

Indigenous languages and archaeology – originally intended as the 2nd or 3rd to last book published by bookofdunbarra, but instead the first part in a new series of books published via bookofdunbarra

Written by Linden Alexander Pentecost, photos also by the author unless otherwise stated. Published on the 21st of December 2023 by Linden Alexander Pentecost who is a UK resident and born in the UK, the book is published on www.bookofdunbarra.co.uk, a UK website. It was published in in the section of the website; <https://www.bookofdunbarra.co.uk/new-ebooks-from-december-2023-onwards-also-separate-from-website-s-online-articles-content>. This book contains 49 pages, this page (the one you can see right now) is both the title and contents page.

This book was originally going to be the 2nd or 3rd to last book published via bookofdunbarra, but I changed my mind and decided to publish an entire new series of ebooks through this website. Note that I have also published books elsewhere including separate books in print or other format from different websites.

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This ebook partially contains re-published older work with edits, from the book *Language and land - minority and indigenous languages and dialects from different parts of the world*, but with edits and with entirely new articles and sections.

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- .start of page 40 to partway down page 45: *Eastern Gaelic dialects, Strathspey Gaelic and the Cairngorms, with notes on the Pictish language and other ancient languages, part one*
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The Lule language, **leoLmaLe**

Article and photo by Linden Alexander Pentecost, August 2022



Photo above: the train station of Luleå

The Lule language, known as **leoLmaLe** or in Swedish as *Lulemålet*, is a form of the Westrobothnian or Bondska language in Norrland. The **leoLmaL** language is spoken around the city of Luleå in the lower Lule Valley. This spelling is mostly similar to that of Swedish, except that **sch** is used for the Lule 'sh' sound, and **L** donates the thick L sound of certain Nordic dialects.

'Welcome' in leoLmaL is **veLkumin**, Swedish *välkommen*, if you ask what someone is called then one would say **bo heit do?** Swedish: *vad heter du?* And one would reply saying **jö heit**, e.g. **jö heit Linden, o jö er fra Stöorbritanien**, I am called Linden and I am from Britain. In Swedish this would be: *jag heter Linden, och jag kommer från Storbritannien*.

In my Nordnorsk: *æ heit Linden å æ kåmmer frå Stårbritannien*

The Swedish soft *g* is often equivalent to **dj** in leoLmaL, for example **djöno** – 'through', Swedish: *genom*, leoLmaL **djera** – 'to do', Swedish: *göra*. Another interesting difference is the sound difference in for example **läk** – 'long', Swedish: *lång*, in examples such as **in läk bat** – 'a long boat', and in Swedish: *en lång båt*, and leoLmaL **i gääk**, Swedish: *en gång*.

Swedish long *i* is often represented by **öy** or **uy** in leoLmaL. For example, **öys** or **uys** – 'ice', Swedish: *is*, **skröyv** or **skruyv** – 'write', Swedish: *skriva*, **bLöy** or **bLuy** – 'become', Swedish: *bli*. The past tense forms of **skröyv** are somewhat more similar to the Swedish, for example **jö skreiv** – 'I wrote', **jö hä skrivi** – 'I have written', Swedish: *jag skrev, jar har skrivet*.

The Swedish long o is often a diphthong. For example **beok** or **böök** – 'book', Swedish: *bok*, **eot** or **öot** – 'out', Swedish: *ut*, **seoLa** or **söoLa** – 'the sun', Swedish: *solen*, **steor** or **stöör** – 'big', Swedish: *stor*, **eoL** or **ööL** – 'word', Swedish: *ord*, and thus one can also say: **ööLböök** or **eoLbeok** – 'dictionary', Swedish: *ordbok*. For some speakers this diphthong is **åo**, for example **båok**, **åot**, **såoLa**, **ståor**, **åoL**, **åoLbåok**.

Old Norse *ei* is frequently represented as **ei** in leoLmaLe, for example **heim** – 'home', **meir** – 'more', Swedish: *hem*, *mer*. Norwegian: *heim*, *meir*

Below are some sample sentences in leoLmaLe:

jö djikk dill höose – I went to the house

jö djikk – I went, ***dill*** – to, ***höose*** – the house

jö hä viri ati höose idä – I have been at the house today

jö hä – I have, ***jö hä viri*** – I have been, ***ati*** – at, ***höose*** – the house, ***idä*** – today

jö hä ånt tåLa pa Swäänsk idä – I have not spoken in Swedish today

jö hä – I have, ***ånt*** – not, ***tåLa*** – spoken, or speak, ***pa*** – on, ***Swäänsk*** – Swedish, ***idä*** – today

jö veit att böoka er pa böoLe – I know that the book is on the table

jö veit – I know, ***att*** – that, ***böoka*** – the book, ***er*** – is, ***pa*** – on, ***bööLe*** – the table

huri mitji koost batn? - how much does the boat cost?

huri – how, ***mitji*** – much, ***koost*** – costs, ***batn*** – the boat

A little more information on Lulemål, unique from that in this book, can be read in my short print book: *Europe's minority languages and related topics – some essays* by Linden Alexander Pentecost, pages two and three.

And also in my ebook: *Languages and dialects of Northwestern Europe, and their heritage* by Linden Alexander Pentecost, pages 279 and 280

The Meänkieli language

Photo and article by Linden Alexander Pentecost



Photo above: a part of Sápmi near Giron, from the mountain Luossivárri, this area is also a part of the Meänmaa landscape, the mountain in Meänkieli is known as Luossavarra. In Northern Sámi it is actually known as Luossavárra.

Meänkieli is a Finnic language spoken in the north of Sweden, on the Swedish side of the Torniolaakson valley, and in some other inland areas leading from this valley in northern Sweden, such as around Gällivare. The Meänkieli language is very similar to the Finnish dialects spoken on the Finnish side of the Torniolaakson, in Finnish linguistics, most dialects of Finnish in Northern Finland, as well as the Meänkieli and Kväänin kieli languages are referred to as *peräpohjolaiset murteet*, northern dialects. However, many Meänkieli speakers from my experience would not consider their language to be what we know as the Finnish language, *suomen kieli*.

Known actually as: Peräpohjolan murteet in Finnish.

Meänkieli spelling is similar to that of Finnish. There are differences between Meänkieli and Finnish in writing, especially as Finnish has a written form called kirjakieli or book language, whereas Meänkieli is written according to how the language is pronounced in Meänmaa. Below are some examples of Meänkieli words:

vaara – mountain	joki – river	järvi – lake
mettä – forest	tunturi – mountain	mäki – hill
puu – tree	suo – bog	maa – land, earth
ilma – air	vesi – water	tuuli – wind
tuli – fire	jää – ice	lumi – snow

minun häätyy lukea kirjaa – I must read the book

minun häätyy – I must, **minun** – my, **lukea** – read, **kirja** – book, **kirjaa** in the partitive case häätyy is the equivalent of Finnish täytyy

käärme puhuu Meänkieltä joka päivä – the dragon speaks Meänkieli every day

käärme – dragon, **puhuu** – speaks, **Meänkieltä** – from **Meänkieli**, **joka** – each, **päivä** - day

punanen piili menee Suomheen – the red car goes to Finland

punanen – red, **piili** – car, **menee** – goes, **Suomheen** – to Finland

The Meänkieli language contains a number of Swedish loanwords, such as **piili** – car, which in Finnish is *auto*. Some of the Swedish cognate words in Meänkieli may be much more ancient though, I think, and be words which have gone into North-Germanic and into Finnic from an ancient substrate or language.

Further information on the Meänkieli language, separate from that in this book, and some different sample sentences can be found in my printed book: *Europe's minority languages and related topics – some essays*, by Linden Alexander Pentecost, published August 2022, the Meänkieli parts are on pages 4 and 5, except for some comments elsewhere in the book. This book also contains more comments on the wider context of Meänkieli and the ancient Finnish or Kainu language in Sweden and in Norway.

Proto-Norse and early written language in Britain

Simon Browne, New Orleans historical linguist

By Linden Alexander Pentecost
under pseudonym originally

Contact between Scotland and Scandinavia doesn't necessarily have to be as recent as the Vikings and the Kingdom of the Isles. In the Landnámabók, the region was already settled by Scandinavians. Even though the language of Northern Scotland was said to be 'Pictish' at this time, we have no way of telling what exactly was meant by the term 'Pictish'. Perhaps rather than a Norse takeover of the Pictish Broch culture, what actually happened is continuity from one to the other, only during the 'Viking' period, Scotland acquired an extra layer of culture onto its Norse culture, as well as changes in the language. From what I can tell, it appears that the Shetland Norn language was indeed 'Proto-Norn', which then became influenced in different ways by various medieval Norse dialects.

During the Viking era, large areas of Britain and Ireland came to use Old Norse as one of the common languages. Along the southern and eastern coasts of England there was a lot of old Danish or Old East Norse in use, much of Northern England became the Danelaw with Old East Norse spoken alongside Old English. Parts of Wales, but particularly the Isle of Man, Northwest England and the islands of Scotland used Old West Norse as one of the languages of the Norse-Gaelic kingdom.

Although the introduction of Old Norse is attributed to Viking invasion and settlement, in this paper I aim to question the validity of this and suggest that Norse or a related Germanic language was spoken in Britain before the Vikings. The story of the Vikings in Britain has been overshadowed by medieval, mainly Christian views of the Vikings in the middle ages. I have come to question whether or not the Vikings were truly invaders at all.

England's links to Denmark go further back than the medieval period. The Danish and Modern English languages underwent similar vowel shifts, after the Old English period, English became grammatically more similar to the modern Scandinavian languages. Parts of the Anglo-Saxon grammar like the ge- prefix on the past tense of verbs, and several pronouns, were either replaced or simply never existed in spoken English. This builds up a picture of a scenario where Old English was limited to certain classes and groups of people, but was not the direct ancestor of Modern English. The Old Norse language may not have been replaced by English but may have become Modern English. The Old Norse and Anglo-Saxon languages may have undergone creolization, or they could represent two 'registers' concentrated in certain movements of Germanic culture, whilst the normal language of farmers and villagers was between North Germanic and West Germanic.

Many of the Norse sites in Britain are older than the Norse. In Orkney and Shetland, many 'Pictish' sites later became Norse sites, as though the people themselves continued into the Vikings. Some of the place-names in Britain describing Norse deities like Ullr and Thor seem to refer to religious sites that pre-date the Norse by thousands of years.

Longhouses, commonly attributed to the Vikings, were also found in Bronze Age Britain, with some prototypes in the Mesolithic period. DNA haplogroups common in Mesolithic remains are sometimes found at higher frequency in Scandinavians. It's also notable that Scandinavian speaking areas tended to have a slower transition to the Bronze Age and Neolithic than other areas of Europe. We might be able to distinguish Celtic and Germanic Bronze Age cultures by whether they were living in roundhouses or longhouses.

The Mesolithic - Neolithic and the Sea Peoples

The Vikings were a medieval people, but their traditions and lifestyle was arguably more like that of the Mesolithic Europeans than any other groups. Their shipbuilding tradition, rather than appearing out of no-where, was the result of thousand of years of technical perfection, from boat designs associated with similar art and symbols, found in the Mesolithic.

The Vanir Gods of Norse mythology, chiefly linked to the introduction of agriculture, seem only linked strongly with certain parts of Scandinavia, and with Britain surprisingly. In Britain, the Vanir god Ullr seems to have been very important, indicative of a Neolithic connection between Scandinavia and Britain.

