

Homo- Sapiens Shannon Estuary

Following on from: The First Kingdom on The Isles - Kerry

Cucu Colin Part 2

Homo - Sapiens Journey to Kerry

Earlier than 15,000 BC

Prevailing ocean currents carried Cuccu Colin and his family faster in their boat known as the Gaal Ooor or Ooor for short, and as they were progressively sailing northwards the circuses of Puffins, or the clowns of the ocean, became increasingly more plentiful making it easier to feel confident and optimistic navigating these new horizons. Prior to departing home, the Farata priest gave Colin a souvenir of a 'See-La Na Gi', to carry the spirit to the new world. This was folded in goats' skin for protection. Weather favored their journey, and the light winds lifted their sails to maintain a constant speed. After three days of journey, approaching islands were spotted with a colony of Puffins resting and other flocks of strange birds never before seen, and it was decided that a safe landing spot be attempted to search for food and water. Concern about the other later departing fleets of boats were raised and a delay of a few days was agreed so that they would be allowed to catch up and join forces. After five days six boats arrived. Now they were a fleet of nine boats on the island with at least fifty men and forty women and children. Further extension of time was agreed for two weeks to rest.



Finally, and after replenishing their food and water supplies, they agreed to leave following the ever-popular flight path of the Puffin. Other birds also took the same path but due to their lighter colors and higher flights patterns they did not make reliable navigational indicators to choose. Relays, spacing two days apart were agreed with no more than a unit

of three boats in each. After many similar stops along their journey the waters began to feel colder but still warm enough to venture once more.

It was a sunny evening when Cuucu Colin sighted many islands in various small bays located on the edge of the ocean and along the warm southerly currents originating from the tropics and it was decided to berth on the nearest and safest so that the other units would have a better chance locating them when passing. Puffins could be seen lodged on nearby smaller but higher and more dangerous accessible islands. A week later another unit arrived and after a few more days the final boats were within sight. As the last boat made its way it became shipwrecked due to the severity of the wind gusts and the occupants managed to swim to safety and the wreckage was retrieved as it was washed ashore. Wood was plentiful so were bushes and rabbits. Seals were often seen resting on the nearby rocks beside the shore. Locating drinking water was also a priority. In the following weeks the weather was becoming colder, and it was decided by the tribe to settle and set up base at least more permanently and to gather suitable materials to arrange for appropriate dwellings using more bushes and seal skin. They called this island Dun na Gaal (island for their Gaal boats). This naming process was customary and the choice a common usage. The Farata and See priests erected their own dwellings. Winter came and passed, and the tribe existed on their diet of fish and rabbits. More water was also collected in blankets of animal skin from falling rain. Only a few Firdu ventured on to the mainland to scout and to report their findings and they concluded that the land was Kéri (difficult terrain). On each occasion deers were captured and killed with arrows and brought to the village. By the following spring more children were born, and the tribe was increasing. There was no success in finding any large river nearby and the quest to continue their journey by sea became a priority. Late in spring all members of the tribe decided to leave together and to sail along the coast. The need for assistance from the puffins no longer arose in these new lands. The tribe had adapted, and their coastal sailing was now safer weather permitting. After a day's journey they arrived at the mouth of a large estuary that they called Bayaal (mouth), and they named the long wide waterway Sin Ross (Our Water) or Senos for short. They decided immediately to settle inside the mouth of a small river just below Bayaal. They called this place Casin (Our Fish). This was a very safe and sheltered place and fish was plentiful. The tribe also noticed the local resourceful gulp of cormorants and decided to catch some and train them to fish for them by tying them to a chord attached to their boat. Decisions were made to develop a smaller boat to fish locally that would be a small version of the gaal boat. They called this boat the Casin boat. Each boat held four working cormorants to be used for the purpose to catch and retrieve fish. Other hunters decided to fish in the traditional manner with their boats. The tribe decided to part temporally and that some Firdu would scout further inland along the estuary on the gaal boat. Three boats including on board Cuucu Colin, and a See priest departed.

