

Giants in Britain and beyond, and their relationship to language, including Eigg Gaelic, and to the Attacotti - published via bookofdunbarra (UK), No. 8 in a new series of books published through BookofDunbarra 2024

By Linden Alexander Pentecost, published in the UK and from the UK on the 28th of January 2024 on my UK website www.bookofdunbarra.co.uk in the section: <https://www.bookofdunbarra.co.uk/new-ebooks-from-december-2023-onwards-also-separate-from-website-s-online-articles-content>. The author (myself) is also a UK resident and born in the UK. All of the author's books are also publications from the UK. Photos in this book were also taken by Linden Alexander Pentecost. This is page one (the page you are looking at), this book (the book you are looking at) contains a total of 56 pages. The contents is on page 2. This is a PDF ebook and is the only format in which this book is available.

This book contains some topics of a sensitive nature which are not suitable for those under the age of 18.

Note: I have published several books recently, this book (in front of you, published on the 28th of January 2024 with 56 pages) does not share any of the same content with those other books, even if the topics and subjects do indeed connect.

Part of this book (the one in front of you) was published last year as a print-only book. The content of that book has been updated, and changed somewhat, with some long, new, never before published sections added, making this book much longer than the book I printed last year. Note that this book (the one you are currently looking at) is also entirely separate from the other two books I published very recently through the BookofDunbarra website. This website is not the only place I have published books, and the website also contains articles not found in any books; just as the material from my books is not online on the website's pages.

Note that I have previously discussed some of the topics in this book, in other books I have written, but the information presented is different, and is published in different places due to that the research is ongoing.

The print-only book I published last year, much of the content of which makes up the first parts of this book (the one you are reading), after editing and much more additional, never before published material and long new articles, was titled: *Prehistoric giants of The Old North/Yr Hen Ogledd and North Wales, with further comments on the ancient archaeology, mythology and prehistoric language of the Old North and North Wales.*

Note that this book (the one in front of you) also primarily focuses on giants in what was the Old North, Northern England and Cumbria and Wales, but many other topics are included hence the title, which were not in the first version published of some of the content in this book (the book mentioned in the paragraph above). Note again that this new book (the one in front of you, published on the 28th of January 2024) contains old work from the book mentioned in the paragraph above, plus edits, and lots of new content never before published. This book (the one in front of you) is written in honour of finding the truth in the universe, and in honour of those who are there for us.

The contents is on the next page (page 2): (contents are given in smaller font size to fit more information onto page 2). Page numbers are on all four corners of each page. Note the font size of this page (page 1) is also smaller.

Contents

Some pages have more denseness of words than others, due to small variations in the neatness of paragraphing, or sometimes due to large amounts of connected information being in a single paragraph, although this is not always how connected information is presented.

.Page 1: title page with introduction

.Page 2: (this page), contents

.Page 3: (start of this page) Giants in Cumbria, the Penhurrock site, and an introduction to ancient giants, on page 4 is a photo of the Penhurrock site in fine spring weather, and a small amount of writing in continuation from the previous page

.Page 5: (a short way down page five after continuation of previous section) - The Eden valley as an ancient, sacred area, and comments on King Arthur – continues to the end of page 6

.Page 7: (start of this page) Giants, water and the sun – thoughts on changes in the ancient world, giants and the possibility of an original watery world – continues until near the end of page 9.

.Page 9: Other real giants in Cumbria (starting near the end of this page), continues to just under half way down page 11.

.Page 11: Giants and the Cumbric language (just under half way down page 11, continues onto a part of page 12)

.Page 12: (a short way down this page, to more or less the end of this page) Ancient giants and their presence in Wales – continues onto the lower half of page 16, includes a picture of the inside of *Barclodiad Y Gawres* on page 13, a picture of *Capel Garmon* on page 15 (with notes on polyamorous Neolithic people, and also written about elsewhere), also with a picture of Yr Wyddfa on page 16.

.Page 16: Giants and other ancestors around the Conwy Valley (around $\frac{3}{4}$ of the way down page 16, continues onto uppermost part of page 19)

.Page 19: (a short distance down) Mythology and ancient language concerning y Gogarth, the Great Orme – continues to around $\frac{3}{4}$ down page 21.

.Page 21: Caer Arianrhod (just over $\frac{3}{4}$ down the page, continues to over half way down page 22).

.Page 22: Idris Gawr (immediately after the previous section over half way down page 22, continues to around half way down page 23)

.Page 23: (just over half way down page) Giants in the landscape of northwest Yorkshire with a photo of Yordas Cave on page 24, section approx just under $\frac{1}{4}$ onto page 26).

.Page 26: (around $\frac{1}{4}$ down page) Possible references to giants at Ravenstonedale, and rock art (continues to under half way down page 28, also with a photo of the potential rock art on page 27 along with text including grid reference on page 28)

.Page 28: (half way down page) A place-name associated with giants in Annandale, and the Cumbric language in Annandale (includes a photo of the Giant's Grave near Grey Mare's Tail on page 29, section continues to cover the top part of page 30).

.Page 30: (starting around $\frac{1}{5}$ down page) Sandstone caves of the Eden and Eamont Rivers (continues to near the bottom of page 32)

.Page 32: (near bottom of page) Concluding comments followed by References on the next page, page 33.

.Page 34: (start of page): The Gaelic dialects of Eigg and Canna – Dualchainntean Gàidhlig Eige agus Eilean Chanaigh, and other topics continues to end of page 41. Contains dramatic photo of the Sgùrr in cloud on page 34, a photo of a dramatic evening sea off Eigg on page 38. Section contains information about prehistoric giants, the Attacotti, the ciuthach, legends of polyamorous “cannibal” women of Scottish mythology, mythology of the small isles, history and the Gaelic of Eigg and of Canna.

.Page 42: The Cardiganshire “Goidelic” numerals, Cantre'r Gwaelod and the prehistory of coastal west and north Wales (begins at start of page, continues to end of page 49 with references on the upper part of of page 50), an article originally published on Omniglot but updated and with much more information. The original part of this article on omniglot is really just the original version of the first 3 pages of this section of around 8 pages. There is a picture of Parys mountain on page 46, showing ancient hammerstones in a prehistoric mine.

.Page 50: (a short way down page): A mysterious dream of Lovelock Cave, continues to around half way down page 52. This section describes a dream that the author had, and its possible meanings.

.Page 52: (starts on lower half of page): Giants and ancient hominids, continues to half way down page 54.

.Page 54: (around half way down): A few other giant legends from Northern England, continues to almost the end of page 55.

.Page 56: A final discussion followed by the *End of book* notice at the bottom of this page, page 56 being the last page in the book.

Note the fractions used in describing where things are on a page are only approximate but are the best I can do.

Giants in Cumbria, the Penhurrock site, and an introduction to ancient giants

In 1910 a book was published by J.S. Bland, titled the *The Vale of Lyvennet*. This book describes an area of the Eden Valley in eastern Cumbria, a county in northern England. Within the book, the author describes a curious archaeological site which is named *Penhurrock*. In describing Penhurrock, the author writes:

"Penhurrock, the highest point by the road leading from Crosby to Orton, was a large mound of stones, but it has been removed and broken up for road metal, with the exception of a few boulders of granite. Its diameter was about twenty yards, having in the centre a cist surrounded by an irregular circle of stones about eleven yards across; the boulders are only very small, and have been covered up in the mound. A quantity of bones was found, some of them of gigantic proportions: and what is rather curious, in a small cavity on one side were found a quantity of ashes, remains of the fire by which the bodies had been consumed. As no account was kept of the deposition of its contents, in what position the entire skeletons were found, or where the ashes of those consumed had been placed, we can form no decided opinion respecting its age; but from its mixed contents it was probably used as a burial place by different succeeding races."

Penhurrock is a name of supposed 'Cumbric' origin. Whilst my own interpretations about Cumbric have come to differ from the more official meaning of this word, 'Cumbric' is essentially a name used to describe a Welsh-like language, attested in dialect words and place-names from northern England and Southern Scotland. Of course, perhaps the most curious thing about Penhurrock is the comment: "*A quantity of bones was found, some of them of gigantic proportions*".

In some of the articles that Simon has allowed me to publish on Omniglot, I have talked about 'giants', particularly in reference to those described in Hebridean history as the *ciuthach*. My comments mainly pertain to these 'giants' in a non-literal sense. All the same, are giants in mythology symbolic archetypes alone? Or did they also have a far more literal meaning? The topic of ancient giants is really not that obscure. Any search on youtube or google will bring results pertaining to "ancient giant remains" that have been discovered in different parts of the world. A lot of this material is pure conjecture and often I feel that the interpretations are deeply biased or wrong. Particularly there is a bias towards always connecting "giants" with the Biblical "Nephilim". There is also a lack of physical evidence for groups of giant peoples existing, although some would argue that this is because the evidence has been destroyed. Personally, I do not know.



*Photo above: Penhurrock, reconstructed form in ancient “Cumbric” language: **Penn-Hurroc**, in beautiful spring sunshine, the stone row clearly visible despite the destruction of much of the site.*

Continuing on from the previous page, I *have* noticed, that even with regards to reports of giant skeletons in Britain, such as those at Penhurrock, the remains seem to vanish from the official record, despite being noted and

recorded. Although we still require physical proof to say that such beings or ancestors were indeed real. The Eden Valley in Cumbria contains a number of legends about 'giants', which I will not go into here except for one example. So, perhaps the reports of bones were inspired by these legends. Although, I will also consider the other possibility, that these legends were indeed inspired by real peoples in ancient times. If the findings at Penhurrock are indeed accurate, then this would make sense I think.

The Eden valley as an ancient, sacred area, and comments on King Arthur

The Eden Valley was clearly a very important place, especially during the Neolithic period and likely earlier. Large Neolithic monuments, such as *Long Meg stone circle* and *Mayburgh Henge* attest to the large amount of effort put into the creation of these sites during this period, or perhaps even before. Mayburgh Henge is located close to Penrith, (also a name of supposed Cumbric origin), and close to Mayburgh Henge is a site known as *Arthur's round table*. Another aspect to the Eden Valley is this Arthurian connection, whether from a Brythonic speaking community or from a more ancient one. Long Meg Stone Circle, I believe, could contain some form of the so-called Cumbric **mig* or **meg*, also found in 'Pictish', which is likely related to Welsh *mign* – bog. Some have stated that 'meg' was the name of a local Witch, but I think a symbolic meaning to Welsh *mign* is possible in further connection to that.

The Eden Valley also contains a number of sandstone caves, dug into the side of the river Eden and River Eamont. These are very numerous and are of unknown date, even though they are generally assumed to have been made by pilgrims, this is not what I believe to be the case. There is a legend about one of these caves describing a cannibal giant who lived there, called *Hugh Parlis*. More about this later in this book.

In the lower parts of the Eden Valley, we reach the Howgills. Large cairns stand on the sides of some of these mountains, like those called the *Nine Standards*, but there are also others. Again, their age is unknown. Close to Mallerstang, another 'Cumbric' name that may contain a word related to Welsh *moel* – moorland, is Pendragon Castle. The name Pendragon is connected to the mythology of King Arthur, Arthur's father often being called Uther Pendragon.

A Welsh friend has told me that Arthur's 'true name' may be Uther, and this is interesting, especially considering that another name for 'Odin' is Uthr or *Uðr*. Are King Arthur and Odin perhaps connected in some way, even if not the same deity? I do not know. We may be talking of symbolic themes that pre-date the emergence of "Germanic" and "Celtic" by a long time.

There is also at least one legend that might imply a connection between a 'sleeping hero' theme and Odin, although it is not specifically stated that Odin is under the mountain; see *King Karl and His Army in Odin's Mountain*, in the section *Sleeping hero legends*, by D. L. Ashliman, available here: <https://sites.pitt.edu/~dash/sleep.html>

Similar stories are also found about Arthur, including a story of Arthur being in a cavern beneath Yr Wyddfa, the highest mountain in Wales and in England. The original Welsh name for "Snowdon" seems not to have been *Yr Wyddfa* but rather *Gwyddfa Rhita* – the seeing/knowledge/burial place of the giant *Rhita*. So, whilst I am not saying that Arthur and Odin are the same deity, there is this interesting link potentially. Going back to the Eden Valley, it is interesting that whilst there are many large Neolithic monuments in the more fertile, central regions of the valley, these become less common as we head inland and south towards the Howgills. In Egypt, the largest megalithic monuments are also not found in the Valley of the Kings, the Valley of the Kings is perhaps deliberately 'not obvious', being a realm of the kings and deliberately secretive. And I believe personally that the southern parts of the Eden Valley, around Mallerstang and Ravenstonedale (pronounced Rissendale, Russendale), are quite similar in this regard. (see pages later in this book for Ravenstonedale) I theorise that the cairns on these mountains are 'guardians', and may at one time have contained human bones. I also theorise that this southern region around the Eden Valley is Cumbria's version of the Valley of the Kings, hence Pendragon castle, the limestone pavement landscape of many caves, and the cairns which stand guarding on mountains. Could some of the ancient kings of Cumbria be buried within these caves, and could this somehow be connected to the 'king inside a mountain' theme in Germanic and Brythonic mythology?

Well, I don't know. But all I can say is that, I don't want to go looking for those caves! I have visited some of these cairns, and even discovered potentially ancient sites in this region which are not recorded to my knowledge. And, I did not get the impression that this area wants to be rediscovered yet. It was not a negative feeling, but it was a feeling telling me to leave. So whilst I would like to bring the importance of this area to peoples' attention, I discourage anyone from trying to go there and interfere with these monuments or caves in any way.

Another curious thing about the southern parts of the Eden Valley, is the presence of 'thunderstones', large erratic rocks. These erratics exist within the megalithic landscape, but their meaning is not known, although one can hypothesise that they are in some way connected to thunder, and perhaps by extension to rain and to fertility, as well as perhaps being associated with deities of some kind.

Giants, water and the sun – thoughts on changes in the ancient world, giants and the possibility of an original watery world

Last year I published a different book, titled: *Possible connections between Indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on elongated skulls, pyramids, giants and other philosophical points* – ISBN: 9798390632703. In this book the ‘giants’ are only really a side-topic or aspect to the wider story of ancient connections in languages, and I include giants as a possible aspect to the underlying philosophy behind the subjects in the book.

