

Some interconnected vocabulary links between Indigenous American languages and languages outside of the Americas, with references to underlying mysticism and philosophy  
05/10/2024, published via BookofDunbarra in the UK and only published as an ebook and only in PDF format

Written and published by Linden Alexander Pentecost. No AI was used in the creation of this book nor of my other books. This book was published on the 5<sup>th</sup> of October 2024. This book contains 44 pages. This is the first page (the page you are currently on), the contents page is the second page. This book is written for my love of the Great Spirit and for Indigenous Peoples and humanity in general, and for all which I love.

**This book contains some subjects of a more adult nature and thus must not be downloaded or read by those under the age of 18. I myself (the author) am 31 years of age.**

One photo (of Signal Hill) was by the author, the other two photos in this book have their relevant copyright information placed near the photos. This ebook is only available/published in PDF format via the website referenced in the paragraph below

This book was published from the UK and in the UK via my UK website [www.bookofdunbarra.co.uk](http://www.bookofdunbarra.co.uk). This book was published onto the page of the website: <https://www.bookofdunbarra.co.uk/different-series-of-new-ebooks-autumn-2024-books-are-for-those-over-the-age-of-18>

Note that the online numbered article pages of my [www.bookofdunbarra.co.uk](http://www.bookofdunbarra.co.uk) website contain material which is not in any of the ebooks published via that website, and that the articles on the website do not contain any of the content of the ebooks published via it.

Part of the content of this new PDF only ebook was originally published in my print-only book via Amazon, titled: *Possible connections between indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on elongated skulls, pyramids, giants and other philosophical points*, by Linden Alexander Pentecost, published on the 8<sup>th</sup> of April 2023. Extensive edits were added to and made to this material, as well as many new pages and articles being added to it, to create this new PDF ebook (the one in front of you) titled: *Some interconnected vocabulary links between Indigenous American languages and languages outside of the Americas, with references to underlying mysticism and philosophy 05/10/2024, published via BookofDunbarra in the UK and only published as an ebook and only in PDF format*. Note that my friend Daryn Akei Melvin proofread and added some edits in wording to the aforementioned print only book, which is also published in this new PDF only book.

**Note that aspects to the subjects in this book are expanded upon through different research and in other ways in my other publications. None of these publications are the same as each other, despite that the ongoing general themes of my research can be found expressed and described in different ways in many of my different books. I will be publishing different PDF-only ebooks in the future that will contain the discussions of different etymologies between Quechua and Finnish for example, not found in this book, I have already published some of these before, again, completely separate from the content of this book. My recent series of articles (only parts 1 and 3 were published) in Silly Linguistics is also entirely separate from any of the content in my published books. This article series is titled: “*The mystical nature of Finnish & of language in Finland*”. The article series in Silly Linguistics contains information and discussions not present in any of my books, but which will be published in book form at some point in the future.**

*Page numbers are given in all four corners of each page. The contents page is the following page:*

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**.Page 6:** (section starts at start of page) (the words themselves are presented on pages 7 to 17): *a list of possible word connections (including with lots of Quechuan words) (contains 53 word points)* Continues to end of page 17.

**.Page 18:** *Possible connections between the Chimakuan, Celtic and Afro-Asiatic languages*, this page also includes a photo of Tamanowas Rock not taken by the author (see this page for copyright info about the image). Continues to around 2/3rds down page 20.

**.Page 20:** (section begins with title over half way down page, followed by text around ¾ down page) *Comments on elongated skulls and pyramids in relation to language*. Continues to just under half way down page 22.

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*Photo above: Signal Hill, a Hohokam archaeological site in southern Arizona. Although Hohokam culture was not connected to cultures in ancient Britain, the spiral designs on some of these rocks are very similar to some of those found in Britain, North Africa, and the Canary Islands. The spirals appear to have a form of inherent geometry, and although their exact meaning is unknown, I personally think that the abundance of these designs is connected to an ancient, worldwide knowledge of sound and of sacred geometry, a subject that this book explores. I also once included this photo in a different ebook in the past. Note that Arizona languages & indigenous cultures are not a focus of this book other than what Daryn Melvin has taught me some of which is included. The photo above was taken by the author Linden Alexander Pentecost on a trip to Arizona. The photo is included for the connection between language and petroglyphs, spirals and shells (more on shells further in book)*

## **Introduction and underlying philosophy**

For a long time it was the norm in post-industrial academic circles to assume a recent origin for the indigenous American languages. Thankfully anthropology, archaeology and science in general are slowly catching up to what the indigenous peoples say themselves, namely that they have been in the Americas since time immemorial. I have a friend who is Hopi, and in his history, the Hopi people did not come from anywhere else outside of the Americas. This concept of indigenous American people originating in the Americas is also found throughout the histories of other indigenous American people. Whilst the Eskimo-Aleut languages are found on both sides of the Bering Strait and whilst the Athabaskan, Eyak, Tlingit and Haida languages may have a connection to Yeniseian languages of Siberia, as suggested in the Dene-Yeniseian language hypothesis, an idea first mentioned by Alfredo Trombetti in 1923, neither of these connections does in my opinion prove that any of the indigenous American peoples originated in Northern Eurasia. When I look at the diversity of languages throughout the world, I find it very difficult indeed to believe that all have a single origin, at least not through our current reality and modern understanding of human history.

To try and explain how these languages might be connected without the need for migration, I will refer back to something that my Hopi friend told me. Namely, that in Hopi history, the world we are in now was not the first.

This is a subject steeped in metaphor and symbolism, but which also has, as I understand it, a very literal meaning as well. According to Hopi history from what I was told, when we

humans were in the world previous to this one, we had not yet manifested into bodies (i.e. the bodies that we have now) and instead had a more raw, soft and open form which granted us the ability to discern each other's thoughts.

However my friend also informed me that although there was little need for verbal communication at that time, languages such as the Hopi and Keres languages were for example already extant in the previous world. Consequently if we include this idea of previous worlds and the existence of a more geometric, primordial language into our current understanding of linguistics, that is if we take the oral histories of indigenous people seriously, and as truth, which I think we really should, then this presents a whole other dimension to explore in examining the origins of language in the Americas, and throughout the world. I will not go too much into the potential metaphysics and philosophy that surrounds this topic worldwide, rather I will merely mention it as an alternative explanation for the various similarities in form found across languages and postulate that these similarities might in fact be due to mechanisms that exist outside and beyond any notion of colonisation. I go into the metaphysics in other publications more.

As my Hopi friend suggested being able to discern each other's thoughts in a previous world, I have wondered if in some way we were all able to perceive the nature of things on a more vibrational level, with our written and spoken languages today being in a sense echoes or manifested forms of the vibrational nature that we were once more able to perceive; meaning in a sense that our languages today could be extensions of, or specific spectrums of, an original underlying vibrational and geometric reality. It could also be said that this world is an echo or reflection of the true eternal world. Using this idea as a foundational framework, a word like 'rock' could not only be onomatopoeic but could also be an extension of the unique spectrum of the rock's metaphysical, full nature.

Furthermore, I have often wondered if, over time, our senses became more prone to 'collapsing' different aspects of the universe's vibrational expressions such that we eventually lost the ability to so easily discern the thoughts of others and came to rely more heavily upon spoken, and now written language. There is also an interesting theory that the possible present day Neanderthals in Eurasia (modern sightings of Neanderthals or similar ancestors) either in our dimension or an invisible one, are able to read our thoughts using a similar way, albeit not quite the same way. However, given this past vibrational expression, I have wondered as well, if perhaps all life (including rocks and stars for instance, from an animistic point of view) in some way refracts or to some degree performs a form of 'wave-collapse' or 'wave-creation', allowing for its form to be perceived and for it to in turn perceive other life. Yet because humans do this in a different and more limited way, based solely on our biological senses, this has resulted in the original vibrational form of things becoming the articulated words in language as we understand words and language today.

Whilst I use the terms 'wave collapse' or 'refract' throughout this book, I should clarify that it is but one way to describe the process I am speaking about. I do not mean to imply by using coined terminology that vibration is the true nature of everything, as some spiritualists have asserted. Whilst a vibrational nature to reality is obviously important in some way, that doesn't mean that the original nature of things can necessarily be thought of so mechanically. It is for this reason that I also make use of the term 'wave-creation', to refer to the possibility that refracting, or collapsing things from a wavelength form, is also what creates the vibrational form to begin with.

For more comments on how a process like this may be described as being a form of refraction, see page 25. Having set the parameters of our discussion, if there was a more

'geometric' form of language in the previous world, a language perhaps based on the frequencies of sound and light as they naturally relate to the physical world, then any similarities found between unrelated languages could perhaps be explained as our modern languages containing 'echoes', or refracted forms of these original sacred sounds, music or languages. I am not saying that I think *all* extra-sensory phenomena are 'geometric' language, or 'telepathic language' exactly. I think that in some cases there is an even deeper kind of self-knowledge and sense of 'knowing'. But I feel that by and large, these phenomena, whether perceived through the mind or the body, have to do with our ability to 'download' and refract waves of some kind, (a form of wave-collapse), and that sometimes these waves take the form of light and sound, albeit perhaps not in the normally perceivable spectrums.

As a means of example, one may notice that many of the words, which will be detailed in the next section, appear somewhat onomatopoeic. i.e., the word in some way is connected to the natural 'sounds' associated with its denotative meaning. Put another way, if we interpret this on a more metaphysical level, we could say that these ancient words actually correspond in some way to the frequency of the thing in question.

This is I think the nature of the phrase "**fe, fi, fo, fum**" as said by the giant, in the story of Jack and the Beanstalk. Many traditions around the world emphasize the importance of language, sound and music. And in some sense, at the deepest roots of our languages, the subject and the object are the same thing. There is a form of singing practiced by the Sápmi people known as the joik, and it is often said that when somebody joiks, they do not joik 'about' something, they joik 'the thing' in question. So if a person was to joik in relation to a mountain, the syllables they speak are not 'about' the mountain, they 'are' the mountain, thus the ideas of subject and object collapse. What I am trying to explain here is that throughout world mysticism and culture there is an important connection between language and spirituality, between the words and sounds themselves and creation. In writing about this subject and giving reference to other cultural perspectives on the world, like Hopi, I should note that these are my own personal thoughts and interpretations and they do not necessarily correspond to how Hopi or other indigenous peoples in the Americas interpret their own culture. Only an Indigenous person has the right to do that. What I am doing is merely following my own lines thought with regards to language, in the hopes that I might be able to understand something more of its origins.

*(The font on this page has been made smaller for this second publication of this text, and stuff has been added to it and changed, as throughout all the parts of this book that were once in a print book. Some but not all of the edits are also in smaller fonts).*

## A list of possible word connections (including with lots of Quechuan words) (contains 53 word points)•

<sup>1</sup> The words on the 11 pages after this one (7 to 17), are included to demonstrate the possibility of existing links. The aforementioned Dene-Yeniseian and Eskimo-Aleut languages are not included here, except for one Tlingit word example. I have studied many languages to varying degrees and here I am really just trying to give an overview of some of the best examples of these possible connections, including some which I have only noticed recently. Most but not all of the word points on the following pages connect to Quechuan in some way. Many are also connected to Finnish. Many links to other languages are also included, indigenous American and many other languages. Each number in the list on the following pages is followed by a suggestion of possibly connected etymologies. I do not try to reconstruct the original sounds or meaning, so how I introduce each concept or 'word point' depends on the examples given. The numerals "one" and "two" are both discussed as one word point (see word point 14). This is because I feel that the roots for the two numbers may be related. Points about connections regarding forms of the numbers 3, 4, 5, 6 and 10 are discussed in points 15, 16, 17, 18 and 19 respectively. The numerical points focus mainly on Andean languages and possible links with Uralic and other languages, but some non-Andean Indigenous American numbers are also briefly discussed. In addition to the etymologies themselves, something about the semantics and expanded possible meanings of these connections, such as their ancient meanings is discussed. The references are mostly in order, but not entirely, due to some later changes I made when writing this section. Words which are not given with references are those which I have already learned/know well enough to be certain of them.