The Neolithic art motifs and designs found with the Neolithic megalithic tomb culture are surprisingly similar in Scandinavia, Ireland and in Britain. These art motifs became the chief designs that were later found in Celtic and Scandinavian art right through the ages up until the medieval period. Quite possibly, Scandinavia and Britain shared a similar sea-orientated culture, which slowly diverged in different directions with the introduction of Indo-European languages. This is assuming of course, that Indo-European replaced other, unknown languages. The Palaeolithic-Continuity theory indicates that Indo-European languages can be traced back to the Upper-Palaeolithic and the first humans to settle in Britain after the Ice Age. Although undoubtedly this early Indo-European seems to contain an admixture of Basque or other unknown influences which, along the train of the Palaeolithic Continuity Theory, would have disappeared as distinct languages as soon as cultural unification with Europe took place, leading to many distinct languages that carried on earlier traits in different ways.

Proto-Norse and not Old Norse

Anglo-Norse nouns seem not to have undergone the Old Norse vowel breaking.
Proto-Germanic - Old Norse - Anglo-Norse - Anglo-Saxon

- *birkijō - björk - birk - beorc, bierce
- *ferþuz - fjörðr - ferþ - ford
- *greutą - grjót - grēt - grēot, grete, grit
- *helmaz - hjálmr - helm- helm
- *herutaz - hjqrtr - hert/hart - heorut
- *blēwaz - blár - blē - blāw
- *deupaz - djúp - dēp (later 'deep') - dēop
- *kelaz - kjqlr - kel - not in Anglo-Saxon but found in Dutch and German
- *laguz - lągr - lag - Modern English law
- *slihtaz - slétr - sleht - slizt, sleght
- *stangō - stąng - stang - in other Germanic languages outside of Anglo-Saxon with "a".
- *ternō - tjqrn - tarn - no equivalent outside Norse

The element lees in place-names, Old Norse ljóss doesn't have direct cognates in non Norse Germanic languages, it shows that even though the Anglo-Norse phonology was closer to Proto-Germanic it was still more Norse than Anglo-Saxon in a lot of respects.

Proto-Germanic *tēkaną gives taka in Old Norse, but the modern Danish and English forms have a sound closer to /e/, with both the English and Danish forms taking some kind of vowel harmony

brought on by apocope. Apocope of the final vowel as well as a tendency towards /e/ occurred in the English and modern Danish vowel shifts. Even though the word *take* exists in English, it replaced Middle English *nimen* and is assumed to be a Norse word. Proto-Germanic **rēsō* becomes *rás* but giving *rēs* in Anglo-Norse and *ræs* in Anglo-Saxon, with different meaning, modern English 'race'.

Looking closely at the phonology of Anglo-Norse and Norn it becomes difficult to try and explain the sound changes as coming directly from Old Norse.

.Runic inscriptions: different versions of the runes were used throughout the Germanic speaking world, and a certain type appears specific to The Isle of Man, The Hebrides, Northern Isles, and South-Western Norway. The rune forms found in the Jæren region of Norway, show close similarity with those of the Isle of Man. It's possible that some of these runes were actually used in Britain and Ireland before they were imported to Norway.

.-A ending of weak feminine nouns: in Western dialects of Norwegian, the -a ending of feminine nouns is frequently replaced by -o -r -å. This might have been carried on from Proto-Norse. In Orkney there seems to be a confusion of the Old Norse case system, where the vowel at the end of any noun seems to become -o. This may have been a dialectal feature of Orkney Norn, but where Old Norse nouns have an -a ending it seems to have universally been -o in Orkney. This is again, more reflective of a Proto-Norse stage in the language, although prior to now it was believed to have been a later development. It is possible that this -o dialect continued over towards Norway. In South-Western Norway, the -o form is exceedingly common, and occurs in places up the west coast. But it is interesting that is most common in the region which would have had the most contact with Orkney.

.The Old West Norse diphthong *ei* appears commonly as *i* in Anglo-Norse with the *ei* and *ai* variants perhaps appearing later. Words in runic inscriptions on the Isle of Man, and across the Hebrides and Northern Isles, will often contain *risti* and *stin* rather than the more common *reisti* and *stein*. But some examples show more Old English phonology with *stan* instead of *stin*, OWN *stein* and OEN *stæin*. 'i' was used to write 'e' and 'ei' in Old Norse inscriptions, but in Britain it appears that *i* represented the actual pronunciation, which is reflected in later dialect forms. The simplification of the Older Futhark into the Younger Futhark may in part have been due to pronunciation of the Norse language in certain areas, where the distinction between voiced and unvoiced stops was less important, and where there was less distinction between *e* and *i*. Both of these traits appear to be in Proto-Norn or Anglo-Norse, the differing distinction between stops is found in Scottish Gaelic and in Icelandic.

.Preference for *u* rather than *o*. This appears quite early on Orkney, and can be found in the Orkney Norn lord's prayer, where *cuma* means 'come'. Proto-Norn area seem to show a preference for *u* where Old West Norse has *o* or *ó*. The Orkney Norn equivalent for Old West Norse *koma* is *kuma*, and in Runic inscriptions some examples include *utr* and *sunr* for *Oddr* and *sonr*.

.Old Norse *y* appears sometimes as *u* in Norn and Anglo-Norse.

.Lack of vowel breaking: a process of vowel breaking took place between the Proto-Norse and Old Norse periods. This was more prominent in Old East Norse than in Old West Norse, and it appears not to have effected Old Norn until much later. For example, 'Harter' in place names 'of the stag', Old West Norse: *hjaratar*, Anglo-Norse: *hartar*. Orkney Norn *herto*, meaning 'a heart shaped pattern on a horse', Old West Norse: *hjarta*, Proto-Germanic: *hertō*. 'Firth' is one of the few words which may have entered Scots and English from Proto-Norn. The Old West Norse equivalent is *fjqrðr*, showing vowel breaking from Proto-Germanic *ferþuz*. The Proto-Norn equivalent may have been

ferþ, .firþ, or ferþu(r). The Old Norse word stjarna 'star', also appears as starn- on Orkney, Proto-Germanic *sterniz. The change from -er to -ar was common on Orkney e.g. kverka – kwark, whilst other words with -er in Old Norse have -ir in Orkney reflecting older pronunciation. Place-names with 'Gret', can be seen as coming from a Anglo-Norse grēt meaning 'stoney, pebble river', as opposed to Old West Norse grjót. In Orkney Norn 'light' is leus or lews (On The Phonology of Orkney Norn, Darren Sinclair), similar to Proto-Germanic *leuhsaz.

.The -ar ending of masculine nouns: in Orkney Norn, the -ar ending sometimes reflects the Proto-Germanic -iz, appearing as -ir. Orkney Norn aanie - eagle, in the genitive case, Old Norse arnar Norn arnir, Proto-Germanic *arniz. The Orkney Norn form shows greater similarity to Proto-Germanic rather than to Old Norse. Old Norse er 'is' appears as ir in Orkney Norn, reflecting older Germanic ist.

.Old West Norse ǫ rarely appears throughout the whole Proto-Norn area, normally appearing as a. This is something that Proto-Norn may have shared with Old East Norse.

.Old West Norse á as in blár, comes from Proto-Germanic *blēwaz, so 'blea' in place-names can be seen as coming from something like blē, had 'blea' come directly from Old Norse one would expect a modern variant 'bla' or 'blaw'.

The Norse-Gaelic connection

Norse and Scottish Gaelic had contact during the Medieval era, Norse left several loanwords in Gaelic, and some Gaelic loanwords appear in Norn, Icelandic and Faroese. In some cases, Gaelic seems to have influenced Norse. Some place-names are constructed of Norse words but using the adjectival position found in Gaelic. In Palaeolithic Continuity parallels are drawn between the Celtic languages and the Atlantic Megalithic Cultures, which were also found in Denmark and Southern Norway and Sweden. The basis of Atlantic Megalithic and Celtic knot patterns are similar to the more geometric parts of Viking era art and embroidery. Some Old Norse words like fá and gjá have Gaelic equivalents faigh and geodha with extra consonants still in place. The Norse tradition of marking events and lives on older standing stones is something that the early Celtic also did in Ireland and Scotland.

Old Norse inscriptions in England and Scotland

An example of Old Norse from Argyle appears to show a similarity to Anglo-Saxon.

.kali:ouluis:sunr:lapi:stan:þinsi:ubir:fukul:brupur...

In Old West Norse: *Kali olvissonr lagði stein þenna yfir Fugl bróður...*

“Kali Olvi's Son, laid this stone over Fugl (his) brother...”

Replacement of [v] by [b] appears to occur across the UK, whilst stan for 'stone' is clearly closer to Old English.

The runestone in Princess Street Gardens, Edinburgh gives ari:rasti:stain:aftir:hialm:fapur:sin:kup:hialbi:ant:hans, which is similar to the Old East Norse *Ari ræisti stæin æftir Hialm, faður sinn. Guð hialpi and hans*, except for raisti is instead rasti showing that diphthongs were not used consistently.

An inscription in Carlisle Cathedral, Cumbria, reads:

.tolfin:urait:þasi:runr:a:þisi:stain

“Dolfin wrote these runes on this stone”

This inscription shows the very 'mixed' nature of the language at this time. Stain is what we would expect as an East Norse form, runr for 'runes' is also unique.

The use of the word kirk shows loss of the weak feminine ending, -a, implying that apocope was grammatically a part of Anglo-Norse. The form urait for 'wrote' shows a connection with Anglo-Saxon not found in other Scandinavian languages.

Example (Isle of Man): sontulf:hin:suarti:raisti:krus:þona:aftr:arinbiaurk:kuinu:sina

In more standard Old Norse: *Sandulfr hinn Svarti reisti kross þenna eptir Arinbjörgu, konu sína*

This text shows a loss of the strong masculine ending -r, þenna becomes þona which is a curious change. The forms þaina and þina also appear on the Isle of Man. Kuinu is an unusual variant of konu. The name Sontulf shows apocope of the nominative ending.

Example (Isle of Man): utr:risti:krus:þono:aft:froka:fa(u)þur:sin:in:þurbiaurn. This shows þenna become þono, the -a to -o change is a frequent occurrence in Orkney Norn.

An 11th century runic inscription from Killaloe in Ireland reads þurgrim:risti:krus:ina, showing risti again instead of raisti.

In Lincoln, the inscription reading ...hitir:stin... appears, in Old West Norse this would be ...*heitir stein*...'stone is called'.

Note that the preference for [i] over [e] is at least partially, but not entirely connected to the local runic alphabet

The Maeshowe inscriptions

Maeshowe is a Neolithic chambered cairn, sometimes of the variety referred to as a passage tomb. In the *Orkneyjaga saga*, reference is made to the tomb having been discovered by explorers during the Viking Age, and when the tomb was excavated, archaeologists happened across the largest collection of runes outside of Scandinavia. Despite being 'found', the language of these inscriptions does appear to show local variation. Below is a list of some of the respective inscriptions with a translation.

.þat:ir:uikinkr...a:kom:utir:hir:til

þat er vikingr.. þá kom undir hér til

“it is a viking... when/then came here underneath”

...sæhia f...r:som:otr:orkr:sonr:sahþi:a:runom:þæim:ir:han:rist

segja f...r sem Oddr Orka sonr sagði a rúnum þeim er hann reist

.þat:man:sat:er:ek:sæhe:at fe:uar:ført:a brot:þrim:notom:uar fe:brot:fört:hæltr:æn:þæir:bre:hoh:þena
þat mun satt, er ek segi, at fé var foert á brott. Þrim nóttum var fé brott foert, heldr en þeir bryti haug þenna

“it is true what I say, that wealth was brought away. Wealth was brought away three nights before they broke this hill”

The last example shows a more typically Old Norse inscription. The writer refers to the people who found 'treasure' in Maeshowe, and his or her own language appears not to be of local origin. There don't appear to be any features of the language used in this text, which can be said to come from Proto-Norn.

