* is connected to a root found commonly in Germanic, linked to English 'ghost'. These words might well share a connection to the root being discussed. Greek *χάος* (chaos) is probably a pre-Greek word.

**sVyVr, syVr, swVr* (sing, speak, answer)

Semitic: *šVyVr- Ugaritic, Hebrew, Aramaic (sing).

West Chadic: *syar-* song or sing), in Polchi and Dwot.

East Chadic: *sīré* sing), in Kwang.

Omotic: *sur- sing), in Janjero.

Shelta *swurk* (sing), *swurkin* (a song)

Welsh *siarad* (speak)

Occitan *charrado* (chat)

English *swear*

Old Norse *Svar* (answer)

This is not a complete list, the root has been discovered in other language families which are unconnected. This root can be categorized into two meanings.

.Sing (Most common in Semitic, with drift into some other Afro Asiatic families, although rare. The Shelta word is in this category but has an extra consonant.

.Speak (Welsh, English and Norse).

The 'speak' category has produced words which no longer carry the exact same semantic meaning, they seem to have been pushed aside in English and Scandinavian and the root has taken a back stage. In English this has become a more derogatory term, although the other meaning of 'swear' is to promise or to make an oath, which implies a more religious meaning.

The root can be further divided based on phonology. The Norse, English and Shelta words have the semivowel /w/, the others including the Welsh have /j/. This indicates that the Welsh *siarad* is semantically closer to the Germanic, but phonologically closer to the Afro Asiatic. This implies that there is greater divergence in the root in Western Europe than in Africa, indicative that the Western European forms have derived from earlier forms of the root.

*šVyVr / *syVr - sing (Atlantecan language drift, Afro Asiatic language drift - Welsh)

*swVr - speak, express, sing (Shelta, Germanic)

The Welsh and Shelta forms are closer to Afro Asiatic, Welsh because of the phonology, Shelta because of the semantics.

The root *swVr can also be linked to 'swerve', Old English *sweorfan*, West

Fresian *swerve*, Dutch *zwerven*, Low German *swarven*, Gothic *afswairban*, dialectal Swedish *svärva*, Icelandic *sverfa*. These words are difficult to link to the meaning 'sing' or 'speak', their semantics are more closely connected to water and the radical *SW. But the English meaning contains more than one meaning, others being to bend down, turn, twist or to travel in a curved line. These could feasibly imply an older meaning of 'dance', which could connect the semantics to 'sing'. Perhaps the original meaning was to 'flow out', as sound or movement in waves.

The root appears to be connected to the English word 'swarm', which may originally have meant a humming or buzzing sound, hence 'swarm of birds'. We can further display the occurrences of this word across the main Indo European drift, to demonstrate that the Germanic forms are probably the oldest, whereas in other Indo European languages the roots may mean 'swear', 'hurt' or 'harm'. We predict that the meaning 'buzz, sing, move in waves' is older, as we find the root in a number of languages across the World which are unconnected to Indo European or Afro Asiatic.

Danish *sværm*, Swedish *svärm*

Old English *swearm* (swarm)

Saterland Frisian *SWOORM* (swarm)

Dutch *zwerm*

German *Schwarm*

Latin *SUSURRUS* (whisper, rustle)

Oscan *sverruneí* (speaker)

Old Church Slavonic *svarū* (quarrel)

Sanskrit *svarati* (sing, praise)

Proto Germanic *swarjan̥?* (swear)

Proto Germanic *swarō* (statement, oath, vow)

This word is found in a number of 'Indo European' languages, but only has a regular function in Germanic languages, indicating that Germanic languages could have had this root for a longer period of time, or that this root was in Western Europe for a longer period of time.

The Sanskrit word has religious connotations, which are also found in Germanic, but in Sanskrit only the religious meaning is found. This indicates that the root survived for a symbolic or religious in Sanskrit, whereas in Germanic it remained a part of the everyday vocabulary.

The Italic and Slavic forms have no religious association, so they presumably represent a different drifts to what we find in Sanskrit. The Latin root appears only distantly connected to the other roots in Europe, because it shows the repetition of a syllable, implying that it entered the Latin language area from a time when repetition had a grammatical function.

This root is also connected to words for 'wound' in Celtic, and the English word 'sword'.

Proto Germanic *swerda?* (sword)

Breton *c'houero*

Welsh *chwerw*

Old Irish *serb*

Gaelic *searbh*

The Proto Germanic forms are included because Proto languages are useful to summarise, display, use and learn about the relationship between languages. But we don't believe that Proto Celtic or Proto Germanic were necessarily real languages.

The Celtic forms show a common Celtic sound change, where Proto Celtic *sw becomes chw in Welsh, and similarly in Breton. The existence of siarad in Welsh might demonstrate that this root entered Welsh twice. It is also notable that siarad is not the typically Celtic word, Middle Welsh had lafar, Breton lavar, Gaelic labhair. This root comes from 'Proto Celtic' *flabros, linked to a wide range of words in West European languages, such as 'blabber' in English, linked to Afro Asiatic *lam- (speak).

