

## Old World - New World Diffusion

### Part 3

#### The Case for a Proto-Ogham



The Cerdanya petroglyphs from the Pyrenean region on the borders of France, Andorra and Spain.

The claim made by recognized linguists and archaeologists that there are no academically accepted examples of Ogham script inscriptions found outside of the British Isles has kept academics from looking closer at the examples found in the continental Rock Art of Europe.

Of all the researchers in the fields of epigraphy and and Rock Art interpretation, Barry Fell was the first to notice the similarity between what was previously termed as "Indian marks" and Irish Ogham.

Although Fell was successful in extracting meaning from the Native American examples, his use of middle and modern Irish attracted him harsh criticism from most of the Celtic scholars who did bother to review his work. Of the very few academics to accept Fell's Irish Ogham interpretation was David Kelly of the University of Calgary.

Indeed, David Kelly, in *Review of Archaeology*, did write that:

"I have no personal doubts that some of the inscriptions which have been reported are genuine Celtic ogham".

Or again that: "Despite my occasional harsh criticism of Fell's treatment of individual inscriptions, it should be recognized that without Fell's work there would be no [North American] ogham problem to perplex us. We need to ask not only what Fell has done wrong in his epigraphy, but also where we have gone wrong as archaeologists in not recognizing such an extensive European presence in the New World".

One critic, John Carey of the Department of Celtic Languages and Literature at Harvard University, pointed out that sentence structures and spelling structures given by Fell developed many centuries after the proposed early Antique and Medieval dates. He also remarked that Fell's treatment of the Ogham as a consonantal alphabet with left-out vowels makes it so ambiguous as to extract from the resulting string of letters any meaning one pleases.

Given this criticism it is important to note that the Irish Ogham derived from an earlier theorized syllabary which can be termed as Proto-Ogham. The following translation makes use of French linguist and Celtic scholar Joseph Monard's etymologically reconstructed Proto-Ogham syllabary.

Thus, informed sources (C. Sterckx and J. Monard) see the Oghams as a transitional sign system constructed from tally marks (Azilian Art) notched on wooden rods prior to the generalised use of the Latin script adapted to the Irish usage.

The most ancient Irish artifacts show that the Oghams were used in very short dedications of one or two words, most often the name of the deceased on the edge of commemorative gravestones. This practice leads to necessary upkeep of glossaries such as the "Auraicept Na n'Eces" and the Leabhar Bhaile Mhota or "Book of Ballymote" given in latter horizontal form.

However, the myopic views expressed by the critics for the non-existence of Ogham from out of the Irish realm are broadened by other experts such as Prof. Claude Sterckx of the Université Libre de Bruxelles and linguist Joseph Monard. Sterckx has demonstrated how the oghamic inscriptions were written in a standardized archaic Proto-Irish very close to Gaulish and Latin. For example, the inscription "Degos maqi Mocoli Toicaci" (singular genitive) reads as follows: (Grave) of Degos (= "Studded") son (of) the descendant of Toicacos (Togicocos = "Charming-Red"), (Maqi and Toicaci being singular genitives and Mocoli, a plural genitive)<sup>1</sup>.

According to J. Monard, the Oghams are (our translation) "a writing solely of Celtic or of Goidelic origin most probably elaborated by the Druids from the analysis of sound, sorting out vowels from consonants, therefore making it a truly a systematic and original alphabet."<sup>2</sup>

The continental examples of possible Proto-Ogham inscriptions are found in European Rock Art in Britain (Windmill Hill, ca. 2200 BCE), France (Seine River Valley, ca. early Neolithic to the Medieval periods) and Northern Spain (Pyrenees Mountains, before 800 BCE), there yielding dates which are much older than the earliest examples of Irish inscriptions.

In 1855, E. West. *Ogham Characters Notes and Queries*, on the subject of Ogham characters wrote this informative statement:

In "N. & Q." there are some remarks by Dr. Charlton on the art of writing in Ogham characters originated in the Runic. However, in the British Cyclopaedia of Literature, &c., art. Ogham, it is suggested that they were brought over to Ireland by the Iberian colonists of the country; and the circumstance is mentioned that in Kerry county, the county in which the Iberian colonists are said to have landed, the greatest number of stones inscribed with Ogham characters have been discovered. This subject deserves farther inquiry; and with your permission I will mention a fact which seems to support the latter hypothesis, and then suggest how the truth of it may be ascertained. There can be little doubt that a considerable portion of the earliest inhabitants of Britain came from Spain. Arguing from certain physical peculiarities, Tacitus derives the Silures from thence; and this is not only supported by the number of Iberic words

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<sup>1</sup>- Claude Sterckx, *Manuel élémentaire pour servir à l'étude de la civilisation celtique*, Université Libre de Bruxelles, p. 59-60.

<sup>2</sup>- Joseph Monard, *Notice sur les Oghams*, (monograph), 1994.

occurring as names of places in the country inhabited by those people (South Wales), but by the very name of the Scilly Islands – Silura – showing that they had originally been peopled by the same nation. Now, as the Scillies are on the direct road to Spain, what can be more probable than that the Silures, sailing from Spain to Britain, left some of their number behind on those islands? In a work recently published (*A Londoner's Walk to the Land's End, and a Trip to Scilly Isles*) The following passage occurs: "Some of the stones (in the Scillies) are furrowed with what appear to be deeply-graven and mysterious Runes."

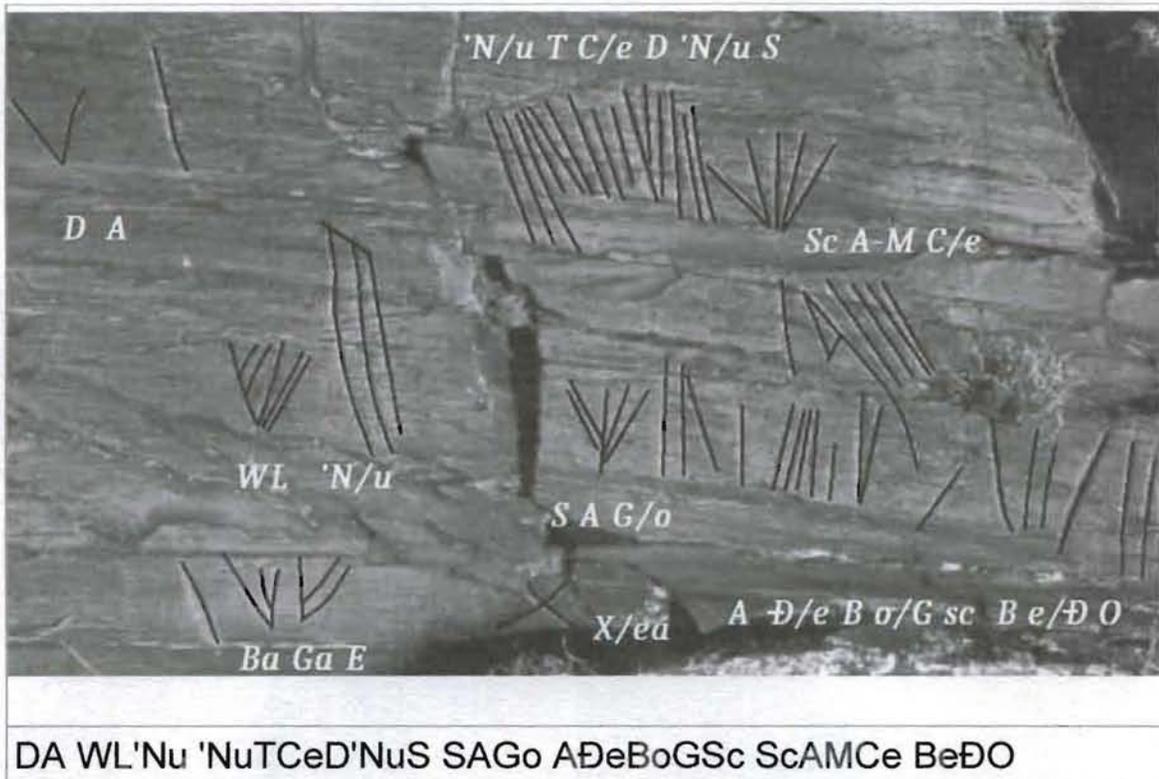
I have little doubt that these inscriptions are Ogham inscriptions, and that they are the work of the Iberian colonists settled in the Scillies.