Pre-Viking inscriptions in Northern Scotland

As well as a large number of Viking runic inscriptions, Northern Scotland also contains inscriptions in another alphabet, Ogham. These inscriptions were thought to be used to write Pictish, identified as a P-Celtic language similar to Welsh and Breton. Many of the Ogham inscriptions in Northern Scotland however are not readable. They may have been disguised so that only initiated people were able to read them. An Ogham inscription from Shetland has the word duhtor, indicating that at least some of the Ogham was Norse or contained Norse elements.

The Brough of Birsay Ogham inscription was read as [B^A]QI[:]A[B^A] by Padel O. (1972) and as [M]ONNORRA[N]RR by Forsyth, K.S. (1996). The Broch of Burrian inscription was read as UORRANNUUR RACTPEVVCERROCCS by Allen, R. (1903) and as I[T!^O!][E^B]IRRANN U[.]RRACT KEVV CERROCCS by Forsyth, K.S. (1996), the second reading seems to indicate ITO perhaps 'I', IRANN 'iron'? URRACT 'made', KEVV 'this' CERROCCS 'cross'. We assume that CC indicates /x/ or a similar sound.

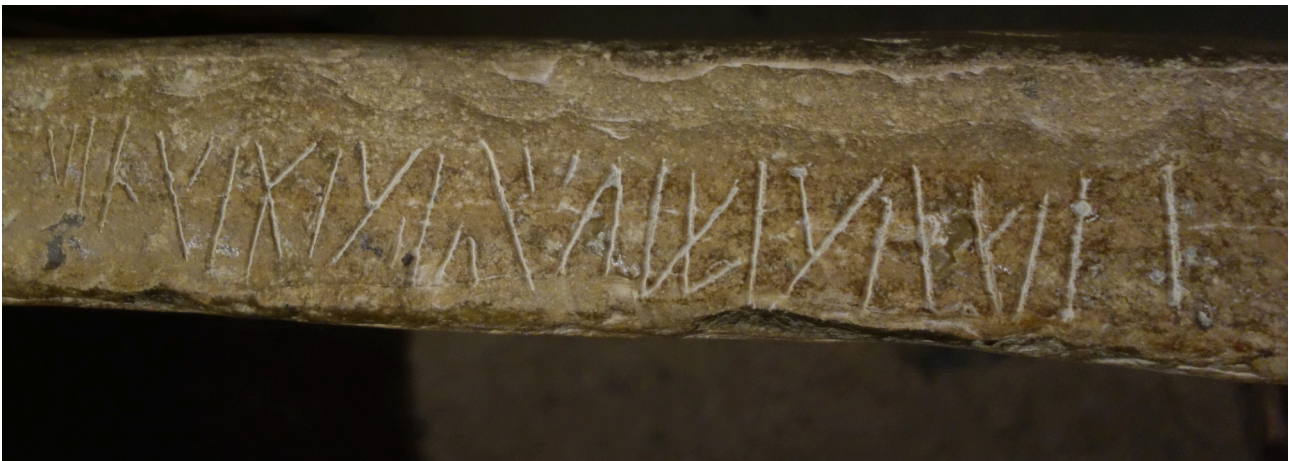
Ogham is more common in Eastern Scotland where readings can be more easily figured as early Celtic or a kind of Brythonic. There is a strong association between Ogham stones in Northern Scotland and the Iron Age broch builders. Ogham was found on a piece of whale bone in North Uist and an inscription was found on South Uist. We know that the people of the Outer Hebrides were a distinct culture that survives today in Gaelic folklore. There were Neolithic farmers here but their traditions were quite different from anywhere else in Britain, in the Bronze Age they actually practiced mummification. Many of the island names do not have a satisfactory Indo-European etymology. The Isle of Skye contains a rare genetic cluster not found commonly in Europe.

The inscription at Lunnastaig on Shetland was read by Allen, R. as TT[O^U]CUHETTS:AHEHHTTMNNN:HCCVVEVV:NEHHTONN. The language written here may have had unusual sounds which made their way into Scottish Gaelic, that were not easily written within Ogham. The language may have combined multiple parts of speech together, this has more recently been translated as HHTT 'lay' or 'put', NEHHTON a personal name 'pure'.

The Ogham inscription at Callingsburgh on Bressay was read by Allen, R. as CRROSCC:NAHHTVVDDA {DD}S:DATTRR:ANN | BE[NN^RR]ISEF:MEQQDDRROANN. I have read this as CROSCC /krosx/ 'cross' NAHHTVVDDA - the name NEHHTON plus a genitive suffix? DATTRR - daughter. The doubling of R in DATTRR may show a Proto-Norse final coming from Proto-Germanic -z. The final part is MEQQ DDROANN, MEQQ is related to Old Irish mac 'son' and in Ogham inscriptions is used to mean 'son of', the doubling of D in the following personal name may show lenition due to DDROANN being genitive. This inscription shows a curious mix of early Germanic and Celtic. This could be interpreted as an early type of Indo-European language. It may be that some of the Ogham inscriptions are in local languages which were less Indo-European, notwithstanding that they were linked to Indo-European languages but perhaps not fully incorporated.

There are two examples on Orkney of so-called Proto-writing from two of the Neolithic sites. The photo below shows one of them, which has been known about for decades, since the Neolithic village of Skara Brae was excavated. This may be an example of Neolithic writing, but no-body is able to translate it. One thing that weighs evidence in favor of it being a written language is the repetition of characters and vertical lines which seem to separate or add further meaning to the characters between them. *I personally think that Skara Brae was a sacred site connected to the people who came to be known as the pappae much later on. The site seems rather like a sacred*

shell midden temple site, shell middens and for example early beehive churches may be linked (added in August 2022).



Note that the writing in the photo above is similar to some mysterious inscriptions on copper found in the Americas and associated perhaps with the "Moon Eyed people" by some (info added in December 2023)

The photo shows the markings on a fragment of pottery found in the Banks Chambered Tomb on South Ronaldsay appears to contain the fragment of a written inscription, which is again unreadable at this time. One of the characters appears identical to the Younger Futhark T used in Anglo-Norse inscriptions, so this may lend evidence to the theory that the runic alphabet has indigenous origins rather than being from early Latin. We visited the tomb in July 2018 to examine rumors of Proto-Writing at the site. Interestingly, DNA analysis of bones in this tomb points to a Middle Eastern origin in the Neolithic. So was this perhaps an Afro-Asiatic language that they spoke, and did the runic alphabets in Northern Europe come instead from an ancient form of the Canaanite or another Mediterranean script rather than from Latin? I am very grateful to the person who copied these out for me in the original article I wrote under this pseudonym, these are the original photos I took.



More Citations:

.The Orkney Norn by Hugh Marwick

<http://www.nordiska.uu.se/forskn/samnord.htm> - Samnordisk runtextdatabas

<http://www.bankschamberedtomb.co.uk/ancient-dna/> [HYPERLINK](#) - Banks Chambered Tomb

.The longhouse as a central element in Bronze Age daily life - H. Fokkens, Leiden Universit

Photos by Linden Alexander Pentecost



Rûn lesson one The Nordic language of Ruhnu, an Estonian Island

Written by Jakob Stenberg/Linden Alexander Pentecost 2016. The photo above shows the island of Run/Ruhnu and I was allowed to include this photo thanks to someone I know on the island.

Run is a Scandinavian Language native to the Estonian Island of Ruhnu or Runö in Swedish. Run is a nearly extinct language, there are a few people living in Sweden who speak it but it is no longer spoken natively on the island of Runö. Run has been classified as Estonian Swedish. This may or may not be accurate, depending on how a person classifies a language. The Estonian and Finnish dialects of Scandinavian later became considered Swedish because of political and cultural reasons, but the Estonian dialects aren't really the same language as Swedish. Estonian Swedish had many variants within it, it was mainly spoken on the coast so that different islands had different dialects of Estonian Swedish. Here we will treat Run as a language rather than a dialect, a language which is severely endangered and which could one day gain minority language status like Elfdalian or Walloon, but since Run has been understudied and left out of a lot of literature the language will need to be noticed by more people prior to that happening.

Alphabet and pronunciation.

Phonology is not an exact science and different people have measured languages in different ways, their measurements and use of different measurements can influence the way that phonemes are described and classified. This is a measurement of Run using the international phonetic alphabet and not all phonemes may be exact, Run's phonology has also been written in texts using phonological rules which differ from the measurement of the language written in the Swedish dialect alphabe. Generally speaking languages which have been studied more have more precise measurements than minority languages, the closer that people study languag the more they seem to change and be susceptible to personalized descriptions, so long as the language can be described to an extent it stands to be valid. With more time and research languages beome better known and can be described in a way that makes sense of and includes all previous measurements. For the time being this will serve as the form of Run used in this course, language is primarily a diverse and variable science and language studies merely freeze the language as

observed by whomever is studying them, so all descriptions of a language are valid in that way. Languages aren't consistent and mistakes and variations in pronunciation are the natural behaviour of language, consistency and choosing one thing as correct over another comes from how the language has been studied and measured by whomever is studying it at any moment in time.

Vowels:

a - IPA /a/, short as in **tagha** - take.

â - IPA /ɑ:/, normally long, **tâbak** - tobacco.

e - IPA /e/, sometimes a schwa sound

é - IPA /e:/ i - IPA /i/

î - a long version of the above vowel

í - possibly similar to /i/ but uncertain, the character used in the Svenska landsmålsalfabetet used to write Run is described as being between i and e, a sound between the variants fisk and fesk which are Swedish dialectal forms of 'fish'. In Swedish words this sound is an e or i, it may also come from an older /y/ or /j/ in Run and occurs from palatal consonants.

o - /o/

ô - /o:/

u - /u/ or perhaps /ʊ/

ú - /u:/

õ - /œ/, as in Swedish 'full'.

û - a long sound, /u:/, like in the Scouse English pronunciation of "Liverpool".

ä - IPA /ɛ/

ää - /ɛ:/

ö - /œ/

å - the same sound as the Swedish å.

The diphthongs

oi, ou, ua or uâ, ui, äi

Consonants

b - /b/, **d** - /d/, **ð** - /ð/, **d** - /d/, **f** - /f/, **g** - /g/, **gh** - /ɣ/, **h** - /h/, **k** - /k/, **l** - /l/, **ɫ** - /ɫ/, **lj** or **sl** - /ʎ/

m - /m/, **n** - /n/ **ng** - /ŋ/ **ŋ** - /ŋ/, **p** - /p/, **r** - /r/, **R** - /R/ an uvular trill, **R** - /ʀ/ **s** - /s/ **S** - /ʃ/ **š** - /ʃ/

t - /t/ **ʈ** - /ʈ/, **v** - like the Swedish v, **w** - not quite the English /w/ but close

First nouns:

íúq – earth, **suʷwer** – silver, **dadd** – father, **trää** – tree, **brää** – bread, **hést** – autumn, **droum** – dream, **búk** – book, **guang** - a given time or moment, **búq** – table, **buat** – boat, **iaht**- hunt, **suann** – sand, **fišk** – fish, **biân** – bear, **dâ** – day, **fiäʷʷ** – mountain, **vågħ** – wave, **frída** – friday, **kwäald** – evening, **vågħeR** – weather, **siäʷ** - sjäʷ - soul

Compare reconstructed Orkney Nynorn droum - dream, to the example above.