Words with an initial s in Welsh could feasibly be from a different source. The word siarad has a very different meaning to the word chwerw, which seems far more connected to the 'Celtic' languages than the Welsh word siarad.

Siarad may be further connected to Occitan charrado (chat) and French charade.

**dyod/dwod* - say or speak

This root is found in the Ancient Egyptian language, and is probably further linked to the Afro Asiatic root **du^g-* (speak or call). There seems to be some interchange with the glottal consonant and a d or t, rather like how English can use glottal stops instead of t. The glottal stop or d in this root may be from repetition, we can see in the Welsh *dweud* that the semivowel is after the first d, whereas in Saami *dadjat* the second d is palatal.

Afro Asiatic **du^g-* (speak or call)

Hittite *te* (say), (Friedrich 219-220).

Amerind **ti* (say)

Afar Central Cadic **di^gya-* speak or call

Egyptian *djôd* (say)

Welsh *dweud* (say)

Slavic *dětī* (say)

Lettish *dēvēt* (call), Lettish is a Baltic language.

Saami *dadjat* (say)

Beyond Indo European - issue three, March 2019, originally published June 2018

A comparison of Hausa, a Chadic language with Indo European languages.

Written and compiled by Michael Daniel Schmidt. All rights reserved by the Beyond Indo European Research Group. Screenshots and copies of this work may be shared without our permission provided that the work is not altered or taken out of context.

The main research in Beyond Indo European is the combined work of several people, compiled by Michael Schmidt, a teacher of English, German and Albanian based in Utrecht. Meetings were held in Holland with Darren Cambeil, an expert in the Scots language and English dialects living in Northern Ireland. Carla Acebo, a student of Irish and Welsh and a native Spanish speaker, has helped to compare Celtic languages to several languages of West and North Africa. She is familiar with reconstructed PIE and provided the PIE and Proto Germanic etymologies. Mariam Krajnc is an expert and researcher on North Caucasian languages, now a student of Finnish, her work also includes the Yenisseian and Algonquian language families.

We would also like to thank Filipe D.L, an expert on Celtic and Scandinavian history and a native speaker of Portuguese, and Simon Timothy from London, a teacher of modern and Norman French.

Our work and theories are entirely original, unless stated otherwise, but we have made great use of certain resources, which will be listed at the end of each issue. Other references to more information on these subjects will be listed here.

Hausa and West Indo European

Hausa is the most widely spoken of the Chadic languages. The Chadic languages are a diverse family, so closer examination of the individual languages reveals more similarity to West Indo European.

bàakíi - mouth, related word for beak, Breton beg Dutch bek.

báarèe - to peel, English 'bark'. 'Peel' comes from Latin *pilus*, and the

hypothetical Proto Indo European *pil-. The liquids seem to have changed producing 'bark' and 'peel' as two variants in English, peel probably from the Mediterranean area.

báayáa - the back, English 'back' and other words in Germanic, Swedish back.

cée - to say, Germanic *sagjan̥. This root exists in Afro Asiatic, Indo European and some Dene Caucasian languages, but only the Germanic languages have this longer form, the other Indo European languages have a related root based on *sekʷ- to seek.

dàláalà - dribble, the word 'drib' apparently comes from Proto Germanic *drepan̥ - to hit or strike, 'dribble' uses a frequentive suffix -le and might be from a different root altogether. Evidence of the frequentive suffix and similarity in word form could link the Hausa form to the English. Kanuri has the word tūrū (dribble), which could be related.

dáukàa - to take, English 'take' from Norse taka, Proto Germanic *tēkan̥. Non Indo European.

dúhùu - darkness, 'dark' comes from Middle English derk, Proto Germanic *derkaz, related to the Persian tārīk - dark. Quite clearly a substrate borrowing, it could have a relationship to the Hausa word, the -r may come from an adjectival suffix.

-fádàa - to fight, The English word is apparently from Proto Germanic *fehtan̥ - comb, tease or shear, similar to words in Indo European and Afro Asiatic meaning to cut or hit. The Germanic forms are unusual in Indo European, showing a continuum of forms towards more Afro Asiatic forms in Western Europe. The Albanian form pjek has a similar meaning to the Germanic.

fillèe - to chop, English 'file' and 'fillet', from Latin fīlum - thread, Lithuanian gysla. Related to the English word 'flesh', German Fleisch and Irish feoil - meat, Kanuri fálté - split.

fíitòo - to whistle, the English word comes from Germanic *hwistlōna, Icelandic hvísla - to whisper, Latin quirítō - scream, and Russian svistet' - to whistle. A relationship with the Hausa seems likely. Gàwàda šuutees - to whistle.