I do not introduce all word points in the same way, in the first examples listed below and on the following pages, I say, "a word for..." and then as I continue, the way in which I discuss the word connections in the word points tend to be more specialised. After the words, there is a further section specifically on Chimakuan, followed by the other sections of this book.

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<sup>1</sup> *The wordlist introduced above and available from the following page to the end of page 17, is not exhaustive, and my other works include a large number of etymologies which in some cases connect to the words in this list but are not included here. This is also true in the updated publication (this one) with a lot more material, but nevertheless even more is in my other books.*

1. - a word for 'fish'. Southern Quechua **challwa** – 'fish'. This word in more or less identical forms exists across many Quechuan and other languages from the same parts of the Andes, such as Aymara. I can see some possible similarity to Finnish **kala** – fish, for example, and some other examples from Uralic languages such as Northern Sámi **guolli** – fish. From what I understand **challwa** can be quite a generic word for 'fish', and considering the word's distribution this makes a lot of sense, I think. For example, Kichwa has another word **aychawa** (1) for 'fish' alongside **challwa**, and there are many others across the Quechuan languages. Other possible cognates of **challwa** may be Chatino Zacatepec **kula** – fish (2) and Ende (Papua New Guinea) **kollba** (3) – fish. I have also noticed similar Uto-Aztecan words.

Compare also Proto-Afro-Asiatic: **\*kall-** fish (4), most of the Afro-Asiatic cognates have a suffix, -m, but the original root according to (4) is **\*kall-**.

2. - an interrogative suffix. Southern Quechua **-chu**, a suffix employed for negative sentences, but on its own it is an interrogative, e.g., **¿rimankichu Qhichwa simita wasiyki?** - do you (singular) speak Quechua at home/in your house? Sometimes in Quechua the verb 'to be' is not used in Quechua, for example **¿challwachu?** - a fish? Is it a fish? In Finnish it is possible to use the interrogative suffix **-ko** or **-kö** in a similar way. In certain Finnish sentences **kalako** would mean 'a fish?'. In Finnish this suffix is commonly seen on verbs, e.g., **tiedämme** – we know, versus **tiedämmekö?** - do we know? But in certain contexts, it can be attached to nouns, e.g.:

Person one: **se tanssi järvessä** (it dances in the lake)

Person two: **Mikä? Kalako?** (What? The fish?).

A Finnish friend helped me with understanding the usage of **-ko** with nouns. Another example mentioned to me by a friend is the interrogative particle **ka** in Japanese.

3. – a word for 'dog' and some other animals. This is a potential ancient root word which I first came across when trying to search for the etymology of Irish **sionnach** – fox. Little did I know that this Irish word could have potential cognates in indigenous American languages. For example, Chatino Zacatepec **šne?** – dog (2). A Proto-Afro-Asiatic root is reconstructed by Alexander Militarev and Olga Stolbova as **\*wVšin-** ~ **\*wVnVš-** (4) meaning wolf, jackel, Egyptian **wnš** (4) - wolf, with some Berber languages having the **\*wVšin-** form, e.g., Semlal: **uššən** (4). This word bares similarities to a number of words for similar animals around the world besides the Chatino Zacatepec, possibly Irish **sionnach** – fox, for example, Lakota **šúnka** – dog, Tehuelche **'wačn** – dog (5), Selk'nam **wisn?** (6) - dog, and **wàhş** (6) - fox. Perhaps more distantly to Yaghan **yašala** – dog (7). Other possible indigenous South American cognates include Lengua **simhiŋ** – dog (8) and De'kwana **sī?na** - dog (9), Proto-Arawakan **\*tsinu** – dog, jaguar (10) perhaps

Imbabura Kichwa **añas** – fox (11), and perhaps Kichwa **siniq** – fox (1), although this word is marked as *neo.* in source 1. Note that the Selk'nam word **wàhṣ** may show the initial syllable represented in Proto-Afro-Asiatic \***wVṣin-** (4), also visible in Tsimshian **haas** – dog (12), Nuxalk has **wats'** – dog, whereas most of the other examples relate more closely to the **ṣin-** part of the Proto-Afro-Asiatic etymology. The Imbabura Kichwa word **añas** (11) perhaps shows more similarity to the Egyptian **wnš** (4). There are also other possible cognates, not included here.

4. – another word for 'dog'. I have seen some similarities between Finnish **koira** – dog, Hausa **kare** – dog, Qawesqar **kyoro** - dog (13), Proto-Cariban \***akôrô** – dog (14), to give some examples. Compare also Maori **kurī**, discussed later in this book and in my PDF ebook: *Prehistoric Dartmoor language, North Sámi and Gaelic, and other topics (only available in PDF format) 27/02/2024, No. 12 (the last for now) in a series of new books published by bookofdunbarra (all the author's books are published in the UK)*

5. – a word connected to sacred power and spirit. Kichwa **waka** – sacred (adjective), temple (noun) (1), also in other Quechuan languages, a word which has at least in some Quechuan languages been named with pyramid sites in Peru, in the Quechuan forms of their names, e.g. **Wak'a Pukllana**, a Wari pyramid in Lima, hispanicised as *Huaca Pucllana*. From what I understand, **wak'a** is a word connected to sacred sites and to the power or spirit connected with those sites. I am not a good speaker of Quechua and I think only a native speaker of that language could really convey this word's exact meaning. To me, however, this word bares a similarity to the Finnish word **väki**. In modern Finnish this may translate to something like a 'crowd' of people or 'force' of people, but originally it meant something like 'power', 'force', 'spirit' connected with a particular natural locale. In Finnish spirituality for example, a lake, a forest or a mountain had their own **väki** which had to be respected and treated with care. Although the Finnish and Quechuan meanings are without doubt different, in my opinion, the general meaning conveyed is very similar. The Lakota word **wakhán** is another example of a word that I cannot explain or try to translate into English. But from what I understand it also refers to a kind of 'power' or 'force'.

6. - a word for 'copper'. The word **anta** means 'copper' in some Quechuan languages, and the indigenous peoples of the Andes had great skill in working with this metal. I think that the word shows some similarity to Egyptian **ḥmt**, **hmt**, **hmty** – 'bronze' or 'copper', and Old Irish **umae** – copper, bronze, Irish **umha**, Welsh **efydd**. Both Ireland and Wales also have prehistoric Bronze Age copper mines, such as those at Ross Island near Killarney in Ireland, and those at Y Gogarth and Parys in Wales. (Other aspects to this and this word **anta** are discussed in detail in my PDF ebook: *Magical language, including Finnish-Quechua cognates* – published via bookofdunbarra, UK – the second in a new series of books published via bookofdunbarra)



7. – a word connected to the sun. Chatino Zacatepec **kʷičā** - sun (2), compare for example Finnish **kesä** – summer, Erzya **кӀзэ** (kize) - summer or year. Other possible cognates in the Americas include Proto-Muskogean **xasiCi** (15) – 'sun', Proto-Algonquian **\*ki-šeʔOwa** (16) – sun and Beothuk **keoose** (17) – sun or moon.

8. - A word for 'pine tree' or 'tree': Chatino Zacatepec **yka kityē** - pine (2), the noun element **kityē** shows some resemblance to Finnish **kuusi** – pine, Scottish Gaelic **giuthas** – a Scots pine tree, and perhaps more distantly to the **\*kVt-** like root seen in Welsh **coed** – forest, for instance, 'Cumbric' **\*ke:t-**, Cornish **coos**, Breton **koad**. From my own research there are several examples of similar words from non-Indo-European languages, for example Proto-Nilotic **\*kɛ-ɛt** or **\*kɪ-yat** – tree (18) and Tamil **kātu** - a forest. (There are also other similar words in some other indigenous African languages)

9. – a word connected to boats and water; perhaps visible in Kichwa **wanpu** – boat, ship (1), and **wambu** – canoe (1) and **wampuna** – to float, to raft, to swim (1). The initial consonant and the nasal make this word similar to Finnish and Estonian **vene** – boat, in my opinion. In reference (46) (an article I wrote on omniglot) I mention some other examples of this potential word cognate, which I noticed previously, including Selk'nam **yèni** (6) – canoe. In this new book I am adding the Quechua words. Some other potential links I came across recently are Proto-Arawakan **\*wene** – water (19), and Waorani **wi-po** – canoe (20). I do not think that this group of words collectively come from a word for 'boat', I think it more likely that their original sacred meaning was pertained to types of movement connected to water, whether that be a boat on the water or the water itself. (I discuss this root with many different details in my new series of articles about the mysteriousness of Finnish, in 2024. Parts 1 and 3 have been published so far (October 2024))

10. – the words llama and lamb. Southern Quechua **llama** – a llama, bares some similarity to Finnish **lammas** – sheep, and English 'lamb' and forms in related languages. The word **llama** is also applied to lambs in the Kichwa language.

11. - A word for 'sand'. I think perhaps that the Finnish word **hiekkä** – sand, could have some related words in indigenous South American languages, including, Proto-Carib **\*saka(w)** – sand (14) and Gününa Küne **çʔixiy** – sand (21), Upper Chehalis **çʔa'χæʔs** - sand (22).

12. - A word for 'mountain'. In a different previous omniglot article (reference 47) I talked a little about a possible similarity between the Italic and some Celtic words for 'mountain' and a few words for mountain in indigenous American languages. These words are I think based on a root, roughly reconstructable as **\*men-**, for example English 'mountain', French **montagne**, Spanish **montaña**, Welsh **mynydd**, Scottish Gaelic **monadh** to give some examples. There is also a Basque word, **mendi** for 'mountain'. As well as the Squamish and Hawaiian words for 'mountain', there are I think further related

words, especially in the Salishan languages, e.g. Halkomelem **smeent** – mountain, Nuxalk **smnt** or **smt** – mountain, Squamish **smánit**. Other possible connected words include Upper Chehalis language there is the word 'maniči-mountain' (22), whilst a Proto-Mazatec reconstructed word for 'hill' is \*ni<sup>3</sup>ntú<sup>3</sup> (23), to give some examples.

13. A word for 'mountain' and 'earth'. In Finnish there is a word, **mäki**, which means a 'hill' essentially, Estonian **mägi**, also Khanty **mÿr**. More specifically, Wiktionary defines the meaning of the Finnish word as "a relatively large, usually rounded elevation of earth; generally larger than *kukkula* ("hill, hillock") and smaller than *vuori* ("mountain") (Wiktionary). In some ways I think the word **mäki** is also connected to the shape of the earth, rather than necessarily to what might be defined as a mountain generally. It might be possible that certain indigenous American languages contain similar words with meanings of 'mountain' or 'earth', for example Upper Chehalis 'mækʷ?' (22) - mountain or hill, which exists in addition to that word for 'mountain' discussed in point 12. Another possible example of a meaning similar to 'earth' is the Lakota word **makhá** – earth, soil. Another couple of related words may exist in the Pataxó language, **makanʔ** - earth, land (24), and **pakun** - mountain, hill, stone (24); and others, such as Catquina **maši** - mountain, hill (25), Ese Eja (Huarayo) **meši** - earth, ground, soil, land, world (26), and perhaps Quechuan (many languages) **pacha** – earth, ground, world, universe. Another couple of examples are Moseley **mœ'kæ** (27) - mountain or hill, and Mashco Piro **mahka** (28) - mountain or hill, which bear a closer resemblance to the Uralic forms.