Verbs

ita – eat, **gʷäimí** – forget, **säga** – say, **gʷamm** – speak, **feStua** – understand, **gira** – do, **berí** - begin **inskí** – want, **bränn** – burn, **älskí** – love, **häit** - be called, **loup** – run, **drikk** – drink, **bʷés** - blow **dräim** – dream, **bînd** – tie, **hér** – hear, **kuma** – come, **gua** – go, **giva** – give, **fua** - get

Interrogatives

hakfíri? - why? **ho?** - what?

Numbers

än – one, **tû** – two, **trî** – three, **fiûr** – four, **fämm** – five, **siäks** – six, **siû** – seven, **ottu** – eight, **nîi** – nine, **tîi** - ten

Pronouns

iâ – I, **tu** - you, one person, **han** – he, **huan** – she, **hé** – it, **vî, ví** – we, **nî, ní** - you plural, **te, täim** - they

The long vowels in pronouns can also be short.

Some examples

han ér gammʌan - he is old

han ér gâʌan - he is old (alternative word)

fiškín ér dûran - the fish is big (masculine)

fiškín ér blôwan - the fish is blue (masculine)

hé hou fiäʌí ér dûʌ - the high mountain is big

The alphabet has been designed for the Run dialect and is based on the phonology recorded in Ordbok öfver estlänsk-svenska dialekterna / Freudenthal-Vendall. [Runömålet] : ljud- ock formlära samt ordbok /Herman Vendall, Freudenthal, Axel Olof, 1836-1911.



The pictures were kindly given by a resident on the island of Ruhnu.

Aurland Norwegian - a guide for visitors by Jakob Stenberg/Linden Alexander Pentecost



Photo above: the mountains of Aurland, taken by Linden Alexander Pentecost

The Aurland dialect of Norwegian is a west Norwegian dialect and part of the Sogn dialect group, spoken around Sognefjord, Norway's longest and deepest fjord. The Aurland dialect is one local variation of Sognemål or Sognemaol, the traditional speech of Sogn. The Sognemål dialects share many things in common with other western Norwegian dialects, but the Sogn dialects are quite distinctive. It is believed that people from this part of Norway were influential in Iceland, since the Sogn dialect shares some things with Icelandic not found in other parts of Norway. The older speakers of this dialect can be difficult to understand for other Norwegians, so some Norwegians even use English here because it is easier for them to communicate with. The district of Aurland includes villages such as Flåm and Gudvangen on branches of the larger Sognefjord. Flåm and Gudvangen are visited by many travellers to Norway, this region has important old Viking history and is a part of Norway where the Viking sea culture linked to Iceland was very important. At Gudvangen it is possible to visit a reconstructed Viking village, the link is available at the bottom of this booklet.

Pronunciation

- a** - similar to the English 'a' in 'man', can be long or short
- e** - like the 'e' in the English word 'let', or like the French é. Sometimes it sounds more like the English 'i' in 'pin'.
- i** - similar to the English 'i' in 'little' or a longer vowel, but sometimes more similar to the Aurland 'e'.
- o** - similar to the English vowel in 'know', occasionally more like an 'oo' sound.
- u** - like the Liverpool or Scouse pronunciation of 'oo' in 'Liverpool' or 'oo' similar to the 'oo' in 'soon'
- ú** - a sound somewhat between u and ø
- û** - like the English 'oo' in 'poor'
- y** - like the French 'u' or Danish 'y'.
- æ** - like the 'e' in 'bet' but longer
- ø** - like the French 'eu' sound or more open when short like the French 'neuf'
- ö** - like the English 'i' in 'sir'
- å** - similar to the English 'a' in 'all' but not the same vowel as the normal Norwegian å
- ǿ** - like the English 'au' in 'daughter' This is a letter also used to write Old Icelandic

Diphthongs

The Aurland dialect is also famous for its diphthongs, there are full diphthongs which are different to standard Norwegian as well as half diphthongs.

- ai** - like the English 'igh' in 'sight'
- aû** - similar to the English 'ow' in 'now'
- æu** - æ followed by u
- âi** - similar to the 'oy' in 'soy'

There are also some other diphthongs depending on the speaker and village. Half diphthongs include

- ì** - an Aurland 'i' with a slight 'e' sound before it
- ò** - an o with a short u sound after it
- ù** - an u with a short e sound before it
- ÿ** - an y with a slight ø sound before it

These may be long or short, i especially often has a long i sound.

Consonants

b - like the English b

d - like the English d

dj - like the 'dg' in 'midge'

f - like the English f

g - as in the English word 'get'

h - like the English h

j - like the German j in 'ja'

k - like the English k

kj - like the Aurland tj but with the tongue in a less dental position so unlike the tongue position to pronounce d, dj, t and tj, but sounds very similar to the English 'tch'

l - like the English l

m - like the English m

n - like the English n

nj - like the 'ny' in 'onion'

p - like the English p

r - rolled or trilled like in archaic Scottish English

s - like in the word 'see', never a 'z' sound

sj - an s followed closely by the Norwegian j skj - like the 'sh' in 'shoe'

t - like the English t

tj - like the English 'ch' in 'chess'

v - softer than the English v with the lips pressed together less

Nouns

òr – word, **bain** – bone, **hønd** – hand, **hødn** – horn, **fòlk** – people, **rabn** – raven, **fisk** – fish, **fjòr** – fjord, **baùt** – boat, **aùr** – oar, **tròdl** – troll, **skòg** – forest, **dal** – valley, **bru** – bridge, **hus** – house, **aùker** – field, **hùnd** – dog, **dua** – dove, **badn** – child, **nabn** – name, **bròr** - brother

Verbs

lesa – read, **nyla** – hesitate, **høppa** – jump, **leva** – live, **blåusa** – blow, **kadla** – call, **tru** – believe

In this work I have been using the book 'Phonology of the Dialect of Aurland, Norway', by George T. Flom as a reference to the older dialect along with studying the older generations speak in Flåm and Gudvangen.

<https://www.vikingvalley.no> - Gudvangen Viking village

Photos of Aurland by the author Jakob Stenberg/Linden Alexander Pentecost

For more information on this dialect, I will hopefully soon be publishing some samples I wrote down from native speakers of the present dialect in Aurland.

Lule Bondska by Jakob Stenberg/Linden Alexander Pentecost

The second article in this book, about Lule Bondska, Lulemål



Lulemål is a divergent dialect of the Bondska or Westrobothnian language, a dialect chain of North Germanic dialects spoken along the Baltic coast of Northern Sweden and into the adjacent valleys, which were settled in ancient times by Germanic speakers, as opposed to the more inland areas which were occupied by Sami and perhaps some Finnic speakers. Lulemål is a severely endangered language, the most endangered of all the Bondska dialects which also includes the Kalix, Piteå, Skellefteå and Umeå dialects among others which have far more speakers. Lulemål is not mutually intelligible with Swedish and even shares little mutual intelligibility with other dialects of Bondska.



Pronunciation

a - /a/, **a:** - /ɑ:/, **e** - /ɛ/, **e:** - /e:/, **i** - /i/, **i:** - /i:/, **o** - /ʊ/, **o:** - /u:/, **u** - /ɜ/, **u:** - /ɜ:/, **å** - /ɔ/, **å:** - /o:/, **ä** - /ɛ/, **ä:** - /ɛ:/, **ö** - /ø/, **ö:** - /ø:/, **ei** - /ei/, **eo** - /eʊ/, **io** - /iu/, **oi** - /ui/, **åo** - /ou/, **öy** - /ɛy/, **b** - /b/, **d** - /d/, **dj** - /dʒ~j/, **f** - /f/, **g** - /g/, **h** - /h/, **j** - /j/, **k** - /k/, **l** - /l/, **L** - /ɾ/, **Ld** - /d/, **m** - /m/, **n** - /n/, **p** - /p/, **r** - /r/, **rd** - /d/, **s** - /s/, **sch** - /ʃ/, **t** - /t/, **tj** /tɕ~tj/, **v** - /v/, **w** - /w/

Long vowels are always written followed by a colon, two vowels in sequence are a circumflex and the vowels are pronounced separately. The circumflex tone happens with apocope, when the final vowel is lost. This happens with verbs that undergo apocope, e.g. **tjööp**, but Swedish *köpa*.

First nouns

såoL, **seoL** – sun, **båok**, **beok** – book, **heos** – house, **stein** – stone, **ståoL** – chair, **sä:t** – sand, **möyr** -marsh, **heim** – home, **skåog** – forest, **kar** – man, **båoL** – table, **åoL** – word, **däg** – day, **söyda** – page, **skåoL** – school, **maL** - speech or language, **båonmaL** – Bondska, **kåo** – cow, **vättn** - water

Verbs

våra – be, **fa** – get, **gå** - go, walk, **tå** – take, **skröyv** – write, **bLöy** – become, **djera** - do
djiva – give, **täänk** – think, **hooir** – hear, **reis** – travel, **tåLa** – speak, **fåra** - go, travel
 Some of these words may not show consistent sound changes due to personal choice of pronunciation and variation is common.

interrogatives

bo? - what?
bom? - who?
huri? - how?

Pronouns

jö - I
do - you singular
hån - he
heo – she
he - it
ve - we
i - you plural
dom - they

There is some dialect variation in Lulemål, the diphthong **eo** may be **åo** or **öö** depending on the village, so **heos** and **beok** may also be **höos** and **böök** or **båok**. There is some variation in other diphthongs, for example **skröyv** and **skuyv** which mean 'write', and in interrogatives, so **bo** and **bom** may also be **wo** and **wom**.

Examples

veLkumin – welcome

jö hä ånt/åt hoord'e - I have not heard it

bo heit do? - what are you called?

jö heit... - I am called

bors jer/er do bårti? - where are you from?

jö jer/er bårti... - I am from

dom sko tjööp pizza pa böyn - they will buy pizza in town

jö jer bårti LeoL - I am from Luleå

jö sko skröyv beoka - I will write the book

jö skreiv beoka idä - I wrote the book today

jö hä skrivi beoka - I have written the book

jö hääd skrivi beoka - I had written the book

jö sko gå ve de - I will walk with you

bors sko ve fåra? - where should we go?

bo sää do? - what did you say?

hån sko jööLp de - he shall help you

hån djer arbete ivi nåtta - he does the work overnight

veit do bom heo vär? - do you know who she was?

Photos of the traditional Luleå District by Nina Wikman Saxin, Johannes Broshaan Mörtzell also dedicated time to helping me make sure that this was all correct as possible, so many thanks to him.

Ded Borriñholmska sprog – The Bornholmsk Language

Bornholmsk has been classified in the past as a form of Scanian, but the island of Bornholm is has been quite isolated from both Sweden and Denmark in more recent history, so it isn't the same Scanian as was spoken on the mainland. Both Scania and Bornholm have an ancient history, this is the part of Scandinavia where some of the first major Norse monuments appear and some of the earliest Runic inscriptions, which might have been written in Scanian rather than an early form of Danish or Swedish.

The Bornholmsk dialect evolved in isolation from Scanian on the mainland, so despite coming from the same early Scandinavian dialect it shares some things in common with other Norse dialects and has a recent Danish influence which Modern Scanian does not have. Bornholmsk is still different enough to Riksdansk to make it hard to understand for Danes, owing some to say that Bornholmsk is its own language. It would be more accurate to say that Scanian was its own language from the earliest Scandinavian language period before Danish and Swedish existed, the original Scanian language survives today as the Bornholmsk, Scanian, Blekinge and Halland dialects, which have been influenced to different degrees by the standard languages. The Danish language was a later development, and different from Scanian but coming from the same wider dialect area.

