

An introduction to language – with particular focus on the Celtic languages and upon Scottish Gaelic dialects

By Linden Alexander Pentecost

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I was born in Pembury, England, and am of UK/British/English nationality, currently living in Northern England. This book was also published online in Cumbria, Northern England. This book is written for my patient family and friends, and for all those who have helped me, and for all those who love languages, or who wish to connect with native languages and cultures. It is also written for my beloved animals.

The Norfolk Dialect

By Linden Alexander Pentecost, written in summer 2021

What we now define as English is not the full of extent of what English was in our dialects and historic language. The English dialects could sometimes be so different from one another that they were barely understandable to each other, so they could be called 'languages'. Such an example of a lesser known, unique English dialect is the Norfolk dialect from Eastern England. The *v* in words like *vicar* and *vintage* became *w*, so giving *wicar* and *wintage*. The speakers of the Norfolk dialect also use verbs in a way which is, unusual. I think that they might have made a sudden transition from Old English or perhaps Brittonic, so perhaps not adopting English grammar in the same way that many other peoples did.

Furthermore, some of the English dialects are similar to others through historic ties of language, linking back to the dialects of Old English, and also to the influence of Norse. For example, many will have heard of the Scots language in Scotland. The language was apparently originally known as *Inglis*, so it perhaps wasn't distinguished from 'English' in the sense of it being Scottish, Scots formed a dialect continuum with other Northumbrian dialects in Northern England, and the languages as a whole was known as *Inglis* I think. But the English and England of then was not a set out place and standard language at that time, 'Inglis' originally came from 'Anglisc', and referred to the people who were 'Angle'. This included tribes on both sides of the North Sea.

North-Germanic languages - the topic of dialects

By Linden Alexander Pentecost, January 2022

In this article I look mainly at the Continental North-Germanic languages, and more specifically at their dialects. In terms of national language identity, there are three 'Continental North-Germanic languages', Danish, Norwegian, Swedish. The differences between these languages, are, on one level, easily identifiable, in certain grammatical, phonetic and lexical differences. But on the other hand the three languages are, in their word concepts and grammatical basis, very similar.

It can be said that across recorded history, for at least two thousand years, Denmark, Norway and Sweden have had a dialect continuum of North-Germanic languages. Some of these dialects or languages may have been more similar to West-Germanic in Denmark, and there is in some cases very little difference between the earliest recorded West and North Germanic. In Norway and Sweden, these dialects have been spoken alongside the indigenous Sámi languages, which were originally spoken in many of the interior regions of Norway, Sweden and Finland.

The North-Germanic languages in Northern Europe comes to us as a wide range of dialects or local languages, which may in themselves change accordingly to a localised or regional audience. Each of the traditional major dialect groups, or languages, has many individual dialects. Sometimes these dialect areas or languages converge, or are differentiated in a way that makes it hard to identify where one area becomes another. Certainly there were multiple directions of trade, contact, and movements, which must in some way be connected to these divergences and similarities. Below are some of the traditional dialect areas.

Insular/Western non-continental dialects:

.Greenlandic Norse (Southern Greenland)

.Icelandic (Iceland)

.Faroese (Faroe Islands)

.Norn, Shetland (Shetland Islands), has strong indications of eastern and western dialect areas

.Norn, Orkney and Caithness (Orkney Islands, to some extent Caithness)

.Norn, Western Isles, Dublin, Isle of Man, Cumbria

.Anglo-Norse/Anglo-Danish, Eastern England

Denmark:

.Angeldansk (Northern Germany, Southern Denmark)

.South Jutlandic (South Jutland) - East and West division

.North Jutlandic (North Jutland) - East and West Division

.Fynsk - (Island of Fyn)

.Sjællandsk - (Sjælland), dialects closest to the phonetic realisation of written

standard Danish, Rigsdansk

.Bornholmsk - (Bornholm), similar in some ways to Scanian, but also very different.
Has palatal consonants

Sweden:

.Scanian - (Scania, southern Sweden), in many ways shares sprachbund-like features with Danish, not quite a continuum in my opinion.

.Götamål - (Southern Sweden), often parallels Scanian, unique prosodic patterns, lots of local phoneme variation

.Bohuslänska - (Southwestern Sweden), highly variable coastal dialect group

.Värmlandic - (Southwestern Sweden, sometimes shows parallels with Nordnorsk and West Bothnian)

.Dalsk - (Dalarna), includes Elfdalian and other local languages

.Gutnish - (Gotland)

.Jamtlandic - (Jamtland, shows similarity to nearby Norrlandic and Trønder dialects)

.West Bothnian/Bondska - (coastal Northern Sweden)

Other dialects in the Baltic Sea area:

.Northern East Bothnian dialects (Western Finland), parallels West Bothnian and Northern Scandinavian in general, hence sometimes associated as being as Swedish dialect

.Western East Bothnian dialects (Finland)

.Estonian Swedish dialects (Coastal Estonia, with some speakers who moved to Ukraine)

In more recent times, a standard version was built from the dialects, or rather a 'Norwegian', 'Swedish' and 'Danish' version of a common Scandinavian language was brought into place.

The Gaelic dialects of Islay

By Linden Alexander Pentecost, January 2022

The Isle of Islay is one of the Inner Hebridean Islands of Western Scotland. Its Gaelic may be called Argyll Gaelic, in the sense that it is part of the larger Argyll dialect continuum, or association of common phonetic, grammatical and lexical features, even though the dialects within Argyll may differ greatly from each other. For example, the predominance of [x] in pre-aspiration is common in Argyll, and has sometimes been called a feature of Argyll Gaelic, although the 'Argyll' dialect of Arran does not have pre-aspiration in most examples.

Like on Arran, and, in different ways, in many Scottish Gaelic dialects, the written letter **a** varies with [ɛ] in certain words, often the particular words in which this occurs differs throughout Gaelic dialects. On Islay this sound is common heard in the word **math** - 'good'. In ordinary, non-lenited form, the initial velarised l is pronounced something like [tɫʷ] or [tʷ], as my best guess, although from what I understand, this initial sound can sound more like a voiced, dental [d], indistinguishable from a dental t. It occurs in words such as **laogh** - 'calf', **latha** - 'day', **làmh**an – 'hands'.

Photo below: Isle of Islay, taken by Andrea Pentecost, my beloved mother, and uploaded with her permission.



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By Linden Alexander Pentecost

The following is a collection of articles pertaining to language, in particular to Celtic language, published originally on archive.org. These are

- .Irish dialects and Primitive Irish on the Béarra Peninsula
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- .An introduction to Finno-Baltic languages
- .A basic description of five languages: Scottish Gaelic, Manx, Norwegian, Finnish and Nuxalk

Irish dialects and Primitive Irish on the Beara Peninsula – **An Ghaeilge i mBéarra, canúintí na Gaeilge is Gaeilge Ársa**

Photos and text Linden Alexander Pentecost, writing at my blog Iwerjon, published by me on archive.org



An grianghraf: an samhradh i mBéarra, an tír agus An tAigéan Atlantach

I thought I would make a post about this, possibly one of several. In all fairness, I don't know much about Irish on the Beara Peninsula, at all, but it's interesting. The Doegan records may have some speakers from The Beara Peninsula, and it is possible to hear many Irish dialects on this website. I will give more details further down the page.

As an introduction to those who aren't familiar with the place, Beara is a peninsula in southwestern Ireland, not far from the Iveragh and Dingle Peninsulas, and not too far Killarney and the Gap of Dunloe. The Beara Peninsula is situated southwest of Kenmare, and is located in County Cork, Irish **Contae Chorcaigh**.

I cannot say, only from when I was there, there was less Irish spoken than there is on The Dingle Peninsula, which is a Gaeltacht. I actually only met one Irish speaker in Beara, and I remember that he said, he hadn't used in much in a long while. This man was a lovely and friendly farm owner, living in

a valley behind Castletownbere. Irish always sounds beautiful, and hearing a new dialect is quite exciting. I remember that the speaker's Irish had a very Munster-sounding prosody and syllabic divisions, the dialect sounded lovely.

Munster Irish has many smaller dialects within it, perhaps the three with the most resources, are the dialects of The Dingle Peninsula in Kerry, those of Muscraí in Cork, and those of Ring in County Waterford. These dialects, and the others across Munster, share certain things in common, grammatical differences, their own words, and a particular range of prosodic patterns. The dialects of West Munster also share features along the coastline as I understand, so Dingle Irish shares some of these with the Iveragh and Beara dialects, I think. The Beara Peninsula, was, until recently, Irish-speaking, and the names across the peninsula are almost entirely of Irish origin. The area also boasts some beautiful ancient sites.

Some of the Irish place-names in the area, include:

Castletownbere – **Baile Chaisleáin Bhéarra** ‘castle town of Bearra’

Eyries – **Na hAorigh** – I can't comment on this etymology, I think it might be a spelling variation?

Ardgroom – **Dhá Dhrom** ‘two drumlins’

Allihies – **Na hAilichí** – ‘the cliff fields’ (A. D. Mills, 2003, A Dictionary of British Place-Names, Oxford University Press)

Dursey Island – **Oileán Baoi** – I don't know what **baoi** means, but this word is connected to the Cailleach Bhéarra, a local pre-Christian goddess, and likely to the word **bó**, ‘cow’.



The Doegan records is a great website; there is a speaker on here, Mícheál Ó Laoghaire, who's Irish is likely one of the traditional, native pronunciations of the Beara Peninsula. The area also boasts ancient, and later copper mines, such as those at Allihies; the oldest evidence of copper mining on these peninsulas of Western Munster goes back to the Bronze Age. This part of Ireland was at the forefront of copper mining, and I am certain, that it must in some way be connected to Celtic tribes recorded later, and to the Primitive Irish, or Ogham language, which is well attested in this part of Ireland. Having said that, The Beara Peninsula has far fewer Ogham inscriptions than the Iveragh and Dingle Peninsulas have, and I wonder if there was some cultural difference during this time. An example of an Ogham stone is at Ballycrovane, reads MAQI-DECCEDDAS AVI TURANIAS. As in most Ogham inscriptions, we mainly have examples of words in the genitive case, MAQI means 'of (the) son'. AVI means 'of the descendant' or perhaps simply 'descendant', the original nominative forms of both nouns would be MAQOS and AVOS or something close to that. The name TURANIAS looks very much like the Welsh word 'taran' for thunder, although the ending -IAS is a little problematic from a Proto-Celtic *taranos/*toranos. However, if the word was instead from *toranis is may make more sense. These etymologies are related to Irish **torann** and **toirneach**; the origin of these words relates to thunder and its magical, inner meaning and deity. It's interesting because, the Q-Celtic languages seem to keep an [o] whereas the P-Celtic languages have [a], including in the name of the Gaulish deity, Taranis. In this example from Beara, perhaps one of the oldest Ogham inscriptions, the sound appears to be U. This word for thunder also has a similar deity name in many Indo-European languages, as in the name Thor for example.



Photo above: Allihies/**Na hAilichí**

Allihies became famous for its copper mining over the past few hundred years. But copper was mined here before then, back in the Bronze Age. This must have been of tremendous importance, because copper mining began in this part of Ireland, before it went elsewhere in Ireland or to Britain. And it came to Britain from the west. This area's history, and its ancient Ogham Celtic language, must hold a lot of the secrets that can tell us who the Celts were, when they came and how they were connected to other Celtic speakers in Britain and elsewhere. Allihies has a sacred, most likely pre-Christian site, connected to the Children of Lir in Irish mythology. They were transformed into swans, but, upon reaching Allihies, became people again.

I hope that you all have a blessed day



Photo above: a view towards Glengariff, looking towards the inland parts of Cork

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An Introduction to Scottish Gaelic dialects

Article and photos by Linden Alexander Pentecost, also published on archive.org in December 2020 by Linden Alexander Pentecost, republished June 2021 and again in August 2021 on archive.org



Above: dune landscape on the Ardnamurchan Peninsula, Western Scotland. Unfortunately I was not long enough in Ardnamurchan to meet any Gaelic speakers, but this long peninsula, north of Mull, and separated from the mainland to the south by the great Loch Sunart, is a part of the mainland where Gaelic has persisted as a spoken language. The dialect of Gaelic on Ardnamurchan is different to that of Mull and other, smaller Hebridean islands, and is quite different from other mainland dialects. The Goidelic languages make up a dialect continuum, running from the southernmost tip of Ireland to the top of Scotland. The dialects in Ireland can be grouped into main sub-groups, Ulster, Connaught and Munster, named accordingly to the provinces in Ireland where they are spoken. Outside of Ireland, the Manx and Scottish Gaelic languages share several developments that aren't found in Irish. These same features may be found in the most northern parts of Ulster, where for example the Rathlin Irish dialect uses *bhá* for 'was, were', similar to *bha* in Scottish Gaelic, and *va* in Manx, where other Irish dialects have *bhí*. The dialects outside of Ireland also developed in their own individual ways. Manx underwent several phonetic and morphological developments, and the same happened in Scotland to create what we now define as Scottish Gaelic. But, that isn't necessarily to say that Scottish Gaelic is one, single language. Historically speaking, Scottish Gaelic was a wide variety of dialects. They all used much the same structure and words, often the same as those in Manx and Irish too. But nevertheless, some things are very variable across the Goidelic languages, including the differences between dialects within Scotland.

There are no clear dialect boundaries in Scotland, and it would suffice to say that there is only what is standard for a relatively small area. There is no eastern or northern Gaelic dialect, instead, changes in pronunciation and word choice are distributed down to the boundaries of clans, and how people interacted with one another over time. Whilst there is no eastern dialect of Gaelic, there are features that are only found in the eastern dialects. The region of Argyll was believed to be the first settled by the Gaels in Scotland, and across Argyll, there are patterns and similarities in the Gaelic. But, in contrast, some of these also extend east into the eastern dialects, some of them are found all over the west coast, and others are shared with Irish and Manx. So even though Argyll Gaelic is in a sense, a connected group of dialects, there are other major differences within Argyll Gaelic, which might in some cases be shared with eastern Scotland, sometimes with Western or Northern Scotland, and sometimes specifically with the Isle of Man and Ireland. The differences and similarities between dialects, seem in-part due to the original patterns in how Gaelic spread across Scotland, how these 'spreads' later re-formed, and how contact was specifically maintained due to cultural ties, and due to geography and environment; islands often share similarities in their Gaelic due in part to maintained maritime connections. The dialect of Islay is an extension of the Argyll Gaelic towards the North Channel and to Ulster. So even though Islay Gaelic shares much in common with other Argyll dialects, it also shares certain things with Irish. For example on Islay, 'thank you' is *gu robh math agad*, very close to the Manx *gura mie ayd* and, even closer to the Irish *go raibh maith agat*, in Ulster Irish it can be *go rabh maith agad*. In Scotland, the usual word for morning is *madainn*, with a broad d sound. In Irish, the d is a slender sound, and the Irish word is *maidin*. Like the Irish, Islay Gaelic also has *maidin*.

Àdhamh Ó Broin is a speaker of a northern Argyll dialect, quite distinct from that of Islay. He is working to revitalise and to teach the language, which he writes *Gáilig*. The á is used to mark the 'broad' version of è /ɛ:/ in the standard language, in his dialect, the pronunciation of *Gàidhlig* was much like the way that many English speakers would pronounce 'Gaelic'. A feature of Àdhamh's dialect, and a common feature of Argyll dialects, is not to diphthongise vowels before -n, so that the words *ceann*, *ann*, *clann* have a short [a] rather than the [au] diphthong in Mid-Minch Gaelic. This pronunciation also continues into Ulster in Ireland.

More northern Argyll dialects also have pre-aspiration. How exactly pre-aspiration occurs is one of the key ways to divide and look at Gaelic dialects in Scotland. Some parts of Argyll, such as Arran, have no pre-aspiration, whereas those in the north of Argyll have a guttural pre-aspiration, where for instance *cat* is pronounced [kʰax̥t̪]. The Western Isles have a slightly softer pronunciation, as [kʰah̥t̪], whereas the northern and much of the eastern mainland has no pre-aspiration.

Other easily measurable divisions across Gaelic dialects, include apocope, the loss of the final vowel, which is only on the eastern and northern mainland. Another is the pronunciation of the diphthong *eu*, but this can sometimes be pronounced differently, in different words, in the same dialect.

Although Gaelic has no standard pronunciation, a sort of standard has evolved from the dialects of Skye and the Outer Hebrides. The differences between Gaelic dialects, and their unique variations, are sadly less common to come across nowadays. Many of the dialects have ceased to be spoken, and subsequently the fine details of these dialects can be obscured by the standard language. Modern Scottish Gaelic uses a spelling that comes from the Middle Irish Period, the etymological spelling is useful for speakers of any dialect, but when it comes to writing the dialects themselves, it is hard to use the spelling to represent the spoken language. One of the first people to record colloquial Gaelic in Scotland, was Edward Llwyd, and he even devised his own spelling system for these dialects. The examples below give a clue to how colloquial Gaelic and Classical Gaelic

differ. The spelling of both modern Irish and Scottish Gaelic is based upon Classical Gaelic, and ultimately comes from Middle Irish. Whereas Llwyd's system, and the system used to spell Manx, were devised specifically for the colloquial languages.

Mid-Minch Scottish Gaelic	Inverness Gaelic (Lluyd)	Argyll Gaelic (Lluyd)	Manx	Irish (Caighdeán)	English
abhainn	<i>avin</i>	<i>ôyn</i>	<i>awin</i>	abhainn	river
muir, cuan	<i>muir</i>	<i>fairge</i>	<i>keayn, faarkey, mooir</i>	farrage, muir	sea
beinn	<i>beann</i>	<i>slîaw, monav</i>	<i>slieau, beinn</i>	sliabh, beinn	mountain
cnoc	<i>crok</i>	<i>kronk</i>	<i>cronk</i>	cnoc	hill
cù	<i>kû</i>	<i>madyv, kû</i>	<i>moddey</i>	madra	dog
sneachd	<i>shneachk</i>	<i>sneacht</i>	<i>sniaghtey</i>	sneacht	snow
doimhne, doimhneachd	<i>dein</i>	<i>divigan</i>	<i>diunid</i>	domhain, doimhneacht	depth
uisge	<i>wishg</i>	<i>wisge</i>	<i>ushtey</i>	uisce	water
craobh	<i>krÿw</i>	<i>krÿv</i>	<i>billey</i>	crann	tree
cnò	<i>krô</i>	<i>kryû, krû</i>	<i>cro</i>	cnó	nut
seiche, bian, leathar	<i>shehe</i>	<i>fèann</i>	<i>sheh, crackan</i>	seithe, craiceann, leathar	animal hide
ath	<i>ãn</i>	<i>â</i>	<i>aah</i>	ath	ford

In the table, it's noticeable that the standard Irish and Scottish Gaelic languages bare a close written resemblance, sharing a common historic phonology. These can represent the phonology of the descendant spoken dialects, sometimes but not always. However, when we talk of the actual phonology and colloquial Goidelic languages, the sounds, grammar and even some of the vocabulary is not an exact fit.

Some areas of Goidelic have different word choices. The word *craobh* in Scottish Gaelic comes from Old Irish *cráeb*, but this doesn't exist in Modern Irish as the usual word for a tree, instead it may be used to mean 'branch'. In Scotland, *crann* exists, but it may refer more specifically to a mast of a boat. While on the Isle of Man, they use the word *billey* or for a tree. In Ireland, *sliabh* and *beinn* are the generic words for a mountain. The Isle of Man is the same, using *beinn* and *slieau*. Scottish Gaelic uses *beinn* as the generic word for a mountain, but *monadh* is also used, particularly in place-names, whilst the word *sliabh* is less common in Scotland.

In the word for a 'nut', the historic combinations *cn-* and *gn-* change the n to an r, this happens in all modern Goidelic dialects except those in Munster, where initial consonant clusters are more numerous. This includes the preservation of the n, but may also be formed from syncope.

A final note: northern Scottish dialects

The dialects of the northern mainland are another area. There is often apocope, the loss of the final vowel, and several changes in how vowel combinations are pronounced, as well as in the intonation and accent, which is quite different to that found anywhere else. Even though these dialects are an area, a sort of miniature sprachbund of dialects sharing similar sounds and words, the origins of these dialects can be quite different. The dialect of the region of Assynt is quite different from its neighbours, sharing certain things in common with Lewis Gaelic in the Outer Hebrides. Lewis shared maritime contact with the northern mainland, and other small islands between, more so than the other Outer Hebridean islands did. Subsequently the Gaelic of Lewis shares some, but not the key features, with dialects on the northern mainland. In Assynt this is more apparent in phonology. In the Durness area near Cape Wrath, *cionnas* is used for 'how', instead of *ciamar*. Lewis also had *cionnas* in places. It's quite interesting that the most northern part of Scotland uses the word also used in Munster and the Isle of Man.

Àdhamh Ó Broin is also working to revive his ancestral Caithness Gaelic, which, whilst sharing things in common with other north mainland dialects, had quite different origins. Àdhamh did a presentation on the dialect at an Edinburgh language event, and spoke it aloud. Some examples of words are *eirm* 'name' for *ainm*. Goidelic dialects outside of Munster, all turn n to r in the clusters *cn-* and *gn-*. But Gaelic in Northern Scotland turns n into r where it would not be elsewhere in Scotland.



The photo above shows the area of sea between Broadford, on the Isle of Skye, and the mainland of Wester Ross. Skye is a large island, and still remains a stronghold of the Gaelic language. Gaelic is not uniform across Skye, and the dialects of Skye do in a way form a continuum with the dialects of Wester Ross, although the dialect boundaries are not exact. To cross the bridge over to Skye, one goes past Loch Duich, a sea loch extending inland. To give an example of how the term 'dialect continuum' isn't always apt, the dialects of the Loch Duich area were very distinctive from the Skye dialects, and those of Applecross, Loch Carron, Loch Kishorn and Loch Torridon in Wester Ross.

Gaelic remaining widely spoken on Skye, also helped to facilitate the creation of the modern 'Mid-Minch' Gaelic, which in a sense has become standard pronunciation. This is because, as well as Skye, Gaelic is spoken a lot in the Outer Hebrides opposite Skye, the islands of Lewis, Harris, North Uist, Benbecula, South Uist, Eriskay, Barra and Vatersay.

Already there were strong tribal (or clan) and linguistic ties between the communities of Skye and The Outer Hebrides, which helped to facilitate a more recent merging of these already connected dialects, to create the Mid-Minch 'standard'.

The image below shows Loch Glen Dhu. This is a sea loch from the Atlantic Ocean, which separates McKay Country to the north (left side of the loch), and Assynt to the south (right side of the loch). The loch extends inland to the mountains, and so accordingly the Gaelic dialects of McKay Country to the north, and Assynt to the south, are quite different. Travelling by sea was often easier than going across the mountains, and the sea has a lot to do with how dialects are connected or more distant. The land to the north, and the Gaelic dialect, are McKay, the Gaelic is sometimes called McKay Gaelic after the clan, and the region is the traditional territory of the McKays, from Gaelic *MacAoidh*, Old Irish *Macc Áed*, Primitive Irish *maqq-aid-* 'son of fire', although *áed* was also a deity and can be associated with the idea of an ethereal or spiritual fire. Meanwhile, the land of Assynt to the south was MacLeod *Mac Leòid* territory, this tribe were the large tribe also living on Lewis, and so accordingly Assynt Gaelic shares things with Lewis Gaelic (and other MacLeod dialects) as well as with other north mainland dialects, again indicative of how cultural ties were maintained through language, by the sea, as much as by land.



References: most of the material in this article came from my own life experiences, and knowledge I have picked up about Gaelic dialects in Scotland. Often the only way to conduct research on this subject is by actually going out into the field, talking to people and learning from them. Some of this knowledge has come from studying clan boundaries, but even then, I have often found out far more about historical communities and dialects, by talking to people. I am grateful to all those who have helped me, especially to Àdhamh.

However, with regards to the examples by Llwyd, these come from the book *The Scottish Gaelic translation of John Ray's Dictionarium Trilangue* by Edward Llwyd. I am extremely grateful to Edward Llwyd for his care and regard for our indigenous languages.

The Barra Gaelic dialect; part one

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Linden Alexander Pentecost May 2021
on archive.org, then re-uploaded with
some corrections in June 2021. My
photos may not be used commercially

This introduction to Barra Gaelic is written mainly for an audience of people who already have some knowledge of the language; but I hope it is interesting for all readers. Barra Gaelic is one of the Outer Hebridean dialects, which, as well as the Skye dialects, are similar on many levels to Mid-Minch Gaelic and to



‘Modern Gaelic’; these dialects form the sub-basis of Mid-Minch Gaelic. Despite the similarity between Outer Hebridean dialects, there are also large differences. Some of the features of Outer Hebridean and Skye dialects, include:

- .Softer pre-aspiration, unlike [x] in Argyll
- .Frequent devoicing of stops b, d, g
- .Sr pronounced with medial ‘t’
- .Diphthongisation of certain vowels

In the area around Barra, there is little I can tell about the dialect of Mingulay. Barra itself has differences from place to place, some parts of Barra have a concentration of unique Barra features. On other parts of the island, Barra Gaelic is spoken, but without including these particular features that are unique to the island. I don’t know how to explain the Barra Gaelic prosody at this moment in time, that will be in parts two or three. The prosody of a language frequently seems to work together with the phoneme inventory; the prosody is significantly different to that of South Uist to the north. Most place-names on the Isle of Barra are in Gaelic, when Gaelic arrived on the island is unknown, but generally put to shortly after the formation of the kingdom of Dál Riada, but parts of Gaelic are no doubt much much older, and I think some form of Gaelic has been in Scotland for at least 2000 years. Names of mountains on the island are frequently in the Norse language, such as the mountain Heaval, where the Norse fell has become -val. Names like Vatersay and Sandray are Norse too, the second element in these names is Norse ‘ey’ for ‘island’. Barra Gaelic has also borrowed the Norse word for ‘sea’ to refer to the Atlantic Ocean, **Na Haf** which is always plural. Below are examples of Barra Gaelic words, written with the International Phonetic Alphabet. This has been improvised to the best of my understanding of the dialect, coming from my own experience, and with the help of the book *The Dialect of Barra in the Outer Hebrides*, by Carl Hj. Borgstrøm. Note that I am unclear if the [tʰ] shown here is actually closer to [tʃ]. The examples below do not represent the language of one speaker on Barra, these are words I have heard, and there may be dialectal differences involved.

[ən dʒe:]	an-dé – ‘yesterday’	[saiˈtʃ]	saille – ‘salted’
[kʰarætʃ]	caraid – ‘friend’	[paːˈhʃ]	bàta – ‘boat’
[ʃi:tʃ]	sìde – ‘weather’	[kʰaˈhʃ]	cat – ‘cat’
[fær]	fear – ‘man’	[æx]	each – ‘horse’

These examples show where Barra Gaelic has [æ] as in ‘mat’, frequently, in certain positions.

