

The Idea of The First Words Spoken on the Isles of Britain and Ireland

The purpose in writing this book is to prove how words from the jungles in Africa arrived unchanged with homo-sapiens directly to The Isles of Britain and Ireland, and form part of a new story for everyone from Africa, that allows them to embrace and feel their lost sense of belonging in their new home, and feel a part of their ancient past in these new lands. From a body of words that form a substrate language that is part of Wolof, spoken in Senegal, Mauritania, Gambia and Mali, to an ancient substrate part of Gaelic spoken on The Isles, this is made possible. It is a small embodied parcel never exposed, and are hidden inside and embalmed in an amber of an ancient time. It is a story never told before. Assisting this process of continuity, is only made possible by using African Irish Art to illustrate what has never been understood or seen before. History has never recorded this research.

Words are intangible and are quickly lost and change over time. The words found in this report are now durable because this has been made possible from reading their context and their time warp world and reconciling and interpreting them with what is today, and in every-day use. The location of these words stretches from Kerry South West of Ireland to The Shetland Islands off Scotland and the lands between and surprisingly; Doggerland (now since disappeared). Many of the names of these landscapes, rivers and lakes continue to retain these words and their purpose is quickly understood and why, after verifying their meanings with their shapes.

Mindsets are a product of these original words and this makes the algorithm of the spoken languages on The Isles unique and different to The Continent of Europe. This means peoples' instincts on The Isles think differently, and as islanders, they stand together. Islanders are not submissive and neither are they procrastinating and indecisive. They are radical and confrontational. Their jungle mindsets have retained themselves over history unchanged ingrained with raw primal instincts, and all subsequent foreign invading parties to the isles eventually subsumed to this algorithm process of bureaucracy and governance.

This book is not about the DNA of people on The Isles or their color. It doesn't have to be. It is only about these captured, preserved and discovered 'amberized words', their stories and their mindsets, and how they remain etched and visible in every-day life on The Isles. It is a codex connecting ancient worlds with today. Looking behind the façade of these words reveals their originality and their primal connection with nature and homo – sapiens and us as islanders today. Understanding this process, we are allowed to reclaim what we never knew, and experience another time in continuum, directly from the jungles in Africa. Diversity in the islands' society becomes easier to understand and to relate with in a way as if nothing has changed. This creates a new sense of belonging to a land, where their ancient stories can be seen to feel and experience today.

The technology of boats in the Atlantic Ocean used by homo-sapiens made possible the earlier arrival of these people many thousands of years sooner than those from the

continent of Europe. What language subsequent new invaders from the continent spoke or where they came from does not change these earlier words revealed in this report because these words became subsumed in a substrate to a new order of spoken words that continue to be known as Gaelic/ Gaeilge/ Gaelig/ Gaidhlig/ Goidelic.

There are many critics to the ideas in this report and many have intentions that are genuine. Misunderstanding, has been a major factor until now. This explains how significant this enormous task was and how it was originally perceived to failure by others; until now. Both the Wolof and Gaelic languages have changed over the years and centuries. Many critics state 'so you cannot compare the two'? Many elaborate that Wolof has since had lots of interactions from Europe and North Africa over centuries so how can you say they are the same? Critics like to generate their own narratives and support this by saying: that the Wolof people, known as the Lebu, only came into existence in the 12th century from the Fula people. This argument is modern mans' recorded history that is subsequent to the unrecorded ancient earlier history that is in this report. The story of homo-sapiens journey west from Central Africa is not complete and this report tries to unravel what happened to these people, where did they go, how did they think and live and much more.

It is important to remind critics that the languages of Gaelic and Wolof are used as metaphors that are like ambers holding deep inside encrusted capsules with segments of the unchanged ancient words in a time warp period that pre-date all the subsequent written official histories of mankind. To-date, critics have offered no relevance to what should be the real facts to their arguments because they never researched this study before and therefore are left with no choice but a repetition of chanting irrelevant dogmas that they have been programmed with from their schooling in their own countries, including Ireland. How can they know more, when their perception is a tiny aperture and at the same time embroiled in their ignorance, convinced in their perceived infallibility? Theirs lack critical thinking, reckoning and objectivity a product of expensive state sponsored propaganda.

The Kingdom of Kerry that once covered The Isles (now in SW Ireland) is also a metaphor used to identify the location of arrival of these earliest settlers of homo-sapiens and whose words are found between Kerry and The Shetland Islands (and Doggerland). If critics state that the revelations are the paradox of verisimilitude then why hasn't Trinity College Dublin, the official depositor and conservatoire of The Gaelic language under Royal Charter from Queen Elizabeth 1st 1582, not researched this before? This esteemed institution continues to ignore all approaches to decode this revelation due to lack of financial support from the Irish Government.

Recorded modern histories on the isles in the name of The Crown, have documented their own merchant trade successes based on tragedies caused during the periods of slave trading from Africa, and in recent times this has returned to haunt them and might not have happened had these revelations been initially recorded officially. Things might have been different. Subsequent slave trading to the Americas, more tragedies mounted up and submissions enforced on Black people that might have been avoided and or contained had these words not have been lost in translation. A continuous algorithm and mindset would have placated this social historical human disaster. In other words, all black slaves would

have had a story that was part of other stories between white settlers, much the same way as the protestant armies of Henry VIII and the Catholic armies of the earlier Tudors. Slavery might not have happened and instead other controlling normal social processes of The Crown would have been enacted and enforced that would only have seemed simply social political in nature.

Clinging to words from a past from the jungle brings with it a sense of belonging and an identity for all that left Africa, especially from West Africa, because here was also the location of departing black slaves to the Americas. Their total loss of identity was a loss in translation for whatever reason, whether by accident or design or greed. This could have been avoided. Now is the time to put matters straight. With more understanding, diversity is made easier.