Modern Swedish was spoken originally in a totally different area, but both modern Swedish, Danish and Norwegian Bokmaal have come together and were influenced by more formal medieval Scaninavian speech coming from a centralized formal language.

Bornholmsk has different dialects and local variation which isn't surprising with the longevity of Norse on this island. There is a kind of standard spelling system, invented by K.J. Lyngby in the 19th century and used in Espersen's dictionary of Bornholmsk.

Alphabet:

a, b, d, e, f, g, g, h, i, j, k, k, l, l, m, n, n, o, p, r, s, s, t, u, v, w, y, ø, æ, â, å, ö, z

Pronunciation:

a – [a] [a:]
 e – [e] [e:] [ə]
 i – [i] [i:]
 o – [o] [o:] [o:ʊ]
 u – [u] [u:] [u:ʊ]
 y – [y] [y:]
 å – [ɔ] [ɔ:]
 æ – [ɛ] [ɛ:]
 ø – [ø] [ø:]
 ö – [œ:]
 â – [ɑ] [ɑ:]

Consonants to note:

.í, ñ are palatalised [ʎ] [ɲ]
 .r is [ʀ] as in Danish
 .s is [ʃ]
 .k is [tʃ]
 .g is [dʒ]
 d is sometimes [ð] medially or finally

Basic sentences:

jâ e ín mań – I am a man Note the masculine indefinite article

jâ hadde skreved ded – I had written it

mit huz/hûz e ønte på Borrińholm – my house is not in Bornholm

ded e dajlijt å/â vara på Borrińholm – it is beautiful to be in Bornholm

gomârn me jer – good morning to you

jâ kań læze ded Borrińholmska sprog – I can read the Bornholmsk language

nu ska jâ køre te huzed – I shall drive to the house now

aíle di anra e uda på holmen – all the others are out on the isle

je e ønte/ente i skâwiń – you lot are not in the wood

vi hâ fåed ded – we have got it

vort sprâg hedder Borrińholmsk – our language is called Bornholmsk

jâ ska lewa på Borrińholm – I must live in Bornholm

ögan va go – the week was good

dæń mańńiń e ønte frá Borrińholm – that man is not from Bornholm

i/ni ska gé dom nogged å læza – you lot will give them something to read

hań tæńte a ded końe vara bæ – he thought that it could be better

vi finje ín goer bil – we got (received) a good car

hań e dæń súene mańńiń, sâm jâ hâr sedd idâ – he is the seventh man, which I have seen today

dû e kommed jimm – you have come home

jâ hâr køft maj en go bog – I have bought a good book

di behøva ed huz – they need a house

jâ hâr sâ mâjed å saja – I have so much to say

goer awtań, miń vænn – good afternoon, my friend

hon forstâr vort sprâg – she understands our language

viñteriñ e kent – the winter is knownjâ ska komma jimm ætte – I will come home after

I am unsure about the vowel in jimm and where it comes from.

dialect variation

Bornholmsk has a number of dialects, for example, the word 'not' can appear as: ønte, ynte, ikké.

.a can become æ for some speakers of the modern dialect. For example æle for aie.

.å can sometimes be â.

Numbers in Bornholmsk:

iñ – 1 (masculine nouns)

to – 2

tre – 3

fira – 4

fæm – 5

sajs – 6

śu – 7

âta – 8

ni – 9

ti – 10

A little grammar

Bornholmsk has three genders, as do most dialects of Norwegian, Icelandic and Faroese. Adjectives are also different depending on the gender, something which is quite unique for a Danish dialect. For example

iñ goer mañ – a good man (masculine noun)

en go sol – a good sun (feminine noun)

ed got huz – a good house (neuter noun)

In the definite:

dæñ goa maññiñ – the good man

dæn goa solen – the good sun

dedh/ded goa huzed/hûzed – the good house

Verbs:

In older Bornholmsk, distinctions were made between singular and plural verbs in the present tense, for example:

jâ lewer – I live

vi lewa – we live

or:

jâ behøver – I need

vi behøva – we need

jâ fiikk – I got

jâ giikk – I went

vi fiine – we got

di giine – they went

The Breton language, part two:

This article is a continuation from *Basic Breton, part one*, which is located on page 136 of my free online book: *Languages and dialects of Northwestern Europe, and their heritage*, by Linden Alexander Pentecost.

The Breton and Welsh teacher Rhisiart Hincs helped me with some corrections in this article, including giving the correct form **e gamaladed** which I made a mistake with, a mistake in that I did not mutate **koad** after the definite article, and also several spelling mistakes. Rhisiart is an expert on the Breton language and I am grateful for his help and knowledge.

Breton consonants:

ch – as in French *château*

c'h – like the Welsh *ch*, similar to the German *ch* but further back in the throat. This can be a voiced sound as in the word **alc'hwez** - key

j – as in French *jardin*

k – as in English (In some Breton dialects it is a 'tch' as in 'cheese', but this is a topic for another article.)

l – as in English

lh – like the 'll' in 'million'

m – as in English

n – as in English

ñ – silent, but causes the preceding vowel to be nasal, like the nasal vowel in Portuguese, written *ã*

p – as in English

r – uvular as in French

s – as in English 'see'

t – as in English

v – like the English *v*, but sounding like 'oo' in 'moose' in final position in words like **anv** 'name'

w – as in English 'water'

y – as in English 'yeah'

z – as in English 'z', but word finally sounds like the 's' in 'sail' or is silent, e.g.

zh – like the English 'z' in 'zoo', usually the same as **z** in modern standard Breton

komprenan – I understand

ne gomprenan ket – I do not understand

komz a rez Brezhoneg? - do you speak Breton (singular, informal)

komz a rit Brezhoneg? - do you speak Breton (plural, polite)

komz a ran Brezhoneg – I (do) speak Breton

ne gomzan ket Brezhoneg – I do not speak Breton

From these examples we can see that negation is rather like French in a way, involving two parts, for example the French *je comprends* – I understand, *je ne comprends pas* – I do not understand. In the sentences about speaking Breton, this is constructed with an auxiliary verb, namely the verb 'to do', although this only happens when the verb-noun is first in the sentence. This is used commonly in Breton in instances, just as 'do' is used as an auxiliary verb in English, not in the same way necessarily though. Thus:

ran – I do
rez – you (singular, informal) do
rit – you (plural, formal) do

These forms are used together with the verb-noun **komz** – to speak.

petra eo da anv? – what is your name? (singular, informal) This sentence is compacted for some
petra eo hoc'h anv? – what is your name? (plural, polite)

... **eo ma anv** – my name is...

The word **petra** means 'what', **eo** means 'is', **anv** is 'name'. There are also some possessive pronouns in here.

ma – my
da – your (singular, informal)
hoc'h – your (plural, polite)

As in Irish there is also consonant mutation, such as

koad – forest (m) **komz** – speech, language (f)

ar c'hoad – the forest (m) **ar gomz** – the speech, language

ar c'hoad kaer – the beautiful forest
ar gomz kaer – the beautiful speech, language

The definite article in Breton changes depending on the sound of the following word

an – before vowels, d, h, n and t
al – before l
ar – before other sounds

Such as:

an askre – the river (f) **al laezh** – the milk (m)
an aod – the coast or shore (f) **al luc'hed** – the lightning
an alc'hwez – the key (m)

Note that often, despite the appearance of similar forms of a root word in both Breton, and Welsh for example, the Breton and Welsh languages are structured quite differently in a lot of ways, and words do not necessarily have the same meaning, even when they have related etymologies.

an dour – the water (m)

an draezhenn – the beach, sands (f)

ar mor – the sea (m)

Different semantically to Welsh traeth - beach.

Basic Breton sentences

petra eo anv an draezhenn? - what is the name of the beach?

Petra – what, **eo** – is, **anv** – name, **an draezhenn** – (of) the beach

pelec'h emañ an draezhenn vras? - where is the big beach?

pelec'h – where, **emañ** – is/are, there is/there are, **an draezhenn** – the beach, **vras** – big, from **bras**

emañ an den o vont d'an draezhenn vras gant e gamaladed – he is going to the beach with his friends

emañ – is/are, there is/there are (present continuous), **an den** – the man, **o** – in the process of, **mont** – to go, **o vont** – in the process of going, **d'an draezhenn** – to the beach, **gant** – with, **e gamaladed** – his friends

n'emañ ket an den o vont d'ar menez – the man is not going to the mountain

n'emañ ket – is/are not, there is/are not (present continuous), **menez** - mountain

emaon o vont d'ar c'hoad hiziv – I am going to the forest today

emaon – I am (first person singular form of **emañ**), **d'ar c'hoad** – to the forest, **hiziv** - today

pelec'h emaout o chom? - where do you live (singular, informal)

emaout – second person singular form of **emañ**, **o chom** – living, in the process of living

pelec'h emaoc'h o chom? - where do you live (plural, polite)

pelec'h emañ ar pesked bras o chom? - where does the big fish live?

ar pesked bras – the big fish

an aod zo kaer – the coastline is beautiful

an aod – the coastline, **zo** – is, **kaer** – beautiful, pretty, fine, nice, charming

Languages in Arizona

Linden Alexander Pentecost

This article is only a very short introduction to this topic. I am grateful to the hospitality and help of those who I visited in the states. The photos were taken by me (Linden Alexander Pentecost), and show parts of the state of Arizona. The photo below shows the landscapes close to Globe, perhaps showing something of the mighty ancestral power that I felt was present in these mountains.



There is an incredible variety of languages in the Americas, and Arizona itself has many indigenous languages, including the Hopi language, O'odham, Numi, Yaqui, Quechan, Maricopa, Cocopah Mojave, Yavapai, Havasupai, Halchidhoma, Western Apache and Navajo. I am not sure what the indigenous language is/are of the landscape visible in this photo, but a Hopi man has told me that this part of Arizona between the Mogollon Rim and Globe had ancestral cultures which are connected to the Hopi.

The Mogollon Rim itself is connected to some of the Apache speaking peoples, and is a very different and more wooded type of landscape to that which is shown here.

Possible rock art at Hodge Close, and an introduction to the ancient Langdales

Written and published by Linden Alexander Pentecost, photos also taken and edited by Linden Alexander Pentecost. This article was originally published on archive.org on the 1st of January 2023. I may remove it from archive.org in the future. This version of the article has some updates (December 2023). This article has 7 pages and 8 pictures. This article is published under the Attribution-NoDerivatives 4.0 International licence.

Also I should mention that any comments about the rock art would probably better be sent to the experts on the subject and not to me personally. I don't even remember where the rock art is exactly, at this stage, so I will not be able to help much at this moment.

In this short article, I will begin with some photos of the possible rock art near Hodge Close, near Coniston, and will then introduce some of the other archaeological sites in nearby Little Langdale and Great Langdale, including the Ting Mound in Little Langdale and sites in Great Langdale, and Norse language in Langdale. I will also talk about hornstone a little and possible thunder deities in ancient Cumbria and their possible connection to the Langdale 'axe factory' and to the name Thunacar, bird-head shaped 'thunder stones' and then briefly more on Great Langdale rock art.

The photo on the next page, shows the zigzag, snake or serpent-like marking on an exposed area of rock, just to the east of Hodge Close quarry. Sadly I am so far unable to find the exact location again, the photos I took were from when I found the site by accident in 2014. I cannot say for sure that this marking was not made by quarrymen in more recent times, that is possible, as there are slate quarries nearby, and works associated with them.