The slender **d** on Barra often takes the pronunciation [dʒ]-[tʒ]. The **d** in words like **dé**, **dìreach**, has a sound close to the ‘s’ in ‘leisure’ following the ‘d’.

The final unstressed vowel in Gaelic words can vary from place to place, the most common pronunciation in modern Gaelic is the schwa. On Barra this is uniquely [ɔ̃], which sounds like an unstressed version of [ɔ], or an [ɔ] articulated closer to a schwa. This is also found word-medially, it also occurs word-medially in Rosshire on the Mainland. If another word follows, this [ɔ̃] sound becomes a schwa; it is not heard on every part of the island, and nowadays seems to be less common.

The slender r on the Isle of Barra, can take a pronunciation almost identical to the slender **d**, [tʒ]; the only difference to my ears is that this [tʒ] is articulated with the mouth positioned more to produce a slender r.

Photo above: Uidh on the Isle of Vatersay, stormy weather. Top photo: Castlebay, **Bàgh a’ Chaisteil** with Heaval behind.



The Arran dialect of Gaelic, lesson one, and introduction to the Arran Gaelic dialect project

Written by Linden Alexander Pentecost, published on archive.org by Linden Alexander Pentecost in July 2021

The Arran dialect of Gaelic was a little different sounding to the dialects of Scottish Gaelic which are more commonly heard today. The alphabet is the same, except for the addition of a few extra letters. For this first lesson I am not going to focus too much on pronunciation, as there is info out there online about Gaelic pronunciation, and Arran Gaelic is similar in most respects; so I will only give a basic overview of the pronunciation and the differences. I believe Arran Gaelic is important, and can be seen as a vehicle and living manifestation of the island itself and her people.

First off, Arran Gaelic doesn't really have pre-aspiration, so when pronouncing words like *mwàc* 'son', and *pwápa* 'pope', there is no pre-aspiration before the *c* in *mwàc* nor before the second *p* in *pwápa*.

Sometimes in Arran Gaelic a 'voiced' sound was more common, so sometimes what is normally written as a *t* in Gaelic, becomes a *d* on Arran. For example *toilichte* 'happy', becomes *toilide* in Arran Gaelic orthography. Arran Gaelic frequently doesn't have the slender *ch*, as visible in the above word. This is particularly common in plural endings, so *bàtaichean* 'boats' would be pronounced on Arran as though the *ch* is missing. In dialect orthography, it may be written as *bwátaidhean*, note that the vowels on either side of the *dh* become a single, short vowel [i].

The written *á* and *à* represent where standard orthography *a* and *à* have shifted to [ɛ] and [ɛ:] in Arran pronunciation. Here are some examples of words, written in this Arran Gaelic orthography:

álainn for *àlainn* 'beautiful'

càt for *cat* 'cat'

mwàc for *mac* 'son'

thá for *tha* – 'is, are, there is, there are'

The 'w', not an exact 'w' as in English, may occur after *b*, *f*, *m* and *p* when followed by *á* or *à*.

The letter *ó* occurs to show what is probably a short [ø], perhaps [œ], as in *tóigh* 'house', standard spelling *taigh*; this is found more in Northern Arran, and it is the dialect of Northern, specifically northwestern Arran, that my spelling is based upon. When this sound is long, it is written *ö*, as in *teöghlach* 'family', standard *teaghlach*, *göth* 'wind', standard *gaoth*, *söghal* 'world', standard *saoghal*.

The vowel *y* was probably pronounced similarly to the [y] in Finnish, I am unsure on the exact phoneme but am quite confident in this comparison with Finnish [y], examples are: *iydhal* – idol, standard *iodhal*, *cyimhne* 'memory', standard *cuimhne*. When long it is written *ÿ*, as in *smÿintidh* – 'to think', standard spelling *smaintich*.

Below are a couple of sample sentences I have written to show the differences between this Arran orthography and how the sentences would look in standard orthography.

thá mi a' cröidsinn gum bi Gàidhlig Àrainn beo a-rithisd – I believe that Arran Gaelic will be alive again
tha mi a' creidsinn gum bi Gàidhlig Arainn beò a-rithist - in standard spelling

bhwá a' ghöth a' seinn – the wind was singing

bha a' ghaoth a' seinn – in standard spelling

Trivia: on a cave on the Isle of Arran, there is an Ogham inscription, which is only readable thus far as *f-----mll* MEQ 'son of', this inscription would seem to indicate an early Q-Celtic language on the island. It is unknown for how long Q-Celtic language has been on Arran, or how it might relate to the island's indigenous language and cultures from the distant past, but it seems possible I think that the Arran dialect as recorded, radiates the history of the land, across the ages.

The Arran Gaelic orthography has been in part inspired by the more accurate dialect orthography for Gaelic, developed by Ruairí Ó Conghaile and C. Ó Shuilleabháin, I have gained permission to use this orthography by the original creators, but my own orthography is a separate project and not so similar. I was inspired to use *ö* from Nils M. Holmer's book, mentioned below.

I have learned about the Arran dialect, from the book *The Gaelic of Arran* by Nils M. Holmer, and from some others who know about Arran Gaelic and Argyll dialects in general, including from Àdhamh Ó Broin.

The Arran Gaelic Dialect, lesson two – written and published by Linden Alexander Pentecost August 2021, also published on archive.org under the creative commons non-commercial license

This is lesson two of Arran Gaelic. I learned most of what I know about the dialect, from Nils M. Holmer's book, The Gaelic of Arran. I have later learned more about the dialect and have created a spelling for the northwestern dialect on the island, near Lochranza and Catacol specifically. My spelling has been partially based on the Gaelic Dialect Alphabet, originally created by Ruairí Ó Conghaile, and adapted for Arran Gaelic by Cormac Ó Shuilleabháin, who helped and advised me on this article and upon how to present the information.

Pronunciation notes:

.**â** – sounds like the 'e' in some pronunciations of 'ken', [ɛ]

.**á** – is a longer version of the sound above, [ɛ:]

.In Arran Gaelic, the pronunciation of words like **ceann** does not have diphthongisation, instead the sound is [a], rather than [au].

.medial broad **bh** and **mh** tend to sound like [v] in Arran Gaelic, as in **samhrag** 'summer'

.preaspiration isn't really found in Arran Gaelic as a whole, only in certain words which may be from the influence of other dialects.

.**ö** is a written variant of short **ö**, which sounds like the ö in German, written in the IPA as [ø]

.**y** is pronounced similarly to [y] or to the y in Finnish, like the German ü and French u, so the word for 'night', normally written **oidhche** would be pronounced close to [y:çə]

Phrases and sample sentences:

c' ainm a th'ort? - what is your name?

is mise... - I am

latha mwàth – good day

feasgar mwàth – good afternoon

yidhche mhwàth – good night

maidinn mhwàth – good morning

gu dé thá mi a' dèanag an-diug? - what am I doing today?

thá mi a' seólag – I am sailing

thá mi a' cróidsinn – I am believing

a' bheil an t-each fwàthast ann an Àrainn? - is the horse still on the Isle of Arran?

a' bheil? - is? Are? Is there? Are there?

an t-each – the horse

fwàthast – still

ann an Àrainn – on Arran, literally 'in Arran'

thá cyimhn' ágam gun robh mi ann an Àrainn – I remember that I was on the Isle of Arran

thá – is, are, there is, there are

cyimhn' – memory, (but after a vowel, before a vowel it is **cyimhne**).

ágam – at-me

gun robh – that was, were, that there was, that there were

mi – I

ann an Àrainn – on Arran

Numbers:

a h-yn – one

dá – two

trì – three

ceithir – four

cóig – five

sià – six

seachd – seven

ochd – eight

nyi – nine

deich – ten

Pronouns

mi – I

u, tu – you singular, thou

i – she

e – he

sinn – we

siybh – you plurl

ád – they

Blas Ghàidhlig Lios Mhóir

An artaigil agus na dealbhan Le Linden Alexander Pentecost (Article, photos and publishing by Linden Alexander Pentecost, published online August 2021, under the creative commons, attribution, non-commercial license). Published on archive.org by the author.

This article gives an overview of Lismore Gaelic. I learned information on the dialect's phonology, from the Survey of the Gaelic Dialects of Scotland, School of Celtic Studies, Dublin Institute of Advanced Studies, edited by Cathair Ó Dochartaigh; written in short here as the SGDS. I then applied some of these phonemes from Lismore Gaelic in the SGDS, to a spelling based upon Standard Scottish Gaelic spelling. Note that in my Gaelic I almost always write with traditional spelling practices to more accurately show pronunciation, e.g. á, é, ó as well as à, è, ò.

A native speaker from Uist gave this article a review and check, and I have made some grammatical changes so that the language is more natural. I extend my thanks to him, he wishes not to have his name included.



An dealbh: Eilean Musdile agus Lios Mór, ann An Linne Sheileach

Tha Lios Mór na eilean beag suidhichte ann An Linne Sheileach, faisg air an Eilean Mhuilleach, An Gearasdan agus an t-Òban. Gu mì-fhortanach, chan eil móran Gàidhlig ga bruidhinn san eilean an-diugh, ach tha ‘fhios agam gu bheil an dualchainnt ga bruidhinn fhathasd aig aon duine co-dhiù. ‘S e aon de dhualchainntean ‘Earra-Ghàidheal’ a th’ann an dualchainnt Lios Mhóir, ach, tha móran dhiofraichteann gu h-ionadail bho àite gu àit’ ann an Earra-Ghàidheal. Tha fuaimnean gu h-ionadail an Lios Mór nach eil an Ìle, san Eilean Mhuilleach no air

Tìr Mór. Tha an *Survey of the Gaelic Dialects of Scotland* aon de na stòrasan a-mhàin far ‘s urrainn dhuinn ionnsachadh mu Ghàidhlig Lios Mhóir. Mar eisimpleir, tha e sgrìobhte ann gu bheil [v] far a bheil [ʋ] sna h-Eileanan an Iar, agus mòran dhiofraichean eile cuideachd. Rinn mi liosta beag de fhaclan Lios Mhóir, sgrìobhte le litrichean airson fuaimnean eigin a th’anns an *SGDS* a thaisbeanadh. Tha gach facal an-seo san *SGDS*. Thagh mi às an *SGDS* feadhainn de na fuaimnean àraidh a th’anns na faclan seo. Tha mi air dòigh-sgrìobhaidh a dhéanamh, stéidhichte air dòigh-sgrìobhaidh gun-tomhas na Gàidhlig, còmhla ri fuaimnean eigin às an *SGDS*. Tha mi air sgrìobhadh san dòigh seo ann an artaigil eile cuideachd: *Scottish Gaelic dialects and ancient languages in Scotland – Dualchainntean na Gàidhlig agus cànanan àrsaidh ann an Alba*. Mar a chì sinn, tha mòran de na fuaimreagan goirid anns an dualchainnt, far a bheil iad fada ann an dòigh-sgrìobhaidh bun-tomhas na Gàidhlig.

Dòigh-sgrìobhadh bun-tomhas na Gàidhlig

Dòigh-sgrìobhaidh Ghàidhlig Lios Mhóir

Beurla

talamh	tavadh	‘ground’
laogh	vaogh	‘calf’
làr	vuar	‘floor’
sùgh	sough	‘juice’
rìgh	righ	‘king’
ràmh	ræmh	‘oar’
snìomh	sniadh	‘spin’

Mar eisimpleir:

“Tha an laogh air an talamh”
Tha an vaogh air an tavadh

Ainmean-àite Lios Mhóir

Achnacroish – Achadh na Croise, ‘field of the cross’

Lismore – Lios Mór, ‘big garden/enclosed area’

Loch Linnhe (lower) – An Linne Sheileach, ‘the salty pool/firth/flow’

Cruthan-tìre, dualchainntean is cànanan: Àrd nam Murchan, Barraigh is Uibhist A Deas

An artaigil agus na dealbhan le Linden Alexander Pentecost.

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*This work was submitted as a third written assessment for Dundee University's Gaelic Intensive Course by Distance Learning, taken in 2021. After submitting the work, and it being marked, the assessment was returned to me with guidance by the teacher, Jason Bond, in the form of some word-choice corrections, syntax corrections with wording (for example regarding the placement of **umpa** in one sentence); and some genitive forms, (for example **fiosrachaidh** rather than **fiosrachadh** in certain instances). I have written in these corrections and included them in the published version. The original piece was marked 23/23. Note that the phonetic spelling [ɔ̃] for the special Barra sound was originally spelt this way in the book "The Dialect of Barra in the Outer Hebrides", by Carl Hj. Borgstrøm*



An dealbh: An cladach seunmhor ann an Àrd nam Murchan as t-earrach, faisg air a' bhaile Sanna. Nuair a ràinig sinn Àrd nam Murchan, chunnaic sinn sealladh den thìr àlainn, làn cumhachd is fiadhaich. Às déidh sin, thàinig sinn sìos a' bheinn, agus chaidh sinn a choiseachd air a' chladach. Choimhead sinn na dathan air a' mhuir, agus chuala sinn òran na gaoithe. Bha doimhneachd anns an adhar, eadar na beanntan garbh 's na tuinn ghlasa.

Tha gach dualchainnt 's gach cànan, àlainn is cudthromach; tha mi air an artaigil seo a sgrìobhadh airson nan tùsanach agus airson gach duine anns an t-saoghal mhór. Anns a' bhliadhna 2011, chaidh mi fhìn 's m'athar a dh'Àrd nam Murchan, dùthaich sheunach ann an Alba, far a bheil dualchainnt bheò-ghlacmhor ga bruidhinn fhathast, ach chan eil mòran sgrìobhte uimpe. Agus chan eil mòran fhiosrachaidh mu dhualchainntean na Gàidhlig air-loidhne. Agus, seo rudeigin eile; chan eil na dualchainntean furasta ri sgrìobhadh idir. Mar eisimpleir, cluinnidh sinn uaireannan [ɫ̥waʔə] airson **latha** ann an Lochaber 's ann an Àrd nam Murchan, ach ciamar a sgrìobheas sinn seo? Chan eil dòigh-sgrìobhaidh ann airson nan dualchainntean. Air an dòigh seo, tha na dualchainntean doirbh ri sgrìobhadh 's ri theagasg. Tha na dualchainntean is cànanan ag atharrachadh troimh na cruthan-tìre, agus tha gach cànan 's gach dualchainnt làn eachdraidh, agus làn fhiosrachaidh na tìre. Tha ceòl sònraichte, is fuaimean dùthchail aig gach dualchainnt; ach ciamar a chlàraicheas 's a theagaisgeas sinn na dualchainntean againn, dualchainntean làn fhiosrachaidh, làn ciùil 's làn eachdraidh?

Às déidh an turais a dh'Àrd nam Murchan, chaidh mi 's mo theaghlach dhan Òban air an trèan. Bha am foghar ann; bha an t-sìde caran fiadhaich, ach bha na làithean fada fhathast. Bha sgòthan stoirmeil os cionn na mara, ach, bha blàths sna sràidean, agus bha ceòl aoibhneach ga chluich á taigh-seinnse geal. Cha robh móran fhiosrachaidh a'm mu dhualchainntean na Gàidhlig; bha leabhar a'm mu Ghàidhlig Cataibh an Ear (East Sutherland Gaelic le Nancy C. Dorian), ach robh mi 'tuigsinn gun robh dualchainntean diofraichte gam bruidhinn ann an Alba air fad. Bha sinn a' dol a Bharraigh, eilean beag suidhichte gu deas air Uibhist a Deas, 's e Barraigh aon de na h-Eileanan an Iar, agus tha an dualchainnt thraidiseanta ga bruidhinn fhathast. Mus d' ràinig sinn Barraigh, bha beagan fios agam mu Ghàidhlig Leòdhais, agus a' bhliadh'n sin, thuir cuideigin rium gu bheil Gàidhlig Leòdhais 'neònach' ri chluinntinn. Tha mi fhìn 'creidsinn gu bheil i àlainn, agus dh'ionnsaich mi gu bheil a' Ghàidhlig diofraichte bho eilean gu eilean; agus air an dòigh seo, chan eil Gàidhlig Leòdhais glé annasach an coimeas ri dualchainntean eile anns na h-Eileanan an Iar. Tha Gàidhlig Leòdhais àraidh, inntinneach, diofraichte, ach tha mi a' creidsinn gu bheil sin fìor mu Ghàidhlig Bharraigh mar eisimpleir, agus mu Ghàidhlig Uibhist A Deas. Tha mi a' creidsinn gu bheil dualchainnt cheolmhor aca ann an Uibhist a Deas; ach chan eil i furasta dhomh ri thuigsinn. Ionnsaichidh mi i, nuair a bhios ùin' agam airson turais a dh'Uibhist!



An dealbh: a' Ghrian a' dol fodha 's na beanntan Bharraigh. Tha draoidheachd shìtheil ann, a' tighinn às na beanntan, às a' mhuir, agus às an adhar sìorraidh, mar chearcall ag uisgeachadh na tìre gu sìorraidh, 's e àite far a choinnicheas nèamh ris an talamh a th'ann am Barraigh. Uill, sin mar a tha mi fhìn a' faireachdainn.

Ràinig sinn Barraigh air a' bhàt'-aiseig, agus smaoinich mi mu thràth gun robh e na eilean rùnach. Fad na seachdaine, bhithinn a' siubhal is a' togail dhealbhan anns na beanntan draoidheil, no air na tràighean neo-shaoghalta. Bha an t-sìde ceòthach gu tric, ach is toil leam e seo; tha sìth ann an sùid mar sin, rudeigin neartmhor, àrsaidh is beò. Bidh an t-sìde ceòthach as t-samhradh ann am Barraigh, ach, tha móran sholais na gréine ann cuideachd, solas a' luisneachadh bhon adhar siarach, no solas sìtheil liath-dhearg, a' tighinn bhon ear sa mhadainn. Choinnich mi aon latha ri Màiri, boireannach choibhneil a tha a' fuireach faisg air Bàgh a' Chaisteil. Is e deagh sgrìobhadair a th'innte cuideachd! Dh'innis i fiosrachadh dhomh mun dualchainnt Bharraigh, agus bha i ag ràdh faclan rium, mar eisimpleir, thuir i **bàta** mar [pa:h̥t̪]. Tha an fhuaim seo [ɔ̃] neo-àbhaisteach, ach cluinnidh mi i aig deireadh facail far a bheil [ə] sa chumantas. Mar eisimpleir, bidh sinn ga cluinntinn sna faclan **duine** agus **oidhche** cuideachd. 'S e fuaim eadar [ə] is [ɔ̃] a th'innte [ɔ̃], agus tha i na fuaim gun bheum, mar [ə].

Tha seann eaglais suidhichte ann am Barraigh, faisg air Eòlaigearraidh, agus tha seann chlach suidhichte innte. Mórán bhliadhnaichean air ais, thàinig na lochlannaich a Bharraigh, agus rinn iad rùn-sgrìobhadh air a' chlach-sin, ach, gu mì-fhortanach chan eil a' chlach innte fhathast. Ach, tha a' chlach a' sealtainn gun robh cànan eile anns an eilean, còmhla ris a' Ghàidhlig. B'è *Norn* a bh'anns a' chànan seo, agus bha i ga bruidhinn ann an Arcaibh, Sealtainn agus ann àitichean eile timcheall air Alba, fiù 's na h-Eileanan an Iar agus Cataibh. Tha e inntinneach ri leughadh oir bhiodh -o àbhaisteach aig deiridhean nam faclan; a' bheil seo ceangailte ris an [ɔ] ann am Barraigh? Tha cuimhn' agam gun robh mi 'leughadh beagan bàrdachd, sgrìobhte anns an Norn Arcach, nuair a bha sinn ann am Barraigh. Agus shaoil mi gun robh sin 'faireachdainn nàdarra dhomh, bàrdachd sgrìobhte anns a' chànan eachdraidheil eile nan eilean.

Ach, tha àitichean eile ann am Barraigh, agus tha eachdraidh fhada aig an eilean. An robh cànan nas sine ann cuideachd? Dé'n seòrsa cànan a bhiodh aig a' mhuinntir, 6,000 bliadhna air ais, mar eisimpleir? An robh ceanglaichean ceilteach ann, agus cànan ceilteach ann cuideachd, is dòcha? An robh cànan eile ann, cànan diofraichte, cànan caillte? Chan eil na freagairtean againn, ach tha an fhios againn gun robh cultar diofraichte anns na h-eileanan anns an Linn an Umha. Tha àite àrsaidh ann an Uibhist a Deas, àite air a bheil Cladh Hallan mar ainm. Chan eil mi fhìn a' creidsinn gum b'è cultar ceilteach no lochnannach a bh'anns a chultar seo. B'è cultar àrsaidh a bh'ann, cultar neo-shaoghalta. Is dòcha gu bheil sgeulachdan is faclan ann a thàinig bhon cultar seo, ach tha sin doirbh ri dhearbhadh. Bha an cultar seo diofraichte agus inntinneach, air sgàth nam mumaidhean, mar eisimpleir. Tha an cultar àrsaidh seo nar eachdraidh cuideachd, mar chultaran àrsaidh eile, agus tha móran againn ri ionnsachadh umpa. Ach, tha 'fhios agam gum bi na cànanan 's na dualchainntean againn gar cuideachadh ri thuigsinn có às a tha sinn, agus có a th'annainn fhéin. Rachainn a dh'Uibhist a Deas an samhradh seo tighinn, ach, chan eil an dualchainnt agam! Bidh mi ga h-ionnsachadh nuair a bhios barrachd fhiosrachaidh agam! Tapadh leibh/móran taing/gu robh math agaibh.



An dealbh: bàt'-iasgaich beag, Uibhist A Deas

Scottish Gaelic dialects and ancient languages in Scotland – Dualchainntean na Gàidhlig agus cànanan àrsaidh ann an Alba

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Please note that I write SGDS as short for The Survey of the Gaelic Dialects of Scotland, School of Celtic Studies, Dublin Institute of Advanced Studies. This has now become an incredibly important resource for me in my understanding of Gaelic dialects in Scotland.

Gaelic dialects have significant phonological and prosodic differences throughout Scotland. Even though the grammar and vocabulary are much the same, the underlying sound-structure of the different dialects, gives Gaelic much internal variation.

There is more research to do with regards to the origins of Gaelic. The Isle of Arran has examples of Ogham, arguably indicating an early Goidelic or Celtic presence. Gaelic, and other Modern Celtic languages, also have features that some have described as being non-typically Indo-European. These ancient ‘non-IE’ aspects of Gaelic seem to be present in Modern Celtic, but not in older Celtic languages like Primitive Irish. This creates a complicated question of how ‘Celtic’ and ‘non-Celtic’ seem to both connect to the origins of Gaelic. Scottish Gaelic is also connected to both Pictish and to Old Norse, but it is also possible that these modern Indo-European language districts were themselves born out of something earlier, which may have included early Celtic languages, and perhaps other languages. It is also not impossible that the later cultures and languages continued something of the much earlier cultures.

One such example is the distribution of certain words and their closeness to known Mesolithic sites, and to some extent, later prehistoric sites. One of these words, that is particularly linked to the ancient landscape, seems to appear in words like ‘barr’ and ‘burr’, in Gaelic these words developed a range of meanings, in other cases, they were spoken in Norse, as in the Isle of Barra, perhaps adopted at a later time. An example is **Dùn Bharpa** on the Isle of Barra, a chambered cairn. Another is the Mesolithic shell midden, named **Sithean Bhùraich Bharraich** on the Isle of Oronsay, I have talked about these words in Gaelic in this article on omniglot, *Pre-Celtic Elements in the Goidelic Languages*, available here:

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

The Isle of Oronsay has several of these Mesolithic shell middens. Another Mesolithic site, on the Isle of Coll, is located at Fiskary Bay. Not far from the site is the island of Eilean Ornsay, sharing a similar name to Oronsay, again showing an older, unknown word with the Norse ending -ey meaning ‘island’. Might this indicate that the words of older languages were adopted into Gaelic and Norse? Is it also possible that some of these original cultures continued to an extent through Norse and Gaelic, hence why the Mesolithic site has a Norse name, Fiskary? Perhaps a similar thing was true for the Isle of Rùm. There is little information on the ancient inhabitants of this island, but we know at least that many of the mountains on the island bare Norse names, like they do on Barra. Could the Norse have been a continuation of the mobile Mesolithic culture, to some extent, whereas with Gaelic these ancient elements in language were fossilised differently?

Another thing of great interest is the abundance of ‘poll’ names on Tiree. In Modern Gaelic this translates generally to ‘mud’, but in place-names it seems to often refer specifically to intertidal or marshy areas that flood and have sediment. The distribution of these names on Tiree is somewhat consistent with a higher sea level, the names occurring close to two lakes, but with no mudflats there in the present time. However the lakes are separated from the Ocean by sand dunes, and during the Mesolithic time it’s quite possible that the sea connected through the lakes, effectively meaning Tiree would have looked more like several smaller islands. The word poll is found in Irish too for example, where it has a diverse range of meanings, as it does to an extent in Scotland, there are likely cognates like the Old English pōl, Welsh pwll, Breton poull. The word occurs in Cumbria as ‘poll’ or ‘pow’, whilst the Lofoten islands apparently have many ‘poll’ names, often describing seawater-filled basins which look lake-like, frequently fed by a narrow channel. Even though these related words have multiple meanings across Indo-European languages, on coastal Norway and in Scotland there seems to be rather specific meaning to this word, and despite being found in our modern Indo-European languages with diverse meanings, the specific, localised meanings of this word may indicate that this word originally, additionally, had specific meaning in other languages or dialects, distinct from the semantics of words and distribution of language which we have today.