Now, if the inscriptions mentioned in the passage which I have quoted were examined, and they proved to be in the Ogham characters, it would go far to prove that those characters were originally used by the Iberians. Farther, in Spain itself inscriptions have been discovered, but the southern antiquaries have not yet been able to decipher them. (See Niebuhr's *Lectures on Anc. Ethn. And Geog.*) If they were examined and proved to be also in the Ogham character, not only would be the origin of that mode of writing be discovered, but the story of the Iberian settlements in Ireland, and of the Iberian origin of the Silures, would be shown to rest on an historical basis.

### **The Pyrenean Oghams**

The following example is from Cerdanya (Cerdagne in French or Cerdaña in Spanish) in the eastern Pyrenees region which is situated at the corners of Andorra, France and Spain. It was historically part of the principality of Catalonia.

### **Transliteration and translation into Proto-Ogham**



Da, imperative of the verb dô "give;" or maybe numeral VI "six;"  
 WL'Nu < uelno c.f.n. "preference;"  
 'NuT- < anat- < anatis c.f.n. "spirit, soul;" anatis "dweller;"  
 CeD'Nus < cadenos c.m.n. "holy one;" a Celtic ethnic name, Cadenoi "the holy ones;"  
 Sago < sagô verb "to fetch, to find, to reach, to pursue;" sagô verb "to keep, to enclose, to keep attached, tied-up;" sagô verb "to injure, to wound, to maim;"  
 Adsebogsc ad- < ate- , intensifying prefix, ad- prefix "with, to" + sebagos < sebacos "falcon, hawk;"  
 Beðo < bedô verb "to dig;" bedos "burial pit, grave;"  
 Bagae, accusative bagia c.f.n. "struggle, combat, fight;"  
 Xea < xean < cean adv. "here, here in place."

**Interpretation**

Proto-Ogham:

Da Welnu 'Nut-cedenus sago Adsebogsc beðo; "Give! Preference. Spirit-Holy-one. To Seboscus, grave."

Xea(n) "here in place."

Iberic Syllabary:

Bagae "the struggle."

The inscription commemorates the grave of one Seboscus who was most likely an eminent nobleman, a chieftain or a warlord.

Please also note that the tripple slashes : /// spell out 'Nc > Ng for 'N < an-, en-, in- and ||| for the letter U, thus spelling out 'Ncu for "fatality, fatal out-coming and death." The 'Ncu marks, called tribann in Breton or Welsh, was the druidical tetragramm.

### **References**

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David H. Kelly. Proto-Tifinagh and Proto-Ogham in the Americas. [Review of works by Barry Fell, Gloria Farley, Erik Reinert, Carl Johannessen, William McGlone, Phillip Leonard, and Norman Totten.] *Review of Archaeology*, 1990.

E. West. *Ogham Characters Notes and Queries*, Medium of Inter-communication for Literary Men, Artists, Antiquaries, Geneologists etc. Volume Twelfth, London, George Bell, spt. 15, 1855; pp. 209-210.

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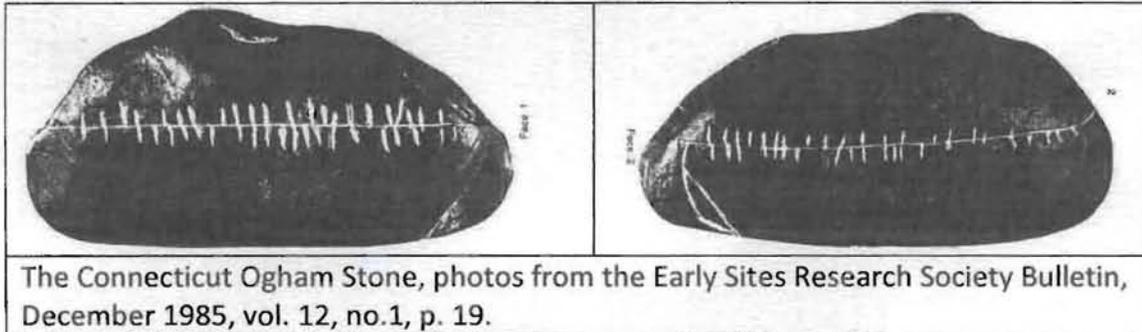
[http://cwva.org/ogam\\_rebutal/wirtz.html](http://cwva.org/ogam_rebutal/wirtz.html)

Pierre Campmajó. Les roches gravées d'époque Ibère sont-elles des marqueurs de territoire? Le cas de Cerdagne. *Acta Palaeohispanica IX Palaeohispanica 5*, Barcelona, (2005), pp. 235-258.

## **The Connecticut Ogham Stone**

The Connecticut Ogham inscriptions were first translated in the mid-eighties by Donal B. Buchanan and then by Barry Fell. According to Buchanan the stone described a divination rite to reveal to a midwife the proper season for parturition while Fell interpreted it as an amulet for protection against sickness and the evil eye, a notion supported by the depiction of an eye on the artifact, he believed. The Gungywamp

archaeological site is located outside of Groton, Connecticut in the Thames River valley. The site and artifacts were estimated to date from 2000 to 770 BCE. Charcoal excavated from a crude hearth just inside the entry on the right of the chamber remains was sent for carbon dating to Geocron Lab in Massachusetts. The lab results on the charcoal gave an estimated date of +/- 1745 CE. This shows that the site was occupied up until the colonial period by the natives (mainly Algonquian Pequots (Mohegans)).



The Connecticut Ogham Stone, photos from the Early Sites Research Society Bulletin, December 1985, vol. 12, no.1, p. 19.

## The Connecticut Ogham Stone

This inscribed stone, purportedly from the Gungywamp area, had been previously reported by Donal B. Buchanan in the Bulletin of the Early Sites Research Society along with his proposed decipherment. The artifact was formerly kept by David Barron who presented it in 2001 to the the Epigraphic Society where Donal Buchanan became acquainted with it.

In *An Ogam Stone from Connecticut* on page 18, Fell gives his own decipherment of the inscription on a flat stone which James P. Whittall II labeled as the "ritual stone". The artefact was then brought to David P. Barron, President of the Gungywamp Society, by Richard Eaton of Groton, Connecticut.

On page 19, of the Early Sites Research Society Bulletin, volume 12, appear two photographs of an inscribed ogham stone from Connecticut. Detailed drawings taken from these photographs were given along a discussion by Fell on page 19. The photographs had been supplied by James P. Wittall II at his request. On page 18, Fell claims that he was unable to match the staves showing in the paragraphs with the sketches given on page 20 of the same Bulletin. Fell described it on page 19 in these terms:

*Under enlargement I thought I could detect two additional staves, other than those already marked in white, at the start of column 1, so these have been painted in on the photograph here reproduced. I give above my proposed reading and translation, which may be rendered in English idiom as "In this small stone lies the power of averting sickness. The ogam protects from debilitation of the Evil ye", and the eye depicted evidently symbolizes the Evil Eye superstition. The vocabulary is readily identifiable save for the following less common words: M-H-M, which I read as mam, Dwelly 627 B, power; H-N-B-H-N, protect; H-M-H-S-L, read as amal suil, Dw, Evil Eye".*

Fell's translation:

**HM LIA BG B MHMH ŃBH HM BG**

In stone small is power of sickness the averting

**CM GM B HMH SL HŃBŃ (Eye)**

Protects ogam from evil eye debilitation.

In order to achieve this reading Fell truncated an "A" few there changing a 'B' into an 'L'. It is also doubtful that the scribe would initiate reading direction without use of an indicator. This indicator is marked by the large triangle. An ogham scribe of ancient West-European origin would easily recognise the delta shape symbol as a sign for Dé (< deuos "god") or Drui (< druuis "druid") and not mistake it for an "eye". Also, I am puzzled by the fact on how Fell manages to translate ogham of any period using the same medieval letter ascription. For example, 'h' is the late Latinised version of the sound evolution of the Goidelic 'x' as with the oghamic tree sign xquiats < squiats / scuetes < uetes < huath "hawthorn"; the 'x' being the transliteration of the fricative consonantal 'ch' sound as for the Greek chi. Therefore, at an earlier date, this letter was never substituted for a vowel. Another particularity of Goidelic sound evolution is the 'ng' few which evolved along the lines of ng < nc from 'ncu < aNCU "fatality", thus incaitalis < 'ncaitalis < 'ngaitalis "reed"; 'n marking the elision of the initial short vowel. When -///- is noted, an initial schwa or short vowel is therefore suggested. Also note that 'f' evolved from Latin 'v' for Celtic consonantal 'u' rendered as 'w' in English. The other letters have not suffered change.