I want to briefly explain here an extension to, or rather, expansion (with new, not the same information) to the topics in the book mentioned above, because I feel it is important for giving some possible background on who the giants ‘are’. Giants, are definitely symbolic, and connected to animistic beliefs of our ancestors around the world, *as well as* there being a possible physical element to this symbolism as well, i.e. giants as real, physical beings. But as I mention in the book mentioned above: giants are a part of something greater, giants are often associated with the little people, the *Tylwyth Teg*, with other spirit and ancestor beings. So to say that this topic can only be seen in terms of ‘giants’ is incorrect, there are a lot of other ancestors and different aspects to this topic which connect with giants. As I mentioned briefly in the book mentioned above, this idea of ‘giants’ and ‘small people’ may also be in some way symbolic of geometric principles that remain constant regardless of their size. This aspect of changing size can be seen in how the *Tuatha Dé Danann* in Irish mythology ‘*became*’ smaller when they went to the underworld. It can also be seen perhaps in how the undead *draugar* of Icelandic history have an ability to change their size, and indeed owing to the obvious connections between giant legends, cannibalism and the power seemingly present in “giant’s graves” sites, there may be some kind of connection between “giants” and the “undead”, although defining this is near impossible.

But this is just one aspect. In further reference to this idea of ‘giants’ and the sea, as already mentioned in several of my other writings, including in the book recently published, mentioned at the top of this page; there is also a connection between ‘giants’ and ‘eating shellfish’, as visible at broch sites, and for example the symbolism of the Apkallu in Sumerian history having fish-like heads, which may I think connect to elongated skull symbolism. I mention many of these things in my previous book, but here I am trying to expand upon different aspects to help give more to the research. Ideally I think to read both the previous book and this one would help. Essentially, I think that something happened, perhaps several times, a re-set or similar. This idea of a flood that wiped out many of the ancient ancestors on earth is found in

many cultures. Some traditions, intriguingly, talk about a change in the 'sun'. I mention this with regards to Hopi history in my previous book, but I might also argue that in other parts of the world, the seemingly sudden appearance of a 'sun deity' is also curious here, that caused the damp, darker surface of the earth to become filled with sunlight. Imagine if then, something happened involving the sun, which caused the earth to become a lot drier, and which caused the light spectrum to 'change', making direct sunlight harmful to some of these ancestral beings, and so they 'returned' to the underworld in a symbolic and/or literal sense. Symbolically speaking this would mean that these ancestors are generally no-longer visible in the spectrum of light that we can see, and in some cases that direct sunlight may be harmful to them, hence why in many stories, including that behind Long Meg stone circle, these ancestral beings are said to have 'turned to stone'. A similar concept exists in Norse mythology regarding trolls turning to stone when sunlight is cast upon them. These ancestors may in a sense have gone through the 'portal' of water back into their realms, which are now physically cut off from ours, hence these many legends of gods or ancestors sailing across the waters to a mysterious island or continent, to one day return. This is another 'version' of the story of Arthur sleeping in a cave, as there are legends that state Arthur went to Avalon on a ship, or that he is sleeping in a cave. The "Moon Eyed People" of Cherokee legend as well as the Pechts in Scottish mythology, the Lovelock Cave giants, and even Neanderthals, have circumstantial evidence associated with them implying an aversion to sunlight; demonstrating that this is not just about "giants". This might also give some detail to the legends of Wiraqucha/Viracocha in South America. Many have connected this deity as coming from a civilisation like Atlantis, and this story of Wiraqucha 'walking on water' just as Jesus did. But I think that these traditions developed independently, and this thing about gods like Wiraqucha, Arthur, Väinämöinen in Finnish mythology, moving over 'water' to another, magical realm, is actually in reference to other, sacred parts of our universe that can be glimpsed from our own realm. I do not believe as others might, that Wiraqucha came from Europe, I believe instead that perhaps Wiraqucha in a sense used the water to move between this world and another, whether that be called an underworld, or perhaps one of many such places that are normally invisible to us, and which we cannot enter, realms that are not 'ours'. I go into more details about other aspects of this in other books.

In a more literal sense, 'giants' do appear to be commonly associated with caves, and if giants did have a physical literal presence, and also did not like direct sunlight, it would make sense that they might have lived sheltered in caves during the daytime. Or in brochs, in Scotland perhaps. Note that the Hebridean *ciuthach* giants are associated with both sea caves and brochs, again implying this connection between giants, sacred ancestors, and moving

through water. And perhaps the use of brochs and caves happened 'after' this change to the sun.

Most interestingly, I recently decided to see if any other researchers were looking at this, and I came across a video on YouTube titled *Ancient Giants of North America | Were they ALIENS?* - by Extreme Mysteries. For what it's worth, I don't believe giants are aliens, or generally in 'aliens' from outer space, in fact I think that Planet Earth is pretty special in the Universe, and is in a sense, the remnant of something that once was, and so in a sense the life of the whole universe is only accessible to us through our imagination and our stories. But nevertheless, the video mentioned something particularly interesting at the beginning, in relation to Paiute history about giants. The Paiute are also famous for their mythology connected to Lovelock Cave, a site I mentioned in my previous book, and which I speculated about in terms of the giants of Lovelock Cave once living in a much wetter landscape, they may have only lived in the cave at a later period.

In the video at 1:53 minutes in, a Paiute history is mentioned, pertaining to that giant ancestors were punished for their cruelty, and that the land was made hot and desolate. The sun is not directly mentioned in this video, but if this particular legend is indeed as the Paiute themselves describe it, then it could link in with this concept of giants inhabiting a wetter, darker world, before later taking shelter in caves and such. I do not know anything about the original Paiute oral histories, so I cannot say anymore about this subject.

All this information might sound a little bit mad, but personally, I find that the world is kind of strange anyway.

In the aforementioned other book which I published last year, I mention cephalopods and shell symbolism more, which is I hope interesting.

Other real giants in Cumbria

Penhurock is not the only example in Cumbria where giant bones were reportedly discovered. In Samuel Jefferson's book *The History and Antiquities of Allerdale Ward, Above Derwent, in the County of Cumberland*, another giant skeleton is described as having been found near St Bees in West Cumbria. He is described in the book as being "4 yards and an half long, and was in complete armour; his sword and battle-axe lying by him".

This would make the height of the giant just over four metres, or 13.5 feet. There are of course, tall individuals in modern times, but these kind of heights like *4 metres* are not so easily explainable.

A giant, who was presumably somewhat shorter than this and closer to being a tall individual today, was reported to have lived at Troutbeck in Cumbria. He is described on the national trust heritage records site as being named Hugh Hird and is described as a giant, available here:

<https://heritagerecords.nationaltrust.org.uk/> on the page *Barns & Byre, Troutbeck Park Farm, Troutbeck*. In *Clarke's survey of the lakes, 1787*, on page 136, an individual is described: *There lived at this Troutbeck a man of amazing strength, whose name was Gilpin, commonly called the Cork Lad of Kentmere*. This book is available online at: <https://lakesguides.co.uk/>. I presume that these two references about Troutbeck are referring the same person, but I am not sure. A curious thing about the name *Hird* is that, there is a stone circle at *Hird Gill* close to Troutbeck, which may in some way hint at a connection between 'giants' and ancient megalithic sites, such as stone circles. This is also not unusual in Cumbria. There are some 'giant's graves' in Cumbria, including one at Kirksanton in West Cumbria, consisting of two large standing stones. From my understanding, sea levels were higher here in the past, and at one time these stones would have stood close to a flooded basin. More on this connection between giants and water will be mentioned later on. Another ancient site known as a Giant's Grave is located close to Blawith Knott, near Kirkby in Furness. In the Bronze Age the coast north of Kirksanton may have also had a large lagoon-like water body behind it. I have seen possible evidence for ancient fish-traps in the now dry-valley.

Owen Caesarius, an ancient king of Cumbria, is said to be buried beneath the four hogback stones at St Andrew's Church in Penrith. This is also known as Giant's Grave. Closeby, at Longmeg Stone Circle, there are well-known reports of giant bones having been found, this is even mentioned on the wikipedia page for Long Meg Stone circle. These giants mentioned on this section, and in this book more generally, are not the only giants mentioned in Cumbria, but I hope that by including them I give at least an overview of the subject.

Another slightly strange reference to a giant is found in *Legends of the Lake Counties* by Gerald Findler. I have already mentioned Uther Pendragon, and that Uther is possibly also a name for the figure we know as Arthur. Well, in the book, *Legends of the Lake Counties*, Uther Pendragon is described as being a 'giant' and as a 'cannibalistic tyrant'. So, I guess the Cumbrian version of Arthurian history is a bit different from the more "Romantic" Arthurian lore that became known across Europe as a whole. The author of this book also writes, that a "*travellers going over Shap Fells on wintry nights have seen in the distance a ghostly figure of a giant, mounted on a mighty*

horse galloping at a tremendous speed". The comments about Uther, and the quote about the ghostly figure in reference to Uther, are on page 60 of the book.

In regards to this, there is I think a connection between giants and this idea of being unable to die. Nearby to Pendragon Castle is Dentdale, where, according to local lore, a real vampire once lived. Another vampire legend is based at Croglin, further to the north on the Eden Valley. Some of the Witch folklore from Lancashire shows similar themes of being 'unable to die', as found in the vampire and, to some degree, giant lore, but I don't think they are all exactly the same thing. The idea of giants being unable to die, is however, widespread. There seems often to be this idea that the giant becomes stone, or that the giant's soul becomes attached to a particular place or thing. This again points to a potential connection between "giants" and the "undead", and to the connection between cannibal giants or vampires somehow allowing the spirit to remain partially attached to the body, obviously not a good thing. We can see this same idea in the Algonquian concept of the *wendigo* spirit.

Giants and the Cumbric language

Although it is difficult to say in what way these 'giants', whether as archetypal or physical entities, are linked to ancient language in Cumbria, it is interesting I think that *Penhurrock* is a "Cumbric" name, that the name St Bees is connected to that of an Irish saint, and that Kirksanton is a Norse-Gael name, with a Goidelic adjectival order. This could in some ways suggest a connection between 'giants' and Celtic, or perhaps more accurately, between giants and pre-Celtic language elements that can also be found in Celtic languages. This might suggest that the Cumbric names in Britain are not actually Celtic, but instead belong to an earlier layer of language which is found within Celtic, but also which also existed as an independent, ancient group of languages. Perhaps what we think of as being Cumbric is in fact one of these ancient languages, whereas in Wales for example this early layer of language became fully 'Celticised' and 'Indo-Europeanised'. I should also mention that Cornwall, another area with Celtic and pre-Celtic links, has an enormous number of giant legends.

Many of the so-called Cumbric place-names have a rather obscure etymology within Indo-European, even if they are often found in other Celtic languages. One could try to refute my argument by saying that Cumbria has clearly Brythonic sheep-counting numerals, as given here on omniglot.

However, only some of these numbers actually bare close similarity to Brythonic, and especially with the numbers 6, 7, 8, 9, I cannot believe that the system used for sheep counting is the exact same thing as the Brythonic and truly Indo-European systems of counting. I would also like to mention that the Basque and Iberian languages share similar numerals, but Basque and

Iberian as languages are not related, so, I would argue that unless we can find better evidence for a Brythonic language in northern England, there is still a case for both Cumbric and Pictish being pre-Indo-European languages. There is a lot more to this which I have discussed elsewhere with different forms of evidence and referencing, but this article is not meant to focus on this topic as such.

Ancient giants and their presence in Wales

If these giants are somehow connected to an earlier, pre-Celtic layer of language, then what might the archaeology and folklore of Wales say about this?

There are many legends of giants from North Wales. Snowdon, Yr Wyddfa, or correctly: *Gwyddfa Rhita*, the highest mountain in Wales and in England, is said to be the home of a giant named Rhita Gawr, who was slain by Arthur, and as I have already mentioned there is a legend connecting King Arthur to a cavern inside Yr Wyddfa. Unfortunately I do not know of any of the original sources for many of these Welsh legends, but I have come across several different legends of giants in Wales, including some who ate human flesh, apparently. This could be symbolic, and perhaps simultaneously had a real physical truth. It is not inconceivable I think that there were people in ancient Britain who had very different ideas and beliefs. Perhaps these cannibal giant stories are echoes of unpleasant religious rites in ancient Britain performed by 'giants', causing other tribes to drive them to extinction. Another possibility though is that other tribes were just as bad as the giants, and that cannibalism was a form of warfare by giants, who were already being assaulted and driven to extinction by other peoples.

Whether symbolically or literally, or both, European folklore is full of tales of heroes and later gods and spirits, destroying giants in some kind of eternal war.

The giants are often depicted as the baddies, but, the really interesting thing is that on many occasions the heroes and gods actually came from giants in a sense. This is so with the Old Icelandic history of the giant Ymir, for example. Despite the negative associations attached to giants in many cultures, these beings or ancestors were also considered to be holders of great wisdom, and in a sense a part of the original creation. They are associated with magic and supernatural powers which may in some ways far exceed the knowledge of science, geometry and language that we know today. Perhaps the problems were not created by the giants, but instead occurred when modern humans tried to adapt and use some of that knowledge for ourselves: perhaps it was never intended for us.

*Extra note: the root *meg/*mig might also connect to the name "Meg", and it is interesting in particular that several witches from English and Scottish*

folklore are named “Meg” or “Megan”, I believe that “Meg” and “Megan” were used in later times for witch names due to the phonological connection to **meg/*mig* and to a kind of aquatic goddess figure.

Below is a photo of Barclodiad Y Gawres, “The apron of the giantess”, a Neolithic passage tomb on the island of Anglesey. Note the distinctive zig-zag rock art on the stone to the right, this art style seems associated with “giant sites” throughout the world, with variation.



Photo above: *Barclodiad Y Gawres*

Going back to Wales, there is a Neolithic passage grave on the island of Môn known as Barclodiad Y Gawres, or ‘apron of the giantess’. Môn and the Llŷn Peninsula in North Wales are undoubtedly connected to certain ancient aspects of culture in Ireland, as can be seen in the design of the Barclodiad Y Gawres site, which bears close resemblance to similar passage tombs at the Boyne Valley in Ireland. The name *Llŷn* may be connected to Irish *Laighain*, the Irish name for the province of Leinster on the other side of the Irish sea to the Llŷn. Legends and references to giants abound in this region of North Wales. Close to Trefor on the Llŷn peninsula is an Iron Age hillfort known as *Tre'r Ceiri* – the village of giants.