14. – the numbers 'one' and 'two' in Finnish are **yksi** and **kaksi**. Whilst I think it is difficult to determine the origin of these numbers, they essentially seem to duplicate the consonants [k] and [s]; in the Northern Sámi language, the numbers 'one' and 'two' are **okta** and **guokte**. These numbers also show a similar duplication, but of [k] and [s]. The Kichwa numbers for 'one' and 'two' show what is arguably a similar duplication, 'one' is **shuk** and 'two' is **ishkay**. My Hopi friend told me that in his language the number 'one' is **sùukya'** and this is its *counting form*, it comes from the word **suu-** one, and **-kya'** - a nominalising suffix. If the Hopi numbers are somehow connected to the others given in this paragraph, then perhaps the Hopi language tells us a new level of meaning to how these numbers are formed, if indeed they are connected in some way. Comments on the Hopi number 4 are on the next page.

(Further note: the Chumashan numbers for 'one' and 'two' are **pakaš** (45) and **'iškom'** (45) both of which show a form of [s] and [k] in these numerals.

15. The number 'three' in Finnish is **kolme**, and **golbma** in Northern Sámi. The Kichwa word is **kimsa**, and the Aymara it is also **kimsa**. On their own

these look less likely to be related to the Uralic number 'three' due to their being no [l] in the Quechuan and Aymara word, although the Mapuche word for 'three' is **küla** which does show an [l]. In this example the Uralic word may help to make sense of how the Quechuan, Aymaran and Mapuche words are connected.

16. Finnish **neljä** – four, also bares some similarity to Mapuche **meli** – four. Hopi **naalöyö'** - four, is similar, and is based on the number two, which is **lööyö'** in the counting form. If again the Hopi number is connected to the others, then the Hopi number preserves further levels of meaning through the fact that the original, separate components of these words have individual grammaticalised meaning.

17. Kichwa **pichka** – five, and Aymara **pheska** – five, arguably show some similarity to Finnish **viisi** – five, and Northern Sámi **vihtta** – five, if the [v] in Finnish, Sámi [v] is equivalent to the variant of [p] in Kichwa and Aymara. Another word of similar appearance is the Basque – **bost** – five, which also means 'fist' in the Basque language, providing perhaps another layer of meaning. The Turkic numbers for 'five' also show some similarity, e.g. Altai **беш** /beš/. Likely also related to words for "hand".

18. Kichwa **sukta** and Aymara **sojita** – six, bare some similarity to Indo-European terms for 'six' and to some numerals in Afro-Asiatic languages.

19. Kichwa **chunka** – ten, may bare a similarity to Finnish **kymmenen** – ten, and to Basque **hamar** – ten. Another similarity may be seen in Aymara **tunca** – ten, compare English 'ten'.

20. A word for 'snake' or a mythical snake, Guaraní **mbói** – a kind of snake, shows some similarity to Abinomn **moi** – water snake (29). Abinomn is a likely language isolate spoken in the Papua province of Indonesia. This word is quite different to the other cognates I have proposed, and I have noticed for instance that to some degree Tupian and Macro-Gê languages have a lot of vocabulary which, as of yet, I have not seen any equivalent to in other languages. This is why I included this word specifically because it may show a relationship between southeast Asian and certain indigenous American languages east of the Andes. Possibly connected to Proto-Afro-Asiatic: **\*biʔVy-** snake (4), Egyptian **byʔ** – holy serpent (4). Perhaps connected also the name of the Scythian goddess, Api, who is an earth goddess. A different but perhaps connected goddess is depicted with snakes or tentacles for legs.

21. Quechua **ñan** – path, way (in many Quechuan languages), possibly connected to Tocharian B **nauntai** – road (35), possibly also related to Tibetan **lam** – path, and to Welsh **nant** – valley. The word 'Nanny' in Northern English placenames may be related to the Welsh **nant**, but here at least in

one place the meaning seems connected to ancient sites that are in a straight line, so, it may be quite different to the Welsh meaning. The Welsh meaning of 'valley', also Cornish **nans** – valley, may specifically imply a meaning connected to that of a valley of water, specifically. The Brythonic words also contain this -t suffix, which is not found in the Northern English placenames. There are I think other connections with this word, but the etymologies seem to become very much related to water and movement. Perhaps also related to Kichwa **nuna** (1) – soul, and Ancient Egyptian **nnw** – primordial waters.

22. – Kichwa **killa** – moon (1), possibly related to Tibetan **zla** (zla ba) – moon. Compare also Udmurt **толэзь** /toleź/ - moon, also Eastern Mari **тылзе** /tylze/ - moon. Also possibly Irish and Scottish Gaelic **gealach** – "moon". (mentioned in other books)

23. – A root word connected to 'light'. Finnish **valo** – light may be seen as similar to Kichwa **p'allala** (1) – 'light', an example of where Finnish [v] may be equivalent to a variant of [p]. I am not sure whether or not the spelling **p'** in Quechua represents an ejective form of [p], ejective consonants exist in some Quechuan languages certainly, for example Cusco Quechua. Ejective consonants may be especially connected to areas of high altitude I think and to the relationship between sound and matter in those areas. Also the word *Valar* in J.R.R. Tolkien's writings is similar (as I have mentioned elsewhere in different contexts to some degree)

24. – A root word for 'water, pool' which may be related to the root word 23 above through the sense that both water and light move in waves. Finnish **valo** – light, bares some similarity to **Vellamo**, the name of a Finnish sea goddess. If we replace [v] with a variant of [p] or [b], similarities to words connected to water may become more obvious. For example, the Welsh word **pwll** – pool, Scottish Gaelic **poll** – mud, pool, area that floods (particularly in placenames), Irish **poll** – mud, etc. The word **poll** is found in Northern Norwegian placenames, for example, in the Lofoten islands, where it refers to a 'pool' or 'lake' of seawater, essentially a lake connected to the sea, which is saline due to the 'pooling' of tidal water into the lake. There is also Proto-Basque: **\*balsá** - pool, pond (30) (with various other meanings). In terms of indigenous American languages, there may be a similarity in Kal'ina **palana** – the ocean (31), Kal'ina **pilipili** – the swamp (31), also Q'eqchi' Mayan **palaw** – sea (32). Also Proto-Afro-Asiatic **\*bVI(VI)-** (4) flow, overflow and Proto-Afro-Asiatic **\*bVIVg-** / **\*bVIVk-** (4) 'shine', the latter of which leads back to this possible connection between water and light. There are also many so-called Indo-European cognates which I would argue testify to the relationship between the meanings of 'water' and 'light', particularly in my opinion, with regards to the movement of light and water in a particular way. Another possible example that refers to water in the sky, aka cloud, is Proto-Nilotic **\*pɔɔl** (18) – cloud. Gaelic **baideal** – cloud or castle, may be related (mentioned elsewhere in this book with other details).

One may see further connections here to words like ‘well’ and ‘swell’ in English, Proto-Salishan \*swVI- or \*wVI- (see reference 48 for an article with some more on this). Furthermore, the formula \*sVI- may imply a meaning connected to ‘light’ as well as to water, for example Irish **solas** – light, Irish **súil** – eye, Finnish **silmä** – eye, etc; perhaps in the sense of light ‘flowing into’ the eye. Compare also Aymara **sulva** – dew (40).



25. the word **t’inka** is an indigenous Andean word, which from what I understand is a kind of honorary word, a way of acknowledging the ancestors and gods, although I do not precisely understand the meaning. I think that it shows some similarity to Indo-European words for ‘think’, with Proto-Tocharian: **\*täñkwä** (33) meaning ‘love’. Compare also English ‘thank’, German **danke** etc, although the Tocharian meaning is I think very important in this context.

It may be that the word **t’inka** is associated with a ‘first offering’ to the goddess **Pachamama** ‘earth/universe mother’.

26. In Finnish, **sumu** means ‘fog’, which is rather like the Kichwa **samay** which means ‘soul’ (1). I believe that any connection between these words is ‘metaphysical’, and the connection between the sacred, and ‘water’, can also be seen in the etymology of the Latin word **DEVS** – ‘god’, which is related to the English word ‘dew’. Note also Kichwa **sami** (1) – breath or courage, and in other Quechuan languages **samay** can mean ‘breath’ showing a possibly clear association with cloud or water vapour. Also related to the Finnish word for Finland, **Suomi**?

27. Quechuan **simi** – mouth, word, language, appears somewhat similar to Finnish **sana** – word.

28. Kichwa **k’allu** – tongue (1), other Quechuan **qallu** – tongue, language, shows some similarity to Finnish **kieli** – language. Similar interrelationships might be seen across multiple language families, for example **til** means ‘language’ in many Turkic languages, also likely related to Mongolian **хэл** (xel) - tongue, language.

29. Quechuan **noqa**, **ñuqa** – first person singular pronoun (I), is very close to a variety of other words for this pronoun in different languages, including Haisla (a Wakashan language) **-nug<sup>w</sup>(a)** (37), Tocharian A **ɲuk** (34) – ‘I’, the feminine first-person singular pronoun, Ancient Egyptian  **ink** – first person singular pronoun, independent, non-attached. Sometimes  is vocalised as **nuk**.

30. Quechuan (many languages) **kaspi** – stick, compare Finnish **kasvi** – plant, vegetable, related to **kasvaa** – to grow. Another example of Finnish [v]

being equivalent to [p]? Also Kichwa **kaspa** (1) - 'any of various edible seeds' (1). Compare also Basque **hazia** – seed, Kallawaya **kies** – seed (38). Compare also Tlingit **káas'** – stick. Compare also Komi **кӱдыс** /köjdys/ – seed.

Above is the only Kallawaya word included in this book. My previous work regarding Kallawaya is available in the ebooks section of my bookofundunbarra website, the article in the eBook is titled *The language of ancient navigators and the Puquina/Paracas people, and other language links between Europe and pre- Columbian America* and was originally written under a pseudonym. It is on pages 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153 in the eBook *Ancient languages and their connections, second edition, The Land of Pink Sky.*<sup>2</sup>

31. Quechuan (many languages) **qara** - bark of a tree or skin, compare Finnish **kuori** - skin, bark, husk, shell, also Maori *kiri* for example.

32. Quechuan (many languages) **tullu** – bone, compare Finnish **luu** – “bone”, the Finnish word **luuta** is also semantically not very similar, but the two could be related if the base consonants are T-V-L in Quechuan and L-V-T in Uralic.

33. Quechuan **urqu** – mountain, perhaps connected to English ‘rock’, Breton **roc’h** and through extension and by consonant re-arrangement to words meaning ‘rock’ or ‘mountain’ similar to the formula \*kVr-.

33. Kichwa **q’iwina** (1) – to twist, perhaps connected to Finnish **kääntää** – to turn, also Finnish **keinuttaa** – to rock, from **keinua** – to swing, rock, roll, compare Scottish Gaelic **tionndaidh** – turning.

34. Kichwa **yura** – tree (1), perhaps connected to Finnish **juuri** – root, as in, root of a tree. (More on this further in the book)

35. Possibly similar to the meaning of **wak’a/waka**, Kichwa **waq-** is a root connected to ‘voice’, e.g., **waqana** (1) – call out, compare Indo-European roots based upon the approximate sounds \*wek- or \*wak- which gives ‘voice’ through the Latin, also for example Tocharian A **wak** (34) – ‘voice’.