## The Engraved Flatstone

### The reading order

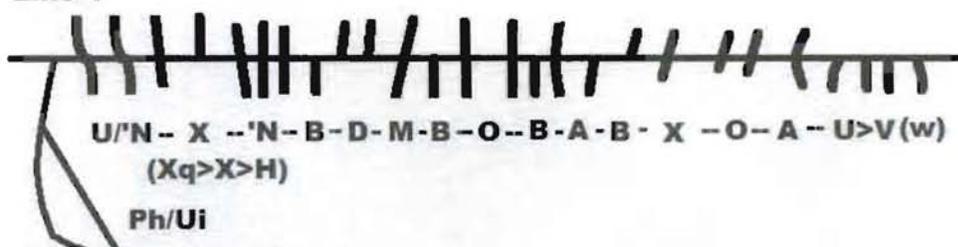
I am convinced that the reading order should begin with the stone flat down on its side starting with the triangular shaped symbol, which Fell identifies as an "eye", on to the other side mistaken for side one. Furthermore, when following this reading order, 'o', the last vowel, spells abo for "river" and prefixes the first word of the next line thus neatly: "o-xambon "of the meander field. This buckling effect neatly yields au o-xambon "far from the meander field". Letter spacing on the first stem line gets more distanced as the text approaches the right end of the stone. I surmise that the scribe intentionally wanted the reader to flip the stone and resume with the reading.

### The language

The language and grammar expressed through this inscription is at the level of the earliest oghamic records found in Ireland. It is difficult from this sole text to conclude if the idiom is a form of continental Q-Celtic or insular Goidelic but, nevertheless, it is much older than early medieval Gaelic. But then again, it does show much likeness to Old World inscriptions in the Lusitanian and Celtiberian languages.

## Translation

**Line 1**



U'N- X --'N-B-D-M-B-O--B-A-B- X -O-A-U>V(w)  
(Xq>X>H)

**Line 2**



O-H<X-M-B-'N-B-X-'N-B-M-B-M-X- O-X-X/Ea-M-X-A-B

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**Ui'NX'N BDMBO BA BXOAU**

**Line 1 :**  
**Ui'NX** < Uienc < Uiencos / Ueincos "the Heroic";  
**Ui'NX'N** < Uiencen < Uiencenos / Ueincenos "son of Hero", ueinos / uienos "hero" + -cenos "son of"; similar compound name: Uindocenos "son of Uindos (Splendid, White)", cf. Gaelic Fingen"; connoting or punning with:  
**Ui'NX'N** < uiinxin < uiixiano c.f.n. "wheeze, out of breath";  
**BDMBO** < bedambo < beda ambo ; beda "pit, grave" ambo "both";  
**'N** < in / en "in";  
**BA** < ba < baami v. "to die"; be basit "he/she died";  
**BXO** < baco / bacco c.m.n. "rustic, yokel"; bacco / becco adv. "few, little";  
**AU** < au, conjunction "if"; au, preposition, "far away from".

**Line 2:**  
**O** < a- / o- prefix "to, of, pertaining to";  
**XMB'N** < xambon / cambon < cambonos, cambonnos "field in river bend, meander field";  
**BX'N** bacon / bacon / baccom "hollow";  
**BM** < baami v. "to die";  
**BMXO** < bemicos "tribal, pertaining to the tribe"; Bemicos, personal name?  
**XEaMXAB** < ceamocab < caimocabo "gentle river"; ceam / caim / coim < coimo caimos / coimos and -cos/-ca genitive suffix, "kind, gentle, accommodating", -abo / -abon suffix "river".

**Uienx in bedambo ba baxo au o-xambon baxon bam bemico xeamxab.**

"Uienx(os) in twin grave to die rustic far away from the field in the river bend hollow to die Bemico(s) of Gentle River".

This Connecticut ogham inscription is most certainly a burial marker and not a ritual stone or an amulet against the evil eye. Amulets or talismans are generally worn as pendants.

To conclude, Fell felt that Gungywamp was a Celtic name. The Armorican Breton town of Gwengamp sounds much like Gungywamp (near Groton) Connecticut. The area was once home to the Algonquian Mohegan Nehantic (Nehântick) tribes. The followers of Barry Fell maintain that Gungywamp is Gaelic for "Church of the People". How this definition was arrived at, remains a mystery!

In their language, Gunchewamp is from Gunche "all powerful" and -wamp (cf. Abenaki – wôbi, Beothuck wobi) "white, dawn". Gunche is related to the Ojibwa term, kushkeàweze "he is powerful" which both derive from the old root

\*kiskikwayawahwewa (cf. Ojibwa kishikwe'w), verb "(to) cut off someone's head".

Wamp is also in relation to wapan- "dawn". Compare Gungywamp with the Beothuck name Gungewook for "Mainland". Gwengamp or Guingamp is from the Gallo roman name Vindocampus, from Gaulish uindo- "white, splendid" and latin "campus". During roman times the camp was in the pagus of the Armorican Osimii nation and was the territory of Oestrymnis. Oestrymnis was visited in the V<sup>th</sup> BCE by the Carthaginian navigator Himilcon. The Osimii were also part of the Venetic league who opposed Ceasar in 56 BCE. The Gaulish Venetes (< Uenetes / Uenetoï "Federate, Handsome ones") do in fact come from the rise (east) and were indeed powerful mariners and did observe the severed head cult of fallen heroes. From archaeology, the oldest date given to the site of Gungywamp Connecticut is from around 2000 BCE; thus placing it in Europe's Indo-European Bronze Age.

## References:

Buchanan, Donal B. Bulletin of the Early Sites Research Society (ESRS), December 1985, Volume 12, No. 1, p 19.

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## Chapter IX

### Those from Across and the Dawn People Abenaki - Micmac legends



**Mi'kmaq woman weaving baskets, watercolour ca. 1845.** A young Mi'kmaq (or Micmac) woman in traditional folk dress. The pointed bonnet is a typical woman's headgear in Northeastern woodland Algonquian culture. [http://www.heritage.nf.ca/aboriginal/c\\_151329.html](http://www.heritage.nf.ca/aboriginal/c_151329.html)

#### **The Atlantic Algonquian "Contactees"**

The French called them *Sauvages*, the English *Red Indians* and the Vikings *Skraelinger*; and it is quite possible that an earlier date, the Gaels called them *Fomoir*.

#### **The Beothucks**

Beothuk, also spelled Beothuk and Beothick, was pronounced Béhathook in their own tongue and meant “person, human being”. It carried the same meaning for them as Innu did for the Montagnais. Beothuk probably derived from the Old Algonquian root \*pemaçiktawakan “he makes it, or things, alive” (cf. \*pemaçihesowa he is restored to life, brings to life”); compare with Abenaki bemôwoid, bmôwzoid “person, a living one”, Ojibwa bemàhdeze “He is alive”. There is no linguistic evidence for the existence of borrowed foreign terms, apart for the odd Innu and Micmac words, in the Beothuk language.

Therefore, the name is only paronymous with the Goidelic name Beathach, Beothach or Bethach \*biutacos “alive, living, living being”. The concept of “being alive” was expressed as mamishet, màmset meant “life” and mamshet “animal” in Beothuk. If the Beothuk were the Skraelinger encountered by the Vikings, chances are that their contacts were short and violent.

## **The Micmacs**

### **The Abenaki Confederacy**

The Abenaki peoples were not always on the territories where they are found today. European (French, Dutch and English) colonists pushed many of these tribes away from their traditional territories.

The surviving Abenaki language is a mixed confederacy of many bands that converged at the Odanak and Wôlinak communities on the South shore of the St. Lawrence River along the St. Francis and Becancour rivers. These rivers connect, with short portages, to the Lake Champlain and Connecticut, Hudson, rivers.

The Abenakis are usually called the Wôbanakiak, “the dawn or eastern people” but called themselves Alnôbai, “humans”. Alnombak or Aln8bak (the figure 8 was introduced by the Jesuits as a distinct letter noting a nasalized, unrounded 'o' which Day renders as ô).