Their journey commenced from the ocean at the mouth that they called 'Bayaal' meaning mouth of estuary and at a landmark that they called 'Luppa', meaning the thigh of a leg. The Estuary was vast, and it reminded them of home, thus giving the name for the river 'Sin Ros' or 'Senos' (short) meaning our water. The same sun rose and set in the same cosmic pattern they were always used to, due to the similar geo - position of the east - west flow direction

of the river, with the same vast water displacement and the deep-water resources, also the river had lots of fish, and the safety from the ocean sea wind afforded them the economic viability to realize their dreams and prosper. Observing the coastal pattern on both sides as they sailed, they observed the many small safe harbors that they called 'cappa', 'ees-kees' and 'ees deelu' along the shores. Dangerous rocks were also noted that they called 'Foyle' and one dangerous harbor, due to a difficult current pattern, was particularly important so they called it 'Foyle Sin Ros' or 'Foynes' for short. The importance of observing a river neck made navigation less tricky for the inexperienced and this spot was called 'Taar Baat', where a sharp turn right was recorded. Failure to observe this maneuver would have led a fleet in the wrong direction to a dead end or more probable to their fate. Further along they noted on the shore a spot that they called 'Ree - Nanna' that indicated the shape of many attached lips/ smiles. Various points along the estuary were noted to populate firdu in places they called oo aanda or communication areas to light fires to send messages. Finally, where the river levels reduced significantly on a departed tide, they berthed on an island that they called 'Dun na Gall'. This island was to become their new long-term settlement and be used to explore the whole of these new lands they had discovered and a place for the resting of their gaal boats.

It was agreed that a new type of boat was necessary for the gentle timid waters inland and they made a flat boat with lower bow and stern. They called this the 'Gangani' and this was the boat that would take them to the upper reaches of the rivers in the hinterlands. On the island they marked a spot that would be their spiritual capital that they called their 'See' land' (place of priests) and a large village settlement was built around this spot. Cuucu Colin was appointed as the Buur Roux on this island. His spiritual anointment was the first that would form a part of a tradition to the present day. The Firdu wore feathers in their hair as part of their new identity and due to the plentifulness of birds locally. They called the waterfalls 'Cauci Gaaw' (swift speed of kid's pee) from observing the volume and heights and speed of the water drops rising and using the metaphor of a buck of young goats excited.



Further settlements began some years later along the left bank that they called Macolincon. This became a location for young people to meet and copulate and enjoy fashion, music and dance. Songs were sung locally, and the following words resonated 'Al Li Loo Pooj Li Loo, Al

Li Loo Pooj Li Loo, Al Li Loo, Taa Poc Ar Bulu...'. This was their recanting chorus often sung from the same words from their homeland in Senegal recalling the bush fires burning and their wives going crazy.



As years passed and more tribes arrived, and numbers increased sea and river traffic boats were busy, and profitable economic management flourished in abundance. Many tribes ventured further inland on the rivers and returning to tell their stories and their successes. Presents were brought to the Buur Ruux and bigger houses were built on the island and a large spiritual center had a special significance where the See and Faratas evolved their profitable practices selling their wares. A special house making alcohol was erected on a nearby rock and 'Poitit', a local brew, was given to the visitors. This was made from wash water and had a strong pungent taste.

The settlement grew larger and the need for an army was warranted. Training took place on the island and often practice was seen nearby too. The Buur Ruux was the 'Oo Aaka Tari' who as leader insisted that the chants be sufficient to resonate the fear of a tiger against their enemy. Heavy drumming beats accompanied the heavy chants, and a war style ritual was perfected belching the poisons of a snake. The beating of animal skins strapped to wood created the necessary vibrating noise and the terminal conducted vocal product was fear. That fear would sterilize the victim stiff and allow the ease of body energy to overcome the game before contact. This was a primal instinct playing out unknown to the victim. Its intention was success before the chase commenced. The army was necessary for two reasons to tune their killing instincts and to create a social hierarchy. This translated to be the need for the coexisting of a political and spiritual legacy that would strengthen a tribal cohesion as it evolved and increased. The priests divided themselves between the See, Farata and the Sukka . All had equal standing and in large public rituals they displayed different roles of spiritual chanting and public office. Their purpose was to enforce their identities and to extract from the masses and maintain powers of persuasion. Thus, the island became a major place of political and spiritual power in the new lands of their discovery.