It’s possible that Gaelic phonology has been in some way influenced by the languages of Hebridean prehistory. The specificity of certain phonemes is striking, perhaps indicating that these phonemes have a deep prehistoric presence on their respective islands. The language is by and large much the same, but certain things are completely different on the different islands, and have their own unknown patterns. One such example is the occasional similarity between St Kilda Gaelic and

Lismore Gaelic, despite that the two places are not close to each other. This similarity can be observed in that both dialects have what appears to be a form of [ɔ̃] in the Dialect Survey/ SGDS for the broad velarised l in places. In St Kilda this sound varies with [w], whereas on Lismore it varies with [v]. Another similarity I noticed in the SGDS is that in the word **nàmhaid** ‘enemy’, both St Kilda and Lismore have a palatal [g], we could write this word in Lismore as **nàmhaig**. From what I have seen recorded in the SGDS, this is only present on St Kilda, Lismore and with Informant 6 from North Lewis.

laogh – standard Scottish Gaelic spelling

lög – Arran Gaelic, (ö represents what may be [ø])

vaogh – Lismore Gaelic ([v] is marked in SGDS)

ðaogh – Southwest Mull Gaelic (ð is for the [ð̊] marked in SGDS)

laogh – Loch Duich dialect (the final **gh** here represents [k^h] as recorded in the SGDS)

Meaning of word: ‘calf’

bha an sluagh a’ dol dhachaidh – standard Scottish Gaelic spelling

bhwá an sluag a’ dol dáchaidh – Arran Gaelic (á here represents [ɛ:], â is [ɛ])

bha an svuagh a’ dov dhachaidh – Lismore Gaelic

bha an sduagh a’ doθ dhachaidh – Southwest Mull Gaelic

Meaning of sentence: ‘the crowd was going home’

The information regarding the occurrence and circumstances of occurrence of [k^h], [ð̊], [θ], [v] and [ɔ̃] in these words, was something sourced from the Scottish Gaelic Dialect Survey, which I have then tried to write and incorporate into Scottish Gaelic spelling. Note that these spellings do not show the precise phonology of any of these dialects as indicated in the SGDS. The information pertaining to the similarities between St Kilda and Lismore Gaelic is also owed to observations I made in the SGDS. The words I looked at in the SGDS are **laogh** and **sluagh**, and **dol**, although the writing of [θ], **θ** for Southwest Mull is from personal thoughts about the occurrence of the dental fricative sounds in this dialect, where [θ] seems common word-finally. I have been interested in the word **laogh** for some time, as I have previously heard about distinct pronunciations of this word on Ardnamurchan and on Harris. The full title of the dialect survey/SGDS is: *Survey of the Gaelic Dialects of Scotland*, School of Celtic Studies, Dublin Institute of Advanced Studies, released in several volumes, in this case volumes V and IV. Edited by Cathair Ó Dochartaigh. Loch Duich Gaelic refers to the speech of Informant 102 from close to Loch Duich. Lismore Gaelic phonetics is from Informant 68 of Lismore. Southwest Mull Gaelic refers to the speech of Informant 82

The information on Arran Gaelic was originally learned by me from the great book, *The Gaelic of Arran* by Nils M. Holmer, although I have learned more about the dialect since then, and my spelling of Arran Gaelic and of the other dialects represents what I have come to understand about them as a whole, as well as my best efforts in writing them. My spelling for Arran Gaelic was partially based upon the Gaelic Dialect Alphabet for Arran Gaelic, as employed by Cormac Ó Shuilleabháin, from the original alphabet by Ruairí Ó Conghaile.

I found out about the existence of the Fiskary Bay site, and the name Fiskary, from the paper *Fiskary Bay: a Mesolithic fishing camp on Coll 2007*, authors Steven Mithen, K. Wicks, J. Hill

My qualification in Scottish Gaelic is a certificate for the Dundee University’s Gaelic Intensive Course by Distance Learning, which I took 2021, after about fifteen years of being fascinated by the language and learning it on and off. Other articles by the author which may be relevant:

.The Gaelic Dialect of Arran, Linden Alexander Pentecost 2019

.An introduction to Scottish Gaelic Dialects, Linden Alexander Pentecost, 2020

.Gaelic, and Ancient Language on Ardnamurchan and Rùm, Linden Alexander Pentecost, 2021 (published on omniglot)

The Manx Gaelic Language – Gailck/Gaelg Vanninagh

Published on archive.org by Linden Alexander Pentecost

Text, photos and publishing by myself, Linden Alexander Pentecost, the original work is a part of my 'Iethou' language project between 2008 and 2011. Much of this was written originally in 2009, with corrections by Rob Teare and Max Wheeler in 2020 such as mutations and word choices. Published originally January 27th 2020, later with corrections on 20th June 2020, and again June 2021



Er y traie, Doolish - on the beach, Douglas

Manx is the least-spoken of the three Goidelic or 'Gaelic' languages, that also includes Irish and Scottish Gaelic. From experience, not as many people are aware of Manx Gaelic; Irish and Scottish Gaelic are known internationally, particularly because large numbers of people in the USA, Canada, Australia and New Zealand, have Irish or Scottish ancestry, and Gaelic culture is known throughout the whole world, a culture that many want to remember, and find a place within, regardless of where they are living or from. This may also be said for the Irish and Scottish Gaelic languages, which with the help of new resources and apps, are gaining a wider international interest and speaker-base. Manx came from the same Gaelic culture and language, which was originally shared between Ireland, The Isle of Man and Scotland. But

where Ireland and Scotland had the Gaelic of the Bible, and the 'Classical Irish' language, to keep their written language similar, Manx was, until recently, a spoken language, and not a written language. It was spoken on just one island, and surrounded by a culture that was Norse-Gaelic; the Norse part survived on the mainland coast of Northern England, the Gaelic continued on the Isle of Man, remaining a separate development to Gaelic in Ireland and Scotland. Manx wasn't written down until more recently, where it was spelled using a spelling based upon Welsh and English.

I am not from the Isle of Man, but I used to live in a village that isn't far from the main ferry terminal on the mainland. I wondered sometimes, why this beautiful island and its important language, didn't receive much attention or discussion on the mainland. To people living on the Isle of Man, the Manx language is present all the time. But even though I could see it from the mainland, I've yet to meet a single person living in Northern England, who was learning Manx. I hope in the future there is more awareness about Manx Gaelic on the mainland too; after all, Gaelic was also a part of the traditional world of the Cumbrians.

One of the questions that admittedly does keep me up at night, is that, the mainland and the Isle of Man shared the same Norse-Gaelic culture; but why did the Norse part survive on the mainland, and the Gaelic part survived fully on the Isle of Man? There WAS Gaelic on the mainland too! There are Gaelic names throughout Northern England. In Cumbria there is a farm called Setmabanning, which could be **Sett Mo Bhanríghe** 'seat of my queen', in Norse-Gaelic. Another word is 'knock' coming from Gaelic 'cnoc' for 'hill', or 'knock' in Manx, as in Knockmurton in Western Cumbria, **Cnoc-Murton**.

Before this Gaelic element that came in the medieval times, Cumbria, Lancashire and the Isle of Man would have spoken Cumbric, an earlier Celtic language but belonging to the Brythonic branch along with Welsh, Cornish and Breton. Cumbric words include river-names like the Lune in Lancashire and the Derwent in Cumbria. Not far from the Isle of Man ferry terminal is Glasson Docks, Glasson is Cumbric and comes from the word **glâs** 'blue-green'. The Manx alphabet is given below. In this report I will not go into detail about the sounds and spelling of Manx, it is far too complex to explain here.

a b c d e f g h i j k l m n o p q r s t u v w y

.ch is as in 'loch', final ght is pronounced the same
.çh is like the 'ch' in 'cheese'
.b or bb can be pronounced 'v' between vowels
.d and dh are pronounced the same, t and th are pronounced the same
.d and t can be like the 'th' in 'there' between vowels
.d can sound like 'j' when slender
.sometimes n and m are pronounced 'dn' and 'bm', like **kione** 'kyodn'
.aa is like the 'e' in 'bet' but longer
.ee and oo are like in English
.ie and aie are like the English 'I' in the word 'I'
.y is often a schwa, e.g. yn/y 'the', ey is also a schwa at the end of a word

laa mie - good day
laa - day, *mie* - good

kys t'ou? - how are you? (singular)
kys - how, contracted from *kannys*, *t'ou* - contracted form of *ta oo*, *ta* - exists/is/are, *oo* - you (singular)

kys ta shiu? - how are you? (plural)
kys - how, *ta* - exists/is/are, *shiu* - you (plural)

ta mee feer vie - I am very well
ta - exists/is/are, *mee* - I, *feer* - very, *vie* - good, mutated from *mie*

cre shoh? - what is this?
cre - what, *shoh* - this (doesn't require verb)

vel Gaelg ayd? - do you speak Manx?
vel - is/are/exists (replaces *ta* in the interrogative), *Gaelg* - Gaelic/the Manx Language, *ayd* - at-you (singular)

ta Gaelg aym - I speak Manx

ta - exists/is/are, **Gaelg** - the Gaelic/Manx language, **aym**
- at-me

cha nel Gaelg aym - I do not speak Manx

cha nel - is not, **cha** - not/negative particle, **nel** - form of **vel** used in negation, **cha nel** - exists not/is not/are not, **Gaelg** - the Gaelic/Manx language, **aym** - at-me.

moghrey mie - good morning

moghrey - morning (masculine noun), **mie** - good

fastyr mie - good afternoon

fastyr - afternoon (masculine noun), **mie** - good

oie vie - good night

oie - night (feminine noun), **vie** - good, mutated form of **mie** after feminine nouns



Bayr ny Meainyn. In the past few centuries rich deposits of lead and other minerals were mined on the Isle of Man. Much more ancient mining may have happened too.

Irish	Manx	Scottish Gaelic	English
<i>mé</i>	<i>mee</i>	<i>mí</i>	I
<i>tú</i>	<i>oo</i>	<i>thu</i>	you singular
<i>sé</i>	<i>eh</i>	<i>e</i>	he
<i>sí</i>	<i>ee</i>	<i>i</i>	she
<i>sinn/muid</i>	<i>shin</i>	<i>sinn</i>	we
<i>sibh</i>	<i>shiu</i>	<i>sibh</i>	you (plural)
<i>siad</i>	<i>ad</i>	<i>iad</i>	they

The pronouns in the Goidelic languages are nearly the same throughout. Manx and Scottish Gaelic use the old accusative pronouns as the normal genitive form, in Irish the accusative of *tú*, *sé* and *sí* are *thú*, *é* and *í*. The Manx pronunciation of *sibh* as **shiu** involves a sound change, where 'i' plus a semivowel creates 'u', the same occurs in Northern Scotland where *sibh* is also pronounced 'shoo'.

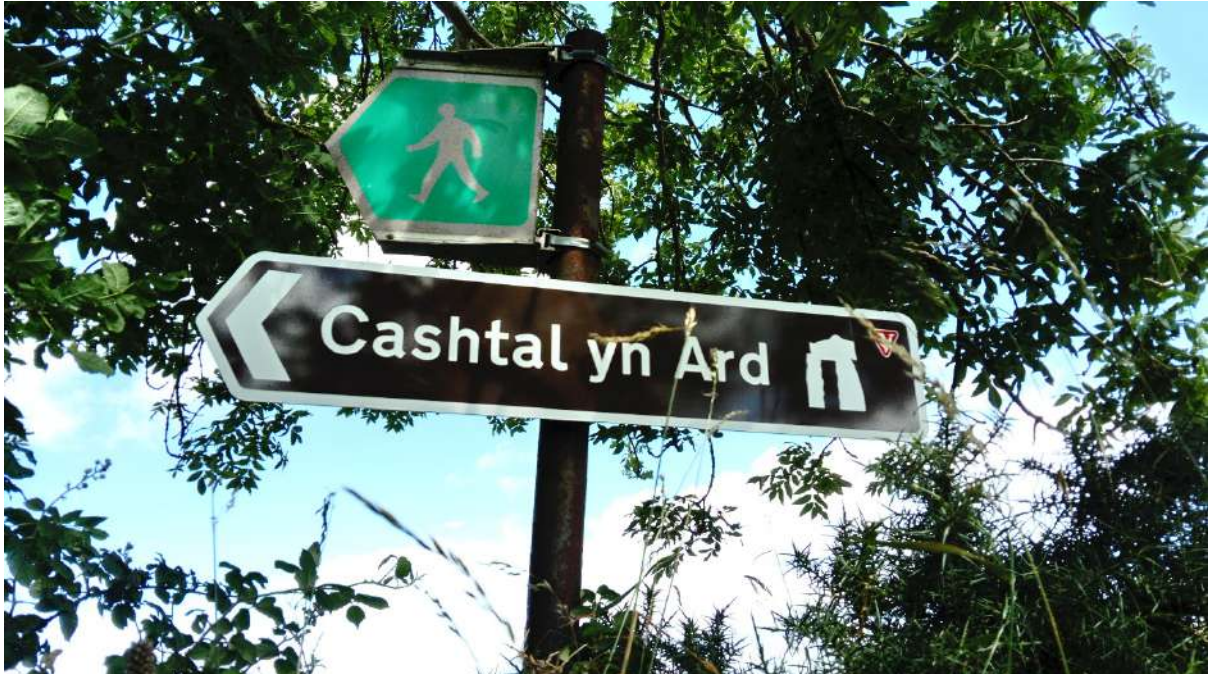


Photo above: Snaefell Mountain Railway - **Raad-Yiarn Sni Hull**



Cronk ny QueeYL

In Scottish and Irish Gaelic the word for a hill is *cnoc*, in Manx the word is **cronk**, but **knock** is an older variant common in place-names



Cashtal yn Ard 'castle of the height' is a prehistoric burial chamber from the Neolithic period. Manx history is a curious mixture of Nordic and Celtic, with the previous peoples' monuments lying in the background.

cha ren ad shoh - they did not do this
cha - negative particle, *ren* - did, *ad* - they, *shoh* - this

ta dooinney gobbraghey ayns Doolish - a man works in Douglas

ta - exists/is/are, *dooinney* - (a) man, *gobbraghey* - working/in the process of doing work (verb-noun of *obbyr* - work), *ayns* - in/at, *Doolish* - Douglas

ta mee goll neesht - I am going too

ta - exists/is/are, *mee* - I, *ta mee* - I exist/I am (as a continuous action related to thing/process described), *goll* - going/in the process of going, *neesht* - too/also

cha nel y balley aeg - the town is not young

cha nel - exists not/is not/are not, *yn/y* - definite article (the), *balley* - town or settlement, *y balley* - the town, *aeg* - young

cha row ad geaishtagh - they were not listening

cha - negative particle, *row* - negative and interrogative form of *va* - did exist/was/were, *ad* - they, *geaishtagh* - listening/in the process of listening, verb-noun of *eaisht* - listen

dooyrt mee dy beagh y laa mie - I said that the day would be good

dooyrt - said, *mee* - I, *dy* - particle, 'that', *beagh* - would exist/would be, conditional form of *bee* - to be, *y laa* - the day, *mie* - good

ta'n ven millish - the woman is sweet

ta'n - contracted form of *ta yn* - exists/is/are - the, *ben* - woman, *y ven* - the woman, *millish* - sweet

nee'm cheet veih'n traie - I will come from the beach

nee - will do, *nee'm* - I will do, *cheet* - come, *veih'n* - from the, *y traie* - the beach

ta my ghlare aalin - my language is beautiful

ta - exists/is/are, *my* - my, *ghlare* - language, mutated from *glare* - language, *aalin* - beautiful

craad ta shiu cummal? - where do you live?

craad - where (what-road), *ta* - exists/is/are, *shiu* - you (plural), *cummal* - in the process of living (verb-noun)

t'ad sy thie - they are in the house

t'ad - they are, contracted from *ta ad*, *sy* - in (used before definite singular nouns) 'in the', *thie* - house

ta ny crink er Ellan Vannin - the hills are on the Isle of Man

ta - exists/there is/there are, *ny* - plural form of the article 'the', *crink* - hills, plural of *cronk* - hill, *er* - on, *Ellan Vannin* - The Isle of Man, *ellan* - island, *Mannin* - Man (the island).

ta mee cummal ayns Mannin - I live on the Isle of Man

ta mee - I exist/'there is' me/I am, *cummal* - living, *ayns* - in/at, *Mannin* - (the Isle) of Man, the kingdom of Mannin

hed oo marish dty ghraih - you will go with your love

hed - will go, *oo* - you (singular), *marish* - together with, *dty* - your (singular), *ghraih* - mutated form of *graih* - love, *dty ghraih* - your love (singular)

hie mee dys Ellan Vannin as baatey lane aym - I went to the Isle of Man with a full boat

hie - went, *mee* - I, *gys* - to, towards, *Ellan Vannin* - (the) Isle of Man, *as* - and, *baatey* - (a) boat, *lane* - full, *aym* - at-me. Literally 'went I to Isle Mannin and boat full at-me'.

t'eh fliugh jiu ayns Ellan Vannin - it is wet today on the Isle of Man

t'eh - contracted from *ta eh* - he (it) is/exists/there is/are, *fliugh* - wet, *jiu* - today, *ayns* - in/at, *Ellan Vannin* - (the) Isle of Man

y dooinney va goll marym dys Doolish - the man who was going to Douglas with me

y dooinney - the man, *va* - (who) did exist/was/were, *goll* - in the process of going (verb-noun), *marym* - (together) with-me, *dys* - to, *Doolish* - Douglas

gura mie ayd son y vaatey! - thank you for the boat!
gura mie ayd - thank you (to one person), *son* - for/for the sake of, *baatey* - boat (feminine noun), *vaatey* - form of *baatey* mutated because of prepositional phrase, but *baatey* may also be feminine, hence *baatey waagh*

ta mee goaill toshiaght nish - I am starting now
ta mee - I exist/I am, *goaill* - taking, *toshiaght* - (a) starting/beginning, verb noun, *nish* - now.

va'n lioar mychione y Ghaelg - the book was about Manx
va'n - existed/was/were + the, contracted from *va y(n)*, *lioar* - book, *mychione* - about, *Gaelg* - (Manx) Gaelic, *Y Ghaelg* - the Manx language

as bee oo cheet er y vaatey dys Doolish? - and will you be coming on the boat to Douglas?
as - and, *bee* - be or will be, *oo* - you (singular), *cheet* - coming (verb-noun), *er* - on, *baatey* - boat, *y vaatey* - the boat, *dys* - to/towards, *Doolish* - Douglas

vel oo goll magh jiu? - are you going out today?
vel - exists/is/are (interrogative of *ta*), *oo* - you singular, *goll* - going (verb-noun), *magh* - out, *jiu* - today

ta skeeal aym mychione Ellan Vannin - I have a story about the Isle of Man
ta - exists/is/are, *skeeal* - (a) story, *aym* - at-me, *mychione* - about, *Ellan Vannin* - (the) Isle of Man

shoh my vaatey waagh - this is my beautiful boat
shoh - this (is), *shoh* doesn't translate directly to 'this', as the word also carries the function of a verb and means 'here exists', *my vaatey* - my boat, *baatey* - boat, *bwaagh* - beautiful, mutated to *waagh* after a feminine noun

neemayd yn obbyr - we will do the work
neemayd - we will do, *yn obbyr* - the work

nagh derrin eh stiagh ayns y vaatey? - would I not put it
into the boat?

nagh - negative particle (interrogative), *derrin* - I would put, *eh* - he (it), *stiagh* - into, towards and in, *ayns* - in, *y vaatey* - the boat

ta my chione lane dy 'ysseree - my head is full of
knowledge

ta - exists/is/are, *my chione* - my head, mutated from *kione* - head, *lane* - full, *dy* - of (of a thing), *fysseree* - knowledge, mutated to *'ysseree*

ta'n cronk heose - the hill is above

ta'n - contraction of *ta yn* - exists/is/are + the, *cronk* - hill, *heose* - up, above, upwards from speaker.

t'ee shooyl dys thie - she is walking to a house

t'ee - she/it is/exists, contraction of *ta ee*, *shooyl* - walking (verb-noun), *dys* - to, *thie* - house

craad ta'n eeast mooar? - where is the big fish?

craad - where, *ta'n* - is/are/exists the, *eeast* - fish, *mooar* - big

ta sleityn mooarey er Ellan Vannin - there are big
mountains on the Isle of Man

ta - exists/is, in this context 'there is', 'there are', *sleityn* - mountains, plural of *slieau* - mountain, *mooarey* - big, plural of *mooar*, *er* - on, *Ellan Vannin* - (the) Isle of Man

s'laik lhiam Gaelg - I like Manx Gaelic

s'laik lhiam - I like, *s'* - is (copula 'to be'), *laik* - to like/the act of liking, *lhiam* - with-me, *Gaelg* - (Manx) Gaelic



Failt erriu dys skylt Maghal – Welcome to Maughold Village Parish. **Failt erriu** means literally ‘welcome on-you’ (plural). When arriving on the island you may be greeted with the phrase **Failt erriu dys Mannin**.

All pictures were taken by me (Linden Alexander Pentecost), the sentences and information were written from my own knowledge of learning Manx, but I received the help of two fluent speakers, Rob Teare and Max Wheeler to help me better understand how to write things as accurately as possible. More detailed information about Manx can be found on the “Gael-Hasht” site by Paul Rogers.

Manx language and folklore traditions – part one, written and published around the summer solstice 2021

Written by Linden Alexander Pentecost, published on archive.org

The Isle of Man is a fascinating place, with its own unique culture and language. When exploring the island, I found that speaking a little Manx helped me to feel and understand the landscape and history around me. Manx is a Goidelic Celtic language, related to an ancient Celtic language, called Primitive Irish; which is attested in a kind of writing known as Ogham. Several examples of this alphabet and language exist on the Isle of Man, attesting to how long Celtic languages have been here for. The Isle of Man also had contact with the Gaelic speaking communities in Wales and Northwestern England, and with those of Southern Scotland and Ireland too.

The Manx language gives itself to most of the names on the island, some of these names are not so common in spoken Manx. The word **knock** means ‘hill’, but in the spoken language, and outside of place-names, the word is **cronk**. The word **beinn** is used for some mountains, like many in Scotland and in Ireland. But in the spoken language, beyond place-names, the word for a mountain is **slieau**. Manx and the Isle of Man have a complex and ancient relationship to the peoples of Ireland and Scotland, which is reflected in the similarities and differences between the languages. Whilst Manx oral tradition maintains connections to those of Ireland and Scotland, the Manx traditions also have their differences. The name Man is both the native name to the island and its tribe, but also to a deity or god who inhabits or is connected to the island, Manannán Mac Lir. Irish mythology appears to have several ‘cycles’ of different deities and interpretations through different ancient cultures, in Irish tradition, Manannán Mac Lir is ‘Manannan son of Lir’ is also associated with several places in Ireland, and possibly the husband to the goddess Áine in some traditions, and in others he is married to the goddess Fand. Manannán Mac Lir is said to have a magical boat, and a horse called Enbarr, which means ‘one wave’. There are Welsh connections to the island, and a cognate of the god’s name in Welsh is *Manawydan Fab Llŷr*. On the Isle of Man, Manannán seems to have been associated with Midsummer’s Eve, and with making offerings of plants. The goddess Áine in Ireland, seems to be associated with Midsummer as well.

In some traditions, the god takes the form of a wheel, on the Isle of Man, he is sometimes said to have moved as though rolling with three legs. Might this be connected to the movement of the sun and how it changes in relation to different mountains throughout the year?

Unlike Scottish Gaelic and Irish, Manx has a spelling system that is not connected to that of Old Irish, Middle Irish and Classical Gaelic, Manx having remained as only a spoken language for a long time. The Primitive Irish language was written on the island, and the later Norse language, but the language of the people was not until much later. Manx also shares many cognates with English, for example **walkal** ‘a walk’, if I were to say **ta mee goaill walkal mygeayrt y balley**. It can be analysed like this: **ta** – be, is, are, exists, **mee** – I, **goaill** – taking, **walkal** – a walk, **mygeayrt** – around, **y balley** – the town. This word means more a ‘leisurely walk’. An ancient site on the Isle of Man is **Cashtal Yn Ard**, one could say **ren mee shooyl dys Cashtal yn Ard** – I had a walk to Cashtal yn Ard, literally **ren** – did, made, **mee** – I, **shooyl** – walking, **dys** – to, **Cashtal yn Ard** – castle of-the height. In Manx the verb comes before the subject, so **I am** and **we are** – **ta mee** and **ta shin**. Also, **ren mee** – I made, **ren shin** – we made. In the past tense, **ta** is **va**. For example, **va shin geeastagh faggys da Lancaster** – we were fishing near to Lancaster, **va** – was, were, there was, there were, **shin** – we, **geeastagh** – fishing (a verb-noun), **faggys da** – near to.

Skeel ny Marrey – The Story of the Sea, a short poem in Manx Gaelic, with grammatical analysis

Written and published by Linden Alexander Pentecost, published on archive.org by Linden Alexander Pentecost in October 2021, published from Finland originally, then re-uploaded from UK my home. This poem may be used in commercial publications or other publications without my permission, provided that I am accredited, provided also that this work is not altered.

Hie mee dys y traie as va'n emshyr braew agh geayeeagh
As va mooarane sollys aahoilshagh veih'n gheinnagh
Va'n reayrt lane daaghyn as lane diunid
As cheayll mee y gheay feddanagh harrish feaynid ny marrey

Nee spyrridyn çheet veih'n vooir
As bee dorraghys 'syn oie
Agh nee ny rollageyn çhyndaa ushtaghyn yn aer
As bee sollys ny greiney ayn reesht

I went to the beach and the weather was fine but windy
And there was a lot of light reflecting from the sand
The scene was full of colour and full of depth
And I heard the wind whistling across the expanse of the sea

The spirits will come from the sea
And there will be darkness in the night
But the stars will turn the waters of the sky
And the sunlight will be there again

hie – went, *mee* – I, *dys* – to, *y traie* – the beach, *as* – and, *va* – was, *va'n* – was the, *emshyr* – weather, *braew* – fine, *agh* – but, *geayeeagh* – windy, *va* – was, there was, *mooarane* – much, a lot, *sollys* – light, *aahoilshagh* – reflecting, *veih'n* – from the, *y gheinnagh* – the sand, *va'n reayrt* – the scene was, (was-the scene), *lane* – full, *daaghyn* – colours, colouration, *lane daaghyn* – full of colours, *diunid* – depth, *cheayll mee* – I heard (heard I), *cheayll* – heard, *y gheay* – the wind, *feddanagh* – whistling, *harrish* – across, over, *feaynid* – expanse, *ny marrey* – of the sea, showing the genitive of *mooir* – sea, *nee* – will do, *spyrridyn* – spirits, *çheet* – coming, *veih'n* – from-the, *mooir* – sea, mutated to *vooir* after *veih'n* – from-the, *bee* – there will be, *dorraghys* – darkness, *'syn oie* – in the night, *oie* – night, *agh* – but, *nee* – will do, *ny rollageyn* – the stars, *çhyndaa* – turn, *ushtaghyn* – waters, from *ushtey* – water, *ushtaghyn yn aer* – the waters of the sky, *as bee* – and there will be, *sollys* – light, *sollys ny greiney* – sunlight, light of the sun, *greiney* is the genitive of *grian* – sun, *ayn* – in (in there, in the location and time in question), *reesht* – again.

I hope this was interesting to read and may the cosmos bless you all.