However, I think this marking is certainly worthy of sharing with more people, I think it unlikely that it is geological. I hope you enjoy seeing these pictures and I do hope indeed that it is something ancient, but, who knows, I will not hope too much for its authenticity just yet.

If this is rock art, it is of a type and style I have never seen before. These kind of shapes can be depicted in rock art, but to my knowledge it is not usual for rock art to contain these type of shapes as far as rock art in the UK is concerned, although some Pictish stones are a potential exception, those that depict snakes or serpents, although the art style is very different. There is other prehistoric rock art in this region, in Great Langdale, which I will talk about briefly later on in this short article.

Please note, that I have also discussed ancient Langdale before in other works I have written, where I have discussed the 'axe factory' and some other possibly associated sites including rock art in Great Langdale. Most, but not all, of the stuff I have written on this is in the article *New Ideas about the Langdale Axe Industry*, pages 200, 201 and 202 of my ebook *Languages and dialects of Northwestern Europe, and their heritage*, published on my bookofunbarra website. These articles talk about some philosophy of why the Langdale Pikes may have been spiritually significant to these people.



Photo above: the 'possible' rock art close to Hodge Close. I hope that on a future visit to there I can locate it again, when I do, I will share the grid reference with museums and experts. More photos are on the next page



Photo to left:
another view
of the 'possible'
rock art.

Photo below: a view from the 'possible' rock art across the boggy area,
showing the location in the woods a little east of the main quarries (beware of
the quarry edges here).



Other ancient sites in the Langdales – an introduction

The photo below shows the 'Ting Mound' in Little Langdale, with a bright moon behind. If this name for the site is indeed original, then it shows us a rare example of an early Germanic, or Norse cultural word, attested in Icelandic as *þing*. If the name 'Ting Mound' is original, then it gives a fascinating example of how Cumbrian Norse/Anglo Norse phonology differed from Old Norse or Old Icelandic phonology, the Icelandic word is pronounced like the English word 'thing', and in fact, the word can also mean 'thing' like the English word; but in the Viking times and perhaps earlier, this word was also connected to law, assembly and had a cultural importance. Hence we have the Icelandic name Þingvellir, which refers to the place where ancient Icelanders gathered to discuss laws, where two tectonic plates meet, essentially a form of parliament. This cultural concept also existed on the Isle of Man, and is likely the origin of the word *Tynwald*.



The name Langdale is itself connected to Norse, in Cumbrian Norse I would perhaps reconstruct the name in Cumbrian Norse as **Langdal**, where the letter 'a' was perhaps a short [a] originally. Many other dialects of Anglo-Norse, like in modern English, perhaps shifted this sound to [ɛ] (or may in some cases have originally been this sound, before later Germanic stabilised as a language family. A similar thing also happened in many Danish dialects, including standard Danish, but not in Norwegian. In this regard Cumbrian

Norse may have been closer to Norwegian than to Danish, but in many other regards Anglo-Norse in general seems to have been closer to Danish and specifically to Jutlandic. In Norwegian and in Danish 'Langdale' meaning long valley, would also be *Langdal* but pronounced differently in Danish and in Norwegian. The Langdales are full of Norse names. Another example is Thrang Crag, this word shows that the 'th' actually stays as 'th' rather than being 't' as in the name Ting Mound. The word *thrang* in Cumbrian dialect means 'busy', but the Old Icelandic form of the word, *þrǫngur*, means something more like 'crowded' or 'narrow' from my understanding of Icelandic, which I have not studied in many years properly. It could be that the name Thrang Crag refers to the 'crowded' appearance of this crag, perhaps due to early slate quarrying, or it might mean 'narrow crag'. Or, the exact meaning may be unclear, but it does appear that the meaning of the crag's name is at least slightly different to what the Cumbrian dialect word means as we know it.

More ancient sites

I have discussed these sites briefly already, but will do again here. The photo below shows one of the possible ancient cairns, which is located close to, more or less below the Langdale 'axe factory'. I believe, from looking at the position of these cairns, and from pondering generally about the site's ancient meaning, that the word 'factory' is not really adequate to describe this ancient site. I feel that the harmonic nature and 'ringing' of the stone here, had magical qualities to ancient people. Like quartz and other rocks high in silica, it may have been seen mythology as a kind of giant nervous system of the land, the musical undertones and fabric to creation, visible in the very landscape around us. Of course this is just my speculative interpretation, and I have in a different way discussed this in my article *New Ideas about the Langdale Axe Industry*, which has more information about this. Nevertheless I feel the site is sacred. Note that the 'axe factory' is to the right of where this photo was taken, and up the mountain. It is very dangerous to try and get to the 'axe factory' and I do not recommend it. This topic continues on next page. (*Photo below: a potential burial cairn below the axe factory.*)



I have also expressed the idea elsewhere that the name Thunacar, also an ancient site of Langdale hornstone processing, might be connected to the name of the thunder deity, visible in the root 'Thuna' perhaps. I doubt that this was a Germanic word but may instead I think be a pre-Indo-European, Neolithic word preserved in the landscape. I feel that this may be referenced due to the similarity with the later Indo-European words 'Thor' and 'thunder', and due to the fact that axe heads similar to those quarried at Langdale, have in European folklore, had a mythology that associates them with protecting a house from storms. Also, given that Cumbria has many 'thunder stones', and bird-head shaped erratics here and there which I have noticed, for example, one near Kirkby in Furness on Bankhouse Moor (this may be entirely natural and not carved) it kind of brings forth for me the idea of a flying thunder deity, and flying thunder protectors who once were a part of the indigenous religion of Cumbria's ancestors. I have also discussed Heysham chapel with regards to another possible thunder-bird like deity, in my ebook: *In search of the Setantii and the indigenous cultures and languages of West Lancashire and South Cumbria*.

The photo below shows an example of some very white, pale hornstone found on the screes. In other articles where I have discussed this site, I have not included the same photos as in this article.



The photo below shows a knoll next to the actual known rock art site at Copt Howe in Great Langdale. These photos were taken in summer 2019.



The photo below shows one of the spirals of rock art, which is not so clearly visible, but it is there. It is more visible if you zoom out.



I hope you enjoyed this article, and happy new year! Note that my article *New Ideas about the Langdale Axe Industry* was originally published on archive.org and then later removed and put into one of my ebooks on my website. This new article though published on the 1st of January 2023 will stay on archive.org, and was then again re-edited and put into an ebook in December 2023.

The Norse presence in the Cumbrian dialect of English, and an introduction to the Cumbrian dialect

Article by Linden Alexander Pentecost, photo by a friend and included with their permission. This article was originally published in SillyLinguistics but was then re-edited including with orthography changes and published in this ebook (the one you are reading) in December 2023. I have written about Cumbrian dialect a little elsewhere this year too.

This article is a **laal**, little, introduction to the Norse elements in Cumbria, and to the Cumbrian dialect. Cumbria is a mountainous region of northwest England, where there are many **fells** – mountains, **meres** – lakes (dialect spelling: **mëar** (1)), and **tarns** – small upland lakes. The Cumbrian dialect of English shares its Old Northumbrian or old 'Anglic' roots with the Scots language in Scotland. Alongside a noticeable Norse presence in the dialect, and in the place-names in the Cumbrian landscape, this makes the Cumbrian dialect quite the linguistic curiosity.



Above, a Herdwick sheep. This is a local Cumbrian type of sheep, resembling a teddy bear. The name herdwick means 'herd settlement/bay', the second element can be transliterated in Old Icelandic as *vík*, in Old Icelandic *herdwick* could be written **hǫrðvík* – 'herd bay'. Often, terms in

Cumbrian dialect are connected to Norse, but an Old Northumbrian English **heordwīc* 'herd village/encampment' is also possible.

Cumbrian dialect, where and how does Norse come into it?

There is a range of both Old Norse and Old English possibilities that lie in the interpretation of Cumbrian place-names. Even though a lot of the place-names are 'Norse' by definition, their phonology is sometimes not consistent with Old Norse phonology, but rather with Proto-Norse phonology. For example the name Blea Tarn 'blue tarn' would be written in Old West Norse as *blá tjörn*. The word 'tarn' (upland lake) is only found, as far as I am aware, in the English and Scots West-Germanic languages, it is generally seen as a Norse word. But I feel that actually the form *Blea Tarn* more closely matches a Proto-Norse **blē(w)o ternō* (2), which brings up some interesting questions.

Another thing about the Norse influence in the Cumbrian dialect, is that there seems to be quite a closeness to Danish, and more specifically to Jutlandic, with regards to certain sound changes. For example:

Cumbrian dialect **yam** – 'home', IPA: [jam], Danish and Jutlandic *hjem*, but Old Norse *heim*, Scots *hame*

Cumbrian dialect **yan** – 'one', IPA [jan], Jutlandic *jen* or *jæn*, but Old Norse *einn*, Scots *ane*

Cumbrian dialect **stian** – 'stone', Jutlandic *stien* but Old Norse *steinn*, Scots *stane*

Cumbrian dialect **wost** – 'curdles for cheese' (1), West Jutlandic *wost* – cheese (3), but Old Norse *ostr*

Cumbrian dialect **A** – I, Jutlandic *a* or *æ*.

Some sentences in Cumbrian dialect

A'z gaan yam ower t' fells til Borrudal – I am going home over the mountains to Borrowdale

whatsta diun (1) nuu? - what art thou doing now? (what are you doing now?)

hesta sin t' auld huus (1) abiun (1) t' watter? - have you seen the old house above the water?

Put t' laal Christmas kiak (1) back on't yubm afoor yan ov us eits (1) it! - put the little Christmas cake back on the oven before one of us eats it!

A'z gaan til yon worchard (1) wid mi marras – I am going to that orchard with my mates

she'll tak her bwoat (1) ower t' mere til Ammalside – she'll take her boat over the lake to Ambleside

t' biuk (1) is on't fluur (1) naar t' yubm, tak it yam! We divven't hev maer ruum (1) for biuks in't kitchen! Thëar's (1) thousands (1) ov biuks in't kitchen! – the book is on the floor near the oven, take it home! We don't have room for more books in the kitchen! There's thousands of books in the kitchen!

A small Cumbrian wordlist

aks – to ask

divven't – don't

diu – to do (1)

efter – after, compare Swedish *efter*

fell – a mountain, compare Old Norse *fell*, Swedish *fjäll*

frae – from, compare Scots *frae*, Danish *fra*, Jutlandic *fræ*

hev – have, e.g. **A hev** – I have, Icelandic *ég hef*

hesta? - have you/hast thou? Compare Icelandic *hefurðu?* - hast thou?

ista? - are you, literally 'is thou', Icelandic *ertu* – are-thou, a contraction of *er þú*

kiak – a cake (1), Old Norse *kaka* – 'cake'

laek – to play, Compare Old Norse *leika*, Swedish *leka*

marra – a mate or a friend

ower – over, Old Norse *yfir*, compare West Jutlandic *øwer* (3)

t' - the

thuu (1) – you singular, thou, Old Northumbrian *ðu/þu*, Old Norse *þú*

thrang – busy, connected to Old Norse *þröng* - narrow, crowded

tlias – clothes (1), often standard English *cl-* and *gl-* are represented as *tl-* and *dl-* in Cumbrian dialect. Compare Scots *claes* - clothes

Note that **iu** in my spelling generally represents a variant of [iu] or [ɪu] but perhaps better described as closer to [jɜ:] or [ɪɜ:]. The spelling **uu** is for the Cumbrian equivalent of English 'ou' in 'house' and 'mouse', represented in the Lorton dialect book referenced below, as having two vowels, which I suspect to be something like [ɜu], but for many speakers in Cumbria this sounds similar to [u]. Standard English *ea* and *ee* are often of a different quality in Cumbrian dialect and sometimes with a variant of [ei:], for example **weil** – 'wheel' (1), **tlein** – 'clean' (1). Note also that **aa** represents [a:] and **ae** represents [ɛ:]. the **oo** in **afoor** is given as [uə] in the Lorton dialect book referenced below.