The Abenaki confederacy occupied the territories east of the Hudson River from its mouth to Lake Champlain, South of the St. Lawrence River

comprising much of New England and Southern Quebec on to New Brunswick. The Iroquoian tribes were found to the West of this territory on the other sides of Lake Champlain and the Hudson River.

Like the Iroquoians, the Abenaki were agriculturists and lived in semi permanent communities along rivers. Their crop fields covered large areas, some stretching more than 250 acres. Their main crops were maize, beans and squash. They also fished and collected a wide variety of wild plants and fruits such as rice, sprouts, fruits and berries. During winter, they would move north to their hunting grounds chasing beaver, wolf, deer and moose. They resided in dome shaped wigwams covered with elm and birch bark.

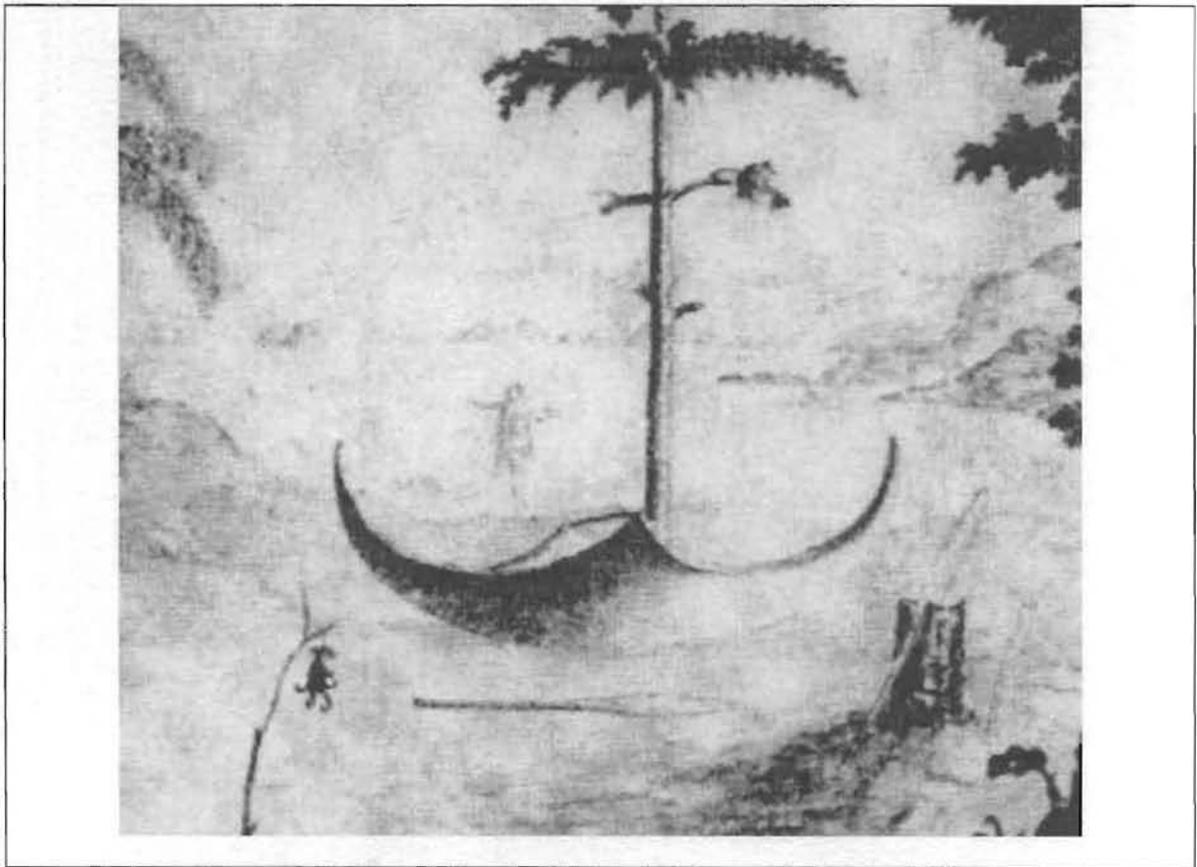
<b>Eastern Abenaki Bands:</b>	<b>Western Abenaki Bands:</b>
Amaseconti	Amoskeay
Androscoggin	Coheco
Kennebec	Coos
Ossipee	Mahican
Pigwacket	Missiquoi
Rocameca	Musee
Wewenoc	Nashua
Wôlinak	Ossipee
Penobscot	Pemigewasset
<b>Related tribes and nations:</b>	Penacook
Malecite	Pequaket, Pequot
Micmac	Piscataqua
Powhatan,	Sokoki
Haudenosaunee, Susquehannock	Souhegan
Delaware	
	Winnibisauqua

## **Native Boats**

Beothuck 15 foot seagoing canoe

Beothuk canoes were unique among North American bark canoes in having a backbone. Not a keel, but a keelson, laid inside the bark covering and below the ribs, provided longitudinal strength. Most other construction details followed standard American Indian practice, with the possible exception of the gunwales, more on which below. Like other bark canoes, they had sheathing against the inside of the bark, held in place by bent ribs, and were lashed together with split spruce roots. As cedar was unavailable in Newfoundland, spruce took its place for the sheathing and ribs.

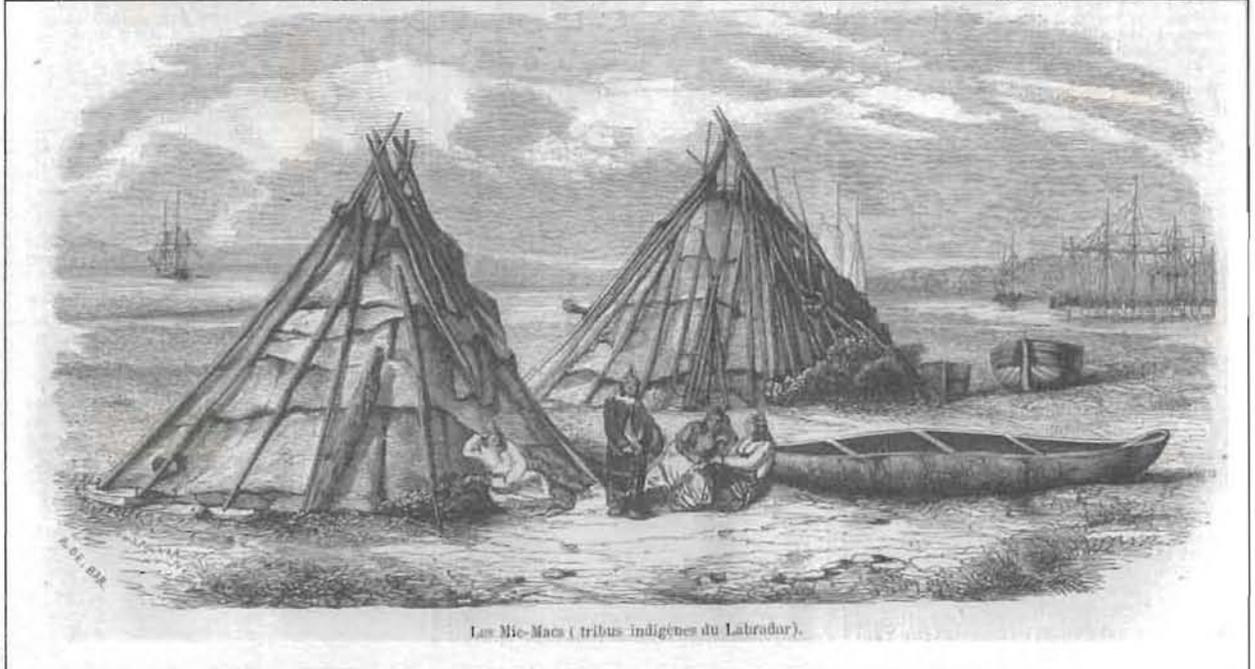
There is some disagreement about whether the bottom was deeply rockered or straight. A sketch from 1768 (below) shows the rockered interpretation, and the artist described the boat as being like a "half moon" in profile, "nearly, if not exactly, the half of an ellipse." Three grave models have been found, however, which show a straight bottom with a distinct break where the ends rise from it, and the last surviving Beothuk, a woman named Shanawdithit, made a model in 1826-27 (shown below) that also had these attributes. Although boat models made by indigenous people are often inaccurate, I'd say the straight bottom seems more likely. <http://indigenousboats.blogspot.ca/2010/01/unusual-beothuk-canoe.html>



Sketch by Lieut. John Cartwright, 1768, in the Provincial Archives of Newfoundland and

Labrador. Illustration taken from *The Beothuk*, by Ingeborg Marshall, Breakwater Books.

