

Primal Spiritual Practices on The Isles

There were three kinds of spiritual practitioners during the period of homo-sapiens on 'The Isles'. They were all in competition together to win more followers and command more attention. The greater the following the more rewards they earned. Their skills were honed over time and often these families ensured that this tradition continued into the subsequent generations. Their origins prior to departure to The Isles began on Shee Island situated on the Senegal Estuary, West Africa. This island lies with other nearby islands where tribes also lived and became the principal central spiritual location where the royalty also joined marking special events. Its location was sacred, and the strongest warriors and biggest armies resided there together with the highest spiritual empowered chief known as the Buur Ruux. Between the islands Gaal boats plied their trade throughout the estuary. The families involved performing the sacred ceremonies were: 1) Shee, 2) Sukka Ruux and 3 Farata. The head of these families all lived on this island and other family members would reside elsewhere with their own tribal patch agreed with each other. The purpose of a central settlement on Shee island offered greater protection from attack from the mainland and also this island had more resources to make that possible.

These priests achieved their own notoriety from a combination of connections and their own successes and sometimes others replaced them. Their positions allowed them to command attention from the chiefs and warriors and this enabled them to appear powerful. They were intelligent and commanded a great sense of independence approved by the tribe. They realized that they could earn more than warriors and hunters and at the same time does not endanger their lives as others did. They were good story tellers and provided the tribes with a product that allowed them to believe in a meaning in life and an identity even though it was fictional. The tribe had needs to believe a story, to find a social attachment and this vacuum was filled by these priests. They practiced the rewarding art of 'rites and rituals' that amounted to nothing more than an abstract distraction.

A ritual is a magical act that makes the abstract concrete and the fictional real: an illusion that enabled them to become powerful. The rites are a sub conscious inducement often using herbs that confuses the tribe to believe anything: if nothing else worked.



Of all the rituals, sacrifice is the most potent, because, of all the things in the world, suffering is the most real. The more the sacrifice the stronger the faithin the story....a

mysterious alchemy of sacrifice. In order to bring the the tribe under the spell the priests did not need to give anything - neither rain nor money nor victory in war. Rather, they needed to take away something by self-pain induced by the followers ...a product of their own creation. This painful sacrifice was an entrapment for the warriors and their families. The greater the sacrifice the greater the rewards earned by the priests. Sacrifices evolved to include 'choice'. This commenced with 'martyrs' and when none could be found instructions were given to 'a chosen one' and sometimes when that was difficult 'a victim' was generated with an invented causation such as 'treason'.

These decisions were designed to have a maximum impact on the greater cosmic struggle between good and evil, success and failure; and that the stories by the priests are seen to be true. This resulted in an entrenched and un- wavering faith in the tribe. Smaller tribes resorted to offerings of animals and the rituals of blood spilling over a fire always accompanied by heavy soulful drum banging and chanting. Sometimes there were a portfolio of several stories and identities and agreed choices were made by several priests through a public process of ritual and chanting that usually ended up with loud roars that would be seen to endorse the anointment by priests. This cognitive dissonance was found in all tribes.

The names of these priests arose because of the specialized product they performed. Thus, the spiritual order of their product in descending order is as follows:

Shee - they were the highest in the order rank and be seen closest to the spirit they venerated and commanded the greatest respect. Their alchemy specialized using 'sex' particularly women offerings and spilling their blood to the gods. Theirs were the most goring rituals and most painful and most extracting. From their extraordinary successes they were the precursors to primal banking as money' was then; and

Sukka Ruux - These priests performed special rituals of kneeling and genuflecting, dressed in their own special regalia in front of the presiding royalty and victims and the various effigies of their gods. They also claimed to have a special insight to 'secrecy and prophesying' to the chief that was often fruitful and earned them a premium. Today the Igbo people of Nigeria believe their God Chukwu (see Sukka Ruux) wanted to make them immortal; and

Farata - These priests were more plentiful and most often were a functional support that performed a choreograph of spiritual dancing and sometimes stood in when none of the others above were available.

The first location on The Isles of Britain and Ireland for the spiritual center was on 'les isle' / 'the isle', Gangani in the center of Lymericke Citi, Ireland. This island is located on the Shannon Estuary and in a similar manner as Shee island on the Senegal Estuary. It passed the military assessment tests to enable their tribe to create a safe settlement that would be resourceful and to form an integral part of a wider transport system for all their boats. Boat designer specialists would in good time create other boats for the purpose of navigating the vast coastal and inland waterways. As the settlement grew, so did the power of the priests and warriors and chiefs from elsewhere would descend to seek spiritual guidance in war and hunting. Marriages also held a special appeal among the royalty and these ceremonies were extravagant that accompanied large exchanges in wealth between the tribal chiefs as recognition of their royal approval for their marriage. Stronger armies would evolve through

this process and 'the isle' grew in importance throughout the hinterlands now embracing the isles of Britain and Ireland.

From the business of royal weddings sprang the arts of fashion, cuisine and matchmaking in that part of the Elbow of the estuary known as Macolincon: beside the Cuuca Gower waterfalls. Many tribes of warriors and hunters would descend for celebrations of the gods and part of that social discourse included meeting their future wives and the exchange of dowries. The Shee priests were seen to benefit enormously from the trading of gifts blessed with their own hocus pocus. Among those gifts included 'blessed bird feathers', and 'effigies of erotica'. They were traded as sacred items. It was their primal patent induced in blessed herbs that only they held the formula to another illusion.

Seela na Gi is succubus whose satrapy (managed by the Shee) and followers decree its mystery and purports to promote the practice of animalistic physical sexual intimacy and relationships as a spiritual expression to a higher awareness of psychotic orgies and royal power. They recorded their practice in stone as a time capsule for future mankind. Gangani was the depository for all their effigies originating from the isle and Macolincon became the center to emulate the ephemeral symmetry that created the local satisfaction forum for all the black youth seeking partners.

Spiritual Power evolved from here to eventually spread throughout the whole of the Isles of Britain and Ireland.

Today the names of the current former primal priestly families are found mainly in Southwest Ireland and their spellings are: Shee, Sugrue and Faharty.