A poem about Eskdale in Manx and in Revived Cumbric:

Sollys Blah y Gheuree (warm light of the winter)

Published by Linden Alexander Pentecost on archive.org in October 2020, then re-uploaded with corrections June 2021. A poem about Eskdale in Manx and in Revived Cumbric, titled Sollys Blah y Gheuree in Manx (warm light of the winter)



Photo above: *Dalo ó Eccleas Sant Catharín yn Nglen Esc* – photo of St Catherine's church in Eskdale

A short poem in Manx and in a form of revived Cumbric, a recreation of the language that would once have been spoken in West Cumbria and opposite the Isle of Man. This poem is about the valley of Eskdale in West Cumbria, as described on a winter's day. I hope that this may in some way become a cultural contribution to the valley and its folk, and also to trying to describe its beauty, appearance and form, through words in Celtic languages. There was also a Gaelic presence in West Cumbria too, and this once formed a part of the culture shared with that of Mannin; this is why I have chosen to write in Manx too.

Cumbric was the language close to Welsh that used to be spoken in parts of northern England and southern Scotland, a region that Welsh writers referred to as 'The Old North', Yr Hen Ogledd. Although no examples of the language have remained, it is possible to pick out bits from the words found in place names, we can then breathe new life to these words by re-establishing what we know of that common Brythonic language. In this sense, Cumbric has become a living language again. But each version of Cumbric is different, and I cannot claim that my version is accurate to the original language, although I hope it to be a relatively accurate reflection of it in certain parts.

'sy Ghaelg – in Manx Gaelic

*Va shin goll trooid Glion Esk
Laa dy row yn gheuree
Mee hene as my lught-thie
Va yn sniaghtey er dagh slieau
As va'n aer gloo as bane*

*Va yn Esk meen
Sheeoil as bing
Va ee gra ny focklyn
Trooid shee yn sniaghtey floagagh*

va – was, were, existed, there was or were, at a continuous point of time in the past

shin – we

goll – going, at the process of going, verb-noun

trooid – through

glion – valley

laa – a day

dy – that, which

row – was, like **va** (**dy row** is also an idiom in Modern Manx), pointed out to me by Max Wheeler

yn, y – the, singular definite article

geurey – winter, becomes **geuree** in the genitive singular

mee – I, me

hene – self

as – and

my – my

lught-thie – family

yn sniaghtey – the snow

er – on

dagh – every or each

slieau – mountain

va'n – **va** plus the definite article

aer – air, sky

gloo – thick (with obscuring weather, rain)

bane – white

meen - sweet

sheeoil - peaceful

bing – musical, sweet

ee – she (the river)

gra– saying (verb-noun)

ny – definite article, plural

focklyn – words, from **fockle** – a word

shee - peace

floagagh – falling (verb-noun) as in rain

yn Gömbroác (Brëthanac) – in Cumbric

*Eadd tán o losco
Val staran becan
Rüdd val plü'r robin
Golou val flamou yr áléadd
Tréa geadd gaiam*

*Is læddan glen Yr Esc
Medd 's kyl yr afyn doual
Tréa widd yr hindhadou
Lé toual my vrëdd
Em'yn tán rüdd o cönno
Douón yny keadd
Ó'n douúr do'r calan
Nú ac val eadd*

eadd – was, existed at continuous point in past, Welsh *oedd, roedd*

tán – fire, Welsh *tân*

o – verbal particle, in the process of

losco – burn, infinitive and form used with verbal particle

val – as, like, Welsh *fel*

staran – a star

becan – small

rüdd – red, darker red

plü – feathers

y robin – the robin, but in this phrase with the definite article it means ‘of the robin’

y, yr, yn – ‘the’

golou – light, bright

flamou – flames, from **flám** – flame

áléadd – fire, hearth

tréa – through

ceadd – forest, mutated to **geadd** after **tréa**

gaiam – winter, but here ‘of winter’. The dotted m is a nasal v sound, or an m with pursed lips

is – is, it is

læddan – broad

glen – valley

yr Esc – (of) the Esk

medd – but

‘s – is, it is

kyl – narrow

yr afyn – the river

toual – quiet, mutated to **doual** after the feminine noun **afyn**

widd – forest, wood
yr hindhadou – (of) the old fathers
lé – a place
my – my
brëdd – mind, mutated to *vrëdd* after the word *my*
ema – there is, there are, here shortened to *em'* before the definite article
cönno – to burn, be alight
douón – deep
yny – in the
ó'n – from the, *ó* 'from' and the definite article *yn* before dentals, becomes *ó'n*
douór – water
do'r – to the, *do* followed by the definite article *y* or *yr*, becomes *do'r*
nú – now
ac - and

c and k - are always hard as in 'core'
f is like v except at the start of a word, it may also be w. The letter *ó* is a tighter w sound
dd - is a sound between a dental d, said with the tongue against top teeth, and the 'th' in 'there'
ea – sounds a little like the 'e' in 'bed' but longer
éa – a longer or more diphthongised version of the sound above
ou – an o followed by u
á, é, í, ó, ú – are long vowels
ë – a cross between the 'e' in 'wet' and the 'i' in 'tin'
ö – similar to the 'i' in 'bird' or like the 'u' in 'book', or like the 'o' in 'knot'
ü – similar to the 'i' in 'bird' but closer to the 'u' in 'june'
y – like the 'i' in 'tin' or like the 'u' in 'but'
ȳ – similar to ü but diphthongised and with pursed lips



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Ancient language in Cumbria, and potentially new archaeological sites

Written and published by Linden Alexander Pentecost, in November 2021. Published online including on archive.org under the creative commons, non commercial, attribution no derivatives licence.

This article includes a brief description of two archaeological sites in the English county of Cumbria, the first we found around a year ago when visiting the county over winter, the second when visiting the following autumn.



Photo above: inscription on Norse-Gaelic or early Anglo-Gaelic style Christian cross, located at Beckermeth Church in West Cumbria; The meaning of the inscription is unknown, but I consider

Latin, Old English, Norse, or even Brittonic or Goidelic to be possibilities. Can anyone help to translate it?

Background

Cumbria has a rich archaeological heritage, including many examples of Neolithic and Bronze Age sites. The aims of this project are to look at how the Neolithic to Bronze Age transition took place, and to compare this with potential linguistic evidence to try and gain a better picture of prehistoric language in Cumbria and in Britain as a whole.

I note here the importance of the Primitive Irish language, which may have been a continuation of the initial 'Celtic' cultures present in Ireland and in Britain; I personally believe that Celtic arrived, or rather, evolved, at roughly the same time in Ireland and in Britain, and we may be able to learn more about this by looking at the distribution of Ogham inscriptions, which despite being a Q-Celtic language, also pops up in inscriptions in P-Celtic areas. Regardless of whether or not a Celtic language is P-Celtic or Q-Celtic, it may be that at one time, the Celtic connection between these places was maintained not by a Brittonic language, but by Primitive Irish, because even in P-Celtic areas we sometimes find evidence of Q-Celtic in the form of Primitive Irish. Thus I wonder if the primary maintaining of Celtic language connections from the earliest periods was through Primitive Irish, perhaps a descendant of a 'standard Celtic language', and not through a P-Celtic language as has been often thought. It is perfectly possible in my opinion for there to have been P-Celtic languages, maintained in connection through a Q-Celtic standard, ritual and literary language, which came to be written as Ogham. I may also note that westward orientation of the Welsh and Cornish languages, which again, despite being P-Celtic, are orientated towards Ireland. It is further possible that this 'Primitive Irish' connection shows how Celtic connects these places, but that this ritual, Primitive Irish language, may itself not have been entirely Celtic or Indo-European, except through ritual and social tweaking of the languages to match Indo-European worldview and formulae of knowledge. Nevertheless, it can be said with some certainty, that what we identify as 'Celtic' in Ireland, Scotland, Cornwall, Wales, The Isle of Man, and Cumbria, is all in some way connected to the Primitive Irish language. Despite there being no evidence of Ogham in Cumbria, Lancashire or in Southwestern Scotland that I know of; all of these areas are multi-cultured, with Brittonic, Anglic, and Norse-Gael words and historical context; and West Cumbria and West Lancashire have a number of 'Goidelic' names, which may be a remnant of this maritime connection with Primitive Irish. The Isle of Man has many Primitive Irish inscriptions, and certainly we know that in more recent times, the Gaels of the Isle of Man had contact with those of Southern Scotland, and perhaps with Gaels or Norse-Gaels in Cumbria and in Lancashire.

Cumbria is not one of these central Celtic areas, Cumbria's Celtic-connections are arguably more peripheral, perhaps indicative that there were Celtic connections to Cumbria, including to its language, beliefs and culture, but that perhaps Cumbria itself was never Celtic-speaking per-se. We can compare this to a people who are in some way connected to a wider Celtic-speaking culture, but who are themselves not directly in that sphere of culture, this may also be why early Welsh writers refer to this region as The Old North, 'old' in this sense meaning perhaps, ancestrally connected to Welsh and to Brittonic, but not directly inside the sphere of these languages.

We know that the Bronze Age in Cumbria manifests as the appearance of certain styles of cairn and other monument, as well as changes in ritual and religion, or rather, it may instead indicate the appearance in archaeology of a culture that was previously present but then transformed in their activities, rather than the Bronze Age people being invaders. But certainly, this Bronze Age culture in Cumbria and the Bronze Age religious sites, would likely have shared strong connections to those

other Bronze Age, Celtic or pre-Celtic cultures and sites on the Isle of Man, Wales and elsewhere. We can equally say the same for Cumbria's Neolithic sites, although these sites are less consistently 'Celtic' in their associations, from personal research, and instead may show an earlier layer of culture and language, which in some way transformed into the more organised distribution of Bronze Age sites, which we may sometimes compare with the distribution of Celtic languages. It is notable for instance that there is little linguistic evidence to show a connection between Neolithic sites and Celtic languages, for example, vast areas of the Cumbric parts of Southern Scotland do not have an obvious Neolithic presence, but they do have an obvious Bronze-Age presence; which would in some way seem to demonstrate that Celtic languages, whether existing before the Bronze Age or not, seem to have a more consistent relationship to Bronze Age culture than to Neolithic culture; although at this stage the exact nature of these relationships is unreadable.



Above: the 'sacred mountain' of Stickle Pike, among the Dunnerdale Fells. I remember how joyous I was to round the corner to this small, but impressive mountain, and to wonder how Bronze Age people may have looked upon it. I ask kindly that people respect this peaceful and happy place. The ancient people of this place likely shared a connection to Primitive Irish speakers and were perhaps in some way connected to the establishment of later Gaelic links in Cumbria.

Stickle Pike, the Dunnerdale Fells:

The area around Stickle Pike is full of cairns, that, from my research, clearly align with certain features of the natural landscape, and perhaps equally importantly, with mineral veins and rock types to some degree. Although many of these cairns are previously known, the research of myself and my parents has focused upon this mountain, and we have found a number of, as far as I know, unreported cairns, which align up to the mountain. In the photo above, one can see the dark areas of rock which are of a different variety to the slate. There is also a kind of presumably natural

faultline, not visible in this photo, which a number of cairns appear to line up to, located close to and behind where this photo was taken. The dark areas of rock on the mountain may perhaps be rich in iron, this is our suggestion thus far, but more research is required, certainly these unusual rocks make a jingling or chiming noise when underfoot. This may have been some kind of important site to Bronze Age people, and we want to do further research to determine whether or not ancient mining took place here. There are iron and copper mines in the vicinity. There is also another possible ancient mining site around Coniston, which we have tried to look for, so far, we have found a number of possible sites, but we need professional archaeologists in the field of ancient mining to further look at this. Because we do not live in the Lake District, we cannot make frequent visits here, so research will appear and be furthered as and when the time is good.

Stickle Pike is a very prominent mountain, easily visible from many of the other ancient sites in the area, including the Giant's Grave to the southeast of here, where Stickle Pike appears like an anvil against the sky. Note that this Stickle Pike is the same mountain as the Pike O' Stickle, a large, and different sacred mountain located in the Langdale Pikes.



Above and overleaf, possible archaeological site in Borrowdale, central Lake District. This site appears to be a causeway-like wall that consists of stones of various size, including one large erratic-looking stone. The site is clearly associated with a small valley, and stream of water that appears to be partially under the soil, although I do not believe that this wall is entirely related the water in the sense of damming or diverting it. The wall that connects to this wall at a right angle, visible near to the woods, is evidently of a later period, and nearby brickwork and an old metal pipe indicates that this site may have been a water supply in recent years. This however, to my knowledge, would seem not to explain the large causeway-like structure, even in wall building it

would be unusual to construct a wall in this way, without the wall serving some kind of holy significance in relation to the landscape, in my opinion.

Photo below, intersection of the long wall to another, seemingly old wall, at right angle beneath the soil:



Photo below: large erratic-like stone located on the embankment



I hope that this was interesting to read, and again I ask kindly to please respect these places and the nature of the mountains and wild places, nature will be thankful.

A poetic introduction to the Welsh language, and to North Wales - Linden Alexander Pentecost

Published on archive.org by the author. Text and photos and published by myself, Linden Alexander Pentecost, the original work is a part of my 'Iethou' language project between 2008 and 2011, published on the 20th June 2020, then re-uploaded to archive.org again June 2021

The sentences and explanations come from my own experience of learning to use Welsh, this was written mainly in 2009 with photos from 2009, and I wrote the poems in 2019. Josef Roberts checked through the text for me recently (2020) and made some corrections, including correct mutations and colloquial speech.



Mynyddoedd Eryri

The Mountains of Snowdonia

Welsh is one of the three Brythonic languages, the others are Cornish and Breton, they differ from the Goidelic 'Gaelic' languages Irish, Manx and Scottish Gaelic but all of the languages belong to the Celtic branch of Indo-European, which probably came to Britain in the centuries before the Roman occupation of Britain. The Welsh pronunciation here applies to North Welsh, the Welsh spoken around Snowdonia, which is today one of the strongholds of the Welsh language, and a place where it is common to hear Welsh wherever one goes. The examples used here follow the colloquial North-Welsh language, and sometimes this is different to 'formal' Welsh language. The Welsh here is very informal and may not always reflect more standard North Welsh.

The Welsh alphabet contains a few more letters than the English:

a, b, c, ch, d, dd, e, f, ff, g, ng, h, i, j, l, ll, m, n, o, p, ph, r, rh, s, t, th, u, w, y

There are seven vowels: *a, e, i, o, u, w, y*

They are pronounced as written, when in single syllabled words a vowel is long, e.g. tad - father, which has a similar 'a' sound to that in the word father. The letters e, i, and o are like the French é, the 'ee' in seen, and the aw sound in awe. U is a hard sound to pronounce, it is like 'ee' but with pursed lips. The vowel y has two sounds, on the first syllable of a word it is a schwa sound like the 'a' in about, whereas elsewhere it is like the 'i' in 'bin'. W is pronounced like the 'u' in 'put', with a Northern English accent and a more rounded mouth position, when long it is marked with a circumflex as \hat{w} .

Of the consonants, c is always hard as in 'cat', not as in 'circle', ch is a guttural sound like the German ch, but more guttural. Dd is like the 'th' in 'those'. F is a v, sometimes silent at the ends of

words, ff is the English f sound, ng is like the ng in song. Ll is the unique Welsh ll sound created by saying an 'l' whilst blowing air around the sides of the tongue. Ph is the same as the Welsh ff, r is rolled, rh is a breathed r, th is as in 'think'.

Welsh also has diphthongs which can look rather difficult.

Ae - sounds like a long a followed by e, ai - as in 'might', au - similar to the previous sound, but pronounced 'a' at the end of a word, aw - as in 'now' ei - sounds like a schwa, followed by i, similar to the pronunciation of 'I' in some English accents. It can also sound like e + i, eu - sounds similar to ei, oe - as in 'soy', wy - like the 'u' in 'put' plus i.



Mynyddoedd Eryri, o'r Llŷn

The Mountains of Snowdonia, from the Lleyn

The Lleyn is one of the most Welsh speaking parts of Wales and a place close to my heart. It juts out as a rugged but flatter area of land from the Snowdonian upland which can be seen in the distance, with beautiful landscapes and views, and the sea here is crystal clear, the region is of interest to those keen on industrial archaeology and early Christianity (like myself). Welsh is strongest in three landscapes in Northwest Wales, including Snowdonia which is a high mountainous region, Anglesey the island north of Snowdonia which is much flatter, and the Lleyn Peninsula to the west of Snowdonia. Welsh is spoken throughout Wales even if it's most commonly heard in the northwest. The Lleyn is spelt Llŷn in Welsh, Anglesey is Ynys Môn, Snowdonia is Eryri, named after the eagles that were once common in the high mountains.

Parts of Anglesey, the Lleyn especially, and places like the Great Orme on the north coast remind me of Ireland. From Holyhead/**Caergybi** on Anglesey goes a ferry to Dublin, or *Baile Átha Cliath*, in Wales one will see **croeso** for welcome, and on the Irish side of the journey, *fáilte*. Although the two Celtic languages are related, they're still very different in some senses.



Noswaith oer wrth Llyn Padarn, Chwefror

A cold evening by Llyn Padarn, February

Like in French, Welsh nouns have two genders, but it isn't so easy to tell which nouns are masculine or feminine without consonant mutation. The definite article 'the' is **y** or **yr**.

dyn - a man, **y dyn** - the man, **y dyn da** - the good man

benyw - a woman, **y fenyw** - the woman, - **y fenyw dda** -
the good woman

môr - sea, **y môr** - the sea, **y môr gwyntog** - the windy
sea

moel - bald hill, **y foel** - the bald hill, **y foel
wyntog** - the windy bald hill

After the definite article, feminine nouns mutate, so
b - f, c - g, d - dd, gw - w, m - f, p - ph, t - d
Welsh has different types of mutation depending upon
what is happening to the word.

Take the place-names Caernarfon, Bangor, Pwllheli,
Dolgellau, Llanfair, Malltraeth, Trawsfynydd. After
the preposition i - to, this is how they change:

**i Gaernarfon, i Fangor, i Bwllheli, i Ddolgellau, i
Lanfair, i Falltraeth, i Drawsfnnydd**

After the word a - and, they change differently

**a Chaernarfon, a Bangor, a Phwllheli, a Dolgellau, a
Llanfair, a Malltraeth, a Thrawsfynydd**

And after yn - in

**yn Nghaernarfon, ym Mangor, ym Mhwllheli, yn
Nolgellau, yn Llanfair, ym Malltraeth, yn Nrawsfynydd**

Some basic phrases in Welsh

Sut mae - hello, what's up, how's things

Sut wyt ti? - how are you? (to one person)

Sut dach chi? - how are you? (to several
people/formal)

Lle dach chi'n byw? - where do you live?

Dwi'n byw yn... - I live in...

Pam oes 'na llawer o bysgod ar y gadair? - why are
there a lot of fish on the chair?

Pwy sy'n siopio rwan ar y stryd 'na? - who's shopping
now on that street?

Dwi wedi prynu siocled heddiw - I have bought
chocolate today

Dyma'r amgueddfa ddiwydianol - here is the industrial museum

Mae'r trê'n yn mynd i gopa'r mynydd - the train is going to the top of the mountain

Sut - how, **wyt ti** - you are (singular), **dach chi** - you are (plural and formal), **ti** - you (singular), **chi** - you (plural), **lle** - a place, or meaning 'where?', **byw** - live, **dwi** - I am, **dwi'n** - I am in the process of, **pam** - why, **oes** - 'is there?' (does it exist?) - used in interrogative, **llawer** - a lot, **o** - of, **bysgod** - mutated form of **pysgod** - fish (plural), **ar** - on, **y gadair** - the chair, **cadair** - chair, **pwyl** - who, **sy** - is/to be, **pwyl sy** - who (is it that), **pwyl sy'n** - who is it that is in the process of, **siopio** - to shop, **rwan** - now, **y stry'd** - the street, **y stry'd 'na** - that street, **dwi** - I am, **wedi** - after (used in past tense), **prynu** - buy, **siocled** - chocolate, **heddiw** - today, **dyma** - here is, **dyma'r** - here is the, **amgueddfa** - museum f, **diwydianol** - industrial, **mae'r** - exists the/there is the/is the, **trê'n** - train, **mynd** - go, **yn mynd** - going/in the process of going, **i** - to, **copa** - summit, **i gopa** - to a summit, **mynydd** - mountain, **copa'r mynydd** - the summit of the mountain.

Barddoniaeth - poetry

Gwelodd yr aderyn dyffryn tawel - the bird saw a quiet valley

Ac es i i gopa'r hen fynydd - and I went to the top of the old mountain

O gwmpas lleoedd a chofion - around places and memories

Mae hi'n bwrw eira - it is snowing

Ar fynydd niwlog - on a misty mountain

Dyma'r lle tawel, llawn o gofion - here is the quiet
place, full of memories

Caneuon Hên Llwythau Gwynedd - songs of the old
tribes of Gwynedd

Gwyllo means 'to see', **gwelodd** is the past tense
third person singular form, **gwelodd fo** - he saw,
gwelodd hi - she saw etc, **yr aderyn** means 'the bird'.

Dyffryn is a valley, **tawel** is quiet. **Ac** means 'and'
before a vowel, otherwise it is **a**. **Es i** - I went, **i** -
to, **gopa** (mutated from **copa** - summit), **'r** - definite
article after a vowel, **hen** - old, **mynydd** - mountain,
hen fynydd - old mountain.

O gwmpas - around, **lle** - place, **lleoedd** - places,
cofio - to remember, **cofion** - memories, **a chofion** -
and memories. **Mae hi'n bwrw** - she is throwing (used
with rain and snow), **mae** - exists/is/are, **hi** - she,
'n - in the process of, **bwrw** - throw, **eira** - snow. **Ar**
- on, **niwlog** - misty. **Dyma** - here is, **llawn** - full, **o**
gofion - of memories.



Gaeaf ym Mharc Cenedlaethol Eryri

Winter in Snowdonia National Park

The Welsh numerals are similar to those in other Indo-European languages

Un, dau, tri, pedwar, pump, chwech, saith, wyth, naw, deg

The following noun does not become plural, e.g. **chwech ynys** - six islands, not **chwech ynysoedd**, **saith trên** - seven trains, not 'saith trenau'.

The numbers after ten use the preposition ar - on.

Un ar ddeg - eleven, **deuddeg** - twelve, **tri ar ddeg** - thirteen, **pedwar ar ddeg** - fourteen, **pymtheg** - fifteen, **dau naw** - eighteen (two nines), **ugain** - twenty, **un ar hugain** - twenty one, **dau ar hugain** - twenty two.

Mae gen i ddwy ffenestr - I have two windows

Mae dau ffermwr yn bwyta mewn tŷ - two farmers are eating in a house.

Feminine nouns have different forms of the numbers two, three and four, where **dau**, **tri**, **pedwar** become **dwy**, **teir**, **pedair**. E.g. **dwy ffenestr** - two windows, **pedair noswaith** - four evenings, but **dau ffermwr** - two farmers, **pedwar dydd** - four days.

Possession in Welsh happens very differently to in English. **Mae gen i** means 'I have' in North Welsh, **mae** - exists, is or are, **gen** - with, **i** - I, so literally 'exists with me'. The pronoun **i** causes a mutation of the following noun.

Mae gen i gi - I have a dog, **ci** - dog

Mae gen i lyfr - I have a book, **llyfr** - book.

You may notice that Welsh has no word for 'a' or 'an', so **ci** and **llyfr** in themselves mean 'a dog' and 'a book'.

The word **mae** is used in the other sentences, it can be used to express any continuous present action. For example, **mae** - exists/is/are, **dau ffermwr** - two farmers, **mewn** - in (in a), **tŷ** - house.

The word **mae** serves as a verb to exist or to be, this can be to say that something exists with us, or with another person.

Mae gen i dŷ - I have a house, **tŷ** - house

Mae gennych chi cymdeithas - you plural have a society

But for the third person **mae** is also used to describe where something is located and what it is doing, this applies also to people.

Mae hi mewn tref - she is in a town (exists she in(a) town)

Mae o yng Nghaerdydd - he is in Cardiff (exists he in Cardiff)

The word **mae** is also used as an auxiliary verb to describe what something or somebody is doing. To complete this, we need the particle **yn** 'in', which serves the same function as the -in/ing ending on English verbs, e.g. doing, going etc.

Mae cath yn siarad - a cat is talking, **siarad** - speak, **yn siarad** - speaking

Mae pysgotwyr yn darllenu - fishermen are reading, **darllenu** - read, **yn darllenu** - reading.

This **yn** gets contracted to 'n after a vowel.

Mae dyn yn dysgu - a man is learning, **dysgu** - learn, **yn dysgu** - learning

Mae ci'n cerdded - a dog is walking, **cerdded** - walk, **yn cerdded** - walking

Mae cymro'n bwyta - a Welshman is eating, **cymro** - Welshman, **bwyta** - eat, **yn bwyta** - eating

For the third person pronouns **fo/o** - he, **hi** - she and **nhw** - they, **mae** is also used to express continuous present action, although in colloquial Welsh this is used much more commonly than in English. Welsh doesn't have a word for 'it' so the masculine and feminine pronouns are substituted.

Mae o'n siarad - he is speaking, **mae hi'n cerdded** - she is walking, **mae hi'n bwrw glaw** - it is raining (she is throwing rain), **maent nhw'n darllenu llyfr** - they are reading a book, **mae hi'n gwyllo** - she is looking or seeing, **mae o'n gwneud** - he is doing or making.

Dwi'n mynd - I am going, **rwy't ti'n mynd** - you singular are going, **mae o'n mynd** - he is going, **mae hi'n mynd** - she is going, **dan ni'n mynd** - we are going, **dach chi'n mynd** - you lot are going, **maent nhw'n mynd** - they are going.

When talking about aspects rather than actions or states of existence, **ydy** or **yw** are used in sentences with the 'he' and 'she' pronouns.

Cymraes dw i - I am a Welsh woman, **cymraes wyt ti** -
you are a Welsh woman, **cymro ydy o** - he is a
Welshman, **cymraes ydy hi** - she is a Welsh woman.



Traeth Abermaw, noswaith gaeaf dros y môr - Barmouth
Beach, a winter evening across the sea

Barddoniaeth i Dduw - Poetry for God/The Higher Good

Traeth o fil synau - Beach of a thousand sounds
o'r un sain y crëwr - From the same/one sound of the
creator

Pinc yn nŵr ac yn nefoedd - Pink in water and in
heaven

Y haul rhwng dŵr a nefoedd - The sun between water
and skies

Tonnau bach drwy nos gaeaf - Small waves through a
winter night

wybr dawel drwy symudiad y dŵr - A quiet sky through
the movement of
water

Traeth - beach, *o* - of, *mil* - a thousand, *o fil* - of
a thousand, *synau* - sounds, *o'r* - of the, *un* - one,
yr un - the one or same, *sain* - sound, *y crëwr* - the
creator, *sain y crëwr* - sound of the creator, *pinc* -
pink, *yn nŵr* - in water, from *dŵr* - water, *ac* - and,
nefoedd - heaven, *y haul* - the sun, but it's more
formal to say *yr haul*, *rhwng* - between, *tonnau* -
waves, *tonn* - wave, *bach* - small, *drwy* - through, *nos*
- night, *gaeaf* - winter, *wybr* - sky f, *wybr dawel* -
'a' quiet/peaceful sky, *symuniad* - movement, *symuniad*
y dŵr - (the) movement of the water.