36. Quechuan (several languages) **wasi** – house, bares some similarity to Tocharian A **wašt** – house (34).

37. Kichwa **manya** – beach, border (1), possibly Tocharian B **manarko** – beach (35). I think that the Kichwa word could possibly be connected to

<sup>2</sup> This eBook is available on this page: <https://www.bookofundunbarra.co.uk/16-ebooks> now an updated version of this ebook with a LOT more material is available on this page: <https://www.bookofundunbarra.co.uk/new-ebooks-from-5th-of-may-2023-onwards-also-separate-from-website-s-online-articles-content> the PDF only ebook is titled: *A study of ancient languages, history and consciousness.*

Kichwa **man** – towards (1) and **-manta** (from, out of) in some other Quechuan languages; with the word for ‘beach’ being connected in the sense of ‘heading away from’ (or towards?) the land or sea. Another possible related word is Guanche **manse** – shore (36).

38. Quechuan (several languages), **piqchu** – mountain, pyramidal-shaped rock, possibly connected to Q'eqchi' Mayan **pek** – stone, compare also Old Norse **pík** – mountain, peak, English ‘peak’, or ‘pike’ in Northern English place-names. Although there is an Indo-European etymology for ‘peak’, the Semantic meaning in Norse and in Northern English placenames can refer more specifically to a mountain, again sometimes with a pyramidal appearance. Possibly Proto-Afro-Asiatic **\*mik-** 'stone' (4).

39. Quechuan **qucha** – lake, several languages, likely connected to Aymara **quta** – lake, possibly connected to Proto-Afro-Asiatic **\*gad-** riverbed (4). In order to further demonstrate this, I need to find other possible cognates. I have noticed possible cognates to the Proto-Afro-Asiatic term in European languages, but not thus far in the Americas (that I can remember).

40. Quechuan (several languages) **wayra** – wind, possibly connected to Proto-Afro-Asiatic **\*rVwun-** ‘wind’ (4). Compare also Ainu **réra** – wind, English “roar”

41. Quechuan (several languages) **inti** – sun, compare Proto-Afro-Asiatic **\*yatin-/\*?etin-** ‘sun’ (4), Egyptian **itn** – sun. Note that in Ancient Egypt, different names were given to the sun depending on the position it took in the sky, from what I understand. Furthermore, some traditions state that there have been several ‘suns’ shining on earth throughout human history, so words for ‘sun’ may not have originally referred to the sun that we see today.

42. Proto-Chibchan **\*hak ~ \*ka?** – stone (39), perhaps connected to Proto-Afro-Asiatic **\*hak-** stone (4).

43. Quechuan **k'ullu** – wood, perhaps connected distantly to Scottish Gaelic **coille** – forest, also found in Irish as **coill** and in Old Irish as **caill** – wood, forest.

44. Quechuan **kallpa** – strength, force, power, energy, strong, perhaps connected to the **cal-** prefix found in Celtic languages which means ‘hard, strong’ e.g., Welsh **caled** – strong, also perhaps found in Latin in the word **calx** – limestone, possibly related to Greek **χάλιξ** /khálix/ - pebble. It appears that the forms in Indo-European languages are of a more ancient origin and not specifically Indo-European. Also compare Quechua **khalki** - cobblestone, paving-stone.

45. Quechuan **khumara** - sweet potato, likely connected to Maori **kūmara** - a sweet potato. (I noticed this connection mentioned on Wiktionary and that is

how I learned of it). This example pretty demonstratively proves that the indigenous people of the Andes were connected with the Polynesians or their ancestors in some way. (Also discussed in detail in another ebook I wrote titled: *Magical language, including Finnish-Quechua cognates* – published via bookofundunbarra, UK – the second in a new series of books published via bookofundunbarra

46. Quechuan **manqu** – base, foundation, ferret, perhaps connected to the \*men- root in Indo-European languages when implying the meaning of ‘mountain’ and ‘go up’ and ‘go out’, perhaps through extension connected to Welsh **maen** – stone, Cornish **mên** – stone, and to word 37 of this list.

47. Quechuan **saruy** – a track, perhaps linked to Proto-Afro-Asiatic \*čVr(a) - a furrow (4) and to Welsh **seri** – a footpath or causeway.

48. Quechuan **sinqa** – nose, the first two consonants are similar to the \*sn- in English ‘sneeze’, ‘snore’, ‘sniff’, which are all related to noses in some way. Proto-Afro-Asiatic also has \*sVn- ‘to smell’.

49. Quechuan **p’uti** – chubby, compare English ‘fat’, Danish **fed**, Norwegian **feit**, The forms in Sámi languages such as Northern Sámi **buoide** – fat, show more similarity to the Quechuan word. Like in the case of many Sámi words, Wiktionary gives the etymology of the Sámi words as coming from the Germanic, when in fact there is no actual proof that this is the case, and the assumption that several words in Sámi languages come from Germanic languages is I think often an unfounded assumption. Rather than these Sámi words being of Germanic origin, I think that mostly they are from ancestral languages which simultaneously gave rise to a set of vocabulary in Sámi and in Germanic.

50. Quechuan **panti** - dark red or reddish violet, compare Finnish **punainen** – red, from **puna** – red, possibly also related to Erzya **пона** /pona/ which means ‘hair’. This is curious as red haired mummies have been found in South America. (See my notes elsewhere in this book regarding red hair)

51. Quechuan **qalla** – wheel, spindle, round stone, perhaps connected to Indo-European \*kel- whence comes the English word ‘wheel’. Often it seems assumed that the wheel is somehow connected to the emergence of Indo-European languages. However, the fact that Indo-European languages commonly have a word for a circular, wheel-like shape or wheel, is not proof that Indo-European languages are specifically connected to the wheel. There are many circular, wheel-shaped things in nature, but furthermore, if the Indo-European word for ‘wheel’ is connected to the Quechuan word for wheel-like device or round shape, it further demonstrates that this idea that Indo-European languages brought the wheel may well be false.



52. Aymara **urpu** – fog (40), this word appears similar to an Indo-European root for 'sky', e.g. Welsh **wybr** – sky, and for example Tocharian A **eprer-** - sky (34). Related to the word "orb" in the sense of vapour?

53. Quechuan **ranki** – dawn, possibly connected to Finnish **aurinko** – sun. If so, the word is probably also connected to Finnish **auer** – haze, and possibly to Latin **aurora** – sky. These word links are however problematic, as some forms show a medial d or so, for example older Finnish **auder**, and Lithuanian **aušra** – dawn, Russian **ýтро** /utro/ - morning, and English 'east', Norwegian **aust** etc. If the words are connected, then perhaps the intermediate consonant before -r is part of a separate prefix, not visible in the Quechuan, Finnish and Latin word forms. If the Quechuan and Finnish forms are based upon a form like \*(V)(u)rank(V), then the Proto-Dravidian **\*nē-r-** - time, sun (41) and **\*ñēsir-** (?) - sun (41) show how a similar group of three consonants are behaving, in this case the form **\*nē-r-** contains consonants which correspond to the \*(V)(u)rank(V) form, but the consonants are in reverse, whereas the forms like **aušra** may correspond more to the form **\*ñēsir-** (?).

I think that the form \*(V)(u)rank(V) could also be connected to Ancient Greek **οὐρά** /ourá/ - 'tail'. Although this link is distant, I think that at a basic level the sound \*ora or \*oro is connected to the colour gold, to circular movement, power, energy and to sunlight. Although **οὐρά** is connected to a word for 'buttocks', the **οὐρά** as in **οὐροβόρος**, ouroboros, is a symbol I think deeply connected with the sun and to the type of energy produced by the sun. I cannot yet explain how the 'tail' concept fits in, but if we take the meaning more closely to be 'buttocks', then symbolically these are connected to a round shape and to the idea of eating one's own excrement in the form of that shape. Even though this is not a particularly fun topic, I think it kind of necessary to explain how words for 'buttocks' might be connected to eternity and to our relationship with the sun. In the mythology of many cultures the soul energy that we have is connected with that of the sun, and this idea of back-and-forth movement, just as we consume sunlight and life is possible through sunlight. By extension, excrement is somewhat of a golden colour, like the sun, hence Indo-European words for 'gold' based upon the root \*or-, and this alchemical idea that urine could be used to create gold and give eternal life et cetera. Not only is gold also created by the sun, but this idea of 'gold' being somewhat that was once consumed, broken down and 'eaten' by the sun from other forms of matter, is kind of crucial I think to this symbolism. This is similar to how in Ancient Egyptian mythology, the goddess Nut was said to swallow the sun and for it then to pass through her body, bringing nightfall, when the sun existed her "arse", morning came again.

In a fictional sense, the German writer Michael Ende also refers to a magical ouroboros-shaped object as the **Auryn**.

# Possible connections between the Chimakuan, Celtic and Afro-Asiatic languages

Written by Linden Alexander Pentecost on January 2<sup>nd</sup> 2023.



Photo above: Tamanowas Rock, *This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported license*, photo by Jon Roanhaus. A link to the licence is here: <https://creativecommons.org/licenses/by-sa/3.0/deed.en> – I made some edits to the colour and sharpness of the original photo. More details on this photo are below:

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Tamanowas rock is a sacred site to several indigenous peoples on the Olympic Peninsula, including the Chimakuan-speaking peoples, who have known and gone to this site for at least ten thousand years. This sacred site may even have been a tsunami-refuge area. I mention this site because I feel that it helps to tie together the incredibly ancient presence of the Chimakuan languages and peoples within this landscape and their sacred connection to it.

Below and on the following page I discuss some Proto-Chimakuan words and their possible relationship to words in other languages. Again, this is not meant in any way to imply that these words came from Europe or Africa, but rather I use these words to demonstrate that these languages as a whole perhaps have deep, ancient connections with one another, although these connections may be relatively small when compared to the vast amounts of vocabulary in the Americas that have no equivalent elsewhere.

Whilst other language families in the Northwest Pacific region such as those in the Salishan, Tsimshian and Wakashan families and to some degree others do from my research seem to show connections to languages in Europe and elsewhere, there are plenty of languages in the northwestern Americas which show virtually no potential cognates at all to any of the root words in the languages I speak and have studied in Europe and Africa.

In much the same way as the preceding word list, the following discusses possible etymological connections of the Chimakuan languages to the Indo-European and Afro-Asiatic languages. Chimakuan languages are an ancient family of languages from the Olympic Peninsula in Washington State and I dedicate this work to the Quileute and Makah indigenous peoples.

The Proto-Chimakuan words given below and on the following page are from *Powell, James V. 1974. Proto-Chimakuan: Materials for a Reconstruction. Ph.D. dissertation. Honolulu: University of Hawaii.*

**\*-kina** – to say or tell, perhaps distantly connected to Irish *can* – to sing, Welsh *canu* – to sing, Ancient Greek *καναχέω* *kanakhéō* and with many other examples across Indo-European, Proto-Afro-Asiatic *\*kVnVy-* - say, call (1), Egyptian *kny* – call (1), Western Chadic *\*kwa/un-* 'say' or 'tell' (1), possibly Lithuanian *kanklės* – a type of instrument, and the related Finnish word *kantele*, referring to an ancient string instrument, sacred in Finnish folk religion.