This ‘Irish’ presence in northwest Wales is historically described in terms of Irish invaders or pirates in the medieval era. But, considering that the links with Ireland go back at least as far as the Neolithic, I think it more likely that this reference to ‘Irish invaders’ is actually in reference to an indigenous

people or group of beliefs related to North Wales, who were also somehow connected to Ireland. I am *not* suggesting, that these legends of giants are describing peoples from Ireland. What I do think is that the giants are associated with ancient groups of people and beliefs found within Ireland and Wales, and, that some of these beliefs may be in reference to beings which inhabited the ancient world. In this sense it could be said that certain indigenous groups in North Wales preserved something of this mysticism connected to giants, and, that possibly some of these actual giant ancestors continued to live among these tribes. The spookyisles website has a page detailing several stories of giants skeletons having been found in Wales, visible on this page: <https://www.spookyisles.com/welsh-giants/>

A fascinating reference to potentially ancient language on the Llŷn can be found on the Rhiw website, here: <https://www.rhiw.com> On the page of this website titled *Llyn's Tylwyth Teg*, there are described some stories, some of which include people actually hearing the language of what may appear to be *Tylwyth Teg*, with the comment that this language was neither Welsh nor English.

Story number three on this webpage describes a person hearing this language, and hearing something that sounded like *wi* answered by something like *wi wei*. Story three on this webpage seems to imply a connection between the *Tylwyth Teg* and 'giants' I think, especially given that the instances of people encountering the language of the *Tylwyth Teg*, who are sometimes described as small, and encountering them quite close the *Tre'r Ceiri* – village of the giants, hence what I feel is described on this webpage in story three attests to a connection between 'giants' and *Tylwyth Teg*.

I do not know the nature of this connection, but, like the topic of giants, I wrote about other aspects to this, in my published book from last year (one of them), where I also mention the words said by the *Tylwyth Teg*, given above. In the book I published last year (one of them), I go into far more detail about the potentially geometric and metaphysical aspects to language, which connect it to a form of sacred geometry.

With regards to the *Tylwyth Teg*, I should also state that the *Tylwyth Teg* are not tribes that I know much about, and it seems that in some ways *Tylwyth Teg* may be a description for a diverse array of ancestors, some of whom might be 'giant' for example.

In October 2022, I had a vivid dream about what I believe was Yr Eifl, and so I felt compelled to go there. For me personally, this place does feel very special, and in fact this entire region is steeped in history, folklore and

mythology. Which I believe we must always respect too, and respect as well that our land is not really 'ours' but in many ways, 'theirs'.

This whole part of Wales, and Wales as a whole, feels to me very sacred.

Photo below shows the Capel Garmon Neolithic tomb, where my friend said he encountered the spirit of a short, dark-skinned medicine man.



Photo above: Capel Garmon near to Betws-y-Coed, according to my friend this tomb was purposed for housing the ancestral bones of the early polyamorous Neolithic tribe who lived here. According to my friend, these people had black hair, dark, almost-black skin and adults stood at around 4-5 foot tall at an estimate. From what I gather their world was a timeless one, there was a divinity, there were cycles, but they perhaps did not have a single God as we often acknowledge now, perhaps due to that in their world all was sacred, and there was no beginning in the past or end in the future to their reality.

It is interesting that my friend mentioned these people were polyamorous and had no concept of a single relationship or partner, it seems instead that individuals could have many balanced romantic relationships throughout the community which they maintained. Similarly, my friend implied that the tasks of the community were also carried out communally. The dead were

apparently laid out in nearby trees, perhaps oak trees, for de-fleshing, as a part of their spirit went with the eagles and other carrion birds into the great eternal sky realm, after which their bones were placed in the tomb, where presumably another aspect of their spirit or soul remained and became a part of the communal sacred energy, which could be consulted or called upon for certain types of healing or for guidance, and which had also to be respected. If I remember correctly my friend also mentioned that people would go into the cairn to receive dreams from their ancestors.



Photo above: the gargantuan heights of Yr Wyddfa, Mount Snowdon, Rhita Gawr is said to have been buried under the cairn at the summit of the mountain, now largely obscured by later developments. I am unsure what exactly remains of the original cairn or precisely where it is situated.

Giants and other ancestors around the Conwy Valley

I asked a Welsh friend, Josef Roberts, if he knew of any giant lore from North Wales. He told me that he knew of a legend concerning **Cadair Ifan Goch**, a mountain on the side of the Conwy Valley. The legend concerns a giant, called **Ifan Goch**, who would throw rocks across the valley when the sea levels were higher. My friend explained the idea that, during this time, the Conwy Valley, and estuary, was like an inlet of the sea, a *ria* (aka not like an estuary but a flooded valley when water levels were higher), and that this

giant would wash his feet and face in the waters. At this point, below **Cadair Ifan Goch**, the Conwy is tidal, but it is not a wide river, partially due to irrigation and the reclamation of land, but also partially due to changes in sea level. I do not know the details about how the sea levels in Wales have changed exactly, but I am aware that at some point they may well have risen above present levels, before receding again. This is the case in southern Morecambe Bay and likely along the Fylde coastal areas of Lancashire. Sea level changes in Britain are difficult to determine, and, for example, whilst the west of Scotland has risen since the last Ice Age, Shetland has sunk, which goes to show just how dramatically our landscapes have changed over the past 12,000 years or so. From the little I have read about the legend of **Ifan Goch** elsewhere, it does seem implied that the water levels must have been higher, as this source (1) implies that he washed his feet from **Cadair Ifan Goch**, and the river is not directly below here today.

(1) - *Cadair Ifan Goch - Near Plas Maenan: Waymarking.com* – posted by Dragontree

Further up the Conwy Valley is a Neolithic chambered tomb of the Cotswold-Severn variety, making it a quite different style to those on the coast of North Wales, and probably older, according to that this particular style of chambered tomb appeared early in the Neolithic. I have a friend who claimed to be able to see ghosts, whilst I can't prove this, I do believe him, and he and I visited here some years ago, and what he described to me and what we experienced, was something that I wrote into a fictional story connected to the mythology of North Wales, titled *The Land of Pink Sky*. This was published in ebook form as the second part of my ebook: *Ancient languages and their connections, second edition, the Land of Pink Sky*, downloadable from here: <https://www.bookofdunbarra.co.uk/16-ebooks>

Me and my friend visited Capel Garmon around three times. He described seeing the people at this site, who were holding celebrations there as the sun went down. He described them as being much shorter than us, with even the adults being not much taller than 4 to 4.5 feet in height. He also described these people as having very few material possessions, having very little clothing, and as having quite dark skin, and black hair. He described to me that, whilst they had spirituality in a sense and a concept of a divine, whole nature to the consciousness in the universe, they did not conceptualise this as a single ruling deity. From my own impressions of this, I feel that these people did not view *time* as we view it today, and that their world was in a sense a place of timelessness, apart from the movements of celestial bodies and seasons which they of course would have observed.

My friend also explained that they did not have 'relationships' as we have them now, but were in a sense a very polyamorous community, where one could have a commitment to several other individuals, which I suppose would have been easier than it is today, because this community seemed very interconnected and relatively small.

One night when visiting the tomb, my friend told me that we had walked into a ceremony and that they were not too happy about us being there. I went to the entrance to the chambered tomb and left a small offering of tobacco on the ground, following which me and my friend heard a distant 'boom' sound that seemed to come from the ground itself, and suddenly, he said, the atmosphere became more peaceful and friendly. Most of the tribe had now vanished from my friend's vision, except for one of the priests of shamans who he continued to communicate with. This priest explained to my friend with some form of telepathy, that his culture had been here for longer than people generally thought, and that, they had not disappeared, but that over time people had begun to settle in the valley below in more permanent settlements, and eventually his tribe came to abandon, and close up the tomb, as they integrated into the farming communities in the valley below.

On a different evening (or possibly the same evening, I cannot remember), my friend and I climbed a little to the north and west of the tomb, and at a large erratic, my friend said that he could see a sort of "line of pink light" flowing from the stone, down the hillside and towards the Afon Machno in the distance, just before it joins the Conwy. Whilst this was not the original inspiration for me naming the fictional story *The Land of Pink Sky*, what my friend said certainly fitted into what I was writing about when I first started the story. I think of this "pink line" as a dragon line or ley line.

Interestingly, a local lady who lives near to Capel Garmon, told me that the **Afon Machno** river, with its twisting, serpentine form as seen from the mountains above the valley, was mythologically connected with a dragon or serpent, although as of yet I have found out no further information about this specifically. Although I have come across an article titled *The Dragons of North Wales and where to find them*, posted on the Royal Victoria Hotel's website theroyalvictoria.co.uk This article talks about an **Afanc**, a kind of Welsh mythological serpent being, associated often with lakes or rivers. The article describes an **Afanc** as being associated with a place called the Beaverpool, on the River Conwy and not far from Betws-y-Coed. Could this perhaps be connected to the thing I heard about the dragon on the River Machno, which flows into the Conwy?

Going back to the topic of Capel Garmon, this idea that dragons and serpents are somehow connected with 'energy lines' is interesting however, one might say that the pink light which my friend saw was connected to the 'energy line' of that particular dragon in the landscape.

It is my belief that this culture at Capel Garmon was more of an 'inland' culture, possibly connected to following the seasonal migrations of deer and cattle across inland parts of Western Britain, with small scale stationary agriculture. I do not believe it was the same culture that we find on the coasts of North Wales as such.

Mythology and ancient language concerning **y Gogarth**, the Great Orme

My friend Josef told me of another extremely interesting site located near to Llandudno called **Hwylfa'r Ceirw** – the 'track of the deer', located on the north of the peninsula known as **y Gogarth** in Welsh and as The Great Orme in English. This is not a giant story, but my friend noted to me that it is an interesting name, because there is a stone row situated here, it could be said that **Hwylfa'r Ceirw** is the stone row itself, and, according to legend, this is the path upon which deer would have approached **y Gogarth** when there was land at the foot of the headland, and no sea. In other words, this place-name and the legend associated, which Josef told me, imply that a more ancient time of lower sea levels is remembered in the mythology and landscapes, and within the Welsh language itself. Although I have found no original references to the legend, the mythology is mentioned on the Megalithic Portal page for **Hwylfa'r Ceirw**, although from what my friend has told me, the mythology must also be quite well known. The Megalithic Portal Page mentioning the legend is here:

<https://www.megalithic.co.uk/article.php?sid=11133>

My friend Josef and I have also discussed the meaning of the Welsh **y Gogarth**. He said to me that the first element may be connected to Welsh **ogof** – cave, perhaps I think, owing to the natural limestone caves, and later Bronze Age copper mines of **y Gogarth**. I personally think that the name **Gogarth** dates to a time before the Welsh language as we know it today, and that the element ***gog-** is connected to Welsh **ogof** but that both **ogof** and ***gog-** are connected to an ancient root word with a semi-onomatopoeic nature. This word can I think be connected to Proto-Afro-Asiatic ***wVgVr-** - dig, cavern (1), Semitic ***wagr-** 'cavern, hole' (1). I think that the Afro-Asiatic forms show a similar onomatopoeic form connected to a sacred sound resembling ***wVg-** or ***gVg-**. I have found other potential cognates to this word in other languages, including for example English 'wiggle', the implication I think being that a wiggling, snake-like movement is often mythologically associated with rivers and with caves, and their formation. For example

Aboriginal Australian history about the rainbow serpent, called **Waagul** in Noongar, which is said to have carved out valleys and landscapes. Of further interest with regards to this, the English name for **y Gogarth** is “The Great Orme”, Orme being a Norse word for ‘serpent’, and, in addition, my friend Josef has told me of another legend regarding the Great Orme being a serpent that is sleeping, or rather perhaps, solidified, turned to stone. For more notes on this idea of turning to stone and changes in the prehistoric sun and earth, please see further back in this book.

Even though the name **Hwylfa'r Ceirw** makes perfect sense in Welsh, I would also argue that this place-name may have also made sense in the original language of **y Gogarth**, because for Welsh **hwylfa** - path or track, there is an Afro-Asiatic equivalent, ***ḥVwVI-** 'road' (1), e.g. Akkadian **ḥūlu** - 'way' (1). We can also connect **ceirw** - deer, to Proto-Afro-Asiatic ***ḳar-** 'horn' (1).

You may be wondering how a place-name in Welsh could make perfect sense in Welsh, but also make sense in a more ancient language. To explain this, I will give the example of how languages in the Andes in South America connect. Quechuan and Aymaran are two widely spoken indigenous language families of the Andes, with Quechuan language being very widespread. These languages share many words in common, sometimes even the place-names and names of sacred sites used by many cultures have very similar or almost identical names and name-meanings. Yet the Quechuan and Aymaran language families are not actually related. Yet we have an example of the same sacred words, and place-names being very similar in both languages.

Similarly we might imagine that in ancient Wales, there may have been people speaking an early form of Welsh, and people speaking a more Afro-Asiatic-like language, who, despite speaking different languages, had the same vocabulary and to some extent grammar when describing particular things, particularly for example historically important sites of ritual significance such as **Hwylfa'r Ceirw** which may have been known to multiple cultures in ancient times.

Alongside the legend of **Cadair Ifan Goch**, it would indeed seem that Welsh mythology, language and place-names in this region, attest to an earlier times when sea levels were both lower and higher. For more notes on onomatopoeic language please see my other published books

With further regards to **y Gogarth**, as I have discussed in some of my other writing, **y Gogarth** is the site of the largest prehistoric copper mining site in Europe. I have also discussed elsewhere how the culture associated with this site may have been a culture specific to this part of coastal North Wales, and

that it might relate to the tales of this part of North Wales having originally been occupied by people from Ireland, as mentioned earlier in this book. (Or, more likely that an ancient culture in North Wales was connected to Ireland). Other resources tend to imply that the copper miners at **y Gogarth** in the Bronze Age may have come from elsewhere, but on the contrary, I think that the culture connected to copper mining at **y Gogarth** and also at **Parys** mountain on **Môn** is likely an indigenous culture connected to this region, a culture which has links with Ireland but which has been in North Wales for a long time. One piece of evidence I have already mentioned in an article on omniglot, is that a piece of deer bone found at a cave on **y Gogarth** shows almost identical zigzag patterns or sacred geometric shapes to those zigzag rock art patterns found at **Barclodiad y Gawres**. The deer bone, which was found at Kendrick's Cavern on the Great Orme is paleolithic in date, implying to me that the Irish-style megaliths of coastal northern Wales, and the copper mines of coastal Northern Wales, at least in some way have their cultural origins in a paleolithic culture. This idea of continuity on the coasts of north Wales would also seem to be backed up by the place-name **Hwylfa'r Ceirw**. Note also that in an article on omniglot, the same mentioned at the top of this paragraph, I give some comments about the language and etymology of the name **Parys**, **Parys** being the name of the mountain within which are the other Bronze Age copper mines in North Wales.