Note also that the appearance of [w] after certain consonants is not found all over Cumbria, but is present for example in the Lorton dialect (see below).

References:

(1) Words given followed by (1) are spellings based upon the phonetic forms given in *A grammar of the dialect of Lorton (Cumberland) - historical and descriptive with an appendix on the Scandinavian element in dialect specimens and a glossary*, by Börje Brilioth, Oxford University Press. I have re-spelled the phonetically spelled examples given in this book. The realisation of diphthongs as given in this book is similar to where I have learned more common examples, like *steean* before. Note that the form **thëar's** is from the pronunciation of 'there' given in this book, as a long [i] followed by a schwa, also the same sound in **mëar**. This is different from the [ia] found in words written here with **ia** where the [i] is also more often short in Cumbrian dialect. In the spellings **eits** I have taken the pronunciation as given the word 'eat' in the Lorton Dialect Book.

This book is also for words such as **yubm**, although this was once quite a widespread pronunciation.

The spelling **ëa** is based upon **eä** as found in John Campbell's poem *JOHNNY CAMPBELL'S WAA*, pages 14 and 15 in *New writings: In Oor Auld Dialect, A celebration of 21st century Lakeland Dialect authors published by the Lakeland Dialect Society*, edited by Louise Green, Lakeland Dialect Society.

(2) – Proto-Norse reconstructions were based upon combining/using in context Proto-Germanic lemmas on wiktionary, which were not referenced but which seem accepted.

(3) – The West-Jutlandic word examples specifically given with (3) were given to me by Marc Daniel Skibsted Volhardt, a native speaker of Northwest Jutlandic.

Other examples come from more widely known information which I have learned. My interpretations and questions about the Scandinavian elements in the Cumbrian dialect are also my own interpretation and probably differ quite a lot from how this is generally described.

Eastern Gaelic dialects, Strathspey Gaelic and the Cairngorms, with notes on the Pictish language and other ancient languages, part one

By Linden Alexander Pentecost, photos also by Linden Alexander Pentecost, article written in December 2023



*Photo above: typical Scots pine forest close to Strathspey. These forests in this part of Scotland remind me a little of those in Lapland, and it is curious that the Scottish Gaelic word **giuthas** – Scots pine, bares some similarity to the Finnish word “kuusi” and Northern Sámi “guossa”. Note that Finnish “kuusi” – a Scots pine or spruce is not the same thing as the Finnish word “kuusi” meaning the number six.*

Note: this article is in two main sections, and the second part also reintroduces the topic again, but with new and different information. This article has never been published before, like several in this ebook

In this article I am going to draw together some information and ideas about the Strathspey Gaelic dialects, and those spoken close to the Cairngorms National Park, **Pàirc Nàiseanta A' Mhonaidh Ruaidh** in Gaelic, as well as certain ideas or thoughts about the “Pictish” or other ancient languages in this region from long ago.

Many have perhaps pictured Gaelic being spoken on the windswept, green, and mountainous islands of the Hebrides, with their vast sandy beaches, ancient monuments and unforgettable skies.

But the Cairngorms and the surrounding landscape is one of a quite different nature. The Cairngorms themselves are some of the highest mountains in Britain, some of them containing more or less permanent patches of snow. The mountains are flanked by vast forests of indigenous Scots pine, **giuthas** in Gaelic, a word that I think seems oddly reminiscent of the Finnish word for a Scots pine tree, *kuusi*. The forests smell beautifully of pine resin, where deer run, and birds chirp and sing. There are lakes with sandy shores, and small, braided rivers that run through the vast open valleys.

Eastern dialects of Gaelic, a general discussion

Previously on Omniglot I have had some articles published by Simon Agar that talk specifically, or otherwise, about Scottish Gaelic dialects. When a person hears Scottish Gaelic today, they are most likely to be hearing a Skye dialect, an Outer Hebridean dialect, or the "Mid-Minch" Gaelic, a kind of informal spoken standard, which evolved from the aforementioned dialects. Gaelic dialects do survive to some degree still on Islay, Tiree, and to a limited extent elsewhere, including the northern Scottish mainland; but the vast majority are now sadly extinct as spoken and used forms of language.

Previously in my articles I had had published on Omniglot, I have talked about Arran Gaelic, St Kilda Gaelic, Mull Gaelic, Lochalsh Gaelic and Ardnamurchan Gaelic, and other dialects to a lesser degree. All of the aforementioned dialects are from western Scotland, especially the islands. But the dialects of the mainland are rather different altogether. The dialects of Gaelic in eastern Scotland are, in some cases, quite well researched, and there are efforts underway to revive some of these dialects (see the "notes" section in this article).

Defining and classifying the Gaelic dialects is, in my opinion, pretty difficult. We can talk about the Gaelic dialects of the eastern Scottish Mainland, as a group of related dialects, all the way from Perthshire, to Caithness in the north. Caithness Gaelic, and the adjacent dialects of East Sutherland and Easter Ross, also share peripheral "northern" mainland dialect traits, even though these dialects in the northern mainland can be very distinct from each other as well. However, at the same time, they do not exemplify the "eastern mainland common traits" to such an extent, as the Cairngorms and East Perthshire dialects do.

This has been quite a long way to introduce the topic, but I hope that it helps to provide a relatively good overview. Coming back to what I mentioned in the previous paragraph about the "eastern mainland common traits", what I am referring to are certain dialect traits, such as apocope and certain grammatical features, that exist throughout eastern mainland, and northern mainland dialects to different degrees. However, some of these particular traits, especially apocope, are exemplified more so in the dialects specific to East Perthshire and the Cairngorms region, namely, that central region of eastern Scotland, north of the Firth of Forth, and south of the Moray Firth.

The land to the northeast and east of this region in Aberdeenshire is largely flat and agricultural, and, despite that Gaelic was most definitely spoken here in the past to some degree, there is also plenty of evidence for the Pictish language here, and the language that seems most historically present in written history is that of Doric, a Scots dialect.

The Gaelic dialects of East Perthshire are quite well-discussed, see the "notes" section. But the Gaelic spoken to the north of here, around the Cairngorms National Park, is much less discussed, or known about.

Cairngorms Gaelic, Strathspey Gaelic and Inverness Gaelic

Perhaps the first person to discuss the Gaelic of this region was Edward Llwyd, a naturalist and linguist of the 18th century. Llwyd is well-known for his important work on the Cornish language, and for him being a native speaker of Welsh. But Llwyd had an interest in all Celtic languages, and he was, to my knowledge, the first person to make descriptions of dialectal forms of Gaelic, outside of the church's official written Gaelic forms of language.

He wrote a guide, including what he terms "Argyllshire Gaelic" and "Inverness Gaelic". According to some, such as John Francis Campbell, Llwyd's "Inverness Gaelic" may have been the dialect of Strathspey, that large valley to the north of the Cairngorms. Whilst I agree that Llwyd's "Inverness Gaelic" dialect does seem to show some vowels and sound traits that are also common in the Cairngorms and Strathspey region, I do not think that Llwyd's "Inverness Gaelic" entirely matches that of Strathspey or the Cairngorms. I think it more likely that what Llwyd recorded was a general form of Gaelic found just to the north of the Cairngorms, perhaps in Strathspey to some degree, as it is thought that the Inverness speaker came from Strathspey.

I infer this from that the dialect is referred to as "Inverness Gaelic", and from that it does not directly match those of Strathspey or the Cairngorms. I think that perhaps Llwyd's "Inverness" Gaelic dialect became extinct before the Survey of the Gaelic dialects of Scotland () was undertaken, perhaps due in part to economic change around the more Urban parts of this region, such as Inverness itself. Llwyd's work on the dialect clearly indicates and demonstrates that it had prestige in the area at the time, and we must take into account that often more urban areas transitioned to being Scots or English speaking, quicker than in more isolated areas, such as around the Cairngorms.

Edward Llwyd employed a Welsh-based spelling for the two dialects of Scottish Gaelic, and, considering that this dialect is extinct, and he is the only person to have recorded it, I think it entirely appropriate to keep this spelling unchanged.

Some pronunciation notes:

- .Long vowels are indicated with a circumflex as in Welsh.
- .The combination **sh** represents [ʃ]
- .The combinations **ch** and **gh** represent [x] and [ɣ]
- .The letters **w** and **y** generally represent vowels, as is the practice in Welsh

I have chosen to include the words that are relatively sound, even if some of these variations may seem strange to speakers of modern Gaelic dialects.

See the following page for the source and the long list itself

Below is a list of words I have found and compared from the phrases and lists in John Francis Campbell's *The Scottish Gaelic translation of John Ray's dictionariolum trilingue*, the words are originally from Edward Llwyd's translation of this.

<u>Argyll Gaelic (Llwyd)</u>	<u>Inverness Gaelic (Llwyd)</u>	<u>Standard Gaelic spelling</u>	<u>English</u>
tìni bô-ishge, lo-ishge	tin bow ereÿn	teine bogha-froise, bogha uisge, bogha- fheartainn, bogha braoin	fire rainbow
fìe tùyrystal kraiv feàrhin	fiygh tùarystyl krai flychy	fiadh tuarastal cnàmh uisge, baisteach, ciùbhранаich, ceòbhran, sgùran	deer reward bone rain
wisge gimmach mùneal kàir kalliachyg	wishg kammen àych sheyer kalliak	uisge giomach muineal/amhach cathair srùban, broilleag, coilleag, (other variants too)	water lobster neck chair cockle
eynychîn tÿv tuchran relagh, [f]êylag shiêgan talaw klôs' teànka thÿn Ìosa loġ, lowġ erygych	ennachan tow kychan runnak snengan talamh loinick teyngi town Ìst long ei	eanchainn taobh allt, sruthan, caochan? rionnag seangan, snioghan talamh lonaig teanga tonn losa long deigh, eigh, eighreagach, eighre buidseach, doideag	brain side brook star ant earth lane tongue wave Jesus ship ice witch

Notes:

.The Argyll form for 'star' is written as "[f]êylag", may be connected to the word éibhleag, a spark or small fire, with the addition of the migratory initial f-.

.When this wordlist is compared with that in the next section of the article for Cairngorms dialects, it can be noted that whilst there are similarities to the Inverness Gaelic shown above, including apocope, they are perhaps not the same dialect.

.Some of the words, such as those given for the the word "witch" have many, many variants across Gaelic dialects. On South Uist the form *buidsear* is found for example. See my notes on the etymology of this word here:

<https://www.bookofdunbarra.co.uk/website-articles-10-19/18-some-pre-indo-european-etymologies-of-south-uist-gaelic>

.Some of the word examples given appear to show completely different words present to those recorded in Gaelic today. Is it perhaps so that the Argyll and Inverness languages that Llwyd recorded were in a sense distinct languages and are only somewhat visible in the language as recorded more recently?

Previous publications

.Note: I previously discussed a few Gaelic dialect words recorded by Llwyd in my ebook: *Languages and dialects of Northwestern Europe, and their heritage*. (with different information and discussion).