Micmac seagoing birch bark and skin canoe



Micmac camp at a whaling station on the coast of Labrador. A. De Bar.

## Oral lore of the Atlantic Algonquians

Dr. J.D. Prince visited and studied with the Abenaki at the beginning of the last century. He noticed that the storytellers used poetry to recite their stories. And when he translated these stories into English, he wrote them in poetry (Kent Gooderham).

The Micmac, a related Algonquian nation of the Abenaki, have one legend which relates of a very ancient visit by Europeans.

“When there were no people in this country but Indians, before white people were known, a young woman had a strange dream. She dreamed that a small island came floating toward the land. On the island were tall trees and living beings. Among them was a man dressed in garments made of rabbit skins.

In those days it was the custom, when anyone had an unusual dream, to consult the wise men of the tribe, especially the prophets and magicians. So the woman related her dream and asked what it meant. The wise men pondered but could make nothing of it. On the second day after the woman's dream, however, something happened that explained it.

When they got up that morning, they saw what seemed to be a small island that had drifted near to the land and become fixed there. There were trees on the island, and what seemed to be a number of bears were crawling about on the branches.

All the Micmac men seized their bows and arrows and spears and rushed down to the shore to shoot the bears. But they stopped in surprise when they saw that the creatures were not bears but men, and what seemed to be a small island with trees was really a large boat with long poles rising above it.

While the Indians stood watching, some of the men on the ship lowered a strangely built canoe into the water. Several of them jumped into it and paddled ashore.

Among those in the strange canoe was a man dressed in white. As he came toward the shore, he made signs of friendship, by raising his hand toward heaven. He talked to the Indians in an earnest manner, in a language they did not understand.

Now people began to question the woman about her dream. "Was it an island like this that you saw in your dream?" – 'Yes!' "Is the man in the white robe the one you saw in your dream?" – 'Yes, he was'.

Then some of the prophets and magicians were greatly displeased – displeased because the coming of these strangers on their land had been revealed to a young woman instead of them.

If an enemy had been about to make an attack upon them, they could have foreseen it and foretold it by the power of their magic. But of the coming of this white-robed man, who proved to be a priest of a new religion, they knew nothing.

The new teacher gradually won his way into their favour, though the magicians opposed him. The people received his instruction and were baptized. The priest learned their language and gave them the prayer book written in ornamental mark-writing.”

Many have seen here the proof of contact with Irish monks, St. Brendan perhaps, who also dressed in white. The Christian elements could have been added in later by the storyteller. Not excluded is the possibility of a much older account involving a Celtic Druid?

Certain elements indicate that this could be the case: the man was the sole priest aboard. Monks usually travelled together as a single group. The priest also seems to be the only one to have gone ashore and interact with the natives. Also noteworthy is the passage concerning the “prayer book written in ornamental mark-writing”. The Micmac term for ornamental mark-writing was *Abootulooeegasik* which had the meaning of “narration marks standing for words “. These were said to be out of the reach of non-initiates thus rendering them so difficult, if not impossible, to learn and comprehend.

On the sea going capacities of the Algonquian Indians is the story of Glooscap’s pursuit of the Winpe, the evil wizard. The benevolent demiurge Glooscap or *Kloskabe*, literally the “*Man that came from Speech only*” is seen by many to be an Algonquian version of the Irish Bran, possibly St. Brendan or even Henry Sinclair.

Stanley Spicer, in his introduction to *Glooscap Legends*, wrote that:

“The origin of this mythical figure is unknown. There are resemblances between the deeds of Glooscap and Viking Gods Thor and Odin, which suggest the possibility of contacts between the two races many centuries ago. Then some contend that Prince Henry Sinclair of the Orkney Islands, who visited the Bay of Fundy region and parts of northern and eastern Nova Scotia near the close of the fourteenth century, was the father-figure of Glooscap.”

The story of *The Kidnapping of Glooscap’s Family* tells of the arrival of Winpe, a “mighty sorcerer in possession of all the powers of magic” into

the land of Menagwis (Saint John, New Brunswick). Glooscap, with his pair of dogs, then follows Winpe to Quaco along the Bay of Fundy coast where he learns that the evil magician had kidnapped the Grandmother and the Marten and that he had planned to take them to Newfoundland. After having encountered formidable opponents: a witch, a and two beautiful maidens, Glooscap reaches the Strait of Canso only to find that Winpe had moved on to Cape Breton. Not unlike Brendan, Glooscap then travels by sea to Cape North on the back of a tame whale. By then, Winpe had already reached Newfoundland but it is not long before Glooscap catches up. Riding his whale, he lands in Newfoundland. There, Glooscap defeats Winpe who had shape shifted into a giant. But before leaving Newfoundland, Glooscap befriends the royal Master of Loons who teaches him a song or few. So when the loons throw their haunting cries, they are calling for Glooscap's assistance.

Another good example of Algonquian storytelling and strange encounters from the other side is that of the Lenni-Lenape Walum Olum which we will thoroughly study in the following chapter.

### **The Celto-Algonquian and Basco-Algonquian pidgins**

From what we have seen, it should be clear by now, like for the Vikings, that there was such a Celtic presence in America. But for there to be acceptance, there needs to be material proof. Cultural data, as the skeptics and debunkers argue, is not conclusive. "Give us a site to dig at!", cry out the archaeologists.

On the proof data concerning possible Euro-Algonquian contacts, many researchers of the diffusionist school were quick to notice word borrowings from one culture to another. There again, linguists are quick to point-out that words can evolve separately and cannot serve as hard evidence.

However, remnants of a pidgin tongue serving as a lingua-franca between foreign groups can be taken as an indicator for such a contact. The fact of finding elements of this pidgin in eastern woodlands Algonquian is like

stumbling on the smoking gun. When a number of common terms sharing the same meaning are found in non-related languages, this can be indicative of trans-cultural borrowing. There can be found in Abenaki and Micmac languages denominations not found in other Algonquian languages, therefore showing an influence from an outside source. This does not mean, however, that all words sounding alike are related. For example, certain words may sound alike but have different meanings. These are called paronyms. In this situation, to propose that the given vocabulary shares a similar origin is an exaggeration. A good example of this is Barry Fell's assumption that the Algonquian word *attilah* for "blueberry" and the Gaelic word *aiteal* for "juniper berry" are related is pushing things a bit. In fact, *aiteal* is a derivative of *aitenn* (Welsh *eithin*), from the Celtic root *\*attino* "juniper". A strong indicator of lexical borrowing is when words are adapted and fit to the morphology of the language, i.e.: Celtic *math* "bear" becomes *math-kwa* in Algonquian; *-kwa* being the grammatical element indicating animation while the general Algonquian name for bear is *\*awehsehsa* (Abenaki *awasos*, Ojibwa *awessin'*). Therefore, in pidgin it is normal to find morphed and slight distortions of the original terms. Also, as shown with other pidgins, Icelandic, Algonquian and Basque, words can be borrowed in one language and dropped in the other. For example, many Algonquian Abenaki words are found in English (such as moose, pecan, skunk, sumac, toboggan, etc.) as English names can also be found in Abenaki (Iglismôn: Englishman, Boston: Paston, Pastoni: Bostonian, Plachmon: Frenchman).

It is important, however, not to jump too hastily on matching words just because they sound alike. For the sake of good science, an etymological enquiry of both compared terms is necessary. For example, at first glance, French *chat* (name cat) and English chat (verb to chat) are words that look alike but there end the comparisons.

Interestingly, the vocabulary shown in this wordlist below expresses concepts most useful for basic communication.