A further point of interest here is that the supposed finds of giant skeletons in North America are sometimes associated with finds made of copper. There is even an implication that the prehistoric copper mining culture around the Great Lakes may have been connected with these giants, and one can wonder whether or not this process of copper mining was brought from the Americas, across the Atlantic to Western Europe. As I have discussed elsewhere there is also the curious similarity between the Quechua word for "copper", *anta*, and the Egyptian word for "ore", *Hmt*, and the Irish word for "copper", *umha*. Copper is also prominent in Finnish mythology, although the traditional Finnish word for "copper" is *vaski* and is clearly unrelated.

Caer Arianrhod

Not far from Yr Eifl is the village of Llandwrog. An ancient church here contains an interesting carving of a ship, of unknown origin. Whilst a skerry slightly out to sea is connected with Caer Arianrhod, a legendary place in Welsh history connected to the goddess Arianrhod. As with the case of Odin and Arthur, the name may not be the original or 'true' name of the deity. Arianrhod is a name that can be clearly understood through Indo-European, but I believe that this word is more like an honorary descriptive title and may not be the actual *name* of the deity. During the time in October when I visited Yr Eifl and Llandwrog, I was walking around and thinking about Arianrhod,

when a spider spun its way onto my shoulder, and so I gently placed it into the undergrowth. Which is special and interesting to me, because Arianrhod is associated with spiders and with webs.

This is part of the reason why I believe in the reality of ancestors and spirits. There have been several times in my life when I needed to re-set, to find myself again. This time in Wales was one such occasion, and, I find it beautiful how, once I am ready to hear the gods and ancestors, I feel that they remind me that they are there in some way. On another occasion I was hiking in Northern Norway and trying to get over a woman who I had developed feelings for. I hiked for a day, climbing a mountain close to Narvik. I had been sad, but, all of a sudden upon sitting down on the mountainside, I felt this incredible feeling of love and of being 'noticed', as though a great spirit of the mountains was soothing my heart and saying "welcome back". I believe in the reality of this experience for the simple fact that it felt real to me, and that after this experience, I no longer felt sad. Often I find that the truest, most beautiful feelings and experiences, are not shouted, but are whispered, and sometimes the hardest part is quietening the noise of the mind in order to be able to hear those 'whispers'.

The concept of Arianrhod's spinning castle in the sea is quite similar to the Finnish concept of the *sampo*, as a magical device which turns, creates and grinds the salt of the seas. I think that both this, and *Caer Arianrhod* are connected to the North Star, and to the idea of the universe spinning around a central Axis Mundi, known in Finnish as the *Taivaannaula*, although now this word has become used to mean a kind of reconstructed Finnish folk religion.

Idris Gawr

Idris Gawr, 'Idris Giant', is another mythological and perhaps historical figure from Welsh history. Idris is said to have studied the stars, is associated with the mountain Cadair Idris in Meirionydd. According to John Rhys, three other giants in Welsh tradition, Ysgydion, Offrwm, and Ysbryn, may be associated with mountains nearby, according to what I understand from *Sir Thomas Herbert Parry-Williams; Thomas Jones; Glyn M. Ashton (1988). Rhyddiaith Gymraeg: gyfrol 1. Detholion o lawysgrifau, 1488-1609. Gwasg Prifysgol Cymru* .

Like with many other figures in Welsh history, it is often difficult to distinguish the mythological from the 'historical' in our way of interpreting the word 'historical'. Was Idris an individual, or some kind of god, or both? It is difficult to say in my opinion. Nevertheless, the fact that Idris is associated with the stars, is one ground to suggest a higher, metaphysical meaning over that of being the tale of a purely historic person. The writer Hugh Evans, who has

written two books, one of which is titled: *The origin of the zodiac - Cadair Idris and the Star maps of Gwynedd*, discusses the idea that the mountains in Gwynedd, including Cadair Idris, form a star map. I haven't read his book yet, but I do think it is possible that somehow mountains and natural features, mimic those of the sky, or vice versa. I think there is an intelligence in all of nature, and that in some way it does link in with giants, this is my opinion, I need to read his books to understand this topic in relation to Wales more fully. I have, (January 2024) seen his work, and I find it interesting, although I do not think that the *entire zodiac* is based around Wales, it is more likely I think that the same underlying "stellar map structure" spontaneously appears in nature from the intelligence of the creative, holy forces that exist behind nature.

But this previous paragraph does I hope help to demonstrate this kind of association between giants and magic. Even though there are these legends in Wales of giants who seem to be at war with other peoples, or vice versa, there is the other side of this, which connects the giants to consciousness, the landscape and to its beauty and creative powers. This is again my personal take on this.

Giants in the landscape of northwest Yorkshire

A number of references to giants can be found in the landscapes around the Three Peaks of northwest Yorkshire, the three peaks being the mountains of Whernside, Ingleborough and Pen-y-Ghent.

Not far from the mountain of Whernside is a cave called Yordas Cave. To my surprise I have found very little original references to the stories about this cave, but, many websites and books reference this idea that the cave was once inhabited by a giant, or giantess, who ate other humans. According to the website <http://www.showcaves.com>, John Hutton, a geologist, was told in 1780 when visiting the cave of this legend regarding the giant. These legends of the giant seem to pertain to that the giant itself was called **Yorda** and so hence Yordas Cave means the 'cave of Yorda'. Other websites and sources rather dubiously say that the name Yordas is from the Old Norse for 'earth stream'. The only problem with this theory, which seems to have escaped anyone's attention, is that the generic word in Old Norse for 'stream' is **á** and there is no 's', but it is possible that the -as element is related to Old Norse **ausa** – to bail out water, or to Old Norse **áss** – a rocky ridge, the form **áss** being perhaps more likely. The word 'Yord' is cognate to Old Norse **jǫrð** – earth.



Photo above: Yordas Cave, the ancient home of a giant, whether as a spiritual representation of a guardian spirit of the cave, or whether in reference to an actual, physical giant who once lived there: or both?

However, as I have discussed in several of my previous books, the 'Viking language' of Northern England may have been in situ far before the Viking age, perhaps during the Bronze Age; and many of these so-called Old Norse names actually bare a closer resemblance to an even older form of the Norse language used in the Iron Age, called Proto-Norse, as attested from early Proto-Norse runic inscriptions in Scandinavia. I think it also possible that the original Germanic languages of Northern England were not always specifically Norse or Anglic, but instead shared features of both. There is more detail about this and about my reasons for theorising this in some of my other books. In the Germanic language of ancient Yorkshire, the Old Norse word **jorð** might be more accurately written as **jord**.

Opposite to Yordas cave, and likely connected to it in my opinion, is a prehistoric site known as the *Apron Full of Stones*. I think that it possible that the name of this site, if old, may be connected to giants, because there are many examples in British mythology of prehistoric sites referring to this idea

of a giantess 'dropping' an apron full of stones, hence also why in Wales, on Môn, there is the site mentioned elsewhere in this book known as *Barclodiad Y Gawres*, the word *barclodiad* translates to 'apron full' and is related to the word *barclod* – apron. Another word for 'apron' in Welsh is *ffedog* and I wonder if the etymology of *barclod* could be more specifically connected to ancient giants in North Wales. Anyway, back to Yordas Cave, considering the often elemental nature connected with giants, I would not be surprised if the name Yorda also referred to the giant, or was at least connected to the giant as well. However, having looked through John Hutton's section about Yordas Cave, in the book *A Tour To The Caves In The Environs Of Ingleborough and Settle*, John Hutton, 1870, there is a reference to 'giants' regarding Yordas Cave, but nothing that I can see in this book indicates a specific 'giant' connected to the cave. The only thing I have been able to discover from this book about a reference to a giant at Yordas is given below this paragraph. I may have missed something, but the paragraph below from page 17 is all I can find:

Page 17: *"While we were regaling ourselves with the provisions we had brought, we enquired of our guide, if he could furnish us with any curious anecdotes relative to this cave. After informing us that it had been alternately the habitation of giants and fairies, as the different mythology prevailed in the country; he mentioned two circumstances we paid some attention to".*

One of the other *three peaks*, is called Pen-Y-Ghent, a name which is clearly either Celtic or pre-Celtic (see a little way down the section of this book, the section on *Giants and the Cumbric language*). Pen-y means 'head (of) the', the last element, *Ghent* is of uncertain meaning, but the name *Pen-Y-Ghent* does remind me of the *Pengennet* names, one of which is in Kentmere, another is in the Duddon Valley. I have commented in other works the possibility that the form *gennet* or *ghent* is related to a Celtic word for 'border', as seen in the name 'Kent', Proto-Brittonic *cantom-, and is possibly also related to the Celtic word for 'hundred' and which may imply a meaning of loftiness or of height, in the sense of 'one hundred' being a 'higher' number, and furthermore a meaning of 'border' or rather 'border in the sense of a lofty place or ring of mountains'. Interestingly Pengennet in Kentmere is not far from the Ullstone in Kentmere, Ull being a Norse God and Giant, see my comments on this on pages 16 and 17 in my ebook: *Language and ancient history – with topics on ancient spirituality, sacred language, and linguistic change in Britain, Frisia and Denmark* published and available for free on my www.bookofdunbarra.co.uk website, at <https://www.bookofdunbarra.co.uk/16-ebooks>. Note also that Troutbeck is very close to Kentmere, and the connection with 'giants' and Troutbeck with regards to Hugh Hird can be read earlier in this book.

Back to Pen-Y-Ghent, there is quite possibly another example of 'giants' being connected to this root word 'ghent' or 'gennet' at Pen-y-Ghent, because

just close to Pen-y-Ghent there is a site known as the Giant's Graves, close to Halton Gill and just slightly to the east of the Pen-y-Ghent mountain. This is an earthwork of the round-barrow type, possibly of Neolithic date. According to the website, *The Northern Antiquarian*, the folklore of this site connects it to ancient giants living in the nearby valley of Littondale, the Pen-y-Ghent Giant's Graves being the graves of these giants. This information and aforementioned website is here on the *Northern Antiquarian* website:

<https://megalithix.wordpress.com/2008/10/09/giants-graves/>

Possible references to giants at Ravenstonedale, and rock art

Not far from the Eden Valley and in the Howgill Mountains lies the valley and village of Ravenstonedale, locally pronounced as **Rissendal** or **Russendal**. To the north of the village are several 'pillow mounds' which are known as 'giant's graves' on some maps. We went to take a look at these in this mysterious landscape. I noticed that, on the opposite side of Scandal Beck there is a seemingly unreported earthwork of rather significant proportions, which I have been unable to find anything out about.

Like with the pillow mounds close to Pendragon Castle in the nearby Eden Valley, the pillow mounds are frequently described as artificial rabbit warrens, but, given the scale of those close to Pendragon castle (just to the north of the castle), I doubt this to be the case. With regards to the Ravenstonedale pillow mounds/giant's graves, an earlier map, as shown on this website, does give them as being called giant's graves; and, upon asking local people in Ravenstonedale, I discovered that these mounds are indeed called giant's graves in the local folklore and history of the village. Often when trying to research the origins of pillow mounds in a more general sense, one frequently encounters phrases like "thought to be built in the 1700s.. by...". Often these sites do not have any substantial evidence proving when and why they were constructed.

When we located the pillow mounds or giant's graves near Scandal Beck, it would appear that several of them are pretty intact, and have not been excavated, which is good I think. Even though I am very interested in the study of archaeology, I do not like the habit of people digging up these places, with zero respect towards the indigenous people they belong to, their customs and beliefs. Especially when artifacts or remains end up in museums far from the sites they were taken from. I have been to numerous museums and have felt that these artifacts and remains are not 'dead' and that they still are connected to a life force and energy, and this energy does not give a feeling of being happy having been placed into a display cabinet in a museum.

Furthermore, we found archaeological evidence at the Ravenstonedale giant's graves, which would seem to suggest that they were not merely medieval rabbit warrens. My colleague found a worked piece of flint in the field where these giant's graves are located. I personally found what is possible an example of rock art, to my knowledge so far unrecorded. The photo below shows this stone with the potential rock art, the rock art being in the form of clear 'cup marks' visible on the surface of this rock. On the photo below, the white lines point to where the cup marks are on the stone. I am fairly certain that these marks are at least not entirely the result of natural processes:

Photo below: potential rock art at Ravenstonedale.



Whilst the cupmarks of not indicative of a connection to giants in my opinion, their presence and that of worked flint, and a nearby earthwork, would seem to place some spiritual and physical importance upon this area of land. And with giants often being archetypal spirits, gods associated with sacred places,

it is easy to see how this place may have been associated with gods and ancestors and giants in the past. The grid reference for the rock art is more or less exactly: NY 71673 05118.

Ravenstonedale is close to the Howgills, and indeed to me this area does feel very mysterious. I first heard of the Giant's Graves near Ravenstonedale from Robert John Langdon's blog, on this page: <http://prehistoric-britain.co.uk/the-giants-graves-of-cumbria>

(I have since been in contact with some archaeologists from West Cumbria who have told me that what I found near Ravenstonedale may indeed be rock art. Note that this is *not* the same piece of rock art as the other, serpent-shaped potential rock art that I found close to Hodge Close in the Langdales).

A place-name associated with giants in Annandale, and the Cumbric language in Annandale

This book, in regards to the *Old North/Yr Hen Ogledd*, mainly looks at 'giants' from Cumbria. However, the Old North extended over a larger area than just Cumbria, and in fact I think it likely that it was more centered upon what is now Southern Scotland in some senses. Close to the town of Moffat, not far over the border from England into Scotland, and a part of Annandale, there is an earthwork known as the Giant's Grave, close to the Grey Mares Tail waterfall. The photo on the next page shows an overview of this site, with the edge of the earthwork visible towards the bottom right of this image. The waterfall is behind and to the centre of the image approximately. Note also the figure in the picture close to the river, who is a family member showing the scale of the valley and earthworks.