-físáaríi - to urinate, 'piss', French pissier, Latin pissiō. These words are thought to have an echoic origin. While this may be the case, echoic words are still unique to certain languages and occur differently everywhere, so a similarity to the Hausa form shouldn't be dismissed.

fúskàa - face, The English form comes from French, and Latin facere - to make or do, but even though this word exists in Latin, the French and English derivation of a noun is similar to the Chadic. Fóskà in Kanuri.

gáabàa - shore, connected to the word 'bay' and distantly to gob - mouth, and

'gap' (bay) in English place names.

gàbáatàa - to lead, Connected to Indo European *g^heh,b^h- - to grab or take, Celtic *gabyeti-, Irish gabh. This root is widely spread in the Celtic and Italic languages but is absent elsewhere. The word 'grab' in English is probably a similar formation, from a hypothetical prefix gur/gar - crab or claw.

gárkáa - garden, perhaps borrowed from English, or related to English 'garden', common in Germanic with related forms in Celtic and Italic, but probably borrowed from Germanic. Proto Balto Slavic also has *gardas - enclosure, but this root is not found elsewhere. Kanuri has gárté - to build.

hákàa - to dig, The English word 'hack' has some Germanic cognates, Swedish hacka, Dutch hakken, German hacken, but the word is probably non Indo European.

hányàa - path or road, Related to Indo European *sent- go or head for, the Celtic semantics are closer to the Hausa, Old Irish sét, Breton hent, Welsh hynt - path or way, Germanic *sandijaną - to send, Old Armenian ənt'anam. Cognates exist too in the Baltic languages, and in Avestan, the root is quite rare across Indo European.

házóo - fog, English 'hazy' Old Icelandic höss.

ískàa - air or wind, English whisk, Proto Germanic *wiskaz, Lithuanian vizgéti.

káarèe - to defend, Connected to Welsh caer - fort, Cornish ker, linked to Indo European *kag^hyóm - enclosure, which gave Gaulish cagiún and Welsh cae. The caer and ker forms are probably related, but as an intermediate between *kag^hyóm and the Afro Asiatic forms. Gàrú is a fortress in Kanuri.

kářkàtáa - to bend, **káryàa** - to fold, related to the Indo European root (s)ker- to turn, with more cognates in Afro Asiatic languages. English cognates include 'curve', and more distantly the word 'carve'. Kanuri kòrkór - circle, and kàrò - to carve.

káryèe - to break, English 'crack' is from Proto Germanic *krakōnā, thought to be echoic of bird sounds, Dutch kraken, Lithuanian gìrgždëti, Old Armenian karkač. Perhaps related to the words above 'to bend' and 'to defend'.

kiřjíi - chest, Related to Indo European *kér - heart, Armenian sirt, Germanic hertō, English 'heart', Irish croí. This word is common in Indo European, but the Celtic forms possessed a final syllable or vowel, found in Hausa but not in the other Indo European forms. In Kanuri, heart is kárwù.

kòogóo - cave, related to Indo European *kówH- mainly found in Western Europe, Irish cúas, perhaps more distantly related to Welsh ogof - cave.

kóořèe - English 'green', Proto Indo European *g^hreh,- - to grow, mainly in Germanic but also Balto-Slavic and Hittite. The English form shows a clear

relationship to the Hausa. The root may have been passed into Indo European and Afro Asiatic, with only some areas retaining the Afro Asiatic semantics. The Gaelic word gorm - blue, or a dark color may also be related.

kúnci - cheek, Proto Germanic *kekō, Dutch kaak, Swedish käke. Not found outside of Germanic.

kwányáa - skull, related to Proto Celtic *kʷennom - head, Irish ceann, Welsh pen. Limited to Celtic.

kwári - valley, related to Afro Asiatic *kur - boat, Finnic *kur - a valley, Irish currach - a type of ancient boat. The original meaning - a hollow or bowl shaped space.

kúmbáa - shell, related to Greek kúmbē - basin, Welsh cwm, English combe, also in Altaic and Sanskrit, Proto Celtic kumbā. Rare in Indo European but very common as a toponym in England and Wales.

léebéé - lip, Dutch lip, German Lippe, Swedish läpp, Latin labium. In turn related to Indo European *leb- hang down, lip or lick, found in Iranian, Germanic, Albanian, Balto-Slavic, Greek and Armenian. Iraqw slufi - lip.

rúwáa - water, French riviere, related to Latin ripa - river bank.

-sántsíi - smooth, English 'smooth', Old English smēþe, Dutch smeuïg, otherwise absent in Indo European, Kanuri sémél - smooth.

shínshínáa, sánsànáa - sniff, English 'sniff' of unknown origin. Containing a radical *sn-, also in 'snake', 'snare', 'snatch' and 'snore'.

sàaráa - to cut down, Linked to Middle English schere - a cut or share, German Schar, Dutch schare, from a root *skar- - to divide.

tárkòo - trap, English 'trap', Old English treppa, german Treppe - stair, Albanian trap - channel or path. Not found elsewhere in Indo European.

tùmbíi - stomach, related to English stomach, Latin stomachus, Ancient Greek stómakhos, stóma - mouth, cognate to Old English stemn - voice, Icelandic stefna? The form 'tummy' in English may come directly from a pre Indo European language in England, the Greek word is also a substrate. Kanuri tàmbò - to taste.