Thank you and may God, or Allah, whatever good thing
you believe in, your luck, bring you all good
fortune. Feel free to adapt upon or share the poems,
but please accredit me.

Below: the author in an old mine at Great Orme, June
2009.



Wales is known for its industrial history, old mines, railways. Some of the mines go even back to the Bronze Age era, such as the one I was in here at Great Orme. We don't know who the people were who mined here before the Celts, but they went to great lengths to mine here and at Parys Mountain on Anglesey. This is the earliest legacy to Wales' long history of mining, copper continued to be mined after the Celts arrived, and until recently. In Welsh, a copper mine - **gwaith copr**, **gwaith** means 'work', here a mine 'working'. The mines at Great Orme are truly worth the visit, at Parys Mountain you can also walk around on the surface and see the unusual, but intriguing landscape there. The mines at Great Orme can be visited through the visitor centre, if you go underground, the fascinating mines reminded me of a place where faeries or goblins would live. I like to believe that the faeries live there, known in Welsh as the **Tylwyth Teg**, or the Fair Tribe.

Cornish language and heritage – part one

Written by Linden Alexander Pentecost June 21st 2021, published on archive.org

The Cornish language is a Brythonic language, related to Welsh and to Breton, and to the other dialects of Brythonic or British that would have been spoken in other parts of England. Those in the north west of England, and in southern Scotland, are sometimes called ‘Cumbric’, although we know very little about them, or how distinct they were as a dialect group. Likely, the original language whence we get Arthurian tradition and poets like Taliesin was close to Old Welsh and to Middle Welsh, which, even then, was perhaps rather distinct from the spoken Welsh language. To this day, ‘Literary Welsh’, and its bardic variants, maintain grammatical structures and vocabulary which is distinctly different from how Welsh is ordinarily spoken. The same may have been the case in Cornwall, because we have literature in Middle Cornish, perhaps indicating that this was indeed a language of literature and Bardic tradition, and then later on, the everyday spoken Cornish gets recorded, and this is generally seen as being a later variant or Western dialect of Cornish. Although, I personally believe it would be more accurate to say that ‘Late Cornish’ is the language of Western Cornwall, Middle Cornish was here too, but it may have had a more limited usage, and may not represent the native speech of this part of the county. Late Cornish was recorded extensively by Edward Llwyd; Henry Jenner later worked on Late Cornish, and published a book in 1904, titled: *A Handbook of The Cornish Language : Chiefly in its latest stages with some account of its history and literature.*

The Cornish in this book is one of the varieties I have somewhat learned, and it does well to represent the language of Western Cornwall, the focus in this article, so I am writing here with Jenner’s form of Cornish. One of my favourite words is **skiantoleth** – wisdom. I do feel a lot of wisdom and magic in the traditions of Cornwall, even though it is common to dissociate this from academic study, to truly understand our indigenous ancestors, and to continue their way of life I believe we should not dissociate it. For Cornish to thrive, we need more than academia, we need passion, love, creation, care and feeling. The magic in the Cornish language is expressed through its words, and through the oral histories, and through the landscape itself. The land, is **an tîr**, the circumflex accent over the **i**, indicates that this vowel is long, as in ‘seen’. The word **an** is the definite article, ‘the’. Another word related to Cornish tradition is **pestry** ‘magic’, and of course **pestriores** ‘witch’, and **pestrior** ‘wizard’. The definite article is also used in phrases to mean ‘of the’, for example **chÿ an stênor** – the tinner’s house, literally ‘house (of) the tinner’. Many of the mines were for tin, **stên**. A mine in West Cornwall is known as **bal**, although many mines bare the name **wheal** or **whêl** which is used for mine names, meaning ‘a work’. Here are some sample sentences I wrote, inspired by my visits to Cornwall.

mÿ a vedn cowa Kernûak – I will speak Cornish, **mÿ** – I, **a vedn** – will, **cowa** – speak, **Kernûak** – Cornish.

nÿ a vedn môs dhe’n bal – we will walk to the mine, **nÿ** – we, **a vedn** – will, **môs** – go, **dhe’n** – to the, **bal** – mine. ‘To the’ is **dhe an**, but this is shortened to **dhe’n**.

Many years ago, we did ‘walk’ to a mine, when visiting Cornwall in November, I haven’t been back as of yet. The mine is Levant Mine, located on the wild northern coast of the county. I remember going here in November, when the mist was about, and wondering into the working beam engine house, the warmth that it provided, a little shelter from the steep cliffs outside, where for the most part, the sea mist hung below, obscuring the sea. Inland, there are moors, which were golden purple with heather and autumn bracken, where it became visible in the mist.

Cornish language and heritage, part two, giants in Cornwall – **Written by Linden Alexander Pentecost, November 2021, published by Linden Alexander Pentecost on archive.org under the creative-commons, non-commercial, attribution no derivatives license.** -

In this second lesson, I wanted to talk a little more about Cornwall in general, the myths and legends and the importance of the language in the landscape. In the last lesson, I introduced Cornish as the form of late, or west Cornish, an interrelated group of Cornish varieties, and revived Cornish varieties, which most closely connect to the Cornwall just before the Industrial Revolution and the transformation from that Cornish speaking, early industrial time, into the modern time. However, Revived Cornish today tends to be written in the Standard Written Form, SWF, and it appears to be more standard to associate or write the SWF according to older, or more formal and less colloquial types of Cornish, something much closer to the language that would have been spoken and sung in medieval Cornwall. The earlier Cornish language may not have been actually ‘earlier’ than Late, Modern or West Cornish, that variety employed in the last lesson. Instead, the earlier language of playwriting may have been a formal variant or register of the Cornish language, more closely connected with that culture of bardic poetry and song that is shared between Wales, Cornwall, and which was once likely found in parts of England too. Although there most definitely was some kind of inter-Celtic religion, shared between the words and bardic poetry of the Celtic languages; it is often very difficult to translate this notion of an interrelated group of beliefs, to being any kind of pantheon or set of gods or deities in the way that we readily understand these terms. The possibility of common deities throughout Celtic languages, is indicated in certain cases, through the sacred language of the bards, and by virtue of how these forces, powers, or deities were described. But at least in Cornish, it appears that these ‘powers’ and this Celtic ‘pantheon’, whilst representing concepts of spiritual action in the Late Cornish language, did not entirely enter or exist in Late Cornish. For example, in Cornish legends there are as far as I am aware, no examples of what we might call common deities or a pantheon, unlike in the Middle Welsh Mabinogion, and in the Old Irish texts such as In Lebor Gabála Érenn The same words exist in Cornish, which are words referencing the power of certain gods in other languages at times; but in Cornish there appear to have been no group of ‘Celtic Gods’ that developed through the landscape and traditions in the same way. Instead, Cornish mythology places a great emphasis on giants, witches and upon ‘nature-spirits’. These deities are connected to the ‘fairy-faith’ ideas about spirituality, but they do not conform to a pantheon or common Celtic religions structure that is visible in the landscape beyond names. Giants are deities, arguably, in many cultures, deities and giants are more or less interchangeable, giants focus often on the divine aspects of oneness, being able to be in the smallest droplet of water, or as big as the highest mountain; giants in Cornish mythology seem intimately connected to the idea that the natural landscape is inhabited by ‘gods’ or ‘forces’. The primary difference between ‘giants’ and ‘gods’ is arguably, that gods often belong to a pantheon, have a particular role, they are often worshiped, distant, far, connected to this world but also distant from it, individual beyond this world, individual no matter where worshiped or honoured. This could well apply to ancient Celtic deities like Lugus, Taranis and Epona, who are without doubt ‘gods’ in this sense, of being identifiable with rituals, places, concepts and powers, across the Celtic speaking world. Giants in Cornish mythology are different, in that the giants in Celtic (or perhaps, para-Celtic, or pre-Celtic) traditions, rather than being ‘beyond’ the land, are as much creators of the land and in a sense the true, spiritual nature of the land. This means that even though the ‘giant’ is not the land as we see the land, the giant is still the force or power that is behind that area of land, and is its spirit. Unlike the deities in a pantheon for instance, the concept of ‘giants’ is different in that, giants were somehow seen as individually connected to the land, in individual, local, linguistically identifiable ways, thus giants are a lot more numerous, individual, and connected to and guardians of the land beneath our feet, and the nature around us and all life within it. ‘Deities’ in the stricter sense are different, in that they are in a sense a link between nature and divinity, something of the heavens in nature, working in nature, working in us; often deities are also described to us as more relatable, human in appearance, governing and guiding aspects of the world, connected to us through particular ideas, language and ritual; if we may call the Celtic languages harbours of more

deity-focused beliefs, then we can also say that at a more local level, the connections in language and spiritual meaning went far beyond the idea of a pantheon of deities, and in the case of Cornwall for instance, some of the 'giants' or 'old deities' may be older than the existence of Celtic or Indo-European language and religion. Another difference may have been in the relationship between deities and people, which may have been different from that people shared with giants. Throughout written history, people are often described as worshiping gods or praying to gods. 'Giants' or 'Nature Spirits' may not originally have been *worshipped* in the way that we might commonly understand, because giants, unlike many depictions of deities, were not outside of or beyond this world in every sense, they manifested a particular thing within it, rather than a vaguer range of things. Giants, in stories, are very individual, they meet people, work with people sometimes, help people. They may be described as forces which may work with us in the land and in creation as a whole, and they are also individual, infinitely numerous, whilst also having a non-individualness and interconnectedness, shared across giant names and the landscapes. Their *idea* of individuality may be very different to our own, but they are not necessarily more, or less individual than us. One such famous place in Cornwall associated with giants, is Carn Brea, **Carn Bre** close to Illogan, Redruth and Camborne. There are many legends that associate this majestic, granite-topped hill with giants. The presence of many ancient sites in the area is also suggestive of ancient, perhaps para-Celtic or pre-Celtic rituals, which would have in no doubt blended with what we identify as being the more visible 'Celtic' traditions and words. Note that 'giant' does not have to mean physically giant person in these oral and written histories, although there have been reports of 'real giants', I will focus on the possible metaphorical meaning, about a kind of life force that is 'within' nature, and therefore appeared to people in dreams as big or as small as they wanted to appear, so I have been told. So in a way, a giant need not even be associated with a person of large stature, the same processes can be seen metaphorically in the way that mountains, forests, clouds are of great size and energy. Even though legends of giants are found far and wide, they do 'seem' more numerous in the Celtic-speaking parts of Britain (which, arguably could also be a sort of pre-Celtic or para-Celtic cultural substrate continuum which *became* or came together to be preserved in the form of *Celtic*). In some Indo-European languages (but arguably not in Cornish in the context of Cornwall), the giants were often later associated only with the destructive and undesirable parts of nature, with the 'good' aspects of nature, like fertility, knowledge and wisdom, being handed over to the pantheon of Gods. This may have been the case in Ireland and Wales, where the respective heroes, demi-gods and gods are often battling with giants; the same can be said in Greek mythology with regards to the Titans, with Norse mythology with regards to the jötnar, and from what little I know of the Narts in the Caucasus, the Narts were also often fighting giants. In other places, and in the Neolithic and other ancient landscapes of places like Cornwall, we see a different side, where giants seem associated with wisdom, and perhaps also with geometry, mathematics and astronomy. Whatever the truth, which we may never know, I hope that this lesson gives food for thought about Ancient Cornwall. I always try to encourage people to respect these old stories though and to respect the spiritual life in the land itself, to treat them kindly, however we may see them. I am a sort of Christian, but I feel that God, or The Great Mystery, created all life, and so I feel that all spirits, all nature, all manifestations of the forces of life and creation, are something I encourage us to show respect and kindness towards. Sometimes being kind is also about giving space and leaving things be though, and perhaps, some or many of these nature spirits don't want to feel that we are being intrusive, and in any case, we may not be able to understand them and may feel scared, which is why it's important sometimes that we let the answers come to us when it is the right thing for them and for us. I feel that we should always treat them with our respect and kindness, just as we should treat nature the same way; but, I feel that we cannot simply work them out, it is on their terms. If we are respectful, our worlds may come together again and nourish, and heal our worlds positively, but we have to let these things come to us, the only thing we can do most of the time I feel, is to be kind, appreciate and honour the land and the divine life within it, simply through being respectful, kind, caring, careful and intuitive. And for connecting to the land in this way, to Cornwall, the Cornish language is likely going to be very important to us.

Basic Late Cornish part one – by Linden Alexander Pentecost June 2021, written and published by myself, published on archive.org

This introduction to Late/West Cornish, employs the spelling as set out in the book *Tavas a ragadazow* by Richard Gendall. No part of this article comes or is taken from the book, this article only uses the same spelling choices as found in Richard Gendall's fantastic guidebook to Late Cornish, this is the spelling I have decided to write with here. Notes on spelling and pronunciation will be provided in more detail later. Note that the spelling used in these articles, is how Late or West Cornish was often traditionally spelt; many practices are similar to English spelling, like the sounds **ee** and **oo** as written in Cornish.

pe hanow o che? - what are you called? Singular

pe hanow o why? - what are you called? Plural

tho ve creies... - I am called...

The word **che** means 'you singular' or 'thou', the word **why** means 'you plural', pronounced similarly to how a person might pronounce 'why' in English, if speaking a Dublin accent. Cornish nouns are either masculine or feminine. The word for 'the' is **an**, for example, **an hêan** – the harbour. The adjective comes after the noun, e.g. **an hêan broaz** 'the big harbour'. The word for asking 'where' is **peleha**.

peleha ma an hêan broaz? - where is the big harbour?

peleha ma an keaz? - where is the cheese?

The word **ma** as well as being used for describing the location of something, is also used in the present continuous tense, this also appears with other verbs, like **ma an pesk a toaz than baya** – the fish is coming to the bay. The word **toaz** is mutated after **a**, the unmutated form of 'to come' in Cornish is **doaz**. The present continuous tense has special forms of 'to be' for the different persons:

thera ve a toaz than baya	–	I am coming to the bay
thesta a toaz than baya	-	thou art coming to the bay
ma ev a toaz than baya	-	he is coming to the bay
ma hye a toaz than baya	-	she is coming to the bay
thera nye a toaz than baya	-	we are coming to the bay
thera why a toaz than baya	-	you plural/polite are coming to the bay
mowns a toaz than baya	-	they are coming to the bay

thera nye en Poreeah – we are in St Ives

thera ve en Porthtreath – I am in Porttreath

The word **reeg** is used in the past tense, like **me reeg poonia war an treath** – I ran on the beach (I did run), or if I wrote: **me reeg kerras than hêan** – I walked to the harbour. This form of the verb is the same for all the pronouns, e.g. **nye reeg screffa en Kernuak** – we wrote (did writing) in Cornish.

Basic Breton, part one

Written by Linden Alexander Pentecost July 2021, published on archive.org

This series of short articles will be written using standard Breton spelling, that which is used in education. Breton is a language of many dialects, some saying that these dialects are actually better described as a continuum of closely related languages. Modern Breton, as taught, often has a phonology which is heavily influenced by French; the lexical choices are also influenced by scholars over the past few centuries, who in earlier times have sometimes accidentally distanced 'standard' Breton, from the continuum of Brythonic dialects spoken in Brittany. The original native dialects of Breton are facing extinction, and not enough is being done to record and to properly understand their cultural and historical details. Standard Breton spelling does work however, to some degree in representing the continuum of spoken language. Like standard Scottish Gaelic spelling, this only allows for some variations. Some Breton dialects contain sound changes, and entire new meanings or words, that do not fit into the standard spelling of Breton today. The same can be said for Irish and for Scottish Gaelic. We will begin with some basic phrases:

petra eo da anv ? - what is your name? (singular)

petra eo hoc'h anv ? - what is your name? (plural)

... eo ma anv – my name is...

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

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

e... emaon o chom – I live in...

Vocabulary:

petra ? - what? **eo** – is, **da** – thy/your singular, **anv** – name, **hoc'h** – your (plural), **ma** – my, **pelec'h ?** - where? **emaout** – you singular/informal are/exist (situational, in the present continuous), **o** – verbal particle (in the process of), **chom** – to live, living, **emaoc'h** – you plural/polite are/exist (situational, in the present continuous), **emaon** – I am/exist (situational, in the present continuous).

The rules around Breton word order can be complex. Another thing I have always found difficult with Breton, is the way that one requires several forms of the verb 'to be', depending on the context. Here we are looking at the situational, or present continuous forms. This is often comparable to where in English we would add -ing onto the end of a verb. But in Breton, this is indicated using a verbal particle, and the auxiliary of 'to be'.

emaon – I am (situational, present continuous)

emaout – thou art/you are (singular), (situational, present continuous)

emañ – she or he is (situational, present continuous)

emaomp – we are (situational, present continuous)

emaoc'h – you are plural (situational, present continuous)

emaint – they are (situational, present continuous)

emeur – one is (situational, present continuous)

Examples with verbs: **emaon o vont** – I am going (right now), (**mont** – to go), **emaomp o vont** – we are going (right now), **emañ o vont** – he/she is going, ('she' is **hi**, 'he' is **eñ**, these can be added if necessary, e.g. **emañ-eñ** and **emañ-hi**), **emañ ar marc'h o vont e kêr** – the stallion is going to town, **ar marc'h** – the stallion, **kêr** – town,; **emaomp o vont d'ar stêr** – we are going to the river, **emañ o vont d'an draezhenn** – she/he is going to the beach; **stêr** – river, **traezhenn** – a beach, sand, mutated to **draezhenn** after **an** 'the'.

Two poems to horsey goddesses Epona and Rhiannon in reconstructed Gallo-Brittonic and in Welsh

Written by Linden Alexander Pentecost, June 2021, published also on archive.org

When we talk of the Iron Age speakers of Celtic, we may often refer to the Continental Celtic languages, such as Gaulish and Celtiberian. These languages were grammatically more like Latin or Ancient Greek than any of the Celtic languages today are; this is because these classical, continental languages shared a more obvious, common Indo-European similarity to other classical Indo-European languages. Even though Latin is an Italic language, and Gaulish is a Celtic language, the grammar, words and even sometimes entire phrases, are comparable and similar enough to Latin. So despite Gaulish, and Latin, being from separate branches of Indo-European, they also formed a continuum and were neighbors of sorts. The same can be said for ancient Italic and Celtic in Iberia, for again, these early Italic and Celtic languages, despite being in their separate families, were also similar on many levels. Epona was a famous, widely revered goddess of the Gauls. She was the goddess of horses, and also served various other roles throughout the Gaulish ritual cycles of the year. Whether or not Epona was worshiped in Britain, is less sure. But, the Uffington Horse, an Iron Age site, shows the immense significance that horses had among the Iron Age Britons too, and they no doubt had an important cultural narrative, religious meaning and would have been prevalent in festivals. Britain may have had many languages during the Iron Age, but certainly the languages of the hill forts, and of the 'elite' really, was probably very like Gaulish; we know this because its vocabulary in place-names is comparable, and because we have the modern Brythonic languages, Welsh, Cornish and Breton, to help us understand what the ancestral Iron Age language may have been like. Edward Hatfield has done a lot of work in reconstructing this Gallo-Brittonic, or 'Brittonic' language, as well as him being an expert on Gaulish. Over the past twelve years or so, I have learned to speak and write what I can of Common-Brittonic, taught mostly by Edward and then from a smattering of personal experience and observation. Here is a poem I wrote to Epona, writing my own variant of Gallo-Brittonic.

Teccâ Epona	Pretty Epona
Epona tîrî mârî	Epona of the great land
Epona trebâs war pennei	Epona of the settlement on the hill
Epona sowenos	Epona of the Sun
Sî esti karants do bitû	She is a friend to the world
Sî esti karants do tâtai	She is a friend to the tribe
En dânu ambaxtowirî	In the valley of the farmer
En dûnei et en tegei tâtâs	In the fort and in the house of the tribe

This is written in an archaic form of language, which has for instance, the locative case. This reconstruction is not an accurate representation of the original Gallo-Brittonic dialects, but it is my attempt at getting as close to that speech as I may. In Welsh tradition, the goddess Rhiannon is a horse goddess, that shares some similarity with Epona. I wrote the following short poem to her, my translation is aesthetic rather than literal.

<i>Rhiannon o'r coed mawr</i>	Rhiannon from the great forest
<i>Rhiannon mewn gwynt yr haf</i>	Rhiannon in a summer's wind
<i>Mae hi'n rhedeg efo gwynt yr haf</i>	She is running with wind of the summer
<i>Mae'r dderwen fawr yn canu mewn gwynt</i>	The great oak sings in a wind
<i>Mae'r dderwen yn canu efo lleisiau'r derwyddon</i>	The oak is singing with the voices of the druids
<i>O Rhiannon wyllt a theg</i>	O wild and fair Rhiannon
<i>O Rhiannon y gwellt a'r nefoedd</i>	O Rhiannon of the grass and of the heavens

From Scottish Gaelic, to Norwegian to Finnish, to ancient language in the North Atlantic

Written by Linden Alexander Pentecost Nov. 2021, released under the creative commons attribution no derivatives license, also published by Linden Alexander Pentecost online including on archive.org.

Scottish Gaelic shared contact with the Old Norse or 'Norn' language from the period of Norse settlement in Britain as a whole, and perhaps earlier than that. As I looked at in another article, *Scottish Gaelic dialects and ancient languages in Scotland – Dualchainntean na Gàidhlig agus cànanan àrsaidh ann an Alba*, the connection between the Gaelic language and the maritime Norse speaking culture, might possibly be continued on from an earlier cultural setting, where maritime culture interacted with the culture of the Scottish islands. In the article I look at how some of Western Scotland's Mesolithic sites are often found associated with Norse or 'para-Norse' or 'pre-Norse' place-names, depending on how exactly we define these; because the presence of Norse words does not automatically prove that the *whole* language they belong to was Norse; which could mean that Norse, and Gaelic, share words and features in common with language going back to the Mesolithic times.

I will talk firstly a little about Gaelic dialects again; Gaelic is much the same language across Scotland, a primary difference is in how phonetic units are arranged and pronounced. This can be very variable, and some dialects of Scottish Gaelic do contain rather unique sounds, that may not even have direct equivalents in other languages. This might help us to show also that at least some elements of Scottish Gaelic predate our dating of Celtic society by a long way, because the differences in how phonemes are arranged together may be due to underlying structures in language that haven't been totally understood yet, and this is more difficult perhaps because the Scottish Gaelic spelling system arranges these words, their etymology and word division in a particular way, which is often now how these words are spoken or pronounced together; whilst the Gaelic spelling system is very important I feel, I don't feel that we can progress easily with the study of ancient language in Scotland, if we only identify and study Gaelic according to the way it is written.

Rather than thinking about ancient Scotland in terms of Celtic and pre-Celtic, we could also think of ancient Scotland as having had a continuum of cultural influences, some of which were closer to being centrally Celtic. It may be that the more centrally Celtic cultures and language were connected through a belief or cultural system which was only partially represented in the *other* cultures of ancient Scotland, and after the arrival of Christianity, this centrally Celtic culture may have more readily adopted Christianity, and so it was a *Celtic* form of the ancient languages which came to be spoken across Scotland. No doubt the spiritual or religious interrelatedness of centrally Celtic cultures predated Christianity, but it may have been that originally the 'centrally Celtic culture' was less influential or intrusive as a whole, which might explain why the ancient Celtic language of this culture, Primitive Irish, was so vastly different to the modern Goidelic languages, the latter which

appear to show multiple grammatical and lexical layers, some of which are hard to identify as being purely Indo-European.

Could there have been pre-Celtic or non-Indo-European languages as well?

If Celtic languages and Indo-European languages were centrally linked to a spiritual, religious and cultural understanding, then it does indeed appear to me that some of the folklore, language and poetry in Gaelic is indeed *outside* of these centrally Indo-European themes. If we look at this in terms of cultural context, where Gaelic might have become the common language of all peoples, then it would make sense that the less-Celtic cultures could remain as localised aspects and cultural practices *within* Gaelic society and language; which brings us to some of the ancient chants and songs found within the Gaelic language, some of which may be in essence a part of another language spoken through Gaelic. I feel that some of these examples of language are very distinct from the *bardic* style of poetry that was both a pre-Christian and Christian Goidelic thing. Scottish mythology tells us that Scotland had multiple other forces or gods, many of which seem to not have parallels across Indo-European languages as a whole, take for example, the Blue Men of the Minch. Often ancient archaeological sites are associated with stories about these gods, which may in affect prove that the Gaels were well aware of other, ancient cultures, that were not 'their' culture now, but which were anciently and directly connected to the roots of their language and culture and land. Furthermore, it is even possible that *some* parts of these cultures and languages were continued through Gaelic culture until very recently, which would imply that using the word 'Celtic' to describe the Gaels and Gaelic would not be to accurately understand the full depth of Gaelic language and culture, beyond the parts which are centrally Celtic.

The ancient languages of Scotland could have been in some way Celtic, it is possible, it is possible that even in early times there was some form of Indo-European or Primitive Irish. But, the ancient languages may also have been para-Celtic, connected to Celtic and to Indo-European but not coming from Celtic or Indo-European. Or, the languages could have been pre-Celtic or pre-Indo-European. In the scenario I write of above, it would theoretically be possible for these possibilities to simultaneously hold some truth, across the continuum of different cultures and varieties of language in ancient Scotland. I must also take into account that we do not know how the ancient, or even ancient Celtic speakers identified themselves, and how they identified their creation and origin stories to different cultures; therefore, it may be that our idea of Celtic and Indo-European is an idea of interrelatedness that we have partially invented, based upon earlier connections in language, and further implemented through religious, linguistic and cultural identification. Say for example, if there were ancient connections between languages in ancient Europe, before Indo-European. If an Indo-European and centrally Celtic culture and language later appeared, and if people then identified with that through their beliefs, then it would make sense if the earlier relatedness between languages became re-organised and re-imagined as something according to later spiritual ideas; so there could have effectively been different processes rather than a single process which lead to the creation of Indo-European and of Celtic languages.