(The photo in question is on the following page and beneath a continuation of the description).

This is a site that may have been a hillfort from the Iron Age, but an earlier date is also possible. I know of no legends of giants in Annandale specifically, but it is interesting that there is an incredibly high frequency of so-called Cumbric language names in this area, for example the mountain of *Carryfran*, likely equivalent to Welsh *Caer Y Frân* – ‘fortified abode (of) the raven’.



Close by to Grey Mare’s Tail can be found another sacred site, namely that of a standing stone called the Megget Stone. I mention earlier in this book, the possibility that Long Meg stone circle in Cumbria may take its name from a name connected to Welsh *mign* – bog, reconstructable in the ancient language of the Old North as something like ***meg** or ***mig** perhaps. Note that the Old North/Cumbric form lacks the derivative -n suffix in Welsh. What I did not mention elsewhere in this book about Long Meg is that the large sandstone stone, named Long Meg actually bares resemblance to a human goddess form; (the other stones are referred to as her daughters, hence the fuller name for the site being Long Meg and Her Daughters). The fact that the Megget Stone bares what is likely the same root word as in Welsh *mign* – bog, suggests to me the possibility that Long Meg is also an ancient name, and that ***mig** or ***mig** may have been a deity perhaps connected to marshes and bog landscapes.

The form “Megget” does show suffix derivation in the form of -t, which is different to the -n in Welsh, another thing perhaps suggestive that Cumbric/the language in the Old North may not be as closely related to Welsh as some suggest. See also a little way down/through the section titled *Giants and the Cumbric language*.

Another interesting place-name close to Grey Mare's Tail is Penveny Hill. Penveny is likely equivalent to Welsh *Pen Meini* – head of the stones, or something like *Pen-Feini* – the head (top) stones. Again even though a Welsh equivalent can be found, the consonant mutation, word order and etymologies of the words *pen* and *meini* in Welsh may be pre-Celtic and pre-Indo-European in origin.

Sandstone caves of the Eden and Eamont Rivers

The rivers Eden and Eamont in the Eden Valley area, both cut through layers of red sandstone. It is this particular red sandstone that is found frequently in the buildings of Penrith and Carlisle. The sandstone has an attractive look, particularly when its natural layers are exposed by the rivers, in my opinion.

Along the River Eden there is a place called *Lacey's Caves*. The story goes that these caves were dug out by a wealthy landowner in recent centuries, but, I myself am not entirely convinced that this is the case. In several other places in this book I have talked a little more about Long Meg Stone Circle. Long Meg herself is made of sandstone, and upon Long Meg can be found rock art, including spirals. If you look at how these spirals have eroded over the thousands of years, it gives the impression that, despite sandstone being a relatively soft rock, rock art or markings of other kinds can remain on the surface for thousands of years without eroding. In fact I think that the reason that sandstone erosion is more obvious these days might have to do with acid rain in recent years. The point I am trying to make here is that, if Long Meg is thousands of years old, and the rock art has survived on the red sandstone, then I do not think that *Lacey's Caves* could be only a few hundred years old, I think, judging by the lack of tool marks on many of the surfaces of *Lacey's Caves*, and judging by the quite significant erosion at the entrances, that these caves could indeed be thousands of years old, not hundreds.

Lacey's Caves are not the only caves dug out into the red sandstone however. On the nearby River Eamont, which flows into the Eden, is a place named *Hugh's Parlour*, or *Isis Parlis*, consisting of a group of small caves in the sandstone at the edge of the river, and connected with a legend about a giant called Hugh. I have already mentioned this briefly earlier in this book. Note also that this Hugh is not the same giant named Hugh from Troutbeck.

Some of the stories around this cave seem to give the typical and rather unpleasant view of a man-eating giant who particularly liked eating women, so it would seem, hence the name "Maiden's Step" close to *Isis Parlis*. This is not a pleasant thing to discuss but it is an unavoidable aspect to this subject

of 'giants' that has to be addressed in some way. The Giants' Caves on the Eamont consist of several caves, at least one of which is quite large and appears to have been at least partially man-made, perhaps an original, natural solution-cave was altered. Note that the Giant's Caves are on private land, and the caves are collapsing and dangerous to enter.

Further north and along the River Eden, there is a place called Wetherall, an area rich in Cumbric language place-names. Just south of the village of Wetherall and high in the sandstone cliffs on the western side of the river, is a man-made set of caves known as St Constantine's Cells. These caves are very similar to some of the rock-cut caves found at megalithic sites in other parts of the world, but, they were clearly, at least partially made through normal human tools, as pick-marks are clearly visible in these caves. Again though, even though these caves are attributed to monks in the 14th century or so, but really, it is very hard to say when these caves were built, and I think that they could indeed be older than this period. Perhaps the monks at Wetherall defaced the original walls of the caves with their picks, explaining the pick marks, but this is pure speculation.

Even more interestingly, outside of the caves on the River Eden, is a large, megalithic island, which very few people seem to talk about, and which local historians seem unable to comment on. This is a large island in the centre of the River Eden, that runs for several hundred metres downstream and to the north. The sources I have read, state that this island was built again, by monks, to create a salmon trap. But when you see the length and scale of this island, and the size of some of the sandstone megalithic slabs that are used in its construction, it really does marvel the imagination. And I think it very unlikely that such a massive, megalithic structure could have been built for salmon. Salmon were sacred animals in pre-Christian times, and I very much suspect that the structure is pre-Christian, although, even if salmon are somehow connected to the island's symbolism, I doubt very much that the entire structure had only this one purpose. We can only really guess at the original purpose of this structure.

Furthermore, Lacey's Caves, the Giant's Caves, and St Constantine's Cells, are the only caves in the Eden Valley sandstone that can be easily researched and read about. However, these caves are *far* from being the only structures of this type along these rivers. On the opposite side of the river Eden to St Constantine's Cells, further downriver towards Wetherall, there are other caves, some of which are absolutely ornate in appearance, and give the impression of being perhaps 'resonance chambers', aka, chambers/caves cut to a specific shape in order to resonate a particular frequency of sound, whether that be a sound coming from the earth, or a sound produced by an ancient priest or shaman when they hum, chant or sing. These ornate caves are well in view of the footpath. But, further to the south, and up the Eden

Valley towards St Constantine's Cells and the so-called salmon island, yet more caves can be seen in the woodlands on the opposite side of the river to St Constantine's Cells. These caves are all on private land and can only really be glimpsed in winter, but, again, they have a very similar appearance to some of the megalithic rock-cut caves found in other parts of the world, like those at certain places in Peru, Bolivia, Turkey and Malta for instance. These particular caves appear much smaller, but they are cut into the rock in very regular and obviously intentionally specific shapes, perhaps again to resonate to a particular sound frequency. Whilst I cannot access these caves, nor do I have any particular intention of focusing any research here, I can say that there is a possibility of these caves being prehistoric. Although I must also add that these caves were clearly carved out with picks, as evidenced by pick marks, so they are not in the same category as such as all ancient sandstone caves, and may be more recent.

The reason I suggest this is because I used a looked at them via a zoom lens and through binoculars, and I saw that, to the side of one of these caves, there are what appear to be cup-marks on a vertical face of sandstone. If there are indeed cup marks, which is what it appears to be, next to one of these sandstone caves, then I think it reasonable to suggest that with cup marks being a form of prehistoric 'art' or 'representation', then we might wonder whether or not the caves the art is associated with, are not also prehistoric. To argue against this, it seems that the surface of the rock from what I can see has also eroded in a way as though to produce "cup marks", although I believed that these may indeed have been enhanced by ancient man. Note that it was not uncommon in the creation of cup marks, for natural marks to be made to be more pronounced by the actions of man.

From what I understand, the River Gelt in north Cumbria also cuts through the red sandstone, and some of the photos I have seen of Gelts Wood appear to show caves here too, close to a Roman quarry and inscription. They are, I believe, traces and blocked entrances to several other caves in these sandstone areas as well. There is also for example "William Wallace's Cave" in Scotland for example, showing a similar type of perhaps sacred cave and/or resonance chamber.

Concluding comments

I hope that this part of the book has helped to present something of the giant lore in the Old North and in North Wales, and its symbolic, archaeological and linguistic links within the landscape and within folklore. This topic is a very vast one, and this book by no means can be said to cover it. I have also written several things about other aspects pertaining to these topics, including for example a print book published last year, titled: *Of giants and rivers: on*

Indo-European, Ancient language, and ancient cultures around Cumbria and the Irish Sea, and several other things after this. This book, *Of giants and rivers: on Indo-European, Ancient language, and ancient cultures around Cumbria and the Irish Sea* is no longer available as a print book, but can be found on pages 155 to the end of page 183 of my ebook *Ancient languages and their connections, second edition, The Land of Pink Sky*, which is available to download on this webpage:

<https://www.bookofdunbarra.co.uk/ebooks-separate-from-website-articles-and-content-8-ebooks-plus-4-earlier-versions-of-some-of-them>

I hope that this book was an interesting read, thank you for reading, *diolch yn fawr*.

References

Most of the references in this book are given within the text itself, such as *The Vale of Lyvennet* by John Salkeld Bland, 1910. The exception is that of the Afro-Asiatic vocabulary, marked as (1). This was not given a citation within the text itself, because four unique words in this book are from source (1). The source is given below.

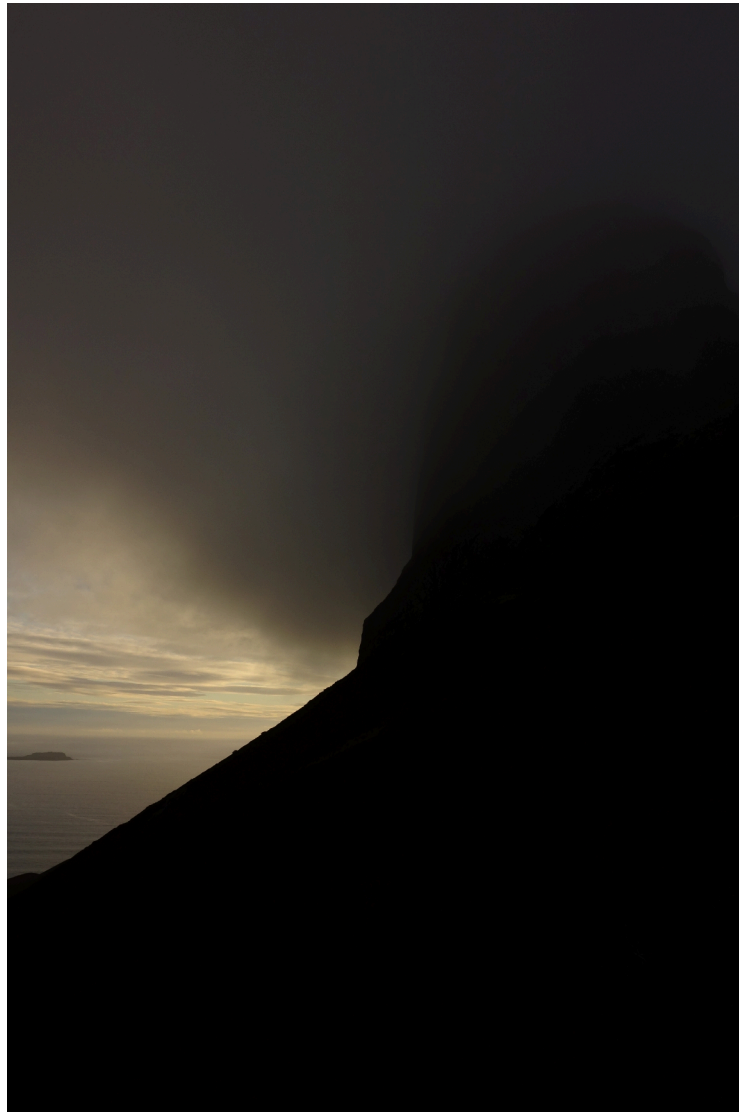
.(1) – Afro-Asiatic vocabulary by Alexander Militarev and Olga Stolbova, Vocabulary is available at: starlingdb.org, database by S. Starostin.

(This is not the end of the book).

The Gaelic dialects of Eigg and Canna – Dualchainntean Gàidhlig Eige agus Eilean Chanaigh, and other topics

By Linden Alexander Pentecost, January 2024. Note I have written about Eigg Gaelic before and included another photo of the Sgùrr in other work, because this work is ongoing, like most of my work.

My dad and I decided to take a short trip in 2011, shortly after my grandmother passed away. We went to the Ardnamurchan Peninsula, a wild, and beautiful peninsula in Western Scotland. Close to the beautiful village of Sanna, I crossed over sand dunes, walking alone in the beautiful, bright spring sunshine. I reached a place where I could look northwest across the sea, and that is where I saw them for the first time: The Small Isles, among them Muck, Eigg, Rùm and Canna.



*Photo above: The Sgùrr, **An Sgùrr** with its summit in the evening mist. **An Sgùrr** is the impressive mountain that outlines the island of Eigg, and which stands over the sea in all directions. It is upon **An Sgùrr** where a group of indigenous warrior women were said to have their base, and indeed, an Iron Age fort or structure of some kind can be found upon the mountaintop. It is my personal belief that these indigenous people contributed to the Gaelic*

*dialect of Eigg. And when **An Sgùrr** looks as mysterious as it does in this photo, can you not imagine the spirits of those ancient warrior women, hidden in the mist and looking across the seas from their ancient island?*

It would be many years before I would explore these islands however, and become fascinated by some interesting and curious elements to their linguistic and mythological history. The Small Isles consist of four islands, in their own area of sea, south of the Isle of Skye, west of Moidart on the mainland; north of Mull and east of the Outer Hebrides.

The small isles consist of Muck/**Muc**, Eigg/**Eige**, Rùm/**Rùm** and Canna/**Canaigh**. Unfortunately there are no records for the Gaelic dialects of Muck and Rùm, but there is, in my opinion, the fascinating possibility that an even earlier culture, and language, could have survived on Rùm until relatively recent times. Please see my article below if you would like an introduction to this topic:

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

I have also discussed the Gaelic of Eigg before in some detail, and my research into these islands, their language and ancient history, is being slowly written about in various works I have created. There is still a lot of research to do, which may necessitate some archaeological fieldwork to the islands.