-túnàaníi - think, English 'think', Proto Germanic *þankijaną - to think, common throughout Germanic, linked to Latin tongueo - to know, Albanian ndihem and Tocharian *tänkwä. This root probably didn't spread with Indo European. Tàkté is the Kanuri verb 'to think'.

tsáuníi - hill or mountain, English 'down' (used to refer to hills) and 'dune', Old English dūn, Dutch duin, related to Celtic *dūnom - strategic location, hill? Perhaps related to Indo European *dʰewh₂- mist, wind, vapor, smell, return. Related to Japanese tsunami?

túdùu - mountain or hill, English 'dod' in place names?

wànè - which, some interrogatives in Hausa have an initial w, similar to the Germanic forms. Other Indo European languages, like Celtic and Italic have interrogatives with k-, but these sound variations and the Celtic P-Q sound variations cannot be taken as evidence of divergence within Indo European. Pronouns and interrogatives remain unchanged for much longer than other words.

zámá - to live, linked to Indo European *dem- - build, create, Russian dom - house, Iraqw do' - house.

References

The Kali'na, Ket, Kanuri, Hausa and Iraqw wordlists used in this work are available at the Word Loanword Database, Iraqw words are by Maarten Mous, Gawayada words by Mauro Tosco, Hausa vocabulary compiled by Ari Awagana and H. Ekkehard Wolff with Doris Löhr, Ket vocabulary by by Edward Vajda & Andrey Nefedov, Kanuri vocabulary by Doris Löhr & H. Ekkehard Wolff with Ari Awagana, Kali'na Vocabulary by Odile Renault-Lescure.

Beyond Indo European - issue four

A comparison of Kanuri, a Nilo Saharan language with Indo European languages.

Written and compiled by Michael Daniel Schmidt. All rights reserved by the Beyond Indo European Research Group. Screenshots and copies of this work may be shared without our permission provided that the work is not altered or taken out of context.

The main research in Beyond Indo European is the combined work of several people, compiled by Michael Schmidt, a teacher of English, German and Albanian based in Utrecht. Meetings were held in Holland with Darren Cambell, an expert in the Scots language and English dialects living in Northern Ireland. Carla Acebo, a student of Irish and Welsh and a native Spanish speaker, has helped to compare Celtic languages to several languages of West and North Africa. She is familiar with reconstructed PIE and provided the PIE and Proto Germanic etymologies. Mariam Krajnc is an expert and researcher on North Caucasian languages, now a student of Finnish, her work also includes the Yenisseian and Algonquian language families.

We would also like to thank Filipe D.L, an expert on Celtic and Scandinavian history and a native speaker of Portuguese, and Simon Timothy from London, a teacher of modern and Norman French.

Our work and theories are entirely original, unless stated otherwise, but we have made great use of certain resources, which will be listed at the end of each issue. Other references to more information on these subjects will be listed here.

Kanuri is a Nilo Saharan language spoken in Nigeria, Niger, Chad and Cameroon. The Nilo Saharan languages have poorly understood internal relations, and shared vocabulary is difficult to use to demonstrate the relations and to reconstruct proto forms. Kanuri belongs to the Saharan group of these languages. Nilo Saharan isn't related to Afro Asiatic but the two families are sometimes spoken in the same areas and have had interaction over long periods of time.

àrgâm - grain, English 'grain' from Latin *granum*, related to Indo European *ǵerh₂- - grow. Forms meaning 'grain' based on *ǵrh₂nóm are found in the Italic, Celtic, Albanian, Balto Slavic and Germanic branches. Linked to Greek *grámma*, English 'gram'.

bàtátá - bat, English 'bat', used alongside Middle English *bak*, or *balke*. Similar

words are present in Scandinavian languages but the root has no Indo European origin.

báré - to farm, English 'farm', Icelandic fjör, Proto Germanic *ferhwā - body, life, to surround, of unknown origin.

bàrèmá - farmer, related to the above word but showing the 'm' which exists in English.

bóró - furrow, English 'furrow', Welsh rhych, Sanskrit párśāna - chasm, English 'burrow' - move earth, linked to Indo European *b^herg^h- safeguard, protect, English 'bury', Polish bróg.

búwúr - bowl, a probably non Indo European word in English.

bérəm - river or stream, English 'brook', Proto Germanic *brōkaz - stream or marsh, German Bruch, Dutch broek. The semantics of the Germanic and Kanuri forms seem most similar, this might be the same root in Afro Asiatic, but meaning 'sea', and Indo European *mer- - sea. Forms with 'm' exist in Afro Asiatic and Atlantic but the semantics are different.

dàtē - stand, related to Indo European *steh₂- to stand, most similar to the Proto Germanic *standanā, the relationship between the Germanic and Proto Indo European isn't understood.

dìò - to do, Indo European *d^heh₁- place or do, common in Greek and Germanic with other variants.

dēr - woods or forest, Indo European *dóru - tree. This root only means 'tree' in Celtic, Germanic, Slavic, Albanian and Greek, with a possible early relative in Armenian. Other meanings in Indo European tend to mean nouns or adjectives derived from wood.