Here are some Abenaki and Celtic word and sense matches compiled by the author and Cree anthropologist from Canada Bernard Assiniwi:

Table of compared terms		
Celtic	Algonquian	English translation

	<b>Abenaki</b>	
aba/ apa / aqa / aua (cf. Latin aqua)	akw (*akwimowa > akwim "float on water")	water
*adsedon > adon / *dunon > dùn	*otenweni > otenaw > odana	residence, village
*alnobann-os/a/on > alaban	alnoba	from the east, rising / person
*allogen-os/a/on	alôgomômek / algon	stranger, non-ethnic / a relative
*ascurnon > ascorn/astis	*wescani < oskan/askunis	bone
*assos	*wesawapethkwi >osawapisk	copper, brass, bronze
*bena / bna > ban	bhanem / phanem	woman
*cenos > cian	*kenwesi > kinwes > kenis	long, for a long time, remote
*gisustos > giuos > gius	Cohas / coos, coa / goa	fir tree, pine tree
*inicia > inniss	*menehs > minis / menahan	island
*matus > math	*mathkwa > maskwa	bear
Meina / mina > méin mine, mwyn	*monahikani > monaikan Minekaun	mine
*monido > monadh	monaden	mount, mountain
nauson (Latin navis)	*napehkwanî > napikwan	ship, sail boat
*ogmon > ogam	*açyemewa > açimew > açim / achim / ôjemi	mystic, magic symbols/ tell a story, narrate, narrating marks
*ouion > wayau	*wawi > waw/weni/waug	egg
*ponto / bàta	pados	boat, ship, vessel
*segomaros	*sakimawa > sachem / sagamore	warlord, chief
*manutera > muintear	munt	Household, people
*qorios / parios > coire, pl. coirachan ; Old Norse ketill, Old English cetel, both	*axkehkwa > askihk	Kettle, pot

from Latin <i>catillus</i> , diminutive of <i>catinus</i>		
* <i>ueicos</i> > <i>fich/gwig</i>	<i>wik/wig wom, wikiwa</i> <i>wikiwam</i>	habitation, home

Celtic words that appear in certain Algonquian languages but do not have an Algonquian etymon:

The Abenaki *bhanem* "woman"; Algonquian etymon: \**ethkwewa* > *iskwew*, "skwaw, woman";

Abenaki *monaden*; Algonquian etymon: \**wachyiwi* > *wachiw* "hill mountain".

Parallel words that could be understood by both parties:

Celtic \**Menmen* and Algonquian \**Manetowa*, *Manitou*, "Spirit";

Words that have no common relation and thus be in need of a common denominator:

Algonquian for "man", "human": \**elenyiwa* > *inyiw* (Cree) > *innu* (Montagnais);

\**alehsilenyiwa* > *alnôba* (western Abenaki), *arenanbe* (eastern Abenaki) "human", "man", "common man".

Celtic for "man", "human": \**uiros* > Gaelic *fir/fer* > *fear*, Brythonic *gwyr/gwir* "(male) man"; \**dunios* > "(mortal) man"; *manos* > *mon*, *maine*, "human";

*Alnôba* or *arenanbe* the Abenaki word for "man" betrays a morphological distance from the main linguistic family. For both terms, a common etymon can only be guessed in the form of: \**alenywapew* "human person". It can be suspected that the Celtic name *alnoban* "from the rising" could have had an influence. This could indicate an example of word evolution through foreign contact.

Word association through cultural contact in Algonquian: \**napewa* "man", \**napekwani* (Cree *napikwan*) "ship", "sail boat" and \**napethkwa* "male bear".

For example, in Algonquian myths, an island floats by with bears climbing up trees who then transform themselves into men. Here, the puns take on a magical and mystical weight. Sailors stranded on shore would necessarily

be in need of wood, leather and metal. These terms should therefore appear in the word list.

<b>The concept of man and territory in the Abenaki language</b>	
Awanagiak	strangers
alôgomômek	a relative
agômek	on the other side
alnôbak	(Abenaki) people
awanagiak	strangers
awanii	someone
gedakinna	our homeland
nidoba	my friend
pilewakak	strangers
anôba, alnôba, arenanbe	man

Barry Fell in *America BC, New England's Celtic Place names*, p. 248 – 249:

“Take the name of the Amoskeag River, for example, where important archaeological remains exist. When I first visited the site the name meant nothing to me and I assumed it to be Algonquian, but never thought to inquire if the name had a meaning. Indeed it has, as J. Almus Russell had pointed out in an article (1972) recently brought to my attention by my friend Gertrude Johnson. According to Russell, competent scholarship shows that the Algonquian sense of Amoskeag is “one who takes small fish.” But no sooner had I seen this translation than I immediately recognized the word as the Celtic *Ammo-iasgag*, which means “small fish stream.” The Gaelic word for fish is *iasg* and the suffix *-ag* is the sign of the diminutive, giving the sense “small-fish.” Evidently the main purport of the name was imparted to the Algonquian Indians by the Celts, but some details of the sense as well as the precise pronunciation have been blurred by the passage of time. (...)

Russell tells us that the Algonquian meaning of the river name *Ammonoosuc* is “small fishing river.” But read it as *Am'-min-a-sugh* and you have the old Celtic roots that mean “small-river-for taking-out-(fish).”

The root word for "fish" in Celtic was \**eiscos* yielding *iasc* in Old Irish and *iasg* in Gaelic. The Algonquian root was \**nam'sa* from which *names* in Cree and *namesa* in Fox derive. The Abenaki *ammo-* is from the old Algonquian word formative *amekw-* for "fish". The Gaelic *ammo* "river" element should read as *amhainn* or better *abhainn* (Gaulish *abona*, Welsh *afon*, Breton *avon*). The Algonquian *iasg-* is an evolution of formative *e(h)'tekw* "river" if not *aska* "flow, wave"; river being \**sipiwi* > *sipi*. Therefore, the toponym Amoskeag does not seem to have been imparted to the Algonquian Indians by the Celts as Fell claims. In light of this, it would be tempting to interpret morphological similarities along the lines Kwinitekw, the "long tidal river" or Connecticut River using a Celtic cognate such as Gonneticotia "massacre forest" but philologically unsound.

The Armorican Breton town of Gwengamp sounds much like Gungywamp (near Groton) Connecticut. The area was once home to the Algonquian Mohegan Nehantic (Nehântick) tribes. The followers of Barry Fell maintain that Gungywamp is Gaelic for "Church of the People". How this definition was arrived at, remains a mystery!

In their language, Gunchewamp is from Gunche "all powerful" and -wamp (cf. Abenaki –wôbi, Beothuck wobi) "white". Gunche is related to the Ojibwa term, *kushkeàweze* "he is powerful" which both derive from the old root \**kiskikwayawahwewa* (cf. Ojibwa *kishikwe'w*) "(to) cut off someone's head". Wamp is also in relation to *wapan-* "dawn". Compare Gungywamp with the Beothuck name Gungewook for "Mainland". Gwengamp or Guingamp is from the Gallo roman name *Vindocampus*, from Gaulish *uindo-* "white, splendid" and latin "*campus*". During roman times the camp was in the pagus of the Armorican *Osimii* nation and was the territory of *Oestrymnis*. *Oestrymnis* was visited in the V<sup>th</sup> BCE by the Carthaginian navigator Himilcon. The *Osimii* were also part of the Venetic league who opposed Ceasar in 56 BCE. The Gaulish Venetes do in fact come from the rise (east) and were indeed powerful "head cutters". From archaeology, the oldest date given to the site of Gungywamp Connecticut is from around 2000 BCE; thus placing it in Europe's Indo-European Bronze Age.



Gungywamp site stone lintel and walls, Groton Connecticut.

As we can see, lexical transfer from Celtic to Algonquian is very superficial, hard to prove, therefore leaving very few borrowed terms. Pidgin is a transitory Koine or common dialect marking a specific human contact, in time and in space. Consequently, as Fell pretends, the visitor's language would have very little or profound impact on toponymy and environmental terminology.

Here follows an alphabetical list of the other toponyms given by Fell in *America B.C.* with their proper Proto-Algonquian roots:

"*Asquam* Lake means 'pleasant watering place' and in Gaelic *Uisge-amail* means 'seasonable waters'".

*Asquam* < \*akwim "quietly floating water".

"Cabassauk River meaning "place of Sturgeon" in Algonquian is similar to Gaelic *Cabach-sugh*".

The Abenaki word for sturgeon is *kabas / kapas* and in Ojibwa is *nahmà*.

The Proto-Algonquian etymology gives something like \*Kepeskawa, literally "he blocks it off" and -awke, from -axki "place, land".