Eigg, the mythology of giants, and ancient language

Eigg is a relatively small island which has been inhabited since at least the Neolithic. The Isle of Rùm to the west has been inhabited since the Mesolithic, and it upon Rùm that I think an even earlier culture may have survived, before being Gaelicised. However, through tragedy, most of the indigenous people of Rùm were massacred, and those who returned, by now surely Gaelic-speaking, were then evicted during the Highland Clearances.

Eigg, like Rùm I think, preserves something of an ancient pre-Gaelic culture. But Eigg's history and place-names more clearly show that Gaelic was the main language, and that whatever previous languages were either incorporated into Eigg Gaelic, or likely extinct, or were nearly extinct at the time of the Highland Clearances.

The people of Eigg were also subjected to a massacre, known as the "Eigg Massacre" in the 16th century. The island's population never fully recovered. The tragedy happened after most of the people of Eigg hid inside a sea cave. A rival clan then lit a fire at the entrance of the cave and suffocated all of the islanders inside. This is not just a story. Another

piece of Eigg history and folklore however, is probably a little harder for most to accept. This is the belief that Eigg was, in the past, occupied by giant warrior women, who did not take kindly to local Christian missionaries, it is said.

The giant warrior women are associated with an ancient site, upon the top of the rather phallic-shaped mountain that dominates the Isle of Eigg, known as **An Sgùrr**. My research into the giants, legends and archaeology of Eigg is an ongoing process. It will suffice to say however that I am fascinated by the possibility that *some* features of Eigg Gaelic, such as the occurrence of the glottalised w before a velarised l, [w̥l̪], could perhaps have been inherited *from* the giant, mythological ancestors of Eigg, as the glottalisation of consonants does not seem to be a feature of Celtic, but rather in my opinion is inherited from a previous language or group of languages, into certain Gaelic dialects.

What is also known is that the people of Eigg were aware of giants known as “ciuthach”, who are, throughout Scotland, generally defined as a different “tribe” of people from the Gaels. I have written about this before extensively, but needless to say these “ciuthach” are associated with sea caves. Numerous legends of strange peoples living on the coasts of Scotland are found throughout history. The Romans talked about the Attacotti, tribes in Scotland who were matriarchal and who also practiced cannibalism. The women could also have more than one husband. Little about the Attacotti is known, but their name does show some similarity to the word “ciuthach”.

There is also the story of the *Bean Clan*, a possibly fictional account of a cannibal tribe who lived in a cave in Ayrshire. I am not suggesting that the prehistoric people of Eigg were cannibals, but could several of these stories be referring to remnants of ancient populations around Scotland’s coast, who were matriarchal, sometimes polyamorous and who sometimes practiced cannibalism? The idea of “giant warrior women” on Eigg is certainly indicative of a matriarchal society. And in addition, the *ciuthach*, a kind of giant who was known from Eigg (which I have discussed previously in great detail), was also apparently a cannibal in some legends (this is not something I knew about until recently, though). Again this is not in any way suggesting that the people who suffered during the Eigg massacre were the *ciuthach*, but rather that the use of these sea caves, and the act of lighting a fire at the entrance may connect to earlier times and peoples on the island, and by extension to stories of cannibal giants from other parts of Europe and

the Americas. Note that *ciuthach* is also used in part of the personal name of an urisk from Wester Ross. I do not think that the Urisk and the *ciuthach* are the same thing exactly however, partially they appear to be dialectal terms for ancestors with some similarities, but they also I think refer to different ancient cultures from those respective cultural zones and to different beings.

In the "Celtic Review" 1914:

"Mr Kenneth Macleod to the following effect: "I remember distinctly two old people in Eigg dead some twenty years talking about 'the ciuthach who once lived in a cave' (an ciuthach a bha fuireach anns an uaimh).

This quote also does indicate that the *ciuthach* on Eigg lived in a cave, presumably a sea cave? As is the case in some other local histories about the *ciuthach* from different places.

To the north of Eigg can be found the Isle of Skye. Skye, in Gaelic is **Sgitheanach**, a name possibly associated with the Irish goddess *Scáthach*, another powerful female figure. There is also the curious similarity between the names **Sgitheanach**, "Scott" and "Scyth", and it is curious that some of the Scythian peoples were also said to have been cannibals. Scythian carved stone heads also bare much resemblance to Goidelic and pre-Goidelic stone carved heads, and I find this extremely curious. These carved stone heads are also quite similar to a stone carving of two *Moon Eyed People*, the Moon Eyed people being a magical people of Cherokee legend.

What exactly is being described here? Are these legends connected in some way, and could these ancestors, just out of view, be partially responsible for some of the unusual features found within Eigg Gaelic?

Photo overleaf: the coastline of Eigg, not far from a large sea cave.



Features of Eigg Gaelic

The Gaelic of Eigg is in many senses a typical Argyll dialect. It perhaps bares the closest resemblance to the dialects of Moidart on the mainland to the east. In other respects it shares general “Mid-Minch” Gaelic features with the Gaelic of other Hebridean Islands, particularly that of Skye.

Eigg Gaelic, does in my opinion, have two prosodic structures. The first is shared with other Argyll dialects in general, and includes an emphasis on vowels at the end of a clause, said with a strongly prolonged low intonation. Often when nasalisation is present it is especially audible under these conditions. I have heard this more general prosodic structure in recordings at **Tobar an Dualchais**, where the speaker of Eigg Gaelic is describing something intentionally to the interviewer.

The second prosodic structure of Eigg Gaelic can be heard in more casual speech, and it is very unusual. This prosodic structure is more erratic, with word boundaries disappearing and glottalisation and the glottal stop becoming important elements for distinguishing parts of speech. This second prosodic structure is spoken with an almost croaky voice, and generally speaking this prosodic structure does not “sound” Indo-European, but rather reminds me more of the prosody of certain Northwest Pacific languages. This

is the prosodic structure that I think could be inherited from the prehistoric peoples of Eigg.

Below are some examples of Eigg Gaelic written in improvised spelling.

The use of glottalised [w̥]

The change from the broad velarised [ɹ] to a w-like sound is found sporadically across all of Scotland, but in Argyll Gaelic it is most common. This broad velarised [ɹ] can change to a number of other consonants that do not have a [w], but the form [ɹw] is the most common. Eigg is the only island to have the glottalised [w̥] variant however. Examples include:

- 1). “day” – *latha* – **w̥laʔa**
- 2). “hand” – *làmh* – **w̥làmh**
- 3). “barn” – *sabhal* – **saʔu̥w̥l**
- 4). “people” – *sluagh* – **s̥w̥luɾgh**
- 5). “learn” – *fòghluim* – **f̥w̥lɾm**
- 6). “swan” – *eala* – **eḁw̥lɾ**

Aspiration of final [k], [p], [t] to [kʰ], [pʰ], [tʰ]

Another feature of Eigg Gaelic, shared with some dialects on the mainland to the north, is the tendency to have an aspirated [kʰ], [pʰ] or [tʰ] for word-final orthographic -g, -b and -d. In most Gaelic dialects these sounds are the unaspirated forms [k], [p], [t] or in some areas, these sounds are voiced to [g], [b] and [d]. Examples from Eigg Gaelic include:

- 1). “wick” – *siobhag* – **siofac**
- 2). “thing” – *rud* – **rut**
- 3). “star” – *rionnag* – **riunnac**
- 4). “twenty” – *fichead* – **ficheɾt**
- 5). “leaf” – *duilleag* – **duilljac**
- 6). “teen” – *deug* – **dirɾc**
- 7). “leave” – *fàg* – **fàc**

Orthographic *ea* pronounced as [ɛo] or [eo]

One of the noticeable vowel differences of Eigg Gaelic is a tendency to pronounce some words with orthographic *ea* on the primary syllable of a word, after a consonant, as [ɛo] or [eo]. For example:

- 1). “crowd” – *dream* – **dreom**
- 2). “extent” – *feadh* – **feodh**

Other features:

As mentioned previously and shown, glottal stops are found in Eigg Gaelic, and are an important feature, although arguably not as common as they are in some other Argyll Gaelic dialects, e.g. some Mull dialects, but can still be found. Another example from Eigg Gaelic is: **criʔi** – heart, standard Gaelic: *cridhe*.

Glottalisation also occurs outside of the common [w̥] consonant cluster on Eigg, for example in **eolʔs** – knowledge. It is still less common on Eigg than it is in parts of Mull for example; though. This glottalisation is not so different from the glottal consonants of many northwest Pacific languages, including many Salishan languages for example.

Some Gaelic dialects, including Eigg Gaelic *may* exhibit a form of vowel harmony. This only seems to occur insofar as the vowel sounds on two syllables of a word are sometimes matched in Eigg Gaelic, for example standard Gaelic *roghainn* – choice, Eigg Gaelic: **rxʔrinn**, and standard Gaelic: *saothair* – work, Eigg Gaelic: **saoʔair**.

- the reason that the phoneme [ɾ] is written into the spelling, is because this sound is particularly common on Eigg, and tends to take the place of the schwa. For example **eaʔlɾ** for standard Gaelic: *eala* – swan.

Differences between Canna Gaelic and Eigg Gaelic

Canna Gaelic, like Eigg Gaelic, shows a mixture of typically Argyll Gaelic features, alongside more Mid-Minch or general Hebridean features, shared with Skye especially. However, the Argyll features are even less pronounced in Canna Gaelic, and the pronunciations of certain words can be quite different. The table below gives some examples. Note also that the [w̥] consonant cluster is not present on Canna, and the differences, but note that both Eigg and Canna share the change from orthographic *ea* to [ɛo] or [eo].

<u>Canna Gaelic</u>	<u>Eigg Gaelic</u>	<u>Standard Gaelic</u>	<u>English</u>
sa-ul	saʔuwl	<i>sabhal</i>	barn
rx-rinn	rxʔrinn	<i>roghainn</i>	choice
chaich	chaʔich	<i>chaidh</i>	went
sluogh	sw̥lurgh	<i>sluagh</i>	crowd
eolais	eolʔs	<i>eòlas</i>	knowledge
sleomhainn	sleomhainn	<i>sleamhainn</i>	slippery
seallac	seaw̥lac	<i>sealg</i>	hunt

du

dugh [tuy]

dubh

black

Eigg and Canna prehistoric and mythological similarities, and differences

Both Eigg and Canna seem to have been first occupied during the Neolithic, although it is likely of course that there was some Mesolithic or earlier presence on these islands, considering that Mesolithic people did indeed settle Rùm. Canna contains several souterrain structures from the Neolithic period, several of these are also found on Skye, and in parts of the Cairngorms for example: they are not present in all of the Hebrides or Scotland. A similar souterrain-like cave is found on the northeast of Eigg, which I have previously written about, and may be in affect a form of souterrain, albeit not nearly of the same typical souterrain style as those found on Canna. The souterrain on Eigg seems to be a sacred cave, near to a sacred site, what the Sámi people would call a *siedi*, but for which the word in Gaelic or in any previous languages I am unsure of.

Perhaps due to Canna's western orientation it seems to have been quite important during the Bronze Age, with Wikipedia saying that the Beaker Culture was there. Of course, we know now that the Beaker culture was not just a single culture or people, and so we do not know what relationship Canna had culturally to other Bronze Age cultures.

References for Eigg and Canna Gaelic:

.The written forms of Eigg and Canna Gaelic and other information in this article are based on my understanding of the dialects through a variety of research methods, however, the word examples I have included are specially found in the ***Survey of the Gaelic Dialects of Scotland – edited by Cathair Ó Dochartaigh***; the words in this book are given in a phonetic alphabet, the information within which has helped me to find a way of spelling those words in a more usable spelling for Eigg Gaelic and Canna Gaelic, as I have done elsewhere with word examples from the Gaelic dialect survey books:

Survey of the Gaelic Dialects of Scotland – edited by Cathair Ó Dochartaigh

My question is: are some aspects of Eigg Gaelic in particular from the *ciuthachs'* language and the language of the female warriors of Eigg?

The Cardiganshire “Goidelic” numerals, Cantre’r Gwaelod and the prehistory of coastal west and north Wales

“Goidelic” numerals in Wales, legends of a flooded landscape between Wales and the Irish Sea, ancient copper miners, and stories of the ‘Tylwyth Teg’, Giants’ and language – an exploration into the prehistoric language and cultures of coastal west and north Wales.

Written by Linden Alexander Pentecost in November 2023, published on Omniglot. Article re-edited with much more information in January 2024 and put into this ebook. The photo, further down this article, showing a Bronze Age chamber and hammer stones within Parys mountain was also taken by the author.

In 1924, an antiquarian named David Thomas, published an article titled: *An old system of numeration found in South Cardiganshire* (1). These numbers were re-discussed and re-published in: *The Irish Numerals of Cardiganshire* by David Greene (Institiúid Ard-Léinn Bhaile Átha Cliath), (2).

Generally in this article I refer to these numbers as the *Cardiganshire numerals*, as this is a simpler and more balanced way to describe them. In the title however I write *Cardiganshire “Goidelic” numerals* in order to convey something of what these numerals are comparable to, although I include “Goidelic” in brackets because despite the similarities, the exact relationship the Cardiganshire numerals have to Goidelic is unknown. David Greene in his paper gives them the title of ‘Irish numerals’, which does I think to some extent convey what these numbers are, but I have chosen not to give them this title in this article.

To briefly summarise, according to the research of David Thomas, it seems that a counting system was known in Southern Cardiganshire (in West Wales), a counting system that appears very similar to that of the modern Goidelic languages, and particularly to modern Irish. Some examples of these numbers included in *The Irish Numerals of Cardiganshire* by David Greene (2) are listed in the table below. They were included in source (2) in David Thomas’ original Welsh-based orthography in source (1). Note that David Thomas’ original article on the subject (source (1)) gives several distinct lists of these numerals.

<u>English</u>	<u>Cardiganshire</u>	<u>Manx</u>	<u>Modern Irish</u>	<u>Welsh</u>
	<u>“Goidelic”</u>			
one	în, ên	nane	aon	un
two	tô, dô, dôr	jees	dó	dau
three	târ, câr	tree	trí	tri

four	câr, cwâr, côr	kiare	ceathair	pedwar
five	cwî, cwî, cwîr	queig	cúig	pump
six	sîch, shîch	shey	sé	chwech
seven	soch, shôch	shiaght	seacht	saith
eight	nîch	hoght	ocht	wyth
nine	noch	nuy	naoi	naw
ten	dê	jeih	deich	deg

The above numbers are from source (1) originally, but I have only seen them in source (2)

As can be seen in the numbers above, there is a lot of similarity between the Cardiganshire numerals to the numerals of Manx and Modern Irish, which are modern Goidelic languages. But, there are also features of the Cardiganshire numerals that, whilst similar to Goidelic, and to Celtic numerals in general, are distinct from them. Take for example the way in which **nîch** (1), (2) and **noch** (1), (2) contain some similar consonants, and the numeral for “eight” may be partially based upon the phonemes in the numeral for “seven”, **nîch** (1), (2). Some may argue that this is due to a corruption of the original numerals system, but perhaps we are instead seeing more ancient, extra-Indo-European or pre-Indo-European features in these numerals, which only seem like corruptions at first glance.