**\*kináno** – dog, similar to English 'canine', English 'hound', from Proto-Indo-European *\*k(w)V* – dog, which is *\*k(w)Vn-* in some genitive and nominative forms. Compare also Canarian (Guanche) *cuna* – dog (1), also written *cancha*, Western Chadic *\*kwin-H-* (1), Proto-Afro-Asiatic *\*kwVHen-* (1), Proto-Sino-Tibetan: *\*qh<sup>w</sup>ij* (2), *\*qh<sup>w</sup>in* (2) and others.

**\*lakwi-** - to lick. This word shows some clear similarity to the English word 'lick', which is attested across Indo-European, and may be reconstructed as *\*leig-* or *\*liig-*. also Proto-Afro-Asiatic *\*IVk-* 'lick' (1), with other possible examples in other language families.

**\*laq<sup>w</sup>a-** slimy, possibly related to the word above, and to various other examples of similar forms across world languages. (Also sounds similar to "aqua").

**\*loq<sup>w</sup>a-** - hole, cave or tunnel, possibly related to Proto-Chumash **\*loq** – hole (3), Proto-Mayan **\*luqum** – earthworm (4), Proto-Muskogean **\*olakkwi** – hole (5), Aymara **laq'u** - worm, English 'lug' as in dialectal 'lugs' – ears, and 'lugworm'. Although 'lug' is usually interpreted as meaning 'slow' I think that

with regards to the words lugworm and lugs – ears, the meaning may be ‘hole’ rather than ‘slow’. Compare also the Norse god name **Loki**.

\***lay-** - near, towards, perhaps connected to Welsh lle – a place, the Finnish -lla/-llä suffix meaning approximately ‘in’ ‘by’ or ‘at’, Finnish lähellä – near, from lähi- near or close.

\***laqwo** (?) - eye, perhaps related to Welsh llygad – eye, Cornish lagaz – eye, Sanskrit locona – eye. This word I think is one of the most convincing pieces of evidence in my opinion for a specific connection between Chimakuan and Celtic.

\***lap-** - bed, Proto-Afro-Asiatic \*lab- (1) - side of body, and to Old Irish lepaid – bed.

\***mas-** - to lift, heavy, related perhaps to English ‘mass’ (Also to an Afro+Asiatic root I have discussed in other publications)

\***pat-** - flat, perhaps connected to Indo-European \*plet-, German platt, English ‘flat’ etc

\***pil-** - mouth, speak, perhaps related to Irish béal – mouth

\***pi-la-** (pitta- ?) - to fill, full, perhaps connected to English ‘pool’, Welsh pwll, Scottish Gaelic and Irish poll, Norwegian dialectal poll, all meaning roughly a pool or area that fills with water. Perhaps also connected to word point 24 given earlier in this book.

## Comments on elongated skulls and pyramids in relation to language

Several cultures around the world, including some in the Americas, practiced a form of artificial cranial deformation to produce an elongated or cone-shaped skull. There are multiple reasons for this practice, but anthropologists often take the view that it had to do with social status. I personally am more inclined to think that this practice had more to do with spiritual status within a community, at least originally. I think that this is also perhaps visible in the typical depictions of witches and wizards that one encounters in Europe, i.e. cone-shaped hats. For sure who “wizards” actually are in European mythology is itself extremely mysterious in my opinion, they are far less discussed than witches are, which is not to say that witches are bad.

While I do not believe that Sumeria was the origin of civilisation, nor that their history is more relevant and correct than that of other cultures, in ancient

Sumeria, there were a group of deities called **Apkallu** that appear to have come from the sea, to teach a certain knowledge and were sometimes depicted as having what appears to be a fish superimposed onto their head, making the cranium appear more elongated. This may be an additional example of where spiritual status was symbolised and expressed through the wearing of a conical shaped headdress. However, turning to the fish/sea element in **Apkallu** symbolism, perhaps this association is due to the fact that water refracts light, in much the same way a prism does.

As mentioned in another Omniglot article (see reference 46) cephalopods have an ability to communicate via light and the shape of a squid, cuttlefish or octopus' head, is arguably similar in shape to that of an elongated human head. Pyramids exhibit a different but arguably similar shape, and just as prisms and water refract light, I feel that somehow, pyramids are symbolically connected to this. Yet, given the ability of cephalopods to communicate via light, this could perhaps explain the cultural desire of some to emulate this form through the practice of cranial deformation. If so, the elongated skull could represent the human ability to 'tap into' the original language/music of creation, and to refract it/collapse the wavelengths into spoken human language. In this same vein, pyramids could perhaps be seen as a representation of this same process on a much larger scale.

Although I am not able to conclusively define the connections between these things, I do feel that mollusks, another aquatic life form, by virtue of their similar shape and geometry also play a very important role in this symbolism, hence why ancient shell middens, were often viewed as sacred sites. While there are many aspects to this symbolism, I would argue that this concept, of a spiral, forming a cone shape, a force of life emanating through water, is not only symbolically connected to the emergence of sound and light waves, but is also somehow connected to the very emergence of life itself.

On a further note, it is interesting I think that the Finnish word *vene* may show cognates in indigenous American languages, not because of any reference to boats or ancient sea travel, but rather because of a shared connection to the importance of water.

There are instances of gods or deities moving across water by boat, for example, **Väinämöinen** in Finnish history, and **Manannán Mac Lir** in Irish history. Both of these gods are incredibly important, but also equally mysterious in their respective cultures. I would argue that in some senses, the names **Väinämöinen** and **Manannán** bare a certain similarity, although the etymology of both is not satisfactorily concluded. (I have discussed more aspects to this in other publications since the original print version of these words in this part of the book, they are also discussed in my recent Silly Linguistics articles)

My personal view is that these possible connections have little to do with an ancient seafaring culture, but instead have to do with this concept of life and

wisdom emanating through water. Even though some of these concepts between cultures are more similar than others, this basic idea, connected to life and to water is to my knowledge, found in every culture I have studied.

That being said, I do not believe that there was ever a single world civilisation, or a civilisation more advanced than others. Furthermore, I do not believe for instance that the Egyptians taught the Inca and their ancestors how to build pyramids; the pyramids of Perú being entirely indigenous innovations, although sharing a common sacred geometry which came from somewhere.

However, in a previous world, before we became humans, in a previous reality, the mathematics and 'pre-language' of the ancestors of the people who eventually became the Egyptians and the Incas, *may* have perhaps been connected. In other words, a similar knowledge of original "sounds" and structural bases may have been present in both cultures, but I think that these things were developed independently by their respective cultures through a physical medium, or a medium in this reality.

## **Comments on ancestors in relation to the previous topics, including giants**

Although the topic of 'ancient giants and other ancestors' may seem out of place in this article, as this phenomena may not necessarily have much to do with similarities in language, it does have to do with the aforementioned discussion of previous worlds and/or earlier stages of humanoid development.

World history is replete with references to ancestors who are described as either much taller, or much shorter than us. Yet generally speaking "giants" and "small people" are often associated with and suggest earlier, more primordial times and places in mythology, at least as far as Britain and Ireland are concerned and do seem in some way, to bridge the gap between the physical and the mythological. Thus, they are I think a connection to an ancient other world in a sense. While within this whole topic we can also talk about gods in general, and other supernatural beings, which are perhaps all bridges between our world and the "otherworlds" or 'underworlds' and/or "upper worlds" that is beyond the scope of this work. My own opinion is similar to the Basque indigenous interpretation, that whilst I believe in an upper world, I believe that a lot of what we see as associated with the heavens, only moves through the upper world in movement from the underworld to this world. But this may be wrong, and I do believe in Heaven for starters. Fairy tales such as Jack the Giant Killer have formed our modern perception of giants as large dimwitted ogres that are sometimes said to eat humans. Yet, to what extent the appearance and characteristics of these beings can factually be applied to physical archaeology, is uncertain. Nevertheless, reports of supposed giant remains at places like Lovelock Cave

in Nevada are not all together uncommon. But more importantly, 'giants' in mythology have symbolic meaning, with 'giants' often being connected to archetypal deities associated with nature, in European history at least; for example, the **jötnar** and **trolls** of Norse traditions, or the **Fomorians** in Goidelic traditions.

This seems to be the case with the **Saiduca/Si-Te-Cah** as mentioned in Paiute history that are described as having red hair and dwelling within the vicinity of the Lovelock Cave in Nevada. Due to the red hair, some seem to believe that reference to these giants suggests the possibility of European descent, but on the contrary, red hair appears throughout human history and in multiple parts of the world, so if the red hair does have a more physical as well as symbolic meaning, it is not a meaning that can definitively nor exclusively suggest a connection to modern Europeans in my opinion. Furthermore, not all mentions of giants within Indigenous American history describe them as having red hair. (I discuss a dream in which I think I saw this cave, in my PDF ebook: *Giants in Britain and beyond, and their relationship to language, including Eigg Gaelic, and to the Attacotti - published via bookofdunbarra (UK), No. 8 in a new series of books published through BookofDunbarra 2024*)

Regarding the Giants of Lovelock Cave, there is evidence that in the past, the landscape was much wetter and that the nearby Humboldt Basin used to be a lake in ancient times. From this, something I found particularly interesting in the Paiute accounts is the belief that these beings are said to live in caves, and I wonder if this practice of living in caves occurred after a particular change in climate, such as that which turned the Humboldt lake into a more or less dry basin.

From what my Hopi friend told me, this specific human-like giant phenomena is not something attested in Hopi history. However, Hopi history does carry the memory of a time when the surface of the world was darker and wetter, and I can't help but wonder if the red hair reported in some of these giant stories, might have to do with a time when sunlight was somehow different to what it is today, and that perhaps an event of sorts took place, causing the land to become drier, and the sunlight more harmful to these potentially early peoples, causing them to live in caves. I make mention of this fact as red-haired people are sometimes more prone to sunburn. Furthermore, in Shetlandic mythology, Picts/Pechts<sup>3</sup>, indigenous and/or other mythological people are sometimes described as having a dark complexion<sup>4</sup>, which carries with it this idea that the Picts/Pechts were not overly fond of direct sunlight either. In this same vein, the paler skin associated with *some giants*, might, I theorise, have to do with a lack of sunlight. So, although on a symbolic level, paler skin might be associated with a lack of sunlight, these pale skinned giants are certainly not the *only* mythological ancestors who seem to have an

<sup>3</sup> *The use of the word Pecht is taken from Scottish mythology and is different from the archaeological and historical term Pict, which is in my opinion, much more limiting in definition.*

<sup>4</sup> *An example in reference to the Pechts/Picts being of dark complexion can be found here: <https://www.historic-cornwall.org.uk/the-picts-a-fierce-and-warlike-people/>*

aversion to sunlight, as there are many that are not pale skinned and others still that have no specific skin colour at all.