Cabach-sugh for Celtic "place of Sturgeon" is a bit contrived; Cabach being "a toothless man" and sugh a "wave". The Celtic names for "sturgeon". The usual Gaelic name for sturgeon is *stiornach* which is from French *esturgeon* and Frankish *sturjo*. The old Celtic or Gaulish name was *attilos* or *attiluis*. Cabassauk < \*Kepeskawaxki for "place of Sturgeon".

"Algonquian *Coos* and *cohas* mean "pine tree" and in Gaelic, *ghiuthas* means "pine tree"."

Cohas or coos is probably from the Proto-Algonquian root \*khopaçihe-ahtekw "ruined, crooked tree"; also *koa* and *goa* in western Abenaki. And, *Coh-wahs* means "pine-tree place" in Abenaki. *Ghiuthas* or *gius* in Gaelic is from meaning "fir"; cf. Gaulish *giuos*.

"Merrimack River in Algonquian means "deep fishing". In Gaelic *Mor-riomach* means "of great depth".

Another Algonquian name for the Merrimack River, *Kaskaashadi*, sounds similar to *Guisgesiadi*, which in Gaelic means "slow flowing waters".

The Massachusetts Algonquians of the Abenaki confederacy called the river *Meniomack* (from *menis* "island" and *awke* "place") because of the many islands found there.

Merrimack from *Meniomack* > \*menehsnaxki "Place of Islands".

"*Monomonock* Lake means 'island lookout place' and in Gaelic *Moine-managh-ach* 'means boggy lookout place'".

Algonquian *Monomonock*, from *mono* \*menehsi- "island", *mon-* < *monah-* "mine", "field" and *-ock* < *-awke*, from *-axki* "place, land". *Mon* can also hint at *men* for "mass", "pile".

A Gaelic equivalent to *Monomonock* would be *Méin innis* < \*Inicia Minaebo "island mine (place)".

"*Monomonock* < \*menehsimonahaxki "island mine place".

"Nashaway River in Algonquian means 'land between' and in Gaelic *naisguir* means 'land connecting'".

Again, these two names have no link or etymological ties whatsoever: The Gaelic term *naisguir* is a misspelling of *naisgear* for (grammatical) conjunction; *nasg /nasc* < *nasca* "link", "tie", "band", "tie band".  
*Nashaway* < \**nasehkamwa* "approach (by water)".

"*Natukko* means "cleared place or land" and in Gaelic *Neo-tugha* means not covered (by vegetation)".

Gaelic *Neo-tugha*, *neo-* from Old Irish *neb-*, *neph-*, Celtic \**nepo-* for "un-, not", and *tugha* < *tuga*, *tugim* < \**togia / tugia* "roof, thatch covering, cottage".

*Natukko* < *natwawke* < \**natwaxki* "fetching place".

"*Ottauquechee* River flows through a 162 feet deep gorge is similar to the Gaelic word *Otha-Cuithe* which means; "waters of the gorge." (...)

"*Quechee* matches the Gaelic work *Quithe* meaning pit or chasm".

*Ottauquechee* < *ottau* (cf. *Ottawa*, *Odawa*) < \**oteweni* "dwelling place, settlement, town" and \**kwaskwathwa* "jump, disembark, portage".

*Otha-Cuithe*, *otha* < *àth* < \**iatus* "ford" and *cuithe* "pit" < \**cutios* "concealed, hidden".

*Ottauquechee* < *ottawkwaskwawke* < \**otewenikwaskwathwawke* "town portage."

"*Pontanipo* Pond means "cold water" and in Gaelic *Punntaine-pol* means "numbingly cold pool.""

*Pontanipo*, from \**ponihtawa* "stop, leaving from it" and *-ipo / -ibo* < \**-apaw* "water". As for Gaelic *Punntaine-pol*, *punntain* or *funntainn*, is from old English *punnd*, a "pound", a "(cattle) pound". It therefore has no relevance as a Celtic term.

"*Piscataqua* River means 'white stone' and in Gaelic, *Pioscatacua* means "pieces of snow white stone"."

*Piscataqua*, from *peskwa-*, *pskwa-* < \**pakihsiwa-* "swell" and *-tegwe* < \**-e'tekw* "river".

*Pioscatacua*, from *pios* < \**petsia* "piece", "portion", and *catacua*? *Càthadh*, Middle Irish *cùadh* (gen. *cùadh*) < \**cauatos* "snow drift".

Piscataqua > peskwategwe < \*pakihsiwe'tekw "swelling river", as for a river with a strong current, possibly tidal.

*Seminenal River* means 'grains of rock', which in Gaelic is; *semenaill*. a'senya "stone, pebble". *Seminenal* in Abenaki means "pebbles or coarse gravel", from asenis > senis "pebble", asen < sen "stone"; Seneca, *senika*, means; `there are many rocks, it is rocky. Gaelic *semenaill*, "rock-like", a contracted compound word from samhail < \*samalis "likeness, simile", and ail < \*alixs "rock".

*Seminenal* < \*a'senyixhawi "stone or pebbles abound in it".

"The suffix *-nock* is used in New England Algonquian place names to denote hills and mountains. *Cnoc* in Gaelic means hill or rocky outcrop".

The Algonquian toponymic suffix *-nock*, better *-ock*, from Proto-Algonquian \**-açiwe*, \**waçy* "hill"; cf. Ojibwa *-ahke* "hill".

On the subject of hills and mountains, Basque names should also appear in Eastern Algonquian toponymy. The name Tadoussac, from the Montagnais and Algonquin languages Totochik and Totochack, is for "paps, teats, or tits". The *-ac* ending for place names, although present in Algonquian, is typical of the Gironde Aquitanian dialects showing a Ligurian influence (from *-ascu* / *-oscu* / *-uscu*). The name Toto seems to be borrowed from the French *toton*, *teton* "teat, breast", close to the Basque *dithi* but vaguely similar to Algonquian root \**wetohšali*, also for "breast and teat".

As can be noticed, from the etymologies of the Algonquian names, no Celtic toponym appears in Barry Fell's list.

However, there are toponyms that do have such a resonance, to wit: the Appalachian Mountains, the Avalon Peninsula of Newfoundland, and Quebec. The first mention of the name was made around 1600 by Spanish explorers as *Mountaynes Apalatsi* and written down as *Apalachen*. The name Apalachee was given by them to the Hitchiti, a Muskogean tribe living in the southern range north of Florida. Apalachee derives from an older form, *Abalahci*, which meant "other side (of the river)". In the Hitchiti dialect, *apalwahçi* stood for "dwelling on one side".

The Spanish designation rather picks up the old Gaelic term *Emain Ablach* for the Hesperides and which was deformed and transferred to the

American coast in the form of *Mountaynes Apalachen*. The Vikings also mentioned names in the Celtic form of *Aval-dida* and *Aval-damon*. The name province of *Avalon* was given in 1623 by Sir George Calvert for Newfoundland's southern peninsula in honour of the Avalon in Somersetshire not far from Glastonbury, as many believe. In fact, like the Spanish, Calvert probably picked up an older name by mouth of the Beothucks or Micmac Indians.

According to Bernard Assiniwi, Quebec is from the Micmac Gebeg < Kepek, from \*kepwikeni "shut, it grows blocked or shut" and that kabek means "land, come ashore". The old Algonquian root for kabek is \*kapawiwa "he lands, he debarks". As for Kennebec, Maine, it is from Abenaki Kinebik < \*kenwepikwa "Snake".

Knowing that Breton mariners largely frequented North America eastern seaboard, it is highly probable that these place names were borrowed by them as well. In that situation, Gebeg for Kepek undoubtedly shows a Breton influence in the pronunciation. Breton Gebeg < Kebec is from the Celtic root \*caibecco for caio "dock, pier" and becco "ridge". For the Algonquians, Gebeg meant "blocked off, disembark" and for the Breton it meant "dock ridge". And that was just the place where Champlain disembarked, built a pier and constructed his habitat upon the ridge of Québec. Likewise Kennebec would have been understood as Ken- < \*ceno- "far, distant" and bec < \*becco "ridge"; a meaning which very well fits the description of the Kennebec River.