Pictish souterrains and prehistoric language



Photo above: a "Pictish" souterrain at Lynchat, Loinn A' Chait, near to the Cairngorms. A souterrain is an Iron Age tunnel-type structure. These structures are found in some parts of Scotland, on Skye for example, and in Cornwall and elsewhere. Although they probably had many uses, including for storage, I think it likely that they served an unknown, possibly spiritual purpose as well, owing to that it does not make sense to me that such a complex structure of large stones would simply be used for storage or as a hideout for example. What language did these people speak? Was it a P-Celtic language, as some propose, or perhaps a form of Gaelic, or even a different language from either of these?

(Place-name etymologies on following page)

The name “Aviemore”.

Aviemore is **An Aghaidh Mhór** in Scottish Gaelic, meaning “the big... something”, as nobody known what **aghaidh** means. Perhaps it is a Pictish word, or a word from an even earlier language.

The name of the River Spey

The name “Spey” has an unknown etymology, this is the main river in the region. In Gaelic, the River Spey is **Uisge Spé**. Due to that this can be somewhat of a braided river, with large areas of gravel, I think it possible that the Proto-Afro-Asiatic *sip- river, river-bed (1) may be a candidate, especially as in some Afro-Asiatic languages it refers to the river bed or river bank, which would make sense as an etymology for the Spey, considered the stony banks and “braided” parts of this river. This is especially prevalent where the Spey enters the sea, but is also visible inland.

Gaelic dialects around the Cairngorms, and Pictish, part two of this article

The Scottish Gaelic dialects that survive today are primarily those of Skye, The Outer Hebrides, Tiree, Coll and Islay. There are also a small number of speakers of other island dialects, and a small number of speakers that speak some of the mainland dialects, primarily those of the western mainland.

The Gaelic dialects of the eastern Scottish mainland were quite different in many ways. One of the primary features of the Gaelic in East Perthshire, East Invernessshire, and to an extent of the Gaelic in the northern mainland in general, is that of apocope. Apocope is common in Scottish Gaelic, when the following word begins with a vowel. E.g. *an duine a tha agam* – “the man who I have”, would frequently be contracted to: *an duin’ a th’agam* in the spoken language.

The difference in the eastern mainland dialects is that apocope occurs in the general form of the word, regardless of the following word. Apocope even occurs on the eastern mainland with regards to words ending with *-adh* for example.

The tables below and on the next page will help to demonstrate some of the differences between standard Scottish Gaelic and that of the Cairngorms area. All words are spelled in my own spelling system, but based upon the pronunciations given in *The Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh. Specifically the words shown in this table are those from informants 181, 182 and in a few examples 183, which is indicated after each word.

<u>Standard Gaelic spelling</u>	<u>Cairngorms Gaelic dialects</u>	<u>English</u>
sealladh	seol (181), sioul (182)	view
gealladh	geol (181), gioul (182)	promise
chuireas tu	churs du (181), chors du (182)	you put
iongnadh	junts (181)	wonder
chuireadh	churdh [xury], chura (181), choradh	would put

	(182)	
sgriobhadh	sgriu (182)	writing
eile	eil (181), (182)	other
samhradh	saur (181, 182)	summer
eòlas	jòls (181, 182, 183)	knowledge
slige	slig (182)	shell
duine	dun (181), (182)	man
crìdhe	cri (181), cri (182)	heart
doras	dors (181)	door

Below are some other words in standard Gaelic spelling and in the Cairngorms dialects, to show a comparisons, also based upon words in *The Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh.

lomadh	lurim (181)	shear
oidhche	êich	night
neul	niàl (182)	cloud
giuthas	giu-ís (181)	Scots pine tree
màthair	már (181, 182)	mother
taigh	têi (181, 182)	house
gaoth	gao (182, 182), gaogh (181)	wind
leac	sleachg	flagstone
roghainn	rêinn (181, 182)	choice
troigh	trêi (181, 182)	foot
tom	tlum (182)	knoll
grian	grên (181, 182)	sun
leabaidhean	leaφbchîn (181)	beds
toiseach	tâiseach (181, 182)	beginning
feart	frest [frest] (181, 182, 183)	attention
craobh	crao (182), craogh (181)	tree
crodh	creu (181, 182)	cattle
sabhal	sλul (181, 182)	barn
glé	glei (181, 182)	very
soillsich	sêilseach (181, 182)	shine
taobh	tui (181, 182)	side
ullamh	ulî (181), olî (182)	ready

A few other notes on the dialect from the words above:

.A frequent thing in these dialects seems to be the use of [ɣ] where there is a 'th' or 'b' in Old Irish, e.g. **craogh** and **gaogh** for *craobh* and *gaoth*.

.Note the unusual diphthongs in for example **creu** for *crodh* and **sλul** for *sabhal*.

.Note the frequency of unusual 'e' sounds in for example **grên** for *grian* and **trêi** for *troigh*.

Sample sentences on the following page:

Three example sentences in the dialect:

1). **churs du'n craogh air î'n tui eil den saul**

chuireas tu'n craobh air an taobh eile den sabhal

you put the tree on the other side of the barn

2). **bha mis sgrìu leur î'n zaur a cha**

bha mise a' sgrìobhadh leabhar an samhradh a chaidh

I was writing a book last summer

2). **bha dun anns 'bhàcht**

bha duine anns a' bhàta

there was a man in the boat

Notes:

1). Circumflex accents are used in this spelling on [e] and [i] to represent a range of local sounds similar to [e], and similar to [ɪ], which are broad vowels rather than slender vowels. So the initial [s] in **sêilseach** is pronounced [s], and the word **î'n**, a definite article, does not contain a slender [n]. The **î** can also be pronounced closer to [i].

2). The dotless j, **j** represents /j/, like the 'y' in 'yeah'

3). As in East Perthshire Gaelic, the phoneme [z] occurs as a mutation of [s] after the definite article, e.g. **î'n zaur** – the summer, standard Gaelic: *an samhradh*.

4). In some eastern dialects, *samhradh* might be spelled as *samhr*. Generally speaking, the [au] in this word is nasalised, in connection to the -mh-. However, in the Cairngorms region, nasalised vowels and diphthongs are often not distinguished, and so the spelling **saur** is used here because no nasalisation was recorded in this word.

5.) the vowel **â** represents [p].

Comments on Pictish

In the Cairngorms area there are several names of supposed Pictish origin, such as Abernethy and Aberarder. This word is similar to the place-name root *aber found in Brittany and in central and Western Wales. Does the presence of root words like "aber" prove that the original language of the Cairngorms area was a P-Celtic language? In my opinion, no. Whilst the root *aber occurs in parts of Wales, Pictland, and Brittany, it does not for example occur in Cornwall or in Cumbria, making it doubtful in my opinion that we can use this word as evidence for a P-Celtic language. I think it more likely that *aber is a substrate word from an older language, which then passed into Breton place-names, Welsh and into Pictland.

Another root word that appears in the Cairngorms of supposed Pictish origin is *pit or *pett, e.g. the place-name Pitowrie. Whilst this may have some connection to Welsh *peth*, the semantics of how this word are used in Pictland make it extremely unlikely that any Brythonic cognates can give the meaning. I found instead that this word *pit- or *pet- may instead imply something to do with agriculture, which makes perfect sense, given the circumstances of this place-name element's usage. I found potential cognates in the Semitic languages and in the Kallawaya language of the Andes.

Even if there is evidence of P-Celtic personal names from Pictland, and of Brythonic-like place-name evidence, this alone is simply not enough to state that the language of Iron Age Scotland was a P-Celtic language. This is not to say that a linguistic connection to P-Celtic and to Brythonic does not exist in this part of Scotland, in the same way that for example, the Quechuan and Aymara languages have some similar toponyms and words due to shared cultural contact. But Quechuan and Aymara are not in the same language family, and the same I think could apply to "Pictish" in Scotland. Even though we have evidence of a connection to P-Celtic, there is simply not enough evidence to say that the language in Pictland was P-Celtic, in my opinion.

I think it far more likely that the "Picts", or rather, the Iron Age people of Scotland, had many languages. I think it likely that the Gaelic language in Scotland, or at least something close to Gaelic, was spoken in Scotland during the Iron Age, and earlier. And in this regard, many of the "Picts" could theoretically have already been speaking a kind of Gaelic, or a similar language. I would say that the diversity of Scottish Gaelic dialects can in a sense attest to the longevity of Gaelic or of a Gaelic-like language in Scotland. If Gaelic had arrived so recently in Scotland, why would we see such vast differences in pronunciation and phonology, and especially when few, or none of the more unusual phonetic features of Gaelic dialects are specifically P-Celtic or Brythonic in nature? One might expect that, if a P-Celtic language was spoken in the Cairngorms prior to Gaelic, then we would see this as some influence on the local Gaelic dialects. But in my opinion, none of the local features of the Cairngorms, or of any of the eastern mainland dialects, can be paralleled to Brythonic or P-Celtic in any way.

Furthermore, the notion that "Scotland was P-Celtic and Gaelic is a newer language" could potentially be politicalised, whether intentionally or otherwise, to deny or try to obscure Gaelic as being an indigenous language to Scotland.

This is not to say in any sense that those people who view Pictish as P-Celtic are politicalising Pictish, I am merely stating that making this suggestion could, potentially, be used to fit history into a narrative which may not be true; which is not going to be a positive thing for the Gaelic-speaking communities, who have already had their land stolen from them, have been persecuted, and who, even to this day, are struggling to afford local services and to live on their ancestral lands.

I myself have no Scottish ancestry, to my knowledge. But I love Scotland, the islands, the land, the people and the language. And I wish that the communities and people in Scotland had more power to openly access information about their ancestry and historic languages. I hope that through this, their connection to the land and to their ancestry can be renewed, and that the pains and losses of the past can be rebuilt and reformed into something beautiful. This is what the indigenous peoples in Australia, the Americas and elsewhere are doing today.

The land has been stolen from indigenous peoples. And their history has often been misrepresented or even somewhat falsified. But in the end, it will be the truth that prevails. And no matter where we are from, or how much of our past we may have lost, I believe that our love and empathy for the world is the key to unlocking everything. For what is true will always be true, and what is truly ours is never truly lost.

So take to the mountains. Smell the pine resin, and hear the music of the mountain streams. Feel joy at the rising of flowers in the spring, and honour the ancient places. For this is where Gaelic sings, in the crofts, in the mountains, in the trees, and in our hearts. See the salmon swimming in the stream, and sit beneath the stars, and remember, remember, remember!

References:

As well as words from Francis Campbell's *The Scottish Gaelic translation of John Ray's dictionarium trilingue* and Edward Llwyd's translation of this; and words based upon those in the *Survey of the Gaelic dialects of Scotland*, edited by Cathair Ó Dochartaigh, the Proto-Afro-Asiatic word, (1) is from the Afro-Asiatic vocabulary by Alexander Militarev, and Olga Stolbova, available at starlingdb.org, database by Sergei Starostin.

For other information on the Gaelic dialects of this region, please see my other ebooks on www.bookofdunbarra.co.uk, wherein can be found several articles, here and there in the many ebooks, that discuss Pictish and the Gaelic dialects of this region, albeit in far less detail and with different information to that written here, and with many details not in this book. Further on in this series of ebooks, details will be added which more accurately and usefully reference the whereabouts of different articles related to certain subjects, although it would be impossible I think to reference all of them. One which I completed on these dialects earlier this year is an article titled *The Gaelic dialects around Aviemore*, in my book *An exploration of Gaelic dialects, other languages, and other sections including the missing Omniglot article*

This is the end of the book, by Linden Alexander Pentecost December 2023.