In conclusion, although red hair and pale skin *may* be consistent with peoples who were not exposed to direct sunlight, the dark complexion of the Pechts in Shetlandic mythology, and the general mythological associations regarding the Pechts not liking direct sunlight, and not going outside during midday, would seem to demonstrate that, even if paler skin is *somehow* connected to a lack of sunlight, that other ancestors described as having darker skin also are associated with a general dislike of sunlight. So whilst the pale skin and lack of sunlight connection may be indicative of something, we also have examples of other ancestors, not described as pale, who also do not appear to like direct sunlight. Returning to the idea mentioned in Hopi history about the world once being wetter, this might also in some way help to explain why these giants in world mythology are often connected to water or watery places. This loosely follows a connection between giants and the sea, something that I have already talked about previously in relation to the *ciuthach* of Gaelic mythology. Some of my work regarding this can be found in some of my omniglot articles and in other books I have written, (the Omniglot articles are in the references section). I talk about the association between the *ciuthach* and sea caves, and brochs—mysterious Iron Age structures that more or less block out sunlight. Were brochs perhaps built this way because their giant residents did not like sunlight? Did something happen with the sun, meaning they had to move into these structures? In the folklore of northeast England giants are also associated with towers, maybe not brochs, but similar perhaps? But perhaps whilst somewhat unrelated, the symbolism of this “tower” or rather “large plant” in the Jack and the Beanstalk symbolism seems to imply that in another way, these towers might represent ways in which the giants “came down” to our world, from above? It is also interesting that S. Gaelic **baideal** (as I have already mentioned briefly in this book) can mean both “castle” and “cloud” depending on dialect. But as I have mentioned elsewhere, I am more inclined to think that the upper world is more of a place of transition between this world and the lower world, and that Heaven itself is not confined to directions of up or down. While the Pechts are not giants, and instead are described as “small people”. I feel that they are also connected to elemental powers in nature; so whilst the ‘giants’ may be specific and have specific associations, there are also sometimes connections between them and other ancestral beings. Some of the mythology about ‘small people’ or ‘good people’ in Irish and British mythology, carries an implication that certain ancestors ‘became’ smaller after leaving this world and going to the underworld. But this is also true of some legends associated with giants, and with other ancestors. Regardless, I feel that ancient giants and smaller people in mythology relate to archetypal principles about nature and the cosmos, and perhaps to similar patterns and geometry existing at different levels of ‘size’ in the universe. Of course, these are only



my thoughts and whilst this idea of changing size, is present, I am unable to interpret what it might truly mean.

Earlier, I mentioned the words “**Fe, Fi, Fo, Fum**”, (as mentioned elsewhere in this book) that were reputedly said by the giant in the tale of Jack and the Beanstalk. This is one example of a potentially more onomatopoeic speech with sacred meaning associated with these giant beings. Another example is reported from the Llŷn Peninsula in North Wales, where the *Tylwyth Teg* (a Welsh term for the little people) is thought to say **wi** (42) and is answered by the reply **wi wei** (42). So there is arguably something that connects this idea of pre-language or geometric language, to beings like giants and little people, and in a wider sense to gods and spirits. (I have mentioned this **wi – wi wei** in several other books). However, I think it would be incorrect to try and explain the language similarities as coming from giants, because whilst giants and other beings might be associated with these ancient rhythms of geometric syllables and words, the possible physical aspects to these giants are I think only a part of the phenomena, the phenomena as a whole is I think far more connected to an inherent metaphysics related to refraction and to water within human history, than it is to any specific group of beings. Which might be why for example the megaliths on Shetland are connected generally to **Pechts** who are of small stature, and those in the Basque country may be connected to the **Basajaun** and **Basajaunes**, hairy beings of large stature. In a sense I feel that these beings such as giants, and little people, whether taken symbolically or literally, are ‘closer’ to the waters than we are, and that, like the **Apkallu** for example, they can be archetypal intermediators in relation to the process of refraction and wave-collapse upon which I have previously expounded. Similar ancestors or deities *may* be associated with similar traits in how languages have become independently developed by humans today, which is similar in a sense to my comment earlier about why the ancient Egyptians and Incas (and their predecessors) may have shared specific similarities in the knowledge conveyed through words and architecture.

A further comment regarding the connection between ancestors and water in relation to giants, might be found in the reports of some giant skeletons having two rows of teeth. If these beings were somehow more connected to water, two rows of teeth might be better suited to a diet high in shellfish which relates to my comment regarding the Omniglot article given as reference (46) and the shell food found at broch sites in Scotland. Lastly, a very interesting connection can be seen in Shetlandic mythology regarding the Finns where they are again sometimes described as having a dark complexion and being of short stature. The Finns in Shetlandic mythology are connected to the sea, and to magical power involving the sea, implying some ability for these ancestors to use words to physically manipulate matter, just as in other legends, giants are associated with having a magical ability to alter the physical landscape. Furthermore, the Finns in Shetlandic mythology are connected to seals, and, throughout Scottish and Irish history, there is this idea of seals being some sort of ancestor beings, sometimes able to shapeshift into human form. This is also connected to the ‘selkies’ as they are known in parts of northern Scotland. This concept of magical beings coming from the sea in the form of seals, is clearly very old in Scotland. At the *Cnoc Coig* shell midden, archaeologists have found human bones buried in association with those of a seal (44); which leads this topic back to shell middens again and their potentially important symbolism. Does this point to the possibility of aquatic ancestors?

## Concluding Remarks

In concluding my comments on the various topics mentioned in this book and the possible connections between Indigenous American languages and other languages of the world, I feel it is important for me to again reiterate this idea of independent development. While some indigenous American cultures and languages may have some things in common with other cultures and languages, for hundreds of years, people largely of European descent have attempted to characterize these similarities as having been brought to the Americas from elsewhere. Unfortunately, this entire topic of human origins is often permeated by an apparent need to view some symbols, ideas, and cultures as being more important than others. But I do not believe this, I believe that the indigenous American peoples are from the Americas, and not from elsewhere, and that their incredible architectural and other cultural innovations are entirely their own. However, I do believe that the connections between the Americas and elsewhere are due to a collective, shared knowledge that all of humanity inherits in different ways. In a sense, I think that human language and culture is like a grand library, with each culture and language having its own books. Perhaps what some have done in the past, is due to the fact that they have only been familiar with the Egyptian and European sections of that library, and so have assumed that any similarities found in Indigenous language and culture must have 'come from' the European or Egyptian sections of the this metaphorical library. And for this reason, many might ignore all the other thousands of books in the indigenous American sections which bear no similarity to others and are wholly unique to the Americas. To carry this metaphor a bit further, I, on the other hand, am of the opinion that every single book in that library is equally important, and that we have to pay attention to what all peoples and cultures have to offer, in order to understand the library as a whole.

I hope that this was interesting to read, and that it in some small way honours all of the world's indigenous people. References begin on next page.

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*The number after a particular word and its translation indicates the reference.*

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Final notes: (from original print publication of some of this PDFebook): As mentioned at the bottom of page 1 of this book, the title page (page 2 is the contents page), I hope to publish further etymological comments on Quechua in a new article, including some linked with Basque, which are not included in this book, because I discovered them after writing this book and its content, but before making the final edits and re-uploading on the 22nd of April 2023. This book does contain some comments on connections with Basque words as you will have seen, on pages 10, 11, 12, 14 (a total of 4 Basque words in addition to one Proto-Basque word are included/discussed, and a reference to Basajaun and Basajaunes on page 25), but the new article will contain some more, and further comments on etymologies more connected to Celtic. As I mentioned earlier, the etymological links included in this book are far from the only such etymologies I have found, most of those in this book I found only within the past few months. The omniglot article will also contain new etymologies not previously published. As mentioned on page one, I have also published a separate new book on giants in the Old North and in Wales, which includes some things on ancient language too. I published Old North and Wales giants book literally days after publishing this one, and although I technically published this book before the Old North and Wales book, I have added some edits to this book (Possible connections between Indigenous American languages and languages elsewhere, with particular reference to Quechuan languages, and with comments on elongated skulls, pyramids, giants and other philosophical points) on the 15<sup>th</sup> of April til the 22nd of April, whereas the Old North and Wales giant book was published on the 14<sup>th</sup> of April.

*(This is not the end of the book and was written for the first part of this book's original publication in print last year, before edits were made and more material added, and before I published other aspects and etymologies related to these subjects in other books). Book continues on the next page. Material from the giant book was published along with a lot of new material in my PDF only book: Giants in Britain and beyond, and their relationship to language, including Eigg Gaelic, and to the Attacotti - published via bookofdunbarra (UK), No. 8 in a new series of books published through BookofDunbarra 2024). Some of this material was originally in my print-only book: Prehistoric giants of The Old North/Yr Hen Ogledd and North Wales, with further comments on the ancient archaeology, mythology and prehistoric language of The Old North and North Wales.*

## An unusual personal dream experience in relation to these subjects (Unrelated to other dreams I have told about in other books)

Photo below by Inti Runa Viajero, titled *Golden coast of Paracas*, copyright CC BY 2.0. Detailed copyright information, other information and links to the licence and original file are directly beneath the photo with information about edits.



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(Note I did also edit the contrast and lighting of the photo slightly from the original linked to above, the edited version is the one included in this book in front of you)

*The photo above shows an area close to the place I saw in my dream, but not quite the same bay.*

In my publications I have talked about a several dreams and my understanding of their symbolism in relation to mythology and folklore, which I have had. One, very strange dream which I experienced (but have never published about until now in this book), happened in 2017, I think, and involves Paracas. This was I think just before I first started looking for cognates in the Kallawayá, and to a lesser extent, in the Quechua languages; the Kallawayá work I have published elsewhere previously, and that is *extremely interesting* as well, in my opinion. They are in my PDF only book,



titled: *A study of ancient languages, history and consciousness* published on the fifth of June 2023 (all my PDF books are only in that format and published via various websites, primarily BookofDunbarra). The aforementioned PDF ebook published in 2023 was published on the following web page:

<https://www.bookofdunbarra.co.uk/new-ebooks-from-5th-of-may-2023-onwards-also-separate-from-website-s-online-articles-content>

Anyway, I had this dream once, which I have not written previously. I dreamed I was on a bicycle with some people... cycling, backwards, of all things. So, we were all cycling backwards up a road, through a Spanish-looking village, uphill. I saw a catholic looking church on my right, and noticed the very distinct appearance of a Peruvian style megalithic wall and structure on my left. My heart leapt with excitement and some kind of knowing as I saw this temple.

We cycled backwards towards some kind of subway system, which has little to do with the actual dream, other than that the subway system looked kind of cool, and had big, futuristic looking rail tracks, in a very large tunnel. This *may* have been the same dream in which I was also in some kind of Peruvian or Chilean railway yard being chased by creepy trains with faces on them; but anyway. Let's go back to the cycling backwards.

We continued cycling backwards, and, at some point I ended up in a dry valley. It could have been somewhere in Eurasia or the Americas perhaps, perhaps Jordan, perhaps Chile, I don't know, but it was rather desert-like, with few plants.

But there was this particular tree that was above me, and, this tree was on fire, and yet, the branches and leaves were not burning in the flames, which was of course a little strange. Only later did I realise that the *Burning Bush* is something that Moses is said to have seen on Mount Sinai in connection to God. But for this reason I have come to wonder what this burning (or rather, not burning, but in flames) tree symbolised in my dream. But this was not the end of the dream.

Next, I was cycling forwards, going back down the street in that Spanish-looking village I had seen at the start of my dream. I saw the catholic-looking style church again, down the road ahead of me, with the kind of architecture one might see in Spain, or, parts of South America even. This church was on my right as I reached it, and, I again saw the megalithic temple on my left, with a kind of wall before the temple at a 90 degree angle to the road.

For some reason I then ended up sitting upon this wall, and, I became aware of the presence of a lady with blonde hair, who was sat on the wall with me.

There was this immense feeling of warmth and love that I felt from being in her presence, she was not even sat right next to me, and after a certain amount of time I could no longer see her: all I could see and feel was this warm, holy, beautiful light and feeling that I describe as a connection in love to this lady.

Then, suddenly, I was walking further down the hill from the temple, and I came to a great lake. I then became lost, and, as I looked to my left, I saw a sea, not a lake. A sea with a coastline of reddish yellow sand, and the driest looking mountains I had ever seen, hazy in the distance.