dúwòdúwò - magic, linked to English 'doo-doo', witchcraft, or 'imaginative' as a adjective.

fáltē - split, English 'split', German spleißen, Dutch splitte, Old Irish sliss - splinter, Lithuanian spalai, Old Church Slavonic ras-plitati. Not found elsewhere in Europe, the Kanuri meaning is most similar to the Germanic.

fàndò - to find, English 'find', Proto Germanic finbana, related to Indo European *pent-, in Germanic and Celtic, Welsh and French pont - bridge.

féllè - flat, English 'flat', Proto Germanic flataz, Indo European *pleth₂- - flat.

fòwòlí - shore, perhaps English 'fleet' and Dutch vliet - moving body of water. The Germanic meaning implies the movement of water, a cognate meaning 'shore' might have come about because of how water moves sediment and driftwood along the shore. The English and Dutch forms are in turn related to Indo European to Germanic *flōanā - to flow, and Indo-European *plew- fly. Other

forms in Indo European relate to movement, such as flight, rowing or breathing, whereas fleet, vliet and *flōanq are similar to the Kanuri word.

gàná - young, related to Indo European h₂yuh₁en- young?

gúgúrté - crawl, English 'crawl', Danish kravle, Dutch krabbelen, related to the word 'crab', probably non Indo European.

gùtò - draw water, English 'get', Old Norse geta, Proto Germanic *getanq - attain, get, hold, Latin prehendo, Ancient Greek khandánō. This root is only in Germanic, Italic and Greek. Also gòtè - to hold.

kórè - tree truck, perhaps linked to Indo European *kér - heart, related to English 'core', Middle English core - apple core, French cuer - heart, Latin corpus - body.

kòrí - short, Swedish kort - short, Germanic kurtaz, Latin curtus, Albanian shkurt, related to Indo European *(s)ker- to cut.

kòró - again, French encore? Related to words meaning 'twist'.

kùrú - more, English 'great', Dutch groot, German groß, Proto Germanic *grautaz. The same root appears in Italic languages, probably not a direct Germanic borrowing. Probably non Indo European.

kúttí - trap, English 'catch', related to Proto Italic *kapiō, Indo European *keh₂p- grab, limited to Germanic, Celtic, Italic, Greek, Balto Slavic and Armenian.

kélíté - to fold, linked to English 'cultivate' Latin colo, linked to Indo European *k^wel- and Ancient Greek pélō, but unlikely to directly come from a single syllabled form in Proto Indo European.

kélér - glue, English 'glue', Latin gluten, related to Indo European gleh₁y- and words meaning 'clay', English 'clay'.

kèrī - mountain or hill, perhaps 'Gar' in English place names, Armenian kar - stone, Welsh carreg - rocky outcrop or rocks. Gawwada qaro - top.

kértá - an island, perhaps Finnish saari - island, Welsh carreg.

málté - related to English 'melt' and 'smelt', Icelandic melta, Ancient Greek méldomai, Indo European *melh₂- - grind.

ngélà - beautiful, related to English 'gleam', 'yellow' and 'gold', Proto Indo European g^helh₃-.

shí - he or she, similar to the demonstratives that gave Irish sé and sí, and English 'she'.

shítì - side, English 'side', Dutch zijde, German Seite, Swedish sida, not found outside of Germanic.

súngòrí - snore, English snore is related to Proto Indo European *pnew- - breath, in Germanic and Greek, perhaps linked to *plew-. *pnew is *fnuzōnā in Proto Germanic, linked to *snarkjanā - snort or sneeze. Variation between fn and sn occurs in Middle English, which could mean the sn forms were a regional variant, once in Western Europe and North Africa.

tádà - son, Welsh tad - father, English 'dad'.

tàndí - they, similar to 'they' in many world languages, including Irish siad and the Welsh third person plural verb ending, -ant.

tàndò - to build, Middle English tenden, Swedish tända - to kindle, German zünden, Proto Germanic tandijanā, with unknown origin.

túrwò - path, English 'track', Old French trac, Old Norse traðk, Proto Germanic *trekana, non Indo European, related to Indo European terh₁-, which gave English 'tour'.

ténénè - thin, English 'thin', Indo European ténh₂us - thin, related to *ten- - stretch.

zèzèkté - to shake, English 'shake', Dutch schaken, Swedish skaka, Proto Germanic *skakanā, not found elsewhere in Indo European, Iraqw hikiis - shake.

References

The Kali'na, Ket, Kanuri, Hausa and Iraqw wordlists used in this work are available at the Word Loanword Database, Iraqw words are by Maarten Mous, Grawwada words by Mauro Tosco, Hausa vocabulary compiled by Ari Awagana and H. Ekkehard Wolff with Doris Löhr, Ket vocabulary by Edward Vajda & Andrey Nefedov, Kanuri vocabulary by Doris Löhr & H. Ekkehard Wolff with Ari Awagana, Kali'na Vocabulary by Odile Renault-Lescure.