Note also that the forms **în** (1), (2) and **ên** (1), (2) correspond respectively to the Connaught and Munster pronunciations of Irish *aon* – ‘one’, at least approximately, with this word being pronounced as /i:ŋ̃/ in Connaught Irish (and in some Ulster dialects), and as /e:ŋ̃/ in Munster Irish.

Note that the original source of these numbers contains a fair number of them, and it would be very helpful for me (at some point) to take a look at this. This article however focuses on them more generally, as I have done in different ways previously.

Cantre'r Gwaelod – an ancient landscape between Wales and the Irish Sea?

Wales and Ireland have shared maritime and cultural contact for many thousands of years. This is clear for example by studying the kinds of rock art visible at Neolithic passage tombs in Ireland (such as Newgrange), and comparing that to the rock art found on coastal parts of Wales at similar sites, such as at Barclodiad Y Gawres on Anglesey, another passage tomb. This is a very vast subject, which I will not discuss in detail here.

I will however discuss a little of the Welsh mythology surrounding *Cantre'r Gwaelod*. *Cantre'r Gwaelod* is a mythical landscape, said to be beneath the waves in Cardigan Bay. One telling of the *Cantre'r Gwaelod* legend is named *The Green Meadows of Enchantment*, included in the book *Wales of the Unexpected* by Richard Holland (3). In this story, *Cantre'r Gwaelod* is named *Gwerddonau Llion* – ‘green meadows’. *Gwerddonau Llion* may have a more general usage in reference to mysterious islands, however in this story it refers to mysterious lands beneath Cardigan Bay and thus is likely the same as *Cantre'r Gwaelod* in this content. I reference the example of this legend in Richard Holland’s book (3), partially because it is the first place in which I came across these legends, and secondly because I will talk about the word *llion* in the paragraph after the next.

These stories of a land beneath Cardigan Bay also have a basis in physical reality, as submerged forests have also been found in Cardigan Bay, and also a timber walkway, mentioned in Chris Griffiths’ article *How a storm revealed a Welsh kingdom*, 19th of March 2020 available on BBC.com (4).

Josef Roberts, a native speaker of Welsh, pointed out to me that *llion* can refer to ‘steams’, and believes that this meaning makes sense in the name *Gwerddonau Llion*. There are several estuaries which flow into Cardigan Bay, such as the *Aber Dyfi* and *Aber Maw* (Mawddach Estuary). During times when sea levels were lower, what is now Cardigan Bay would have been a very flat landscape, and I think it likely that the “abers” visible today could instead have formed a delta-like landscape, hence *llion* would be very appropriate as a description.

Considering that many of the archaeological sites and other aspects to Welsh history that show a close association with Ireland, appear to be on the coastlines of Wales, and considering the proximity of Cardigan Bay to South Cardiganshire, perhaps the origins of these cultural links, that gave us the Cardiganshire numerals, are connected to a time when a unique, perhaps “more-Irish” cultural zone existed off parts of coastal Wales, until being flooded. It is purely speculative to postulate that the Cardiganshire numerals might be connected to this, but, taking into account the links between historic Wales and Ireland as a whole, and the mythology, I think it may be possible.

References: for the first part of the article:

(1). An old system of numeration found in South Cardiganshire, by David Thomas, published in *Transactions of the Cardiganshire Antiquarian Society*, Vol 3, printed by the “Cambrian News” (Aberystwyth), Ltd. 1924.

(2). *The Irish Numerals of Cardiganshire* by David Greene, (Institiúid Ard-Léinn Bhaile Átha Cliath), 1975.

(3). The Green Meadows of Enchantment, published in the book Wales of the Unexpected by Richard Holland (2005), first published by Gwasg Carreg Gwalch of Llanrwst.

(4). How a storm revealed a Welsh kingdom, published by Chris Griffiths, 19th of March 2020. available on BBC.com.

The prehistoric copper mining cultures of coastal North Wales

In this section of the article, I would like to write about the Bronze Age copper mines at Great Orme (Y Gogarth) on the north Welsh mainland coast, and the Bronze Age copper mines at Parys Mountain on Anglesey, Môn. Whoever the people were who excavated these copper mines, they were without doubt a part of this connection between Wales and Ireland, as Bronze Age copper mining also took place in Ireland as a part of the same maritime trading and cultural network. An example of a Bronze Age copper mine in Southwest Ireland is that of Ross Island on Lough Lean/Loch Léin in County Kerry. This is not to say however that the culture(s) who exploited copper in Ireland and Wales necessarily corresponded to the indigenous peoples of Cantre'r Gwaelod for example, nor necessarily to those of Wales and Ireland in general. And I must also mention that the Neolithic, Bronze Age and Iron Age sites of Counties Kerry and Cork in Ireland, are quite different from those of Anglesey and The Great Orme for example. The prehistoric rock art of the type found at Newgrange and Barclodiad Y Gawres is also rather different in my opinion to the prehistoric rock art known from County Kerry.

So, even though Southwest Ireland and Wales were connected in prehistory, the archaeology, and perhaps the deep linguistic and mythological substrates, might also attest to them being two completely different cultures. It may have been that the flooded landscapes of western Wales were once home to numerous cultures, that were connected to Ireland in different ways, and not necessarily having the same languages or cultural practices among themselves.

The photo overleaf shows Bronze Age hammerstones within a Bronze Age bell-pit copper mine working at Parys Mountain on Anglesey.



Photo above: a chamber within the Parys mountain copper mine. This chamber was originally excavated by Bronze Age miners, as they followed the copper vein underground from the surface. Thousands of years later, this chamber was broken into by much more recent mining operations. The ovoid-shaped stones, visible on the lower right of this picture, are Bronze Age hammer stones that were used in the mining process. Photo was taken by myself on an official visit.

The culture and language of the North Welsh Bronze Age copper miners may have been pre-Celtic, and I discuss this, along with possible etymological connections of the name “Parys” in an article on omniglot, titled: *Ancient language and extra-Indo-European language in Britain*.

On the Great Orme there is also a prehistoric stone row known as *Hwylfa'r Ceirw* – path (of) the deer (as already mentioned in this book). The megalithic.org article for this site, created by the user *Livingrocks*, has on this page referred to a legend about the name *Hwylfa'r Ceirw* as being connected to deer coming up the Great Orme when sea levels were lower. I also think it possible that *hwylfa* – ‘path’ may be connected to Proto-Afro-Asiatic *ḥVwVI-road (1), with the addition of the Welsh suffix -fa ‘place’. Welsh *heol* – ‘road’ also shows similarity. (Already mentioned earlier in this book, different details though).

The name ‘Gogarth’, the Welsh for The Great Orme, is also interesting. Whilst the latter part of the word is likely connected to Welsh *garth* – cliff or enclosure, Josef Roberts has mentioned to me the possibility of the first element being connected to *ogof* – ‘cave’ in Welsh. This also shows some similarity to Proto-Afro-Asiatic *wVgVr- dig, cavern (1). I have already mentioned the previous two potential word connections elsewhere in a book I

published earlier this year, but thought I would include them for relevance in this Omniglot article. - Also already mentioned earlier in this book but with different info. Included here in this other part of the book for context. Whilst these potential word connections do not prove anything in particular, they may be in some way indicative, that potentially pre-Indo-European vocabulary in Welsh corresponds to some of the place-names and ancient sites in these two copper mining zones of The Great Orme and Parys Mountain.

In my article: *Ancient language and extra-Indo-European language in Britain* I also imply the possibility that the culture who created Neolithic rock art at Barclodiad Y Gawres on Anglesey and at Newgrange in Ireland, may have had an ancestral Paleolithic-era culture on the Great Orme, as indicated by a paleolithic horse jaw, found in Kendrick's Cave on Great Orme, which displays similar zig-zag patterns to those found at Barclodiad Y Gawres on Anglesey and to some of those at Newgrange. The rock art of Barclodiad Y Gawres is thousands of years younger however than the example of similar art found in Kendrick's Cave.

'Tylwyth Teg' and 'Giant' language

In this, final section of the article, I would like to discuss something which might be considered by many to be mythological. To me, it is fascinating however, and I would like to include it. From my own research, local mythology can correspond to prehistoric archaeological sites, and I do share this idea that what we might refer to as "Tylwyth Teg" (a Welsh term for 'little magical people'), and 'Giants' for example in our mythology, might indeed be in some way connected to, or in reference to prehistoric cultures that existed in the landscape thousands of years ago, and possibly until more recently.

The Llŷn Peninsula is located in northwest Wales. The name Llŷn may itself be connected to the Irish word for the Province of Leinster, in Irish: *Laighin*, according to *Dictionary of the Place-names of Wales. Ceredigion*: by Owen, H. W.; Morgan, R. (2007). Ptolemy refers to the Llŷn Peninsula as "promontory of the Gangani" (Γαγγανῶν ἄκρον) (8). The Gangani are also reported by Ptolemy to have lived in southwest Ireland. This beautiful peninsula of North Wales seems to have many historic and mythological connections with Ireland. The peninsula is located at the northern end of Cardigan Bay, and is west of Anglesey and the Great Orme.

In source (3) of the previous part of this article, *The Green Meadows of Enchantment*, included in the book *Wales of the Unexpected* by Richard Holland, describes the inhabitants of *Gwerddonau Llŷn* as 'fairies' and as 'rather smaller than humans' (3). As I will go on to mention, there are also stories relating the Tylwyth Teg to the Llŷn, and there are also references to

'giants', as in the place Tre'r Ceiri – 'village of the giants', an iron age fort on the Llŷn Peninsula. The name Barclodiad Y Gawres means 'apronful of the giantness', and many other examples are found throughout North Wales, as already mentioned in this book.

Some of these people could have been taller in stature than the average person today, whilst others may have been much smaller. In terms of this, there is some possibility that stories describing 'giants' or 'little people' are referring to actual indigenous groups in prehistoric Britain who were typically taller or shorter in height than the average today.

This may also be possibly indicative again that the peoples of the coastal landscapes of west and north Wales, whilst undoubtedly connected to Ireland, may have consisted of several distinct cultures. I will further demonstrate this by turning to source (2), which is story number 2 under *Abersoch and Llanengan* on the page *Llyn's Tylwyth Teg* on Rhiw.com. The original source of this information seems to be source (3), namely *Celtic folklore Welsh and Manx, Volume 1* by John Rhys, volume, also shown in this second part of this article, shown in the references section. This story essentially refers to an old woman hearing the Tylwyth Teg talking in their language. A part of the story has been quoted below with the kind permission of the owner of the Rhiw.com website:

Now the old woman was near enough to the passers-by to hear them talking (*clebran*) and chattering (*bregliach*), but not a word could she understand of what they uttered: it was not Welsh and she did not think that it was English-it is, however, not supposed that she knew English. She related further that the last crowd shouted all together to the other crowd in advance of them *Wi*, and that the latter replied *Wi Wei* or something like that. This account Alaw Lleyrn has got, he says, from a great-granddaughter of the old woman, and she heard it all from her father, Bardd Llechog, who always had faith in the fairies, and believed that they will come again to be seen of men and women.

In part three under *Abersoch and Llanengan* there are further comments about the language of the Tylwyth Teg, and afterwards, giants are referred to. I have been given kind permission to quote a part of the section about language below:

In the story of the Moedin funeral the language of the *toeli* was not intelligible to the farmer and his wife, or to the tailor, and here in two stories from Lleyrn we have it clearly stated that it was neither Welsh nor, probably, English. Since the fairies are always represented as old-fashioned in their ways, it is quite possible that they were once regarded as talking a more ancient language of the country. Which was

it? An early version of these legends might perhaps have supplied the answer, and told us that it was *Gwydelig* or Goidelic, if not an earlier idiom, to wit that of the Aborigines before they learnt Goidelic from the Celts of the first wave of Aryan invasion,,

The above quote is interesting, because the writer is I think indicating that this part of Wales (The Llŷn Peninsula) has been connected to Ireland, but also seems to imply the possibility of this language being pre-Goidelic, in the words describing the language as: “*Gwydelig* or Goidelic, if not an earlier idiom,”. This aligns well with what I believe. Whilst coastal west and north Wales do clearly have links to Ireland, and to Goidelic languages, as attested by the Cardiganshire numerals and other words, I think it equally likely that many of the possible languages in these areas may also have been pre-Indo-European or what I refer to as extra-Indo-European.

Some might interpret these stories as not relevant to the study of ancient language in Wales. Others might not believe in ‘Tylwyth Teg’ or in ‘Giants’, but might be fascinated by the possibility that this story could convey some meaning with regards to an idea that a different language was spoken on the Llŷn in the past.

I personally do take a very animistic view on these stories, and whilst I don’t claim to understand what ‘giants’ and ‘Tylwyth Teg’ are, I do believe, as well there being historical and archaeological connections to them, that there is also a spiritual and animistic element to them too, which is to me more important. A lot of cultures around the world have beliefs in unseen spiritual forces, gods, ancestors, who guard and help to sustain life, many of them invisible to us. Whilst I do not claim to understand what these beliefs mean, I do believe that there is truth to them, and that respecting, and acknowledging and having empathy for the existence of them is a good thing. A lot of people do not see the world this way, but, the same principles of respect, acknowledgment and empathy can also be applied to the world as a whole.

- The name ‘fairy’ is from the Old French *faerie*, which refers to the magical ‘realm’ of enchantment, and not to the beings or ancestors that live there. Hence why I prefer not to use the word *fairie* when describing these subjects.

Diolch, go raibh maith agaibh

References:

- (1) - *Afro-Asiatic vocabulary* by Alexander Militarev, and Olga Stolbova, vocabulary items were sourced from starlingdb.org, database by S. Starostin.
- (2) - http://rhiw.com/chwedlae/Tylwyth_Teg/ the original source for the information on the page seems to be source (3) of the latter part of this article, below:
- (3) - *Celtic folklore Welsh and Manx, Volume 1* by John Rhys, 1901.