In the VI<sup>th</sup> century, St. Brendan had become famous all over Latinist Europe for his legendary sea voyages. Bishop Isidore of Seville (c. 560 – 636 AD.), of Sevilla Spain, was 14 when Brendan the Navigator died in 574 AD. It was therefore no coincidence when he wrote (quoted from Louis Kevran in *La vraie découverte de l'Amérique par les Européens*, p. 101: "There is another continent along with the three others that we know, it is on the other side of the Ocean and there, the sun is warmer than in our countries". It is a fact that in general the weather is much sunnier in North America than in hazy, foggy and damp northwestern Europe. From the XII<sup>th</sup> c. and onward, archives of French ports record that Breton and Norman fishermen were bringing in cod from the Great Banks and that Basque whalers from the gulf of Gascoigne were bringing in oil from Iceland and Newfoundland. At the time, Ireland's coastal towns were occupied by the Vikings and Normans

and served as transit stations. Taxes were imposed by the local abbeys on this transatlantic cargo. The Breton historian, Louis Kervran, found papers belonging to the Beauport (Kérity near Paimpol) abbey which mention that sailors from the island of Bréhat refused paying the tax on produce coming from the “islands off Brittany’s coast, Newfoundland, Iceland and elsewhere”. And this happened centuries before Christopher Columbus set off to “discover” America. Kervran collected over eight pages of notes on the subject of fishermen coming in from Newfoundland and Iceland (Kervran 1978, p. 107).

Basque fishermen drying cod at a Newfoundland fishing station ( after a map drawn by Moll and published c. 1712). Canadian Public Archives, Canadian Geographic Journal, vol. LXI no. 1, July 1960.
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When in 1534, Jacques Cartier, arrived in the Gulf of St. Lawrence by the Detroit of Belle-Ile, the Breton navigator of St. Malo noticed in those waters a strong Basque presence. He passed by seasonal, and not so seasonal, fishing stations by the names of Cap de Bonavista and Cap Pratto. In those days, the Basque presence was felt from Quebec’s North shore all the way up to the mouth of the Saguenay River with the port of Tadoussac, situated at the mouth of the Saguenay River, and Anse du Chafaud aux Basques in Charlevoix. There in the Gulf, Euskarian fishing coves went by the names of: Puerto de los Hornos, Butus, Ballenne and Puerto Breton. The entire Basque country was employed in sending high seas fishing ships. At the time, the French ports of Bayonne, Ciboure and St. Jean de Luz were very busy ports and on the Spanish side, San Sebastian, Bilbao and Santander, sent a large fleet of fishing and whaling ships. In 1571, from Guipuzcoa alone, twelve whalers and eleven large cod fishing boats were sent to Newfoundland’s Great Banks. Just at the Butus (Red Bay) station of Belle-Ile, there was a yearly population of 600 Basque fishermen. Fishing boats by the dozen were active all the way up the mouth of the St. Lawrence and in and around Gaspé and the Acadian Peninsula. In 1598, the English navigator Charles Leigh (1572 - 1605), on board the *Hopewell*, encountered two Breton and two Basque ships at the tip of the Madeleine islands. In a cove there were more than 150 fishermen from the Basque port of *Ciboure* (Mario Mimeault, 1987).

Charles Leigh also mentions a cove named Halabolina by the Basques which is nowadays called Havre aux Basques (situated between *Amherst Island* and *Ile aux Meules*. No deserted island was found by the Hopewell. Two Breton ships, probably belonging to the *LaCourt de Pré-Ravillon* syndicate of 1591, and two Basque ships were anchored at *Halabolina* harbour. And in the next harbor, Grand Entrée, there were also French and Basque ships wetting. At L'île Blanche, there were many cod drying racks and walrus and whale blubber ovens. Also reported by Leigh is the presence of more than 300 Micmacs (probably from Prince Edward Island) trading with the Europeans (David B. Quinn, 2000).

### The Basco-Algonquian pidgin

Algonquian (Micmac / Abenaki)	Euskara (Basque) or French	English translation
adesquidex/s	adesquide	friend
ania (montagnais)	anaia	brother
atouray	atorra	shirt, blouse
baccalaos	bakalau	cod
barilia	barrika	barrel
Bascua	Baskoa	Basque
Canadaquoa	Kanadakoa	Canadian Indian, Laurentian Iroquoian
capitaina	Kapitaina, capitaine	captain
caracona	gari ona/ogia	bread
carcaria/ircay	irri-karkara	laugh
castaigne	gaztaina/magina, chataigne/châtaigne	chestnut
Chabaya	Xabaia, sauvage	Savage, a wild man
chimonutz	txima luze, crinière	a mane, mohawk hairdo
echpata	ezpata, espace	space
elege	errege	king
endia	handi	great, grand
escorken	moskor	a drink
gara	gerra	war
kessona	gizona	man
makia	makila	stick

Maloes	Malo Denakoak, Malouin,	Malouin,
maria	balea, baleine/marsouin	whale
martia	marta/lepahoria, martre	marten
matachia, matachiaz	patatxa	money, (metal) ornament
mercatoria	merkateria	Merchant, trader
muschkucha	Bizcotxa, biscuit	Cake, biscuit
Normandia	Frantsek, Normand / Français	Norman / French
orignak	oreinak, orignal	Moose (from Algonquian mo(o)s, moz < môswa)
pilotoua	Pilotua, pilote	a boat pilot, navigator
Souricoua	Zurikoa, Souriquois	white, white colored, a Whiteman, Sokokis Indian
tabaguia	tapakia/aterpea	shelter, refuge

Let's take note that French or Norman vocabulary is also found in the Algonquian pidgin word list along with Basque. Examples of these are to wit: *garramersies* from *grand merci* (akin to Spanish *gracias*), "many thanks"; *chave*, *savoir* "to know" and *passaro*, *passereau* (cf. Portuguese *passaro*) "sparrow".

Also notice that there are 'Rs' in some of the pidgin words; they existed in Iroquoian but were absent from Algonquian. What Europeans heard as an 'R' in Algonquian was actually a flapped 'L'. Words ending in 'A' are indicative of a Basque influence; and the same is true with the Basque-Icelandic pidgin.

When the Europeans of the Age of Discovery first encountered the North American Indians, they transcribed their names as they were pronounced. This resulted in garbled and deformed versions of their true names. It is therefore preferable to restore the nomenclature to its original form before concluding to an outside influence or origin. For example, the Wolastoqiyik, "porcupine people", were written down as *Malécite* by the French resulting in Maliseet for the English version. The Malécite or Etchemin were also

called Passamaquoddy because many of their people were found by that river. There are also older Basque denominations to the tribes they first encountered in the Gulf of St. Lawrence. The principal nations were: the Montanese (French Montagnais, Innu in their language) “mountaineers”, the Zurikoa (Souriquois in French, L'nu'k or Mik'maq in their language), the Canaleses (St. Lawrence Iroquoians) and the Esquimao (from Algonquian Ayassimew). The Micmac Sigenigteoag nation was called Zurikoa in Basque, meaning “those of the Whites”, because they traded and made commerce with the Europeans. The Haudenosaunee were called Hirokoa by the Basque which translated as Iroquois in French.



Figures of the Montagnais and Abenaki savages (Figures des montagnais et figures des sauvages abenachois).

Detail of the “New France map made by the Sieur Saintongeois regular captain for the king’s navy” (Carte de la Nouvelle France faite par le Sieur Saintongeois capitaine ordinaire pour le roi en la marine) ; print by David Pelletier, 1612, Musée de la civilisation, Séminaire de Québec, collection 1993.15158, Photo: Pierre Soulard.

### Notes:

Barry Fell, born Howard Barraclough Fell (born in Lewes Sussex, England, June 6, 1917 – died San Diego, California, April 21, 1994). Originally from England, then moved to New Zealand, Dr. Barry Fell was an emeritus

marine biology professor at Harvard University. He was also president of the Epigraphic Society, and editor and co-author of eight volumes of decipherments of ancient inscriptions. He wrote *America B.C.*, in 1977 which became a bestseller between 1973 and 1977. In his writings, Fell proposed that the Americas had been visited by Old World explorers centuries before Columbus. He also identified many early style Celtic Megalithic monuments on the east coast of North America, in particular New England, New Hampshire, Vermont and Woodstock, where they take the form of dolmens, menhirs, men-an-toll, Druid's chairs, megalithic chambers and burial mounds. These stone structures all parallel similar sites found in Coastal Europe, especially on the Ireland's Dingle peninsula, Brittany and other sites in the Iberian Peninsula.

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