The "burning bush" is related to in the section further in this book, titled: *שרפים* – *seraphim and "serpents"*

### Uncovering the dream

A few days after having this dream, I saw a photo of a beach, posted on Facebook. It was the same beach I had seen in my dream, the exact same shape of the coastline, and with the hazy looking mountains in the distance. I had no doubt that this was the same place. So, I noticed that the photo was taken of Paracas, in Perú.

So I began to wonder whether or not the temple I had seen in my dream may also be real. And sure enough, through learning a little about the Paracas culture and other megalithic sites that might be connected to them, I came across a temple located close to Lake Titicaca, the name of which I will not give here, but you can research it if you will. When I viewed this temple on google street view, it looked the same as it did in my dream, more or less.

The catholic church was also there on the other side of the road, albeit it looks to be a bit more ancient today judging by what I saw on google street view. Below the temple is Lake Titicaca, which I seem to have reached in my dream; although when I looked left I saw the coastline of Paracas, as if connecting these places together, as they are connected in the Viracocha legend perhaps. It was also only later that I realised that the beach I saw in my dream, in Paracas, is very close to where one of the main Paracas culture graveyards is located, which obviously connects with the primary subject matters of this book.

The Judaic (Jesus walking on water, connection with Viracocha, the Burning Bush) themes of this dream are particularly interesting in light of my research which seems to indicate there is some connection in Gods here... this is of course obvious from reading this book and my other works on this subject.

I talk about the connections here with Jesus, Viracocha and Väinämöinen in several other books, and also in my recent article (along with much more in the article) published in Silly Linguistics, titled: *Language in the Kalevala and other comments on the mysteriousness of Finnish* (not the full title) in Silly Linguistics Magazine Issue #76 September 2024. This is part 3 of a series with things by and large only discussed in this series of three articles for Silly Linguistics by myself, although part 2 of the series was not (or has at least not yet) been published in the magazine.

But I still have a lot of questions. Who was this lady in my dream? Did I connect with her energetically, and why? What was she trying to show me? What was the dream trying to show me and teach me?

Some aspects to the dream, like the subway tunnel and the trains with faces following me around some eerie train yard, obviously have nothing to do with the Paracas culture or with the Old Testament, but parts of this dream were clearly symbolic and extremely accurate to mythological themes, history and places, which I find odd.

Personally I am not interested in trying to *prove* psychic phenomena, because I'm not trying to convince anybody of anything; but am I personally convinced that this dream was in a sense connected to real mythology, gods and places? Absolutely: particularly with regards to how accurately I was able to see a temple which I had never even heard of or seen before, and describe where it is located, and because, there are far too many synchronicities in this dream for it to all be coincidental, in my opinion.

It was certainly a strange dream, and one of the most beautiful I have ever had. The fact I had this dream does also not make me special in any way, but what I experienced was special and I feel absolutely honoured and thrilled that I dreamed this, and that it helped to lead me on this subsequent deep mythological and linguistic search surrounding Quechua and other languages.

## DNA evidence & Possible DNA-connections between the Paracas culture and Eurasia

As I have discussed in some of my other PDF-only ebooks, it is now from my understanding understood that as well as Haplogroup X being found among indigenous American peoples and in parts of Europe for example (not that it came from Europe), it has now been confirmed that indigenous Central American and South American DNA went to Polynesia. An example of where some of this new data is discussed is the article:

*Native American gene flow into Polynesia predating Easter Island settlement*, published on the 08 of July 2020, by Ioannidis, A.G., Blanco-Portillo, J., Sandoval, K. *et al.* Native American gene flow into Polynesia predating Easter Island settlement. *Nature* **583**, 572–577 (2020).  
<https://doi.org/10.1038/s41586-020-2487-2>

When reading this book you will notice that my notes on linguistic similarities between for example Quechua, Finnish and some Polynesian languages would in my opinion seem to back up the DNA evidence with linguistic evidence.

What is also interesting however is the work of Brien Foerster, who has done an awful lot of work on pre-Incan history from his own angle, and I have recently read his book: *Beyond the Black Sea: The Mysterious Paracas of Peru*. Brien Foerster from my understanding examined the Paracas mummies in a lot of detail, and helped to test their DNA.

Whilst I personally do not know the process of this DNA testing nor whether or not the results could have been contaminated in some way, the DNA results on the Paracas Mummies, according to Brien Foerster in the aforementioned book, would also seem to back up my own ideas to some degree, especially as some of the haplogroups found in the Paracas DNA evidence have an association with Balto-Finnic peoples, and thus, with the Finnish language, which again, if true, would fit into what I have written about.

I will not include the haplogroups here in my book, but you can find them in the aforementioned book, which I will mention the name and author of again: *Beyond the Black Sea: The Mysterious Paracas of Peru*, by Brien Foerster. Whilst I do not know if any of these Haplogroups mentioned in the aforementioned resource are specifically connected to the Udmurt in any way, they, like the ancient Paracas people, have red hair as a common physical trait, and the DNA evidence given in the aforementioned book by Brien Foerster, does show a general connection at least to the region of the Udmurt, who were historically connected to other cultures too.

## Ancient ones in the Himalayas and some Nepali etymologies and their connections (At the end of this chapter is a comment about the Finnish word *sankari* and Sanskrit word शंकर, *śaṅkara*)

Whilst I was eating pizza in a cafe recently, I spoke with a lady who was from Nepal. Whilst I am not in any sense saying that I was profiling people by their appearance, I did initially think that she was Andean, and that perhaps her ancestors might have spoken Quechua. She did tell me in the conversation however that she was from Nepal, and I thought, okay perhaps Nepalese women are very beautiful then, for one, and that it is a country I have barely studied or looked at in any detail before.

What this did lead to was that I did then look up some words in Nepali, just out of curiosity to see if I noticed a more than average number of similarities with Quechua, which I could do due to that I know a fair bit of vocabulary in the Quechua language, and an amount of grammar, which when learning some Nepali words, enabled me to notice similarities, more than I would expect for a language unrelated to Quechua. There are also links I observed with Finnish. Nepali is an Indo-European language, but I am not convinced that this classification explains the language's origin in holistic terms. Of course in this book already I have also talked about some words in Tibetan that connect to Quechua and others, but did not look into it further with Nepali at the time.

It is also notable, and as you may have noticed from my research, that the Andes, Finland, from my understanding, and Nepal and Tibet as I now understand, all seem to be very important places, that somehow relate to the interconnected spiritualities of humanity as a whole. So this also *might* in some way relate to why these particular similarities seem to exist. In another publication I will talk a little more about the Himalayas.

What I will say as well in terms of my own limited experience in speaking with people who have had a connection with these mountains, as well as the lady I have already mentioned, is that some years ago, when I was around 25 and in Sweden, I met a man who was a mountain guide, and he told me of some very interesting experiences in the Himalayas, one experience, whilst camping, where he heard a howling sound of some kind that sounded not like that of any animal, but not like that of a human either.

He was fairly scared, or at least nervous and unnerved, but did not feel in immediate danger. Over the next few days, a local man told him that this was the warning call of what we would know as the yeti, although there are many local names for this being, not all of which might be the same being. But anyway, in this case from what I understand the meaning "yeti" was

understood, and the man who told him this did from what I understand speak in serious terms, that what he experienced was this being "letting him know" of its presence, and also warning him off. This was exactly the instinct he felt when experiencing this experience.

Anyway, below is the comparison list:

Comparison list is below (5 word points):

.एक, *ek* – "one", similar to Quechua *huk*, and Finnish *yksi*, both meaning "one" (see elsewhere in this book and my other books and articles for further elaboration on this root).

.कीरा (*kīrā* – worm, this is similar to the Sanskrit word for "worm" but also shows much similarity to for example Quechua

.मासु, *māsu* – "meat", similar to English "meat", Welsh *mes* – acorns, and many others in Salishan, Germanic and in other language families.

.कुकुर, *kukur*- "dog", this is likely related to Sanskrit कुक्कुर, *kukkura* – "dog" which is thought to be onomatopoeic in Sanskrit. However, adding in my own research, I have seen similar looking words elsewhere and discussed them before, including in this book (.....) including Finnish *koira* – "dog", and Maori *kurī* "dog", (discussed in my PDF ebook titled: *Prehistoric Dartmoor language, North Sámi and Gaelic, and other topics (only available in PDF format) 27/02/2024, No. 12 (the last for now) in a series of new books published by bookofdunbarra (all the author's books are published in the UK)*

.जरा (*jarā*- root, similar to Finnish *juuri* – "root" and to Quechua *yuri* – "plant", "sprout" and *yuriy* – "origin", and to many other root words, for example Arawak/Locono *egura* – "root" and to some other words in that language, see my article: *34: Arawak and bird language* available here:

<https://www.bookofdunbarra.co.uk/website-articles-30-45/34-arawak-and-bird-language>

A note about sankari - śamkara

This research has made me realise that Sanskrit may play a part here, and I also think that perhaps the Finnish word *sankari* – "hero", which always "felt" like a beautiful and special word, might actually be related to the Sanskrit word शंकर, *śamkara* – one who gives happiness/fortunateness. The semantic meanings are I think similar, because a "hero" is someone who protects and brings about peace and happiness. The Sanskrit word has the suffix *kari*- meaning "doer", a root found in many other so-called Indo-European languages.

The mountain in the mist

This is a story based upon a dream. I published another story (unrelated to the one in the book you are currently looking at). The other story is published in a Kindle ebook recently, the ebook is only in Kindle format, the Kindle ebook is titled: *The mysterious Yr Wyddfa and northwestern Wales - (only published in Kindle format)*

An earlier version of this story (the one below and on the next page) was published once in an earlier form on archive.org. But now removed from there. This is the updated version with added description after the story itself, which is below:

*Somewhere in the distance, above the high trees, lies a mountain. There is a road on this mountain, that leads up into the mist. From here the views are spectacular. It is hard to put into words the depth of the scenery, where the volcanoes stand, dark, volcanic rock, falling deep and vertically to the valley below. It is this valley, named Vanhamaa, where it is said the first people here came from. From the forests, and close to the Great Tree. I took the road, and to the left there were cliffs, to the green and wooded valley. Although there are volcanoes, it is cold. On the other side of the valley, the cliffs rise steeply again, black, volcanic rock, rising upwards.*

*Mists swirl and birds cry their songs. Somewhere on this mountain, there is a strange object. It looks a little like a pipe, or a cylinder, but it has the texture of a shell, and reflects light as does the pearl. No-body knows how it came to be here, or what it is. I know only that people walk here sometimes, not far from the road near the cliffs, where it lies in a hollow, barely visible, unless one is surely meant to find it. Perhaps, the world makes us feel pain. And fear is the root of all pain. So those who are lost, may sometimes find themselves here. After I had cried, and I felt that the great ocean was flowing through my eyes. And my tears dropped onto the volcanic soil, I found myself on the mountain, with my loved ones. I listened to all the things that they said, all the mistakes I had made. To have love in the heart is surely the greatest gift; but my heart has felt alone. And when alone, the mountains and trees are sometimes more comfort than people.*

*They do not judge. They do not change, they are the eternal life. Our existence is like a flash in the stars. But through truth our light will burn forever. This is my new chance, to burn in this life, a fire of love, compassion and hope. But I became weak, and so I walked in the cold and rain. Into the distance, into the eternal space, above the mist and beyond everything that was. There is no turning back now. The ocean flows through my eyes, but nobody sees. My tears become the rain, and flow to the earth. Just as my body is of the earth, of the primal elements that are born from fire, wind and storm. It was a friend who showed me to the strange object. A cylinder, no, a cone, a*