A mysterious dream of Lovelock Cave

Although I consider myself to be some form of open-minded academic, I am also a believer in non-academic, mystical, more personal ways in which knowledge can be gained, e.g. through dreams. This has happened to me on numerous occasions. I have had some experiences where I have seen Peruvian temples in dreams, and landscapes, despite the fact that I have never been there, nor had, to my knowledge, ever seen pictures of them before; that is until researching Peru *after* those dreams and finding out to my shock that the places I saw in my dreams did indeed exist as real places. Whilst I cannot completely discount that I *could have* seen these places before in pictures, this still does not explain how in my dreams I accurately understood what these places were for, nor does it explain the significance of dreaming specially about these places, and not about the many hundreds of *other* temples and ancient sites that I have seen in pictures and on programs etc.

Anyhow, a similar thing happened to me when I was 18, regarding Lovelock Cave:

I was having a strange, somewhat nightmarish dream, in which a darker skinned lad was walking along a trail in front of me. It was a slope, the ground went down to a valley on my left, and up on a mountain to the right. The ground was dry and desert, although the mountain was rocky. The lad in front of me was with other young men, and they all looked worried and concerned. They were frantically saying something to me in another language, and ushering me to follow them along the trail as it turned around a corner and went towards the right. There in front of me was a slit-shaped cave entrance, narrow, like a dark crack.

We went inside, and turned into a chamber, upon which was some kind of lava-like shape of rock, that seemed to be hollow. It was in the shape of a giant man. There was what appeared to be the shape of a sword lying upon

the “shape”, and I remember then hearing a drum beat, a deep, slow drum beat that emanated from deeper inside the cave system. I remember feeling that the drum beat was frightening, and that the “giants” were down there.

I assumed, after this dream, that I had been dreaming of the Middle East somewhere, perhaps Afghanistan in the mountains. Perhaps the young men I saw were from that country, I did not get a good look at them, other than noting their sleek black hair and darker skin. They were not dressed in the attire of traditional Muslim clothing.

I found out about Lovelock Cave a few years later, to my knowledge in around 2014. I have already given a little on the background legend of Lovelock Cave in this book already, many pages back from this one in relation to changes in the sun and wetness of the earth. Essentially Paiute history seems to have tradition of ancient giants in a once much wetter world and also, of more recent cannibal giants who lived around the Humboldt Basin, where they could keep their more aquatic based lifestyle for longer, until that dried up, and they essentially were forced to live in Lovelock Cave, which, by the way, has been proven to have been an ancient important site of indigenous American peoples. What is more controversial is the notion that these people were redhaired, giant cannibals, which seems to be what they are described as in Paiute mythology, who, after refusing to give up cannibalism, were suffocated inside Lovelock Cave by the Paiute and perhaps, with the help of some other tribes. Some of the bones found in Lovelock Cave were reputedly giant human skeletons, some of them with skulls that were slightly elongated at the top, and with much larger jaw bones than people today.

Note: on a video I watched recently, I noticed that someone may have recorded a previously undiscovered petroglyph within Lovelock Cave. I am currently in the process of asking for his permission to publish a screenshot of this petroglyph in a future publication, for it may be a new discovery and thus its preservation will be important.

Going back to my dream.... It was not until last year however, that I realised that the cave I had been dreaming of might well have been Lovelock Cave. Before last year I had only seen pictures of the *other* entrances to the cave and parts of the inside. But I found some videos on Youtube of Lovelock Cave, and low and behold, one of the paths to the cave is the exact path that I saw in my dream, and, guess what, around that same corner, is a narrow entrance, leading to a chamber of the same shape and size that I saw in my dream. And giants *were* reported to have been buried there. There is no lava rock in Lovelock Cave, but bat guano, that was once mined in the cave, was on the floor, and does look similar to compacted volcanic lava.

Were the spirits of the giants of Lovelock Cave, the *Sidega*, *Si-te-cah*, trying to communicate with me through dreams? I think not. As the message in the dream seems rather to be making me *aware of* the Sidega from the perspective of another indigenous American spirit or tribe. However I cannot rule out that this *making me aware of them* was not also done *by them*. And despite that many aspects of them seem to have been negative, perhaps there were good ones who want to in some way give us a more full understanding of what they might be. Of course some aspects of them are indeed frightening, like the dream itself. These giants do seem to be different from us, unlike us, another form of human, and just as learning about any kind of being that ate us long ago is scary, so are the giants. But that is not *all* of what the giants are. As previously implied, they are connected with creation, and with wisdom, with the higher echelons of dimension that transcend the human and the human's relationship to the powers, and greater geometry and language and of nature. Just like modern humans they are both bad and good, people do bad things, and good things. What's important is not being ignorant of the truth, for perhaps all bad things are born through ignorance in one way or another.

Giants and other ancient hominids

I would like to discuss in this book a little on other hominids who's physical remains have not been lost, or destroyed (unlike with the giant skeletons for example). We know that Britain was inhabited by homo-heidelbergensis over 500,000 years ago, and by neanderthals up to around 290,000 years ago. Some have suggested that the "giants" were neanderthals, or neanderthals who interbred with humans producing tall offspring, perhaps so-called Cro-Magnon man. Now, there is I would argue a much more tangible connection between the giants and Cro-Magnon man, albeit maybe not a direct connection. In terms of the giants gaining their traits from neanderthals, I think this is unlikely. It does for example not account for the elongated heads, also found in possibly another hominid from South America. But nevertheless it is not inconceivable that neanderthals are somehow connected to this, and also that we may not fully understand what neanderthals actually represent. They are the physical remains of something, but of what? Are there many other types of hominid we are yet to discover, or are perhaps neanderthals a part of something far more complex and extra-natural, for which we only have a part of the picture? Considering that neanderthals definitely were here long ago in Britain, I find it inconceivable that their presence does not play into this subject of giants in some way, albeit not directly perhaps.

The thing about Neanderthals, is that, we don't really understand who they were, or what kind of world they inhabited. I have heard it said before that

Neanderthals, perhaps like giants and trolls, had an aversion to sunlight. And certainly ...'s Neanderthal predation theory implies that Neanderthals hunted at night and had eyes suited to the dark. It goes one step further to say that Neanderthals originally inhabited an earth that was not lit with the light of the sun, as we understand it now. And so upon the "appearance" of the sun, and the various sun based religions around the world, beings like Neanderthals more easily existed alongside us. At least, that is the theory.

That Neanderthals may have hunted and eaten Homo-Sapiens is pretty much proven. It is also known that Neanderthals ate each other. The concept that modern humans could have driven the Neanderthals to extinction for this reason, like with the "giants" it seems, would not be a surprising or unreasonable explanation for why they disappeared; although I would argue that if Neanderthals had an aversion to sunlight, the appearance of the sun in its current placement would likely also have driven Neanderthals into caves. Perhaps it was Neanderthals being forced to live in caves after the change in the sun, that caused them to start hunting humans. I am not sure. One can also imagine a certain level of jealousy and resentment that beings like Neanderthals might feel towards modern humans for this very reason. This planet has in a sense become ours. It is no longer *theirs*. (In relation to this theory regarding the sun (also mentioned much earlier in this book)).

What is difficult for me to comprehend is just how old humanity is. We think of the first settlers in Northern England after the Ice Age, around 14,000 years ago, to have been ancient. But humanity was already ancient back then. And this is why I think that, when it comes to the subject of ancient giants: whilst we should not accept their existence without provable evidence: we should keep in mind I think the time period which we are dealing with here. Legends of giants come down to us through recent history, folklore, and through archaeology. There is plenty of evidence that the giants were ancient, take for example Lovelock Cave, being an incredibly ancient native site, and how giants are found in the earliest histories of the Paiute people. If we consider how different the world could have been back then, and that there were indeed "other" humans who lived among us on this planet, perhaps we should not be too quick to dismiss the stories of giants. Because let's be honest, humanity was already very very ancient, and we have *no idea* the full extent of the world that our ancestors knew. We have no idea what it was like for them, and how exactly other humans and hominids such as Neanderthals, Denisovans, and Homo-Heidelbergensis and the relatively recent Homo-Heidelbergensis-like groups may have been viewed by or interacted with our own ancestors.

And furthermore, there may well have been other hominids who we do not yet know about. We may well have misidentified others. And there are even some thoughts that Homo-Heidelbergensis and Denisovans were in themselves

"giants". We don't fully know who they were, and yet I often feel that academia assumes to know. But how can we assume to know too much about these ancestors, when sometimes all we have to go on is a tooth or piece of jaw bone? Some might also scoff or laugh at the Neanderthal predation theory, but honestly, what do we know? Does depicting Neanderthals as friendly-looking humans accurately portray a people who are quite frankly, still poorly understood and incredibly mysterious? Who are we to assume to know these things, these things that man knew, when man was already ancient?

Mankind is ancient. Mankind lived in a different world for hundreds of thousands, if not for millions of years. If legends of giant hominids are found all over the globe, who are we to assume that such beings did not exist? Who are we to assume that our ancestors were wrong and mistaken; when they witnessed and lived in that ancient world, and we did not? Archaeology, especially given the scarcity of ancient finds, cannot answer all the questions. Yes of course, we should look at the evidence of our ancestors in the earth and in the rocks. But we must also find their stories in ourselves too, in our folklore, in us, in our languages, for everything that we are now, every word we speak, every legend we tell, must have an origin.

A few other giant legends from Northern England

In this final section I want to discuss a few other stories of giants from Northern England. Keeping in mind that the original version of the first parts of this book focused in particular on giants in Wales and Yr Hen Ogledd, the Old North, which does not include all of Northern England, at least in my definition. Note also that this book *BY NO MEANS* covers all of the giant lore in the north of England and in Wales, *NOT BY FAR*.

Another reference to a giant which I was told about from Cumbria is that concerning an archaeological site called Sampson's Bratfull, a prehistoric site on Stockdale Moor close to Wasdale. We can see how the westerly position of this site in Cumbria ties it in with the western located "Giant's Graves" around the Duddon Valley, and to the legend of the giant skeleton discovered close to St Bees. From what I have been told, in one version of the legend, Sampson's Bratfull was created by a giant. This was told to me by someone familiar with the area.

The second legend I would like to briefly recount is that of the Giant Wade around Whitby in Yorkshire. Obviously most of the giant legends in this book are related to the Old North, and also to Eigg, Lovelock etc... but the Old North has been the primary focus. Whitby is not really in the "Old North" but nevertheless is in Northern Britain. Essentially the legend is that close to Whitby, the Giant Wade is attributed to creating and shaping various features

of the landscape, such as standing stones and hills. The connection with standing stones indicates the implication of this giant being metaphorically linked to the sacred landscape, to its living nature and structure, which is exactly *one* aspect of what the giant “archetype” expresses. Of course there is also a very physical aspect in terms of the potential discovery of giant human skeletons in the past, as well.

An incredible ancient structure associated with this giant is known as *Wade's Causeway*, which does look to be a truly impressive monument, and indicative of its very shape of an ancient belief in ley lines or “dragon lines” that crisscross the landscape. Other curious names of this monument include The Skivick, Old Wife's Trod and Goathland Roman Road (note that the site is older than Roman). The reference to the “Old Wife” may be in reference to the wife of Wade, and is in this case perhaps indicative of a female goddess figure associated with this landscape and with the ley line. The name “Wade” itself is obviously connected to the English word “wade” as in “wading” through water. In other mythologies this, or a similar figure is associated with water, not surprisingly. But the name “Wade” itself may be very ancient and, as well as being connected to a so-called Indo-European root meaning “to go”, may also be linked to an ancient root *wet, *wat meaning water, or moving through water, hence English “water”, Proto-Finnic *wete ‘water’ and even Quechua wayt'ay – to swim or wallow in mud, to give some examples.

Wade is also associated with a “cwm” place-name called Horcum, the *cum element is supposedly Brythonic but is more likely from a pre-Celtic language, despite that *cwm* is also found in Welsh. The first element, *Hor- is of unknown meaning, but may I think be ancient.

Another legend of a Yorkshire giant I would like to include is that of the Penhill Giant of Wensleydale. Unlike Wade, the Penhill giant seems to have had more of a negative name for himself in that he was said to try and eat local sheep and maidens, as is seemingly typical of some, but not all giant legends. Note that the name Penhill in the giant's name is indicative of yet another connection between a giant and the Celtic or pre-Celtic root-word *pen meaning “head, top” or “hill”. This indicates the giant as a metaphor for the ancient animistic impressions held about the structure of the valley, its ancient language, and the beings and deities that were a part of the landscape.

A final discussion

As a final note at the end of this book, I would like to just state that it is not the purpose of this book for me to try and prove that ancient giants are real, or to prove that my theories and ideas about what this subject means are correct. I am presenting the information and ideas with the hope that others will be inspired and want to do their own research.

Secondly, I should also add that whilst I find this subject fascinating and of deep interest, I don't necessarily *agree* with all the information I have collected and discussed, even if I do have my own opinions about the subject of course.

Thirdly, the giants are clearly archetypal of the raw powers of nature and of ancestral gods, however we do not know how these once physical, spirit beings truly viewed or treated us, and so I think it important to acknowledge the more negative aspects of this, such as them hunting us in mythology, as aspects to this narrative that cannot be ignored, even though we may not want to believe them or to look at the finer details. Clearly according to our mythology, ancient giants could be tyrants towards us and were horrible to us. There is no way to dress this up as being anything other than that. Some of the things that giants are reported to have done, are simply not good, and there is no other way of putting this. Therefore we should be cautious to assume anything about these beings. Some say that the giants were some of the first gods. This may well be true. But clearly those *gods* were not always very nice towards us. And we have to acknowledge this aspect to the mythology as well. Just because some "gods" may have had ancient powers does not mean that they always used their powers for good, and this is I think a very important point to make. We can take an interest in these subjects but let us not assume that we *really* understand. Let us also not assume that that these beings or ancestors are trustworthy or have our best interests at heart: which is not to say that *some* of the giants, the ones who respect and did not try and hunt humans in mythology, were not of a good nature. Because the flip side of this is that not *all* giants disrespected and hunted humans in mythology. It does seem that some of them were truly *good* and wanted us to be safe and happy.

I hope that you enjoyed this book.

End of book