Beyond Indo European - issue five

Does the Irish language connect to other languages which are non Indo European?

Written by Michael Daniel Schmidt, compiled by Michael Daniel Schmidt and Carla Acebo. All rights reserved by the Beyond Indo European Research Group. Screenshots and copies of this work may be shared without our permission provided that the work is not altered or taken out of context.

Our work and theories are entirely original, unless stated otherwise, but we have made great use of certain resources, which will be listed at the end of each issue. Other references to more information on these subjects will be listed here.

Modern Irish and especially Old Irish contain words that can be compared to Egyptian. Often the ordering of consonants has changed, implying that at least some of these words originate from a time earlier than or as early as Proto Afro Asiatic.

Old Irish *áine* - ring, Egyptian ՚n - to return, Kali'na ainatano - ring, aneka - necklace.

Old Irish *baccán* - rod, Egyptian b̄y - rod.

beinn - Gaelic word for a mountain, found in England as Ben (meaning a prominent boulder), perhaps related to the Egyptian benben stone said to have once topped the pyramids.

Irish *bocht* (poor), Egyptian ՚byn - poor or unhappy.

Irish *bréife* - ring, loop or hole, connected to Egyptian ՚rf (enclose, envelop, surround and move in) or wr̄ (ground to build)?

Old Irish *brinn* - dream, connected to Egyptian pr - dream.

buinne - stream, linked to Egyptian bnbn and Irish abhainn?

Old Irish *bunsat* or *bunsach* - stick, Egyptian nby.t - pole.

Irish *cufar* - kindness, perhaps linked to Egyptian ՚b̄yr - friend?

Old Irish *fáel* - wolf, Armenian gayl, Egyptian ՚w̄hr - one with a long face.

Old Irish *féf* - twist, Egyptian iif - twist.

fern - anything good, from the Ivernic or Iarnbelrae language. Egyptian fr - pretty, beautiful, fine or fair, nfr - a good or pretty thing. Perhaps also English 'fair'

and the 'Faroe Islands'.

Iarnbelrae *ond* - 'stone', is connected to the pre Afro Asiatic root *and- (stone), found in some Afro Asiatic and Dravidian languages in India.

Irish River *Nanny*, linked to Egyptian nnw - primordial waters. Other examples of the name Nanny appear in Northeastern England.

Old Irish *res* - dream connected to Egyptian rsw.t - dream, English rest, Old Icelandic roest (a dangerous tidal area, or whirlpool where boats can sink).

Old Irish *slipre* - stick, Egyptian šlh - branch.

Gaelic *tapaíd* - quick, related to Egyptian n htp (quick) and Armenian shtap.

Old Irish *tugae* - straw, Egyptian dhɜ - straw.

Old Irish *umae* - bronze or copper, Egyptian - ḥmt - ore.

Wadjet is an Egyptian otter goddess, wɜdyt. This means 'green one' with a feminine suffix. This is linked to the word for water in Indo European languages and perhaps to Egyptian wdḥ - pour out. Interestingly this root exists in Gaelic too (uaine) to mean 'green', rather than water. Water can be a verb in English, implying some distant link to an older meaning to give life, to be green like a plant.

There is no reason yet why words in Irish might be similar to words in Kal'ina, a language from the Caribbean region.

References

.The Kali'na vocabulary is available at the Word Loanword Database by Odile Renault-Lescure.

.Armenian connections with Egyptian come from Christian de Vartavan's Vocalised Dictionary of Ancient Egyptian.

.Stifter, David (2006). *Sengoidecl: Old Irish for Beginners*. Syracuse, New York: Syracuse University Press. ISBN 0-8156-3072-7.

<https://glosbe.com/en/sga/> - English to Old Irish dictionary.

<http://aaew.bbaw.de/> - an online dictionary of Ancient Egyptian, Altägyptisches Wörterbuch. The Ancient Egyptian vocabulary in this article was mainly taken

from pre old university notebooks based upon pre 1900 dictionaries.

Beyond Indo European - issue twelve

Substrates in South Eastern English

Written by Michael Daniel Schmidt, compiled by Michael Daniel Schmidt. All rights reserved by the Beyond Indo European Research Group. Screenshots and copies of this work may be shared without our permission provided that the work is not altered or taken out of context.

Our work and theories are entirely original, unless stated otherwise, but we have made great use of certain resources, which will be listed at the end of each issue. Other references to more information on these subjects will be listed here.

Some of the dialect words were given by local informants.

**ba(n)k-* insect, Kent dialect bunting - a shrimp?

**bawV?*- grass, Kent dialect buff - a clump of growing flowers.

**ba?-/h/CalVb-* tree (the latter only in Semitic and Egyptian), Kent dialect balk - a cut a tree, and ballow - stick.

**ba?Vr-/rimm-* insect, Kent dialect brimp - the breeze fly.

**bud(VH)-* stick (Semitic, Berber, Chadic) English 'cricket bat' and Kent dialect bat - heavy piece of wood.

**bul-* hut, village, Gaelic baile - town, Kent dialect bailey -a court within a fortress.

**bur- (?)* boat or ship (Egyptian and East Chadic), Kent dialect bawley - a type of small fishing boat.

**bVray-* horse, ass, (Egypt, Chadic, Mogogodo, Omotic, Semitic), Shelta blyhunka - horse. The second element could be formed from **gany-* (horse). Linked to **(?a-)bVray/w-* and **para/is-* horse, Kent dialect brock - inferior horse, Kanuri fêr - horse.