Furthermore, our theory of Indo-European language is centrally based in how ancient, written languages were grammatically closer to languages such as Latin, Sanskrit and Lithuanian, showing common patterns of Indo-European inflection. But this may not be enough evidence to show that the modern languages directly come from those languages, because, it could instead be that the noun declinations, gender and verb endings common to Indo-European languages, were also centrally related to religion and to a particular form of poetry and address. In this sense it would theoretically be possible to interchange an Indo-European language within a non-Indo-European language, simply by speaking the words in a particular poetic manner. Say if for example, the Primitive Irish word *maqqas* – ‘son’, was not only a Celtic word, but also belonged to an older language in Ireland, which may have been *maqq*. Family terms and numerals seem essential to the structure and spirituality of the centrally Indo-European world view, as to noun endings and the way language was used religiously and poetically. Say if some example, the words for ‘father’ and ‘God’ were very Indo-European, and extremely important within this structure. A non-Indo-European speaking person of Ireland may have known of the centrally Indo-European terms for ‘God’ and ‘father’, as well as knowing about their own deities in their culture. If for example, the non-Indo-European speaking person, was coming together at a festival, held in a place which was centrally Indo-European, and say if for example this person was going to address himself and be initiated into that druidic society, he might have taken the word *maqq*, and arranged it by adding the structure ending *-as*, and then by speaking about himself in relation to his father, *atir*, and to God, *deivas*. But, this individual may have been culturally part of a tribe who came to Ireland in the Mesolithic, and so, when he returns to his own settlement and performs a prayer there, he might speak some of the same words, but structure them differently according to his native language.

This is just a hypothetical example, but it helps to demonstrate I hope how Indo-European may not always be such an accurate way of classifying the entirety of our ancient languages in Europe. The example above also does not mean to say that the Indo-European structures are less old, because we can see in Irish how the Proto-Celtic genitive ending *-ī* was taken into the previous syllable, causing slenderisation, in Modern Irish *mac* – *mí*, in Primitive Irish: *maqqas* – *maqqī*. So it’s possible that Indo-European was always somehow connected to the languages of ancient Ireland, but certainly, at some point, perhaps with the arrival of Christianity, the centrally Indo-European and non-Indo-European forms seem to be largely replaced by the Goidelic languages, which, also with the help of Latin, emphasise a particular relatedness in language and culture. Many of the features in modern Irish, like the two genders, and the slenderisation, may also be related to, but not directly from Indo-European language, or they may show how Indo-European endings were employed according to somewhat equivalent indigenous grammar which already involved slenderisation.

The Shetlandic, *Shaetlann* language is very interesting to me. It is greatly more similar to North-Germanic languages in many respects, for the dialect is in some ways a Scots superstratum upon a substratum of Shetland Norn and ultimately Old Norse. However,

whilst I can talk of Old Norse and Shetland Norn as being distinctly North-Germanic languages, many of the words in the Shetland dialect may in fact have a different origin.

The reason I think this is because many of the words in the dialect, although often behaving similarly to North-Germanic words, do not appear standard within those languages. There is also the possibility that ancient language in Shetland was linked to Celtic or 'para-Celtic' languages, as at least some cognates can be said to exist between words from Shetland and those of Goidelic or Brythonic languages. Shaetlann is also very distinct from Orkney Scots, and similarly, Shetland Norn was distinct from Orkney Norn; and, the archaeological cultures on the two island groups appear to be quite different, or at least appear to have had their differences across the archaeological record. I've noticed that many of the words that appear in the dialects of Celtic or Germanic languages, appear not to have had their etymology or grammatical structure explained through the Indo-European grammar that we understand. Like the word *press* in English, from the Latin *pressi*. In the Shetland Islands, *pram* is to 'press' or 'straighten', and *peester* means 'to squeak'. In Finnish, the word to 'squeeze' or 'press' is **pusertaa**. Even in English, the words 'squeeze' and 'squeak' describe a similar kind of thing when looked at in terms of physics and how things are behaving, both of them refer to things being close together and touching. The Finnish, Shetlandic and Latin words might then also share a connection, despite that the sounds might be arranged differently, they may all relate back to the same behaviour in physical motion. So maybe not through direct contact, but in some way the concept or 'idea' of these words may be related.

In the Shetland Islands there are also legends of *Finnmen*, thought by some to have been Inuit who traveled to Shetland across the seas. Some connection between these *Finnmen* and Finland may be possible though, especially considering that Shetland Norn actually shares things in common with northwestern Norwegian at times, a part of Norway abounding in references to Sámi and Finnish people on the coastline, often the term Finn in this case is thought to refer to a Sámi person. Then there is also for example the island of Røst of Lofoten, where another island called Trenyken is associated with a legend about a culture of people, who I believe are very holy and enchanting in this legend. The name Trenyken is also interesting because the word *nyken* is a cognate to the Gaelic word *cnoc* meaning a hill, which is surprising considering that this word *knyk* is very rare and appears to be largely unheard of in North-Germanic languages. The stone age people of these islands also built stone houses, and in later times, they, or their descendants held sea caves as being sacred sites, something which seems very reminiscent of the sea caves of Western Scotland and their setting back in the Mesolithic period. Shetland and Lofoten were certainly in contact during the period of the Vikings and their magnificent runestones, but, were they also in contact earlier than this, thousands of years earlier?

There is little to suggest that Finnmen and Finnish are words here that actually describe the Finnish language and Finland specifically, perhaps these sources refer to a culture that was more connected to the Sámi and who may have been in part ancestral to the Sámi. I visited the island of Røst not too long ago, and will do a write up about this in Gaelic, titled *Turas a Lofoten*. This information about Lofoten I learned from a friend there.

Prehistoric Gaelic-speaking settlement in the Faroe Islands?

Written and published by Linden Alexander Pentecost, published online November 2021, including on archive.org, published under the creative commons non-commercial attribution no derivatives license.

I do not speak Faroese well, I can understand and read parts however, and have noticed some of the differences between Faroese and Icelandic and Norwegian. This is not to say that I am knowledgeable about the subject, but from having done some research, it seems that potential Gaelic names have been known about. The pronunciation of Faroese is distinctly different to that of Icelandic, in some ways it follows Western Norwegian pronunciation more, although, whilst sharing things in common with Western Norwegian dialects, and with Icelandic, Faroese also has its unique sounds, grammar and words. I have found that often, even longer words are often similar looking to the Icelandic versions of these etymologies, but they are pronounced usually very differently in Faroese. Furthermore, some of the shorter words are also different, for example the verb **tosa** in Faroese, meaning 'to speak', **eg dugi ikki at tosa Føroyskt** for example, "I cannot speak Faroese".

I have heard that before the speakers of Old Norse, there may have been Irish speaking monks living in Iceland and on the Faroe Islands. Although there is scant evidence of how or where exactly they may have lived, the Icelandic and Faroese languages, like the Norn language on the Shetland and Orkney Islands, all contain a number of loanwords or words connected to Old Irish and to Goidelic in general. I looked at a map of the Faroe Islands, and looked at the island of **Mykines**. This may be connected to the Old Irish *mucc-inis* – 'pig island', although I strongly believe that both of these words are not exactly from Indo-European, but were part of the first language structure in Goidelic-speaking areas, or what later became Goidelic-speaking, and perhaps elsewhere. This might imply that the pre-Norse language of the Faroe Islands was not exactly *Celtic*, but may instead have been a language that is easily confused with a Celtic language, because it may be deeply connected with the origins and structure of Gaelic. Essentially it could have been the language of Ireland and Scotland, Orkney, Shetland, and the Faroe Islands, from before the language in these areas became exclusively Indo-European. For a better explanation on these concepts, these other articles provide more detail:

.Scottish Gaelic dialects and ancient languages in Scotland – Dualchainntean na Gàidhlig agus cànanan àrsaidh ann an Alba

.From Scottish Gaelic, to Norwegian to Finnish, to ancient language in the North Atlantic

.Shetlandic and North-Caucasian, a connection?

I saw a mountain on Mykines, named **Knúkur**, which reminds me greatly of the Goidelic word *cnoc* – a hill, although in Scottish Gaelic and in Manx, the *cn* is pronounced as though *cr*, hence the word is spelled *cronk* in Manx. I then remembered a mountain I saw off the coast of the Lofoten Islands, named *Trenyken*, with *nyk* being likely a cognate to *cnoc*, although a dialectal Norwegian word based on *nok* for 'an angular thing' or 'hook' is also possible. It may also be possible that these two etymologies are in some sense related. The

Faroese example, **Knúkur** on **Mykines**, looks close to the Goidelic form, and to add further evidence to this, there is evidence of farming before the Norse period, see: *Cereal cultivation in Mykines, Faroe Islands AD 600 [oat, barley, avena, Hordeum]*. [1979] - Johansen J.; *Danmarks Geologiske Undersoegelse, Copenhagen*.

It has been said that the Goidelic elements in Icelandic and in Faroese, linguistically and culturally, come from two things, firstly, the presence of Irish speaking monks who cultivated cereals like barely, and who likely also fished, and secondly, because the Norsemen of this period reputedly took wives from Scotland and Ireland. But, whilst there is some more definite evidence for this, is it likely that the past was like this? I have wondered a third possibility, what if the maternal DNA sometimes, similar to that of Ireland and Scotland, did not come from Ireland and Scotland, but instead comes from a people who were already present in the Faroe Islands, undoubtedly connected through Celtic or pre-Celtic language to Scotland and to Ireland, but, perhaps not because the Norse brought them there. Perhaps they already were there. But evidence of this is yet to be found. Nevertheless, stories about priests, or Papae, and the evidence of this culture, does not necessarily mean that this culture was entirely Christian in origin, especially considering the ancient sacred sites of Shetland, which would likely have had priests and shamans.

Skellig Michael is a famous island off the coast of Southwestern Ireland, not far from the much larger Valentia Island. Skellig Michael is home to an ancient monastery, showing us an earlier idea of Christianity, where monks likely meditated in beehive-shaped huts, on a platform, far above the sea, the seabirds crying above the ocean, at full exposure to the skies and seas. The lack of any Ogham writing found on the island, may suggest that these people were not exactly the same culturally as others in what is now counties Cork and Kerry, this may have been purely in how they practiced religion, but it may have also been a deeper linguistic difference, especially when we consider that the name Skellig, whilst having an unproven etymology in Celtic, is similar to some place-names in the Faroe Islands, according to friends from the Faroe Islands who have mentioned this similarity. Furthermore, early Christianity is quite speculative, and furthermore, we may be talking about a culture, not just an early branch of Christianity, and there is to my knowledge, no strong evidence that women were not also among these people, which could be another reason why Faroese and Icelandic maternal DNA can appear similar to that of Ireland and Scotland.

Much of this is speculative, and as far as I know there is no evidence of earlier, pre-Christian settlement of the Faroe Islands and of Iceland. But that is not to say that such a culture definitely did not exist in the Faroe Islands or Iceland on places like **Mykines**. If these people were connected to the ancient people of Lofoten, then sea caves may have been important to them, but interested researchers would also have to take into account sea level changes. Perhaps looking for sites that would have formed beaches or bays during the past may be a good start. Research would be difficult due to the hazardous sea cliffs, fieldwork could however be concentrated on potential bay areas, and looking at sediment layers beneath the later soil. This is not to say that anything will be found, of course. But in any case, more evidence from around the 6th century will most certainly be in the landscape.

The Finnish language and Finnish spiritual traditions, with comments on spirituality and language

By Linden Alexander Pentecost, published from Finland October 2021, re-uploaded later the same month from the UK my home. The photos and publishing are also by Linden Alexander Pentecost (myself), and I am publishing this on archive.org so that it is available freely to anyone who is interested. Published under the creative commons, attribution, non-commercial and no derivatives license.

Please note, this article can be considered a work of fiction. I believe in God/Allah, and I take indigenous perspectives seriously, but I have no evidence for my thoughts about the philosophy of language, and I urge my readers to read these parts as creative fiction rather than fact.



Photo above: a self portrait to show scale, inspecting a possible megalithic site at Kalkkikallio close to Vantaa in southern Finland. This site contains several caves and unusual rock formations, and although speculative, this is I believe the kind of place that could have been considered enchanting and especially holy in ancient times. The positioning of this rock is also reminiscent of megalithic structures, mysterious structures of unknown meaning. In more recent times the area has been decorated with graffiti. Very close to this

place is a hill containing the word *orm*, which is Swedish for a snake or serpent, the cognate in English is 'worm'. This may be significant because snakes were considered good luck in Finnish mythology, and they probably had a spiritual totemic meaning.

The English-speaking world has plenty of available information about the Norse mythology, that is the spiritual traditions that emanate from and are connected to the Scandinavian or 'North-Germanic' languages, such as Icelandic and Swedish. I feel that English-speakers often make the mistake of grouping Finland and Finnish traditions into these North-Germanic traditions. I have also heard people in England mistakenly say that Finnish is 'Slavic'.

The truth is that the Finnish language, traditions and culture are totally unique and different from those of the Indo-European languages. Finnish is a Uralic language, belonging to an entirely different major language family. And so perhaps accordingly, Finnish spiritual traditions are also unique and different from Germanic and Slavic traditions. We may often think of the Norse spirituality and vikings, with this idea of warriors, and warrior gods, and the fight of good and evil. Finnish spiritual traditions, are, in my opinion, not like this at all. Finnish traditions and 'Gods' are not war-like, there is no conflict or battle where one group of Gods are fighting against another group of Gods. There is conflict and a 'good versus evil' moral to Finnish mythology, but Finnish traditions and spirituality, are, in my opinion, more focused on nature, wisdom and enchantment. In fact Finnish does not have a pantheon of gods, and in many senses the Finnish 'gods' may also be described as being like wizards and witches. They are not controlling humans or telling humans what to do, they are more like wise people, watching over the earth and imparting their knowledge to us through nature itself, through music and through poetry. In fact, I would argue that there is such an inseparable link between these spiritual traditions and the language itself. Perhaps we often think of Gods and spirits as commanding nature through their orders and actions. But in my opinion, Finnish mythology places a particular focus on reality and creation being ordered through 'sound', music and language. One story in the Kalevala talks about Väinämöinen enchanting or singing the young Joukahainen into a bog, where Väinämöinen's words and poetry 'create' a change in reality, as though the words and music are somehow present and meaningful in the trees, stones, water and stars that lie all around us.

This concept is present I think across the entire planet, but Finnish mythology arguably retains this focus upon sound and music as a central theme. Having listened to Finnish folk music, and also Karelian folk music, I can say from personal experience that I have heard nothing like this in any other language. A friend of mine who is a music teacher, described the Finnish language in music, like this:

"Finnish syllables seem to match the notes of the music in a way that is different to anything I have heard before. It's like the syllables can match the notes perfectly and harmoniously, allowing for huge changes in pitch and depth to be carried across a song".

This is something quite amazing I think about Finnish and Karelian folk music, is that, there can be a person singing at a relatively low and monotonal pitch, and then suddenly, out of no-where, the entire vibrational resonance of the song is lifted higher and higher and higher, all whilst retaining the deeper vibrational quality. Listening to this type of music feels like enchantment to me, and it feels like the whole of nature around me is dancing and swaying and revolving to these enchanting sounds.

My personal beliefs about God and creation are not important here, but I feel I should mention them out of honesty. I am not really a pagan, I do not follow any 'tradition', and I do acknowledge an idea of a one true God, whether it be called 'God' or 'Allah', although I like Allah because in the Arabic language Allah is a unique word and sound to encompass this idea of a one true God and original creator. However, I also feel that indigenous traditions from throughout the world are not incompatible with the idea of an original, true God, which gave forth all of creation. I may not pray to other Gods, but I certainly feel that they exist, and inside, I feel that they are also a part of God's creation. The other Gods I feel, are like nature, perhaps even a sort of life-force that live in nature, and just as we are part of nature and creation, so are they. We don't have to worship them or give them the power to rule our lives, but we can still respect them and honour them just as we should honour all life on our beautiful earth.

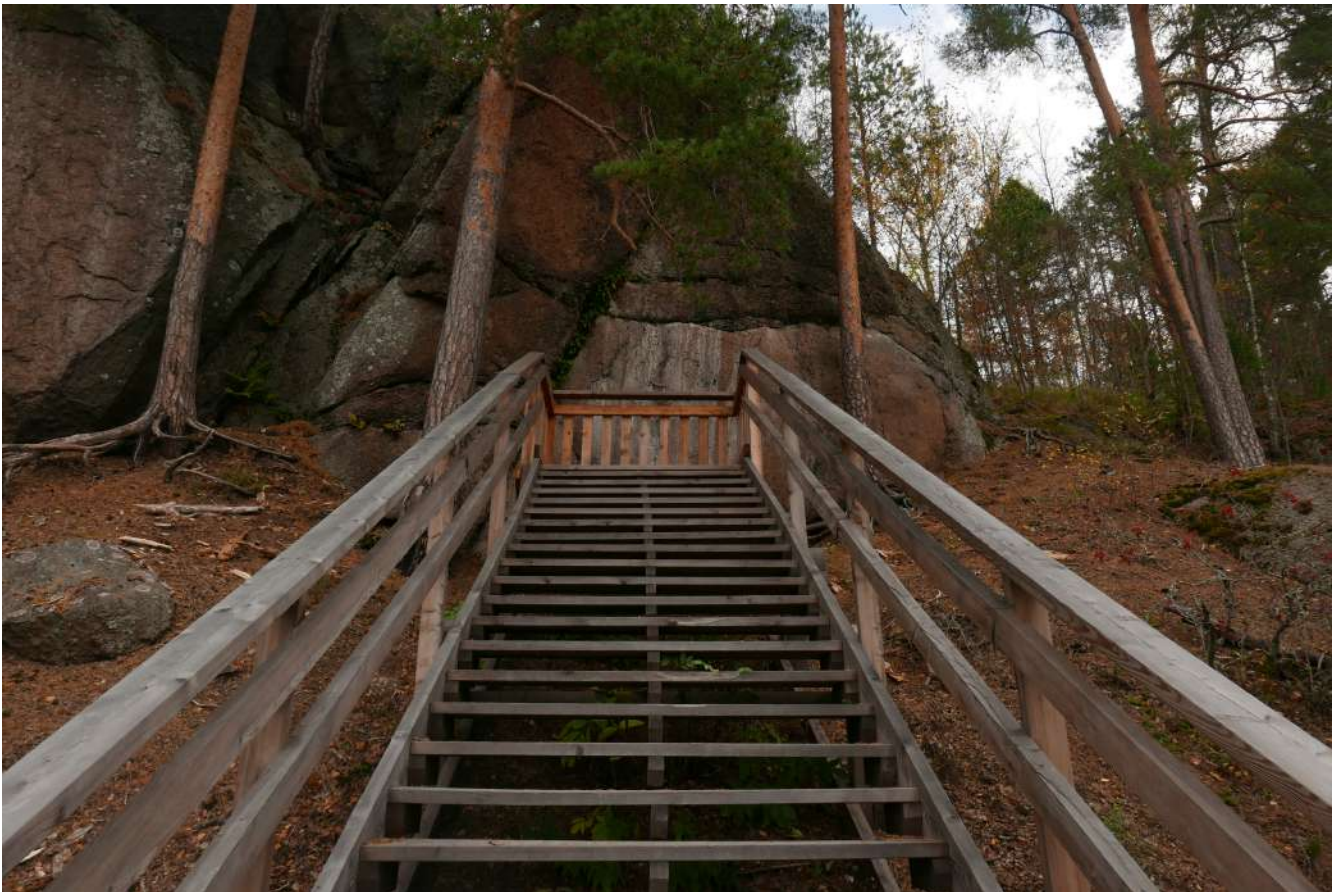


Photo above: sacred petroglyph site located above the Kymijoki River in southern Finland; the site is named **Pakanavuori** 'pagan-mountain'.

Why is the Finnish language significant here?

Language and spirituality are inseparably linked. This is something we may have lost track of in modern society, where language is often visualised as a written thing, just communication, no different from a programming language.

But language is so much more than this. If programming languages are used to maintain the structure of a digital system, then perhaps spoken languages are the 'code' and structural basis to our mind's system. Imagine if, before we were human, we were in the spirit world. A place of total understanding and knowledge, and imagine if, when we became human, this intelligence, geometric structure and vibration, had to re-form, be re-structured, just as our evolution and consciousness have been repeatedly re-structured, so has our relationship to the natural world.

This is a truly vast subject which I alone cannot handle. But if we look into the world's traditions, we find a repeated idea, that the gods, or spirit, provide the basis to language. And language, throughout all the major world religions, is tremendously sacred. Like Arabic in the Quran, Hebrew in the Torah, Vedic Sanskrit in Hinduism, Primitive Irish to the early Gaels of Ireland and Britain, Proto-Norse to the early Germanic-speaking Scandinavians. All of these languages are far more than merely languages, in my opinion. They are geometric structure given by spirit. The Quran is believed by Muslims to be the literal words of God. According to my understanding of Noongar culture and language, language was 'dreamed' in the dreamtime, and is intimately connected to the spirit world and to creation. And of course, language is inseparable from music. And music is inseparable from vibration, geometry, and ultimately then to the very structural elements of matter and of the physical universe. Therefore it goes to say that, by saying the right words and sounds, we can again be in creation, and know the music of the spirit-world.

There is some truth perhaps in the idea, that there is both real, and not-real. This is not to say that our current reality and languages are not real, but rather, a lot of the time, they are not the 'original' real sound, and it is not so much a matter of what is real or not real in language, but of seeing how our current languages and consciousness are a disguised form of the original reality, structure and universe. Everything has a true name. Just as everything has a true purpose. And that includes every person, every living thing, every stone, every droplet of water, every cloud, every star. Each is valuable and loved, each is important. Each has a name or vibration. And perhaps the greatest and most beautiful mystery of language, is that our languages enable us to 'remember' where we come from. This may also have to do with water. Water distorts light and sound. And most life as we understand it, exists because of water. Aboriginal Australian culture talks about rainbow serpents, or a single rainbow serpent, who shapes the physical universe, and creates all life.

If there are 'original sounds', then perhaps, as these sounds and images were passed into water, they were distorted. Like in the story of the Tower of Babel, likely a Mesopotamian Ziggurat, which may have had water flowing from its sides. Water is the prism, like a crystal, distorting the original sounds and dimensions, as they create a kind of revolving, internal system, sometimes unaware of its connection to the original sounds of creation. And perhaps this describes both human language and human experience. We live in our own internal world, isolated, with our specialised languages that have developed from the original sounds, allowing these prisms to take on an infinite number of forms and unique expressions, just as humans, we are infinitely diverse and unique. But perhaps the really beautiful thing here, is that, our prism, our revolving mind, is not really isolated. The sounds we say, and the images we see, are not really just ours. They flow backwards through the waters of life, and they link us to all living things. To the earth, to the stars. And ultimately to God or Allah, or to whichever spiritual form people are connected to. It does not matter, the point is, that our true nature is spiritual. We are not really separate from the cosmos, nor from each other. We are not really alone. And perhaps, in all religions, all spiritual beliefs, the thing that matters most, is the knowledge that we are not really alone. Being alone is the experience of our body, of this temporary existence, but it is not our true nature, it is not who we really are. We are all droplets in the great Ocean, but nevertheless, we are the Ocean. Our existence has never been separate from it. I hope that by writing this, I help to encourage people to see that life is sacred. That all life is sacred, and that our world and universe is sacred. Going back to Noongar tradition again, from my understanding, the Rainbow Serpent created humans last. Why? Because we were the ones appointed to look after creation.

Let me just repeat this. We were appointed as guardians to creation and to life, and that is our responsibility and purpose, whether we like it or not. We can either treat nature as separate from us, and try to conquer her. Or, we can love her as we wish to be loved. We can feel lonely and serve only ourselves, or, we can serve kindness towards the whole of creation. We already know what we are supposed to do. Perhaps one great illusion of spirituality, in my opinion, is enlightenment. This idea that we have to constantly be somewhere else, be something better and more advanced. No, we do not. We already have all the life and beauty of creation flowing within us. This is what we have always been. All we need to do is to remember it. It is that simple. This I believe is the answer. It does not matter how we choose to be kind, or what we choose to be interested in. It only matters that we do what is asked of us by being kind to each other and to creation.

Some have also said that the Christian and Islamic religions are not peaceful. I would argue differently. When I have really come to understand them, I have come to see that the true, undistorted message is one of responsibility. We can either do what we think we want to do, or we can do what we are supposed to do. Human thought is flawed. We imagine sometimes, that being able to have anything we want, is true happiness. But no, I don't think it is. We could have everything in the world, and still not be happy. It is not a matter of

having everything we want. It is a matter of having what God or Allah wants for us. Which ironically, is the thing that we most truly want. How is this relevant to Finnish traditions and language? I think, because, the Finnish language preserves another part of this knowledge, thus far largely unknown to the wider world, and perhaps forgotten largely even in Finland. Perhaps close to the core of this knowledge, is the connection between sound, music and creation. Something, which, in my opinion, is continually expressed in Finnish mythology. Just as it is said that Christ will return, it is also said that Väinämöinen will return with his magical singing voice. Perhaps the return of Väinämöinen represents when we remember how to speak to nature, and remember that nature is always speaking through us. We are the voices and shapes of spirit, we have only forgotten it. Perhaps the return of Väinämöinen represents our remembering. The coming of a new time, when again we will realise that, we, the birds, the fishes, the trees, the wind and the stars, all speak the same language, are all a part of the same music.