*long, thin cone, lying in the earth, reflecting light as a dull pearl. My friend crawled inside. At the entrance it is wider, but, as one goes further in, it narrows, and the pearl walls close around us. This is where I could be safe, when my eyes flow and no-body sees, I return to the womb of creation, to the inside of the shell. So ancient, unchanged, with the song of the sea revolving inside. I have become one with the great ocean again. The only place where I can feel alone and safe, at the heart of all creation, but my loved ones are there too, it is not a place of death, it is not death, but maybe it is also where passed on ones are. Maybe we are truly "there" and also "here" in this world, and I truly know that this life must be about living to the full, bringing that love and magic into the physical world, living long and making this world better for those who come after us when we do leave at an old age.*

*As the tunnel narrows, so do I. I become thinner, I leave things behind, so that I can continue. I leave everything behind, until the only thing that I have left, is that which I came here with, my love. My fire has been consumed by the pearl walls, it returns to them in multitudes of colour and reflection, until only one light remains. A single, dull light, that is all that there is left. That is all there is of me. I lie in silence, hearing the ocean around me, like a jellyfish floating the oceans at night, no control over where I will end up, and the past is now so far behind. Like the ancient mountains, the past has been worn to the sea, turned to dust, blown with the wind of the old gods. And still, my light floats through the space.*

*A spec of shining dust from my chest. After what seems like a long time, I place my hand onto my chest, gently feel the strange comfort of the light. It is not warm, but it is not cold, it tingles. I can feel it is alive. In the silence and at the centre of the ocean, I say a few words, my hand still on my chest. "I trust you God, take me back to my body and to where I am meant to be." And there is a rushing, of waves and water, force. The sky cracks with thunder, blue light burns and erupts into my arms and chest. There is a roar, the sea swells, the sky dome opens, I swirl outwards, upwards, propelled by the most powerful and wonderful force, emanating from the centre of the waters, I come out into my body again, on the mountain, and the sun is shining and a wind blows from the east.*

This story is essentially about going through a heartbreak of some kind, returning to a safe place, a place where I could feel my own feelings, and then feeling God there, and love, and it bringing me forth into the world anew and with new hope.

The landscape I saw in this dream was not in South America but was perhaps a little like some of the landscapes in Iceland, maybe even South Africa or somewhere else wild, volcanic, and distant. I think it less likely that the dream could be South Africa as the climate was indeed colder, even the



Drakensberg mountains, whilst similar in ways to the landscapes in my dream, are far too green, whereas the landscape I dreamed of, was colder, with darker volcanic rocks. Having said this, at least some of the rock formations in the dream could equally have been sedimentary rocks in a cold environment.

The dream and story are included here to convey a spiritual message, which I suppose can be interpreted as being something like the “womb of life”. The rainbow-coloured, liquid-metal-like attributes to the tunnel or tube speak of a bridge between worlds, perhaps between the underworld and this, the rainbow in many cultures does connect to the sky, and in my opinion perhaps therefore to the underworld. The symbolism is a little similar to that of “going into the mouth of the cosmic serpent” to be reborn, with the metal tube here representing the serpent, although there is no indication in this dream of this tube opening its mouth, it was simply open, and rather than a scary serpent, I felt wonder and wanted perhaps to feel comforted and safe. The idea being that I went into this place to feel loved; and at the time of dreaming this, I had fallen in love with a Russian lady who was 5 years older than me (I was 28) and it was unrequited maybe, I don’t know, perhaps it wasn’t. We talked a lot, that was all, but that is the most romantic thing. She lived in Finland, and perhaps she thought that it would not work for that reason, so if she had felt anything, which my heart and instincts say: perhaps she did, she may not have told me for that reason. I remember crying when I left to go home, just because of everything I was feeling, the mixture of sadness and feeling lonely, to the feelings of love and hope that she had somehow helped me to find in myself, and I think, with God. And I felt like this dream was from God. The spiritual does seem to communicate in ways that we just cannot quite understand.

And that is the point in sharing this fictional story and the dream and real story behind it. I have had other mysterious dreams involving rainbows, some of which I have discussed elsewhere.

I included this in this book, because I guess this dream also kind of relates to the idea of wishing to find and to know the true nature of reality. And just as with my dream in relation to Paracas, dreams, in my opinion, seem to interface with a reality that we may feel, but cannot quite consciously remember. The dreams and symbols seem to trickle down to us, like the cosmic waters, containing the door to the original world, which also relates to some of the subjects in this book.

This dream also relates to the language topics in this book I think. In some interpretations of Ancient Egyptian religion, the god Thoth speaks his name from a sacred flower, which has grown from the cosmic mound in the cosmic ocean. Speaking his name seems, from what I understand, to order reality

and the universe in a certain way. The symbolism of the flower is arguably quite similar to that of a shell or tube, perhaps indeed all of these things are symbolically connected, in that they all amplify sound, and/or effect sound and light through their very shape. In the story and in the dream behind it, was the “rainbow” of light somehow trapped in this tube? Is the spiritual symbolism of this story also that I had returned to this tube, to speak again a word, and bring my own world, a world of love, into existence in doing so? In the story itself I mention this idea of “where the first people came from”, or to put it better, where perhaps some of them came from, was more likely what was being represented.

### שרפים - seraphim and “serpents”

The Hebrew word שרפים - "srpm" – “seraphim” for the type of angel, is sometimes connected to a root word meaning “to burn”, “srp”. But there is also a clear similarity between “srpm”, the plural of שרף, “srp”, and Latin *SERPENS* – serpent. That an angel might be in a some way a form of serpent or wyrm, I am not remotely surprised. I have speculated for some years (and have written about elsewhere) a lot on this topic, and there is too much of it to cover here. Frank Herbert, on a related note, wrote his “Dune” books, in which there are giant worms, and in one story, a character actually has to become a giant worm in order to become a kind of god.

Whilst I personally do not think that *God* or *The Great Spirit* can be equated to a serpent, it does indeed seem to me that powerful spirits, angels and creative deities, very often take the form of a serpent or wyrm, perhaps because by its nature this shape is reminiscent of the movement of consciousness, the spiralling of time, DNA and of vortices and toroidal fields for example. This also arguably relates in some ways to the themes in the previous section of this book: *The Mountain in the Mist*

I also wonder whether or not “srp” – “burn” originally meant “burn” as in a hot flame, but could instead have referred to the *eternal flame* concept, and to for example the Burning Bush mentioned in the Bible, (and mentioned earlier in this book in relation to my Paracas dream in the chapter/sections: *An unusual personal dream experience in relation to these subjects* and the part: *Uncovering the dream.*

Some observations on Cariban languages (& New etymological notes)

In many other publications I have looked at certain words in the Cariban languages and noticed their similarity to other words in indigenous American languages, and also to languages outside of the Americas. The Cariban languages to my ears have a fascinating and extremely unusual prosodic structure, that is quite unlike that of other indigenous American languages which I have listened to or heard. In some respects, the prosody and phonetic structure of some Cariban languages *almost* resembles that of some Uralic languages to a degree. I have included two Proto-Cariban words in this book (the one in front of you) and have published more etymological links, particularly with the Kal'ina language, in other publications.

I will point out here for example as well that the Kal'ina word *topu* – “stone” is similar to several of the other indigenous South American (and Uralic) words for stone which I have written about in other publications. A similar cognate in Arawak/Locono as an example of what I have written on these connections, is discussed in my online-only article: *34: Arawak and bird language*, available on my BookofDunbarra site at the following web address:

<https://www.bookofdunbarra.co.uk/website-articles-30-45/34-arawak-and-bird-language>

I also discuss some words in Cariban languages in my PDF only ebook titled: *The Prehistoric Canary Islands, word-links across the sea, and mysteries (includes new horned goddesses art pieces) published via bookofdunbarra (UK) No. 7 in a new series of books published through BookofDunbarra 2024*, and as I mentioned in other publications.

Certainly with regard to the Kal'ina language, its interesting prosody and phonology may relate to that Kal'ina contains very few sounds, including consonant sounds, therefore when hearing the language spoken, one tends to hear the same syllabic rhythms and structures. There also I think seems to be some level of reduplication in Cariban languages, but I do not know to what extent. Anyway, the fact that in Kal'ina only a certain number of sounds and syllables are heard, gives it a little the “feel” of Finnish, a language which itself has relatively few phonemes and where words only contain a limited number of syllable types (at least in most spoken dialects of Finnish, but not in the *Rauman giäl*, the Rauma dialect or language of southwestern Finland. Other similarities included in this book: Kal'ina *potita* – to shine, shows similarity to Finnish *paistaa* – to give heat or shine. Kal'ina *kuliyala* – boat, shows similarity to some Celtic and other words for types of “boat”. Kal'ina *koto* – to cut, is also very similar to some Afro-Asiatic, Indo-European and Uralic words meaning the same thing. (The words included come from my own knowledge of the Kal'ina words I know).

A further comment on the Puquina and Kallawayaya languages

Many of the topics in this book pertain to the mysterious spiritual traditions of the Andean peoples. I have discussed only little on the Kallawayaya and Puquina languages in this book, but these languages, as well as Quechua, may indeed in some way closely relate to the languages spoken by the redheaded Paracas people who had artificially elongated skulls, although according to what I understand of Brien Foerster's publications, some of these individuals may have had elongated skulls and other features typically not associated with homo-sapiens. I personally believe it possible that they were indeed not modern homo-sapiens, and that their own world may now be somehow separate from ours, in a hidden place across the Cosmic Ocean, although clearly at one time our worlds were connected, and they lived here, and may, as I have brought up in different ways in many places, have had the capacity (connected to their elongated skulls) the ability to use language to rearrange physical matter, hence these ancient temples in Perú such as **Saksaywaman** and **Ullantaytampu** may in a sense be evidence of a time when their world, their rules of physics and magic, was also "our world", but of course now we look at these structures and the original world and time that they came from seems to be separate from ours, as though some event happened, and now all we can see is the skeletons of their amazing magical abilities, where our worlds still meet "physically". I have also commented of course on how they connect to cephalopod symbolism and that their magical and linguistic/sound abilities may have had to do with, as I will describe here, a connection between them and cephalopod, Cthulhonic deities. I also describe some things similar to this, with art, in my recently published Silly Linguistics article, titled: *Language in the Kalevala and other comments on the mysteriousness of Finnish* BY LINDEN ALEXANDER PENTECOST in September 2024, Issue #76 Silly Linguistics: The Magazine for Language Lovers. This was not the full original title which I submitted the article with (it is part 3 of a series, part 2 was not published), but I have included here the published title. Note that this Silly Linguistics article was published in South Africa and subsequently all of my articles in Silly Linguistics will (some already have been in the past, but not recently) published in other ebooks after new edits to ensure that they can be archived in the UK at the British Library. Anyway, the Puquina and Kallawayaya languages are an important subject in and of themselves, and you can read my research on some of their etymologies (especially of Kallawayaya) in my PDF-only ebook: *A study of ancient languages, history and consciousness* published on the one of my website pages: <https://www.bookofdunbarra.co.uk/new-ebooks-from-5th-of-may-2023-onwards-also-separate-from-website-s-online-articles-content>

***This is the end of this book*** (This book is titled: *Some interconnected vocabulary links between Indigenous American languages and languages outside of the Americas, with references to underlying mysticism and philosophy* 05/10/2024, published via BookofDunbarra in the UK and only published as an ebook and only in PDF format)