**bVt-* snake or worm, Kent dialect butt - small flat fish with appearance of eel.

**caḥal-* grass (Semitic, West, Central and East Chadic), Kent dialect toll - clump or row, perhaps English clumb.

**caḥm-* be red and *dVm-* red, might be linked to Kent dialect tiver, red ochre used to mark sheep.

**curiy-* plant or grass (Egyptian and Chadic), Shelta širk - grass, Kent dialect

toar - a sour, long leaved grass.

*čankʷ- net or trap (Semitic and West Chadic), possibly Kent dialect stalker - a crab pot.

*čiy/w- grass or plant (Egyptian and W Chadic), Kent dialect sweeth - row of grass.

*čadač- cut, grind, pound (Semitic, Berber, E Chadic, Omotic), Kent dialect stud - to shorten the height of a row of trees.

*cipVr- a bird (in a wide variety of languages, linked to English 'sparrow'), also Afro Asiatic *sab-, *cagah-. Perhaps Kent dialect squab - an unfledged sparrow.

*čVbVb- throw (throw to ground in East Chadic), Kent dialect bob - to throw something to the ground and make noise.

*dah-/*dih- push/fall, an Indo European etymology exists, in Greek meaning to 'make wet'. The English word 'dunk' might show an intermediate between the Indo European and Afro Asiatic forms, in Kent 'dunk' means to throw down or upon.

*da(y)gur- earth or dust (Semitic, Central Chadic), Kent dialect duff - dark colored clay, linked to Celtic words for 'black'? Also Welsh daear - earth or ground.

*dilVb- tree (Semitic and Egyptian), Kent dialect dole - boundary stone, dolly - tree marker, dollop - long bramble.

*dVk- cut or shave hair (East Chadic, Cushitic), Kent dialect dag - wool that hangs off sheep, dag - to remove wool from sheep, English word 'dock', probably applied to sheep only after the arrival of agriculture.

*fa/il- cut or divide, Kent dialect fleet milk - skimmed milk, and 'fleet', English 'flagstone'.

*fatar- bind or thread (West Chadic, Cushitic), perhaps Kent wilt - a band for binding.

*fit-/*fVč- sweep (rare in Afro Asiatic but found in Chadic), Shelta fik'ir - a sweep, also Kent dialect fid - a piece of straw.

*fiwah- blow or smell, linked to English exclamation 'uff' and 'fwah' of a bad smell, Kent dialect fargo - a bad smell.

*fVt- feel aversion or ignore, English 'fidget' and other forms in Germanic? And Kent dialect fantod - restless, uneasy. The English word 'feasy' might be related, and Kent dialect fease, fess - disturbed.

*gay- move or a command to come, in Indo European and other families, the

Kent form wai - a call to a horse, and way - stir or move, are more similar to the Afro Asiatic forms.

**giʃur-* seek (but also means 'watch' in Chadic), also linked to **giʃ-*. Kent dialect garp - to stare at in a bad way. The final p in 'garp' may be the remnant of a verb infinitive, found today to an extent in Uralic languages.

**gub-* (?) fish (Egyptian and Chadic), Kent dialect capons - red herrings? The word 'kipper'? Scottish Gaelic giobanach - cuttlefish.

**gʷab-* bend, possibly Kent dialect bug - bend.

**HaS-* (East Chadic, Bedauye, Central Cushitic, Saho-Afar) fish, Kent dialect bull-huss - large spotted dogfish.

**hakVr-* be angry (Semitic and Western Chadic), related to the root **gar-* be angry, Kent dialect wacker - angry. In the Kent dialect this word means any show of human nature or personality, it can mean joyful or large.

**hVIVC-* pull (Semitic and W. Chadic), English haul, Kent dialect yawl - dragged fishing net.

**hVn-* do or make (Egyptian and Chadic), Kent dialect even - to make.

**lay-* water or pour, linked to English leat (culvert, stream) and Southern English fleet - creek, bay or inlet, such as the Fleet Lagoon in Dorset.

**I?nVm-* to tell lies, Kent dialect flam - a falsehood, Latin fallo - deceive.

**pac-* hit or destroy, Kent English 'bash', English 'smash', in Kartvelian languages meaning to push.

**pag-* cut or chop, Kent dialect 'bag', and bagging hook - tool used for cutting, to cut.

**pirVk-* grind or scratch (Semitic and E Chadic), Kent dialect firk - to scratch.

**pirah-/*pu/ar-* flower, Kent dialect burr - blossom on hop.

**puhar-/*bi/arr-/*par-* jump, Kent dialect frig - to keep hopping, semantics link this to 'fright' and 'frightened', and English 'prance'.