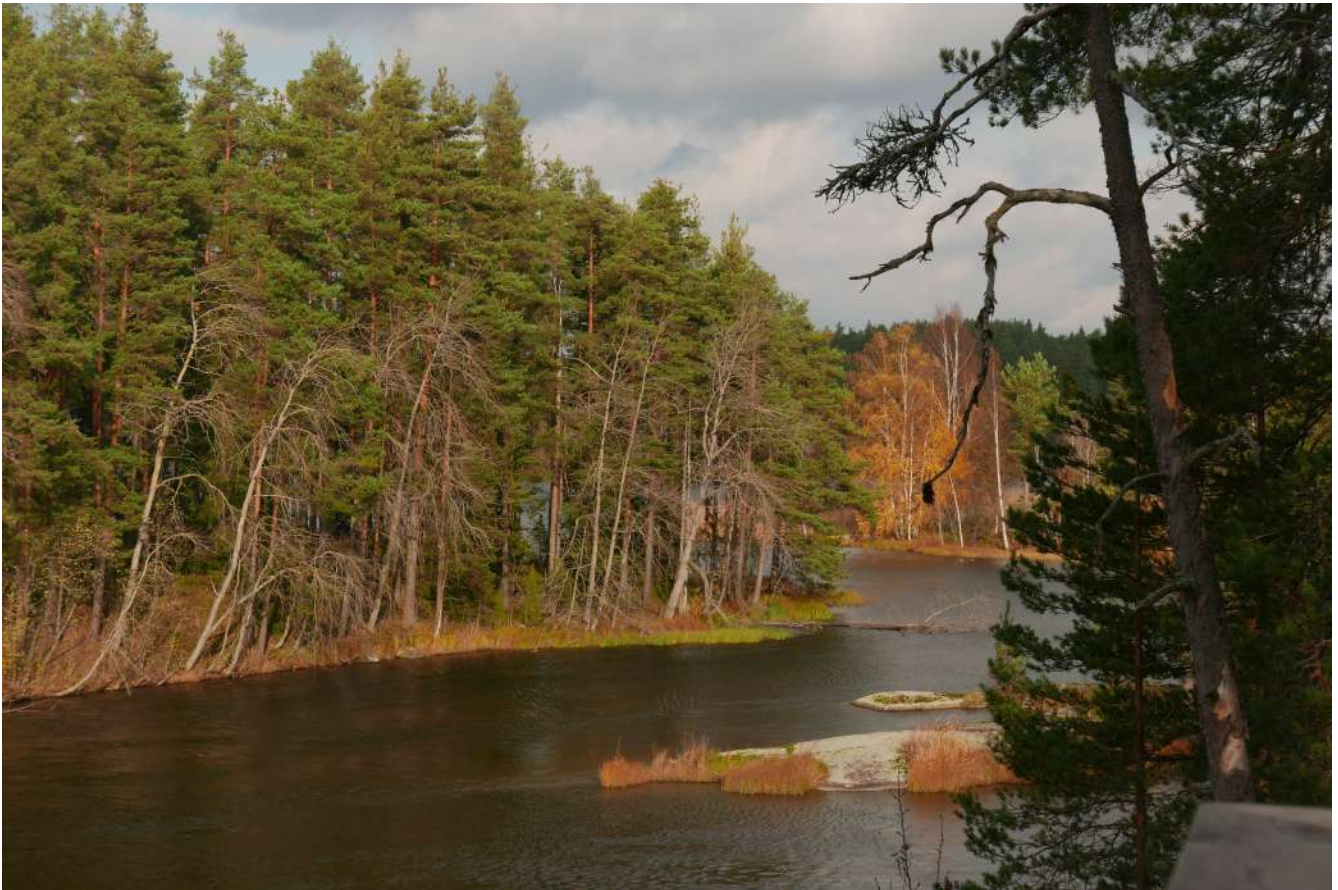


Photo above: the Kymijoki river, close to the ancient paintings

الله أعلم

God knows best. I wish kindness and hope to all who read this, amen.

Shetlandic and North-Caucasian, a connection?

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The Shetland dialect is a dialect of the Scots language with a heavy Norn influence. However, could the language on Shetland in the ancient past also account for at least some of the words and features of the Shetlandic language? The history of Shetland as known, is that there was once a Pictish culture here, and then a Norse culture. The Pictish culture is often associated with the evidence of a Brythonic or P-Celtic language, and this may have been so in the case of the languages of the brochs and of Pictish culture centrally. But there seems to be little evidence of a Brythonic language in the Shetlandic language, which would be surprising if the pre-Norse language was a Celtic language.

The Shetlandic language does on the other hand have a large number of unique words, many of which are not found in the Orkney Islands to the south, despite the closeness of these island groups in terms of sharing a Norse culture and the Scots dialects which came here, however, the Orkney and Shetland Norn languages were not actually that alike, and the archaeological record shows that the two island groups have always been distinct culturally.

The Shetlandic words which are not obviously Scots, Norse or Celtic to me, seem to be often words which apply most readily to the land, to nature, to the most ordinary of actions and forms of address. I feel that these words are deeply rooted in the land, and in the mythology and nature of Shetland and its history. And even though the Pictish and Norse parts are important and identifiable parts of Scottish history, these words both apply to large areas of trade and culture, at least in the case of Shetland, I believe that a deeper cultural origin and history lies not in the Norse or Pictish parts of history and language, but in those other parts which we haven't yet studied in detail.

I would like to give the example of some words preserved in Shetlandic that do not, from my point of view, have a realistic or conceivable Indo-European origin, that I know of. These words show only examples of those beginning with f. These words come from the book: *An etymological glossary of the Shetland and Orkney dialect, with some derivations of names of places in Shetland*, by Thomas Edmondston. All of the words below/overleaf are those that are marked S in the dictionary for being from Shetland.

farr – a boat, Proto Afro-Asiatic *bur- 'boat, ship' (shown in Egyptian and East Chadic branches)

feivl – snow falling in large flakes; I have no suggestions for the etymology of this word

feyag – close warm rain accompanied by wind. The ending -ag may be grammatically significant, perhaps a suffix of some kind, the first element may refer to the action or feeling?

flann – a gust of wind, Proto-North Caucasian *ʎwəɫʔV - wind, to blow, Proto-North Caucasian *Hʎwǎmā - wind, air

fün – fire, Proto North-Caucasian *=HēwχV(n), perhaps also related to Proto Afro-Asiatic *paḥm, Burma West Chadic wupm - 'coal'

These possible connections between Shetlandic and the North-Caucasian languages do not indicate I think that the ancient language of Shetland was either Afro-Asiatic or North-Caucasian. More likely it may indicate an unseen pattern of ancient language that connects Afro-Asiatic languages, Indo-European dialects and North-Caucasian languages, this tells us very little still about how such a connection may have existed.

The North-Caucasian and Afro-Asiatic proto language examples above are all from the StarLing database server by S. Starostin, the North-Caucasian etymologies were compiled by Sergei Starostin, and the Afro-Asiatic vocabularies were compiled by Alexander Militarev and Olga Stolbova.

Orkney Norn - Orknejnynorn/Orknejmálið

Article and photos by Linden Alexander Pentecost, published by Linden Alexander Pentecost December 2020 on archive.org, then re-uploaded with corrections June 2021. Dedicated to all Orcadians and those with a respect and love for Orkney.



Above, the Bay of Skail in October, on the West Orkney Mainland, Orkney Nynorn: *Bu Skåla i oktober, Vestmainlandið, Orknejar.*

Norn was the main language of the Shetland and Orkney islands after the Vikings settled there, originally the people on these islands are thought to have been Picts speaking a P-Celtic language similar to Old Brittonic, there was at least some Old Irish spoken here too, by Christian monks who came from Ireland, and who may also have settled in the Faroe Islands and in Iceland; and in the Faroese and Icelandic languages are some words which derive from the Old Irish language. Some Old Irish words are also present in Orkney Norn. The Norse settled here towards the end of the first millennium AD, apparently occupying all of the islands and establishing their Old Norse language, these Vikings were explorers, and their arrival seems to have completely replaced the Brittonic Pictish and Old Irish languages on Orkney. A relic of these times of discovery can be found at Maeshowe, an elaborate Neolithic chambered cairn, early Viking visitors seem to have sheltered in this cairn, perhaps by breaking into it, although the roof was probably already damaged and open. They left their mark in runic writings on the walls, these particular runes use a slightly different version of the Younger Futhark alphabet, although I doubt that the Norsemen had been in Orkney long enough for it to have developed there. Certainly these rune forms are similar to some across the sea in Norway, which is where the settlers originally came from. This language was also the

same language to that spoken in Norway, The Faroe Islands and Icelandic, the Old West Norse language, slightly distinct from Old East Norse, which was spoken in Denmark and in Sweden. The West Norse on the Shetland and Orkney Islands, and in Caithness, would eventually develop into a distinct group of Norse dialects that came to be known as Norn, the Shetland dialects of Norn were the best recorded, and survived until the 19th century on the island of Foula off the west of Shetland.

The language in Orkney disappeared perhaps a century earlier, and is less-well documented, the neighbouring dialect of Caithness on the mainland seems to have been much the same as that of Orkney, but it is barely recorded. Although the modern Caithness dialect does contain a lot of words from Norn, as do the modern Orkney and Shetland dialects.

Nynorn is the modern, reconstructed language, named similarly to the Norwegian *Nynorsk* 'new Norwegian', thus *Nynorn* means 'new' Norn, Modern Norn. I am not the original creator of the Nynorn idea, but have worked with the creators on reconstructing the Orkney dialect of Nynorn, this was not possible without the help of the project's original creators, Andrei Melnikov and Dagfinn S. Højgaard.

Hvað heitirðu/heitir þú? - Icelandic
Hvussu eitur tú? - Faroese
Hvat heitir tu? - Greenlandic Nynorrøn
Hvat heder du? - East Shetland Nynorn
Vat heter tu/þu? - Orkney Nynorn
Kva heiter du? - Norwegian Nynorsk
Vad heter du? - Swedish
Hvad hedder du? - Danish

English "what are you called?"

fjorð – fjord, *dag* - day, *hus* – house, *sten* – stone, *vatn* – water, *kirka* – church, *våg* – bay, *veg* – road, *land* – land, *mainland* – mainland, *ljus/ljos* – light, *ej* – island, *nes* – headland, *stroum* – tidal flow, stream, *båt* – boat, *skip* – ship, *loch* – a lake, *skug* – forest, *strond* – beach, *norð* – north, *oust* – east

sup – south, *vest* – west, *vind* – wind, *sul* – sun, *sand* – sand, *mann* – a person, *hou* – hill, mound
fell – mountain, *hund* – dog, *fisk* – fish, *våg* – bay,

Preposition words:

til – to, *frå* – from, *yver* – over, *i* – in, *viþ* – with, by, *under* – under, *å* - on

Adjectives:

svart – black, *vit* – white, *rouþ* – red, *stur* – big, *lang* – long, *blå* – blue, *orainsj* – orange

The Orkney Nynorn alphabet I have used

a, b, ch, d, ð, e, f, g, h, hj, i, j, k, l, m, n, o, p, r, s, t, u, v, þ, ø, å

ch is as in 'loch', e.g. *chimerige* – sky, heaven

hj may be the same sound as j, or a guttural ch as in 'loch'

ð – is a silent letter and included for etymological purposes

j – as in German or Swedish

r- rolled as in some registers of Scots

sj – as in 'ship'

v possibly /w/ in some places

þ – like the 'th' in 'this', in the Lord's prayer register it occurs initially, so when initial pronounced as in 'thing', but elsewhere as in 'this'

â, o – as in 'note'

ø – like the 'i' in 'bird'

i and y are pronounced the same [i], [i:]

vat heter tu? - what are you called?

eg hete... - I am called

eg keme frá Orknejon, Katenesi, Supurlandi – I come from the Orkney Islands, Caithness, Sutherland

eg ir ur Orknejon – I am from the Orkney Islands

vat ir titt namn? - what is your name?

mitt namn ir... - my name is...

varleðes hever tu tað? - how are you?

eg heve tað gott takk, og vat við ter? - I am well thanks, and what about with you?

hever tu bát? - do you have a boat?

eg heve bát – I have a boat

vi hava bát – we have a boat

Visible in the last example is how verbs conjugated for the plural in the present tense, often end with -a. Verb conjugation in Orkney Nynorn shows a difference between singular and plural forms, whereas in Modern standard Danish, Swedish and Norwegian, verbs are conjugated the same for all persons. Originally, like in other Indo-European languages, verbs in Old Norse were conjugated for all persons, most of the forms are in Modern Icelandic. In Icelandic

ég er – I am, *þú er* – thou art, you are singular, *hann er* – he is, *hún er* – she is, *við erum* – we are
þið eruð – you are, plural, *þeir/þær/þau eru* – they are

Whereas in Norwegian (Nynorsk) *eg er, du er, han er, ho er, det er, me er, dokker/De er, dei er*

And in Orkney Norn:

eg ir

tu ir

hann ir

hun ir

tað ir

vi ira

ira is also used for 'you plural' and 'they' in Orkney Nynorn, but I don't feel confident to reconstruct or say what 'you plural' and 'they' are in Orkney Norn.

Following are some place-names.

Skottland – Scotland

Brettland – Wales and Cumbric Western England

England - England

Sturbrittanin – Great Britain

Irland – Ireland

Island – Iceland

Superland – Sutherland

Katenes – Caithness

Burså – Thurso
Vik – Wick
Loch Vatn – Loch Watten
Hjetland – Shetland
Lervik – Lerwick
Orknejar – Orkney Islands
Sub Ronaldsej – South Ronaldsay
Norð Ronaldsej – North Ronaldsay
Kirkevåg – Kirkwall
Stroumej – Stroma
Stroumnes – Stromness
Stennes – Stenness
Vesturej – Westray
Sandej – Sanday

Further reading:

Nynorn project original website: <https://nornlanguage.x10.mx/index.php?nynorn>

Norn language on omniglot; website by Simon Ager: <https://omniglot.com/writing/norn.htm>

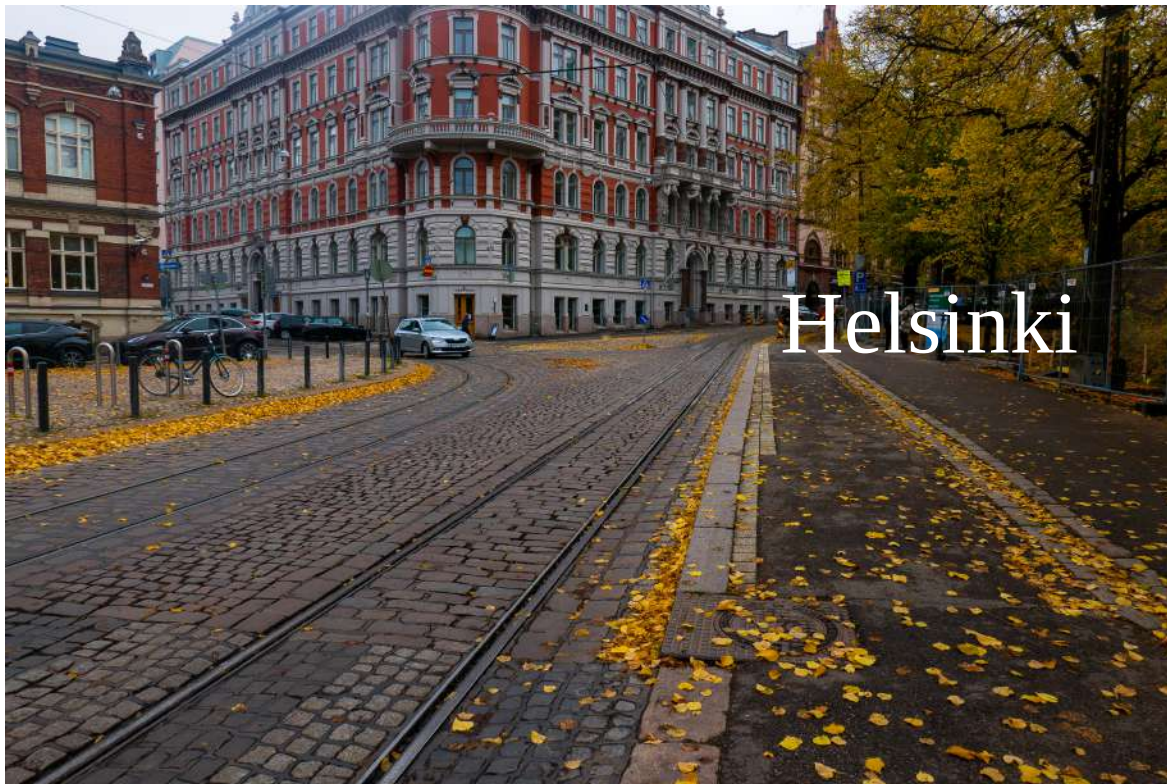
The Little Prince is also available in Nynorn, translated by Andrei Melnikov and Dagfinn S. Højgaard

These words are according to current reconstructions and I do not claim that they represent the original Orkney Norn language, they are I hope as accurate as possible to the aim of creating Nynorn, though. Note that my own reconstruction of Nynorn may differ from that used by the project's original creators. The photo below shows the Brough of Birsay, a small island off the west mainland, connected to the mainland at low tide. The old buildings in the photo show a settlement, originally used by the Picts, but then later by the Norse. The photo was taken on a windy October day back in 2008.



A short discussion on languages in and around Helsinki

By Linden Alexander Pentecost, photo taken by Linden Alexander Pentecost and publishing by Linden Alexander Pentecost on archive.org October 2021, published under the creative commons, attribution, non-commercial and no derivatives license.



Picture above: autumn in Helsinki - *syksy Helsingissä - höst i Helsingfors*

The Helsinki region of Finland is known for having both Finnish and Swedish speakers. I do not understand much of the history of the Swedish language in Finland, but I had a conversation today with a woman in Helsinki, who told me that she rarely hears Swedish spoken. However, I have myself heard some people speaking Swedish recently, of course I have no idea whether or not they live in Helsinki. But what I have noticed is that the Helsinki way of speaking Swedish is quite unfamiliar to my ears, which are tuned to a Kiruna/Norrbland Swedish accent. Because Swedish and Finnish are such different languages, the prosodic systems of the languages are not at all alike, but, when hearing Finland Swedish spoken, I can hear sometimes that the Finnish prosodic structure is being used as the basis for the Swedish prosodic structure, which means that Swedish here sounds totally different to Swedish in Sweden, even if I can understand many of the words,

it is when the words are spoken in succession where the Finnish prosodic influence becomes very apparent.

To say that Helsinki Swedish is really different to Kiruna Swedish is maybe not true, it is the prosody and sounds in general which to me, make it less comprehensible at this moment. But the actual language is almost identical when looking at the grammar, parts of speech and lexicon. This is not the case for some of the older Nordic dialects in Finland, such as the Närpes dialect, which, although referred to as Swedish perhaps because of the Nordic connections to Sweden from Finland, may be a separate language to Swedish. Sadly I do not speak any of this dialect and only heard about it yesterday.

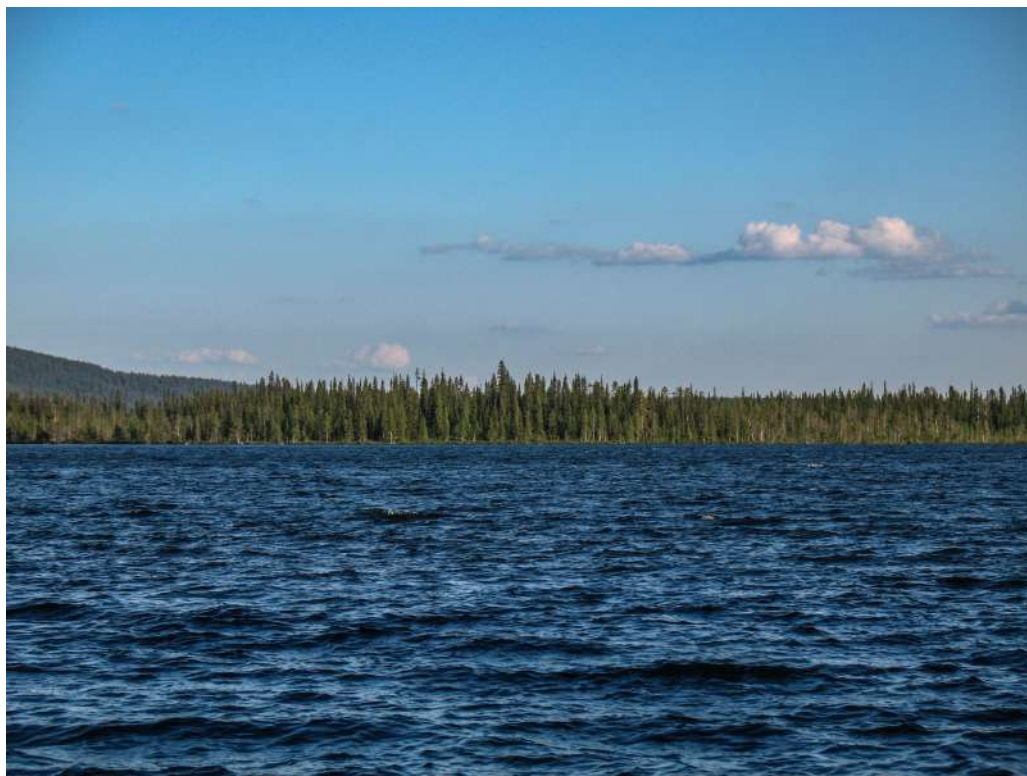
Today I also discussed a dialect of Finnish, the Rauma dialect. This is spoken in the west of Finland, and the woman who I spoke to can read this dialect. I have read and learned a little about it before, what I didn't realise is that it is quite uncommon to actually hear the Old Rauma dialect today. This dialect is defined by a unique localised vocabulary as well as initial consonant clusters, not normally found in Finnish. Helsinki also has its own dialect, there is the 'old' Helsinki dialect, which is again different from the way young people speak Finnish in Helsinki today. This person also told me that Finnish dialects are slowly leveling and that nowadays it is harder to guess where somebody is from from their dialect, in the past it was easier. Recently I have also met with speakers of Karelian, Russian and Lithuanian. Many of the people I have spoken to have grandparents who speak Karelian, and despite being said to be close to Finnish, from what I have been told, Karelian is often not mutually intelligible with Finnish. When we discussed other Finnic languages like Estonian, I was told that, many things are very similar in Estonian, but the range of meanings is different; also the way that people show politeness in Estonian is very different to how it is said in Finnish.

The connection between Baltic Indo-European languages and Finno-Baltic languages is very interesting, and there are cognates, like the Lithuanian word for a forest, **miškas** compare Finnish **metsä**. I have met a fair few Russian speakers in Helsinki and in Finland in general, and in a sense the Russian language and Finnish have grown beside each other and have shared some connections from the beginning, for example, I was told that Finnic languages would have influenced the early development of the Russian language. And then also, other Finno-Baltic languages and Uralic languages in general can share phonetic similarities to Slavic languages and specifically to Russian. For example, Karelian is not related to Russian, but in some respects there are similar phonemes shared in the two languages which are not found in Finnish or Estonian. I discussed with another friend today about how Finnish is quite different from the other Finno-Baltic languages in its phonology and syllabic structure, he told me that it was more conservative than the others. And this is an interesting thing about Finnish, is that in some ways I think, it is almost identical to how Proto-Uralic may have been. Of course there are differences, and Finnish has for example changed or lost certain consonants that were in Proto-Uralic.

All information in this article came from personal observed experience and from conversations with people, who I am grateful to. Thank you, **paljon kiitoksia kaikille**.

An Introduction to Finno-Baltic languages

Written and published by Linden Alexander Pentecost, January 2021. Photos also taken by and copyright Linden Alexander Pentecost. This publication may not be sold or used commercially, but may be used as a free tool by teachers. Published on archive.org then re-uploaded with corrections
June 2021



Above: a familiar landscape across the lands where the Finno-Baltic languages are spoken, in this case, a lake in Northern Finland, not far from the border with Sweden, on the other side of which many speak Meänkieli. Landscapes such as this, also help to show the environment that was the home and world to the speakers of the first Finno-Baltic languages, much of the inherited Uralic vocabulary is about that relationship to the forest and to nature as a whole; these words are the building blocks that build the modern Finno-Baltic languages, where that closeness with the natural world continues to be spoken, just as the unspoilt nature continues.

It was only very recently, during lockdown in December 2020, when I decided to open my curiosity to Uralic languages, such as Estonian and Finnish, and others. Namely, those few Uralic languages which I have been in contact with in some way, except for Estonian because I have not been to Estonia before. I have been to Finland and to Northern Sweden before, but I only spoke in Swedish, the only Continental North-Germanic language which I have tried to learn so far. I knew only these five words in Finnish: *järvi* 'lake', *joki* 'river', *hissi* 'lift', *elämä* 'life' and *maa* 'land'. When I travelled to Northern Sweden I also saw the words *järvi* and *joki*, thinking that they were Finnish, and knowing that they weren't the Northern Sámi words, the indigenous language across much of Sápmi. I knew that they were not Northern Sámi words, because in Northern Sámi, 'lake' and 'river' are *jávri* and *johka*, which were, incidentally, the only words I knew in Northern Sámi, until about two weeks ago. I discovered that the words *järvi* and *joki* in Northern Sweden were from the Meänkieli language, a language closely related to Finnish. The only other word I knew in Northern Sámi, was the word *Sápmi*, which is the Northern Sámi name for the traditional lands of the Sámi, as recognised now. Originally, Sámi languages were spoken much further south as well.

The similarity between the Northern Sámi and Finnish words, demonstrates the close Uralic-heritage that these languages share, even though they are from different branches of the Uralic family. Whereas most languages spoken across Europe, belong to the Indo-European language family, the Uralic languages are a totally different family of languages, with their own unique origin and cultures. Most Uralic languages are spoken east of Finland, they include for example the Samoyedic languages and Ugric languages, of which Hungarian is possibly a member in Europe. The other Uralic languages outside of Russia include members of the Finno-Baltic and Sámi branches. The Finno-Baltic language includes Finnish and Estonian, as well as several other, closely-related Finno-Baltic languages, inland from the Gulf of Finland, including Ingrian, Karelian, Ludic and Veps. ‘Estonian’ also includes the South Estonian dialects, such as the Võro language and Seto language. ‘Finnish’ dialects in the wider sense, also includes the Meänkieli and Kven languages, the former being spoken in Northern Sweden, and the latter in Northern Norway. These are separate languages from Finnish, but in their heritage form a part of the Finnish *peräpohjola* dialects in the North of Finland. Finland has other important dialect groups, such as the eastern Savo dialects, and smaller dialects such as the southwestern Rauma dialect, *Raumangiäl*, a dialect that allows initial consonant clusters, *minä* ‘I’ and *sinä* ‘you singular’ become sometimes *mnää* and *snää*. These southwestern dialects may sometimes preserve the [θ] pronunciation, more common in older Finnish, so Modern Finnish *metsä* forest, would be *meþþä*, also writeable as *meθθä*. In Standard Finnish, the letters *b*, *d*, *f*, *g* are in some loanwords, but they are often not pronounced as the sounds they represent. The *g* only natively occurs in Standard Finnish after consonant gradation from *nk* to *ng*, *ng* is pronounced [ŋŋ], whereas *nk* is [ŋk]. The letter *d* in Finnish only natively occurs after consonant gradation of *t*, or where *d* exists in the full, original word-stem, but not in the nominative. An example is *vesi* – water, which is *veden* in the genitive. This also applies to more complex words that are formed of original word-stems, like *teollisuus* ‘industry’, *teollisuuden* ‘of the industry’. This is down to that there was originally a *d* but it became *s* in the nominative form of the stem. The *t* becomes *d* in consonant gradation, for example *löytää* ‘to find’, but *mä löydän* ‘I find’. Finnish has vowel harmony, so that the vowels *a*, *o*, *u* cannot occur in the same word as *ä*, *ö*, *y*. At least this is the case in the original grammar of the language, it applies to original root-stems and early words formed from them, and to any suffixes attached onto them. But in the modern language, new words have been formed that often incorporate words in a way that doesn’t match the traditional vowel-harmony. An example of how this is visible in root-stems and their suffixes, includes the nouns *kauppa* ‘shop’, and *metsä* ‘forest’. These words contain harmonised vowels from original stems, so do suffixes or ‘cases’, such as locative cases. ‘In the shop’ and ‘from the shop’ and ‘towards the shop’ make *kauppa* become *kaupassa*, *kaupasta* and *kaupaan*. Whereas ‘in the forest’, ‘from the forest’ and ‘towards the forest’ are *metsässä*, *metsästä* and *metsään*. The same process can be seen in verbs, such as when adding the suffix *-ko* which is interrogative. Such as *kirjoitan* – I write, *kirjoitanko?* Do I write? Whereas *ymmärrämme* – we understand, *ymmärrämmekö?* Do we understand? Double consonants, such as in *kauppa* are pronounced as two consonants, carried onto the syllables created by the vowels on either side. So *kauppa* sounds like *kaup-pa*. Below are some phrases in standard colloquial Finnish, *puhekieli*.

mitä kuuluu? - how are you?

hyvää kiitos, entä sinulle? - good thank you, and with you?

mikä sun nimi on? - what is your name? (in *kirjakieli*, ‘your (sing.) name’ is *sinun nimesi*)

mun nimi on... - my name is... (in *kirjakieli*, ‘my name’ is *minun nimeni*)

puhutko suomea? - do you speak Finnish?

puhun vähän suomea – I speak some Finnish

mä rakastan sinua – I love you (in *kirjakieli*, ‘I’ is *minä* instead of *mä*)

hyvää päivää – good day

The Estonian language is called *Eesti Keel*. Although close to, and somewhat mutually intelligible with Finnish, Estonian is different on a number of levels. Firstly, Standard Estonian, which is based

on the North Estonian dialects, does not have vowel-harmony, unlike Finnish. For example, the Estonian word *küsimus* ‘question’, shows the lack of vowel harmony as *ü* and *u* appear in the same word, the Estonian vowel *ü* is the same as the vowel *y* in Finnish. In Finnish the word ‘question’ is *kysymys* however, showing harmony with all three vowels. Finnish contains many Swedish loanwords, where Estonian has a higher number of loanwords from older German. Estonian words may not end with a vowel, where they would in Finnish, such as Estonian *keel* ‘language’, Finnish *kieli*. Many of the double vowels in Finnish become the same vowel in Estonian, as in Finnish *kieli* ‘language’, Estonian *keel*, Finnish *mies* ‘man’, Estonian *mees*, Finnish *Suomi* ‘Finland’, Estonian *Soome*. Many of the ‘n’s in Finnish are not in Estonian, Finnish *suomalainen* ‘Finnish’, Estonian *soomlane*.

The lower Finnish numbers are as follows:

<i>yksi</i> – one	<i>yksitoista</i> – eleven	<i>kaksikymmentäyksi</i> – twenty one
<i>kaksi</i> – two	<i>kaksitoista</i> – twelve	<i>kaksikymmentäkaksi</i> – twenty two
<i>kolme</i> – three	<i>kolmetoista</i> – thirteen	<i>kaksikymmentäkolme</i> – twenty three
<i>neljä</i> – four	<i>neljätoista</i> – fourteen	<i>kaksikymmentäneljä</i> – twenty four
<i>viisi</i> – five	<i>viisitoista</i> – fifteen	<i>kaksikymmentäviisi</i> – twenty five
<i>kuusi</i> – six	<i>kuusitoista</i> - sixteen	<i>kaksikymmentäkuusi</i> – twenty six
<i>seitsemän</i> – seven	<i>seitsemäntoista</i> – seventeen	etc
<i>kahdeksan</i> – eight	<i>kahdeksantoista</i> - eighteen	
<i>yhdeksän</i> – nine	<i>yhdeksäntoista</i> - nineteen	
<i>kymmenen</i> – ten	<i>kaksikymmentä</i> – twenty	

The first few numbers in Meänkieli are below to show comparison.

<i>yks</i> – one	<i>ykstoista</i> - eleven
<i>kaks</i> – two	<i>kakstoista</i> - twelve
<i>kolme</i> – three	<i>kolmetoista</i> - thirteen
<i>neljä</i> – four	<i>neljätoista</i> - fourteen
<i>viis</i> – five	<i>viistoista</i> - fifteen
<i>kuus</i> – six	<i>kuustoista</i> - sixteen
<i>seitsemän</i> – seven	<i>seitsemäntoista</i> - seventeen
<i>kaheksan</i> – eight	<i>kaheksantoista</i> - eighteen
<i>yheksän</i> – nine	<i>yheksäntoista</i> - nineteen
<i>kymmenen</i> – ten	<i>kakskymmentä</i> – twenty

And in Standard North Estonian below

<i>üks</i> – one	<i>üksteist</i> – eleven	<i>kakskümmend üks</i> – twenty one
<i>kaks</i> – two	<i>kaksteist</i> – twelve	<i>kakskümmend kaks</i> – twenty two
<i>kolm</i> – three	<i>kolmteist</i> – thirteen	<i>kakskümmend kolm</i> – twenty three
<i>neli</i> – four	<i>neliteist</i> – fourteen	<i>kakskümmend neli</i> – twenty four
<i>viis</i> – five	<i>viisteist</i> – fifteen	<i>kakskümmend viis</i> – twenty five
<i>kuus</i> – six	<i>kuusteist</i> – sixteen	<i>kakskümmend kuus</i> – twenty six
<i>seitse</i> – seven	<i>seitseteist</i> – seventeen	<i>kakskümmend seitse</i> – twenty seven
<i>kaheksa</i> – eight	<i>kaheksateist</i> – eighteen	<i>kakskümmend kaheksa</i> – twenty eight
<i>üheksa</i> – nine	<i>üheksateist</i> – nineteen	<i>kakskümmend üheksa</i> – twenty nine
<i>kümme</i> – ten	<i>kakskümmend</i> – twenty	<i>kolmkümmend</i> – thirty

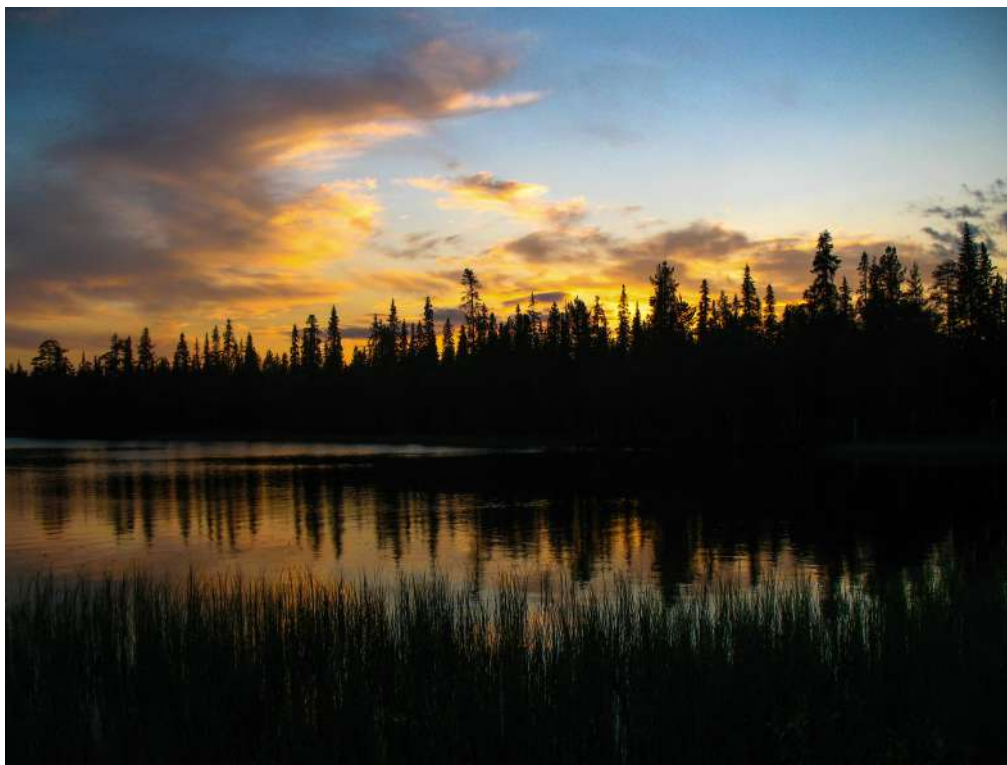
And in the Võro language below, a kind of South Estonian

<i>üts</i> – one	<i>ütstõist</i> – eleven
<i>kats</i> – two	<i>katstõist</i> - twelve
<i>kolm</i> – three	<i>kolmtõist</i> - thirteen
<i>neli</i> – four	<i>nelitõist</i> - fourteen
<i>viis</i> – five	<i>viistõist</i> - fifteen
<i>kuus</i> – six	<i>kuustõist</i> - sixteen
<i>säidse</i> – seven	<i>säidsetõist</i> - seventeen
<i>katõssa</i> – eight	<i>katõssatõist</i> - eighteen
<i>ütessä</i> – nine	<i>ütessätõist</i> - nineteen
<i>kümme</i> – ten	<i>katskümme</i> – twenty

And in the Veps language, a Finno-Baltic language spoken inland and to the east of the Gulf of Finland

<i>üks'</i> - one
<i>kaks'</i> - two
<i>koume</i> – three
<i>nel'l'</i> - four
<i>viž</i> – five
<i>kuz'</i> - six
<i>seičeme</i> – seven
<i>kahesa</i> – eight
<i>ühesa</i> – nine
<i>kümne</i> – ten

The Veps language above is native to a large area, and was the last Finnic language to be widely known about in linguistics, making it all the more fascinating to me. The Ludic language, *Lüüdikiel'* is a sort-of transitional language between Veps and Karelian, and distinctive in its own way. Karelian and Veps are traditionally spoken over large areas, and both languages have many dialects.



Above, a small lake near Kuusamo in Northern Finland, under the midnight sun at around 00:30 hours, typical of the type of lake and landscape visible across the Finno-Baltic speaking world.

<i>mäki</i> – hill or mountain	<i>metsä</i> – forest	- Basic Finnish Vocabulary
<i>kivi</i> – stone	<i>puu</i> - tree	
<i>jää</i> – ice	<i>talvi</i> - winter	
<i>vesi</i> – water	<i>kevät</i> - spring	
<i>järvi</i> – lake	<i>kesä</i> - summer	
<i>joki</i> – river	<i>syksy</i> – autumn	
<i>sade</i> – rain, precipitation	<i>kylmä</i> - cold	
<i>aurinko</i> – sun	<i>lämmin</i> – warm	
<i>tähti</i> – star	<i>maa</i> - earth	
<i>valo</i> – light	<i>juuri</i> - root	
<i>kuu</i> – moon	<i>lähde</i> – water spring	
<i>taivas</i> – sky	<i>hiekkä</i> - sand	
<i>maailmankaikkeus</i> – cosmos	<i>rauta</i> – iron	

The word *maailmankaikkeus* is a relatively modern Finnish word, coined by. It comes from the words *maailma* – ‘world’, which is in the genitive here, and *kaikkeus* ‘entirety, all-ness, everything’, related to *kaikki* ‘all’, thus ‘everything, wholeness? or entirety of the world’. The word *maailma* is an interesting word, which comes from *maa* ‘land, earth’ and *ilma* ‘air, sky’. The word *aurinko* came into *kirjakieli* Finnish, it was historically found in western dialects. The general Finnish word before *kirjakieli* was *päivä*. In standard Finnish, this means ‘day’, but the meaning of ‘sun’ is also understood. We can look at the Võro word *päiv* for ‘sun’; this word is of the same Proto-Finnic origin. The same word occurs in Northern Sámi as *beaivi* ‘sun or day’, some theorize this word was a common sun deity, who also encompassed the behaviour of sunlight and of the day.

One of the differences between standard Finnish and Meänkieli is that the *ts* in Standard Finnish is *tt* in Meänkieli. Such as *mettä* for *metsä*, *Ruotti* ‘Sweden’ for standard Finnish *Ruotsi*. The *d* is often missing, thus *meän* ‘our’, standard Finnish *meidän*, and *kaheksan* for standard Finnish *kahdeksan*. The pronouns may be combined with the following verb in some cases, such as *molen*, *solet*, *son*, *molema* ‘I am, you singular are, she/it/he is, we are’, which are Meänkieli equivalents to Standard Finnish *minä olen*, *sinä olet*, *se on* and *me olemme*. The pronouns in Meänkieli are also different: *mie*, *sie*, *hään*, *se*, *met*, *tet*, *het*, *net*, standard Finnish *minä*, *sinä*, *hän*, *se*, *me*, *te*, *he*, *ne*. Some Meänkieli dialects have adopted Sámi vocabulary, especially in place-names, such as *vaara* ‘mountain’, from Northern Sámi *várri* ‘mountain’, this is an ancient Uralic word, and it also seems to exist in Finnish as *vuori* ‘mountain’, I think probably the same etymology. Some of the place-names around Kiruna preserve this name element, the *Luossavaara* and *Kierunavaara* mountains, now sadly damaged by 19th century mining. These unique mountains have Meänkieli names, but the names themselves are originally Northern Sámi names. The dialect of Meänkieli near Kiruna is also different from the Meänkieli dialects closer to Finland.

Having different pronouns in Finnish dialects is common too, some areas have *miä* and *siä* for *minä*, *sinä*, perhaps most common it is to say *mä* and *sä*. The word *hän* ‘she, he’ is normally replaced by *se* ‘she, he, it’ in the spoken language. The colloquial Finnish language can vary quite a lot from *kirjakieli*, the written language as-spoken. In the written language, prepositions are usually used with the genitive, such as *talon lähellä* ‘near the house’, but in spoken Finnish it can be common to turn these into prepositions. The old dialect of Helsinki in one such dialect with pronounced vocabulary differences, like *arska* instead of *aurinko* for ‘sun’.

The material in this paper was that which I have learned recently, or sometimes things provided to me by friends who are speakers of these languages, checked this work, and who I asked questions and learned from. The Veps numbers came from Wikipedia. I hope that this article provides an interesting if short introduction to some of the Finno-Baltic languages, and I also dedicate this to all speakers of these languages. Thank you. *Paljon kiitoksia kaikille.*

A basic description of five languages: Scottish Gaelic, Manx, Norwegian, Finnish and Nuxalk

Written by Linden Alexander Pentecost, also published on archive.org by Linden Alexander Pentecost, October 2021, published from Finland originally, then re-uploaded from UK. This publication may be shared freely provided that it is not used to give a false impression about indigenous people; and also that I am accredited and that no changes are made. This may not be used commercially, except by members of the Nuxalk nation or of Nuxalk heritage, to whom I give special permission to use and share this article as they see fit. This is a brief, information-intensive introduction to five languages which I have a particular interest in. I hope it proves interesting for my readers.

Scottish Gaelic:

Scottish Gaelic is a Goidelic, Celtic language, and the indigenous language to most of mainland Scotland and to all of the Western Isles. The other Celtic languages in Scotland, were, respectively, Galloway Gaelic, Cumbric and Pictish, all of which share a relationship to what we today call Scottish Gaelic, the Goidelic language that has particular features that make it unique to the Scottish landscape, traditions and culture in on the islands and in the Highlands. Scottish Gaelic has typically a VSO word order, placing the verb first, something that is common in Celtic languages, certain Afro-Asiatic languages, and certain Salishan languages. For example **rinn mi móran obair** – I did a lot of work, **rinn** – did/made, **mi** – I, **móran** – a lot, **obair** – work. Or, for example, **théid mi a dh'Alba** – I will go to Scotland, **théid** – will go, **mi** – I, **a dh'Alba** – to Scotland. Or, **chan eil mi nam chadal** – I am not sleeping, **chan eil** – is not, are not, **mi** – I, **nam** – in my, **chadal** – sleeping, from **cadal** – sleeping. The form **eil** is perhaps related to similar words in Afro-Asiatic and Uralic languages meaning 'to be', and it does seem possible in my opinion that Scottish Gaelic shares some relationship to Uralic, Afro-Asiatic and Salishan, perhaps dating from a time before the language developed into its present form. Scottish Gaelic is placed within and inseparable from the ancient Caledonian forests, mountains, the islands and the seas of Western Scotland, and, no two languages can give the same meaning or description of a place, in my opinion. I also believe that languages are in a sense, cultural and metaphysical dna, connecting us to the land, the way it has shaped us, taught us, and the way we have lived there. The wisdom of the ancestors and of God's presence in nature, is in my view, spoken and lived through the language; with each language presenting us with a different part of the ancestral wisdom, not only flowing through our words as people, but further back than this, flowing through us from the land itself. I will talk more about this subject when I get onto the topic of the Nuxalk language.

Manx:

Manx is another Goidelic language, close to Scottish Gaelic, but fundamentally different at its base phonology and prosody. The spelling is also markedly different, being closer to the spelling of English and Welsh. I believe that this is because the sounds and structure of Manx phonology does not share a common system with Old Irish, unlike Scottish Gaelic and Modern Irish, which both have a spelling that is based upon Classical Irish/Classical Gaelic, and ultimately upon Old Irish spelling. Manx shares phonology with the developments in the other modern Goidelic languages, but there is arguably no sound correspondence system that Manx shares with Old Irish, like Scottish Gaelic and Irish do. In fact, it may be that Manx Gaelic is connected through Celtic roots to Primitive Irish, present on the Isle of Man, without there being any direct

connection to Old Irish. This may also have to do with religion, as the standard systems of Old Irish and Classical Irish are both culturally specific to a particular kind of sacred language connected to both Gaelic Christianity and the bardic traditions, in my opinion. The Isle of Man shares spiritual traditions with the Goidelic languages, but less so with the bardic, Old Celtic and Christian Gaelic traditions that can be said to connect Old Irish, Irish and Scottish Gaelic. Manx also has developed its own lenition system that is different from the 'common' lenition system in Old Irish, Irish and Scottish Gaelic; even though this common lenition system is pronounced very differently across Irish and Scottish Gaelic dialects, and in Old Irish, there is consistency. For example, 'good' in Irish is written *maith*, and *math* in Scottish Gaelic. In Old Irish, the final -th was pronounced as a dental fricative, even though this is not the case in modern Irish and Scottish Gaelic, there is a correspondence in that the final consonant is still audible as [h] in some dialects of Irish and Scottish Gaelic. Manx is different however and seems to be outside of this system, as there is no [h] and the word is written **mie**. So it seems perhaps that, apart from early Celtic root words and connections, the other things shared with Manx and the other Goidelic languages are in a sense those linguistic and mythological aspects that exist outside of the typical Indo-European and Celtic scope of language formulation, philosophy, poetry and spirituality, note for instance that the Isle of Man has its name connected to the God Manannan Mac Lir, who is also mentioned in Scottish and Irish tradition, but this name and the God may be 'outside' of Indo-European and Celtic, only appearing in Indo-European through the Goidelic languages. Here is a random sentence in Manx, **ta mee ayns y thie nish agh nee'm goll magh jiu** – I am in the house now but I will go out today, **ta** – is, are, **mee** – I, **ayns** – in, **y thie** – the house, **nish** – now, **agh** – but, **nee'm** – I will do, from **nee** – will do, **goll** – go, going, **magh** – out, **jiu** – today.

Norwegian:

Norwegian is a language and also a common range of dialectal features shared between the Norse dialects within Norway, which can also vary rather a lot. Norwegian has between two and three genders depending on the register, the traditional language has masculine, feminine and neuter genders, the Bokmål written register may instead have a common gender and a neuter gender. There are many dialects in Norway, some of which are very distinct, for me personally I find that the Jæren/Jærsk dialect is particularly distinctive. Other dialects I have read about are the Sognefjord, Nordfjord, Trøndelag, Helgeland and Lofoten dialects, all of which display a wide range of both similarities and different features, owing to the way in which Norwegian people and communities have interacted via the sea and through the landscape over the past thousands of years. The precise age of the Indo-European dialects in Norway is unknown, but a friend and I have postulated that at least the basis of dialectal vocabulary may be very old, and may be 'para-Indo-European' rather than Indo-European as we currently understand it. This includes personal and interrogative pronouns. For example, the word for 'I' is **eg** in Nordfjord, **æ** in Narvik, and, interestingly, often **æg** in Jærsk, a dialect which in some respects shares things in common with Northern Norway. Having said that, these variations can be extremely local, so even though Narvik in Nordland has **æ**, the dialects of Lofoten opposite Narvik commonly have **e** rather than **æ**. Here is a short example sentence showing dialectal variation between standard written Bokmål and the Narvik dialect.

Jeg vet ikke hvor mange fisker bor i elva – Bokmål

Æ vet'ke kor mange fesker bor i ælva – Narvik dialect

'I do not know how many fish live in the river'

Finnish:

Finnish is to me a beautiful and fascinating language, and quite unlike any other language I have ever studied. I even find that Finnish is different and more archaic than other Finno-Baltic and Uralic languages in a lot of respects, having also studied a little Estonian, Võro, Karelian, Mari, Erzya and Northern Sámi. Although I do not mean in any sense that these languages are not deeply indigenous and ancient, I believe that they are, I am only saying that in terms of the Proto-Uralic structure, Finnish preserves this differently. Finnish is a highly agglutative language, making it possible to form new words from smaller words whilst still not confusing the meaning. An example of the agglutative nature of Finnish can be seen in my sample sentence here: **Tiedätkö missä kirjakauppa on?** - do you (singular) know where the bookshop is? From **tiedät** – you know (you singular, one person), **missä** – where (in-where, using a locative suffix), **kirjakauppa** – bookshop, from **kirja** – book, **kauppa** – shop, **on** – is.

Finnish also has a great deal of dialectal variation, as well as much difference between the general spoken language and the written language. In terms of dialects for example, the word for 'I' is **minä** in the written form, but commonly **mä** in the spoken language, where other dialects have **miä** for instance. The Rauma dialect in Western Finland has **mnää**, and some dialects elsewhere in Western Finland have **mää**.

Nuxalk:

Before writing about this indigenous language, I would like to give my respects to the Nuxalk people, to their land, and to their ancestors and spirits. I acknowledge that the Nuxalk are the rightful caretakers and owners of their language, and I mean in no way to claim that Nuxalk is my language. I am merely an enthusiast who has come to love their nation, language, culture and land.

Nuxalk is in its own branch of the Salish language family, a family of languages that is often considered a part of the Northwest Pacific Sprachbund, which includes several families of languages which often share similarities in phonology, grammar and to some extent vocabulary. I feel that Nuxalk is a beautiful and fascinating language, carrying the spirit and music of the land and the Nuxalk ancestors within it. I am not Nuxalk and it is not my right I feel to talk about Nuxalk culture and traditions, I write this only to share and expression my passion and interest in the language, in the hope that it will bring others joy and encourage a respect and care for the land, for the ancestors of the land and for the indigenous people of the world.

One feature of Nuxalk which makes it quite distinctive, is the lack of vowels, although vowels are common in Nuxalk, from my understanding they are not always primarily elements to a word, which at its basis is often a group of consonants. In this sense Nuxalk reminds me a little of some Afro-Asiatic languages, where the base meaning of a word consists of two or three consonants. Nuxalk and Salishan languages do not function in the same way as Afro-Asiatic languages, but there are some similarities, perhaps, I say speculatively, because of our common heritage as human beings. I do not, at all believe, that any elements in Nuxalk are from elsewhere, this is not what Nuxalk people have told me, and in any case I cannot comment on the history of the language. I have however been told by Nuxalk people, that their language and culture has been present in their land for a very very long time, and I trust this with all my heart.

I personally believe that any connections between Salishan languages, and for example, Afro-Asiatic and Celtic languages, are not due to direct connections in human history, but rather, they may instead have to do with how the cosmos has spoken, and given similar sounds and forms across nature, which different peoples have then learned. The northwest Pacific landscape does in many ways share things in common with the ancient woodlands and coastal landscapes of Scotland, Ireland and Scandinavia, and I wonder if, our ancestors in the cosmos, speak through nature and its different forms, thereby meaning that our languages may sometimes share things in common, not due to human interaction, but due to how the divine cosmos has expressed sound and vibration through nature in similar ways. Some examples of 'spirit cognates' between Nuxalk and other languages, in my speculative opinion, may include the word **smt** or **smnt** for 'mountain', similar to Scottish Gaelic *monadh* and the Basque word *mendi*. Although I do not speak Basque, this example was given to me by a friend from Mexico who speaks Basque. Another example is the Nuxalk word **sulut** which describes an inlet of the sea, a little like the word 'salt' in English, and *sàl* in Scottish Gaelic, which describes an area of salt water, also a little like the Arabic word سَيْل - *sayl* - 'flood', connected to a root meaning 'to flow'.

Nuxalk makes extensive use of reduplication in order to indicate that an action or thing appears or is repeated more than once. Reduplication combined with certain sounds can indicate a more specific meaning.. Reduplication is a fascinating process, and I wonder if reduplication is related to how our brain and consciousness recognises rhythm. This leads back to the subject of how I wonder, if language in a sense comes from the divine patterns and sounds of nature, that pre-date our human existence. But this is pure speculation of course. But, I do believe that everything, every mountain, every movement in nature, has a natural sound, a name, a song. And perhaps the reason why some Nuxalk words look familiar to me, is because the Nuxalk ancestors, and the Gaelic ancestors, both heard similar names and sounds in nature. Or rather perhaps, speculatively, the ancestors spoke the same sounds to them through nature.

Another word in Nuxalk which I really like, is **swlwlaax**, 'wave or ocean', which reminds me of the word 'swell' in English. Could this be another ancient word that was given by the ancestors and creators of life, present in the cosmos? Again, this is pure speculation, and I do not in any way mean to contradict what indigenous people say about their own culture and language, so please do not take my words as truth, I urge my readers instead to always listen to indigenous people and to what they say about their history and languages.

Another word which I really like, is the word **wlwlaalhi**, which as I understand refers to the action of raining. It looks similar to **swlwlaax** in my opinion, and this **s** in Nuxalk seems to have a meaning that may perhaps differentiate the two concepts. Very interestingly, looking at English and other Indo-European languages, one can see that [s] can sometimes also imply a sort of motion, for example, the English words 'well', as in 'water welling up from underground', and 'swell', where the presence of the [s] differentiates the meaning in how the water is behaving.

This is the end of my article. I hope that it is interesting and in some way helpful. May your ancestors bless you and guide you. I would like to give a special thanks to the Nuxalk people who have helped me to learn and practice their language, and for the friendships I have developed. May you be blessed.