**ratah-* hang (Semitic and West Chadic), perhaps Kent dialect strike - to hang up a bucket against the wall.

**saw-* fire or burn (Egyptian and Chadic), related to **kVI-* ? Kent dialect sweal - to singe.

**Sa?Vw-* tree or forest, or Chadic **sib-* tree might be related to the word 'sap', Kent dialect swath - row of grass or corn.

***sip-** river or river bed (Semitic, Berber, Chadic, Omotic). Kent dialect sump - a small cove. Linked to the word 'sump', sumpe in Germanic languages and to the word 'swamp'. Proto Germanic *sumpaz - fungus, sponge, marsh or swamp.

***sirVh-** river (Egyptian and West Chadic), Kent dialect stray - winding creek.

***sisim-** cloth (Egyptian and Central Chadic), Kent dialect stammel - a kind of red cloth made from wool. Cloth arrived very early in Europe. Flax may have been used very early in Europe, and then this word was later applied to sheep wool. Even though sheep were only domesticated in the Neolithic, Mesolithic people probably adopted animal husbandry and made animals a larger part of their culture before the adoption of agriculture.

***siw/?Vn-** river (Egyptian, Chadic and Dahalo), Kent dialect swatch - an esturine channel.

***tab-** knife (West Chadic and High East Cushitic), Kent dialect twibil - a type of hook for cutting.

***tibin-** brain or marrow (Semitic, Egyptian, Central Chadic). The Semitic forms mean intelligence or mind, marrow is the meaning in Chadic. Kent dialect tinmail - vegetable marrow?

***tVm-** to close (Egyptian and Central Chadic), Kent dialect tine - to shut or fence.

***tahin-** molar tooth (Semitic and Chadic), Kent dialect tine - a tooth or prong on a rake, the Chadic meaning more similar than the Semitic. This is an example of a word that is pre agriculture, but has only survived in an agricultural word.

***tVwVr-** clean (Egyptian, Chadic), 'draw', as in to draw water or Kent dialect drawhook a tool for clearing out dykes, and draw well - chalk mine. There are other Indo European cognates which mean to draw out or take, it seems that the British forms are an intermediate between Indo European and Afro Asiatic. The word ***tar-** means pull or draw, perhaps linked to the Indo European forms, also English 'dredge'.

***war-** be big or strong (Semitic, Egyptian, Chadic, Cushitic, Omotic). Kent dialect warp - furrow in land, English warp, German warf, Danish varp, Norwegian vær (a rising island), and Finnish vuori (mountain). In Semitic this word means to be fat, in Chadic it can mean to increase. Possibly linked to 'furrow', which expanded by an Indo European root to become, Welsh rhych.

***wžr-** scatter or spread (Semitic, Berber, Egyptian E Chadic), Kent dialect wrexon - to spread or grow out of.

***ʒaw-** stick (Egyptian, Chadic) Kent dialect swatch - a wand.

***ʒi?Vp-** and ***sVf-** - cut, might be linked to Kent dialect swap - a pea reaping tool.

**qafaw-/*qafay-* leaf or plant, Egyptian ꝑfy.t, Kent dialect fatten - a weed.

Kent has megalithic sites along the Medway Valley which might be in some way related to this ancient language influence. There is also some evidence of similarity to Celtic, which is probably pre Indo European and arrived in Celtic languages separately, but it's also possible that some form of Celtic was used in Kent for a time, with coombe names on the Downs and a couple of other Celtic names, but all of these may be pre Celtic.

The neighboring dialect of Sussex also contains some unusual words, I am told on local dialect authority that these words are also found in Kent.

**baʒ-* flow or be wet (Berber, Egyptian and Chadic). Sussex dialect peeze means to ooze out.

**bVI-* to flow or overflow, might be found in the Sussex dialect word pell which means to wash something away with water, distantly related to English 'boil'.

**gač-* to be wet (Egyptian and Chadic), linked to gadgy - wet or showery.

**lag-* (Chadic) - river, **gal-* is more common in the other families. This links to Indo European words such as lake and loch, and to the Sussex dialect word lag/leg, a marshy meadow with a stream.

**riway/?*- water or river? **wur-* in Chadic, perhaps linked to Proto North Caucasian

**hwiri* which is a lake or pond. In The Sussex dialect, a ware is a pond. The forms might be behind English river names with Weir and Wear. This root might be linked to the word 'river'.

**barVh-* to move away, Sussex dialect borstal - a path going up a hill, also related to the word borg - mountain, found in a wide variety of language families.

**fič-* speak or shout (Semitic, Chadic and Cushitic), Sussex dialect fan - to banter.

[root=config](#)

The Secret Languages of Ireland, with Special Reference to the Origin and Nature of the Shelta Language, by R.A. Stewart Macalister

Most of the Kent dialect words are from A Dictionary of the Kentish Dialect by the Kent archaeological society, database by Camilla Harley