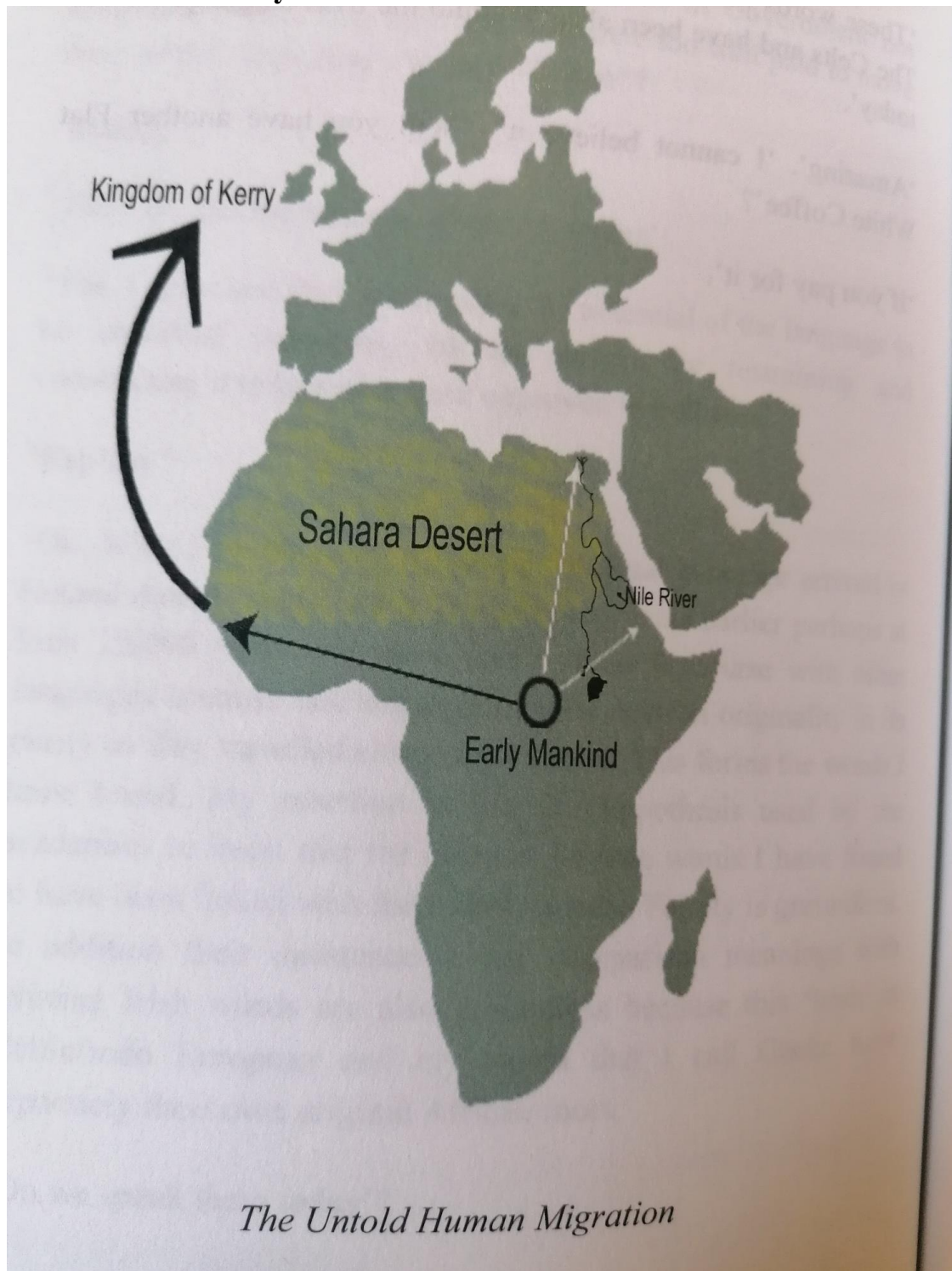


The Narrative of The Isles of Britain and Ireland

The First Black Story



We are all brothers and sisters. The world is one big extended family. Like all families everyone has a voice to be heard. Not everyone is successful. Only the strongest succeed. History is written by the conquerors to suit their agenda. What was recorded before the arrival of the conquerors are obliterated and forgotten or at best obfuscated so as to deny the future generation an aperture to what was their past. What we are left with are residual and re-educated and termed 'official' that the new establishment are entrenched to protect with every means to be used to preserve that status quo, so to serve at any cost, the new state public policies under a monarch or as a republic. This is known as being conventional, and no critical thinking is tolerated by any organ of the new establishment to remedy the errors of the past during their creation and operation of new state policies.

People make their own narratives and impose on others their own thoughts and mindsets. Often these evolve again through cultural interaction into something else. This continues indefinitely and infinitely. As a result all over the world we have all become different mindsets. This woven colorful indifference vibrates its own energy and its indifference unites us again like one global family. This is the cycle of mankind with ephemeral vibrations. Nothing changes from the beginning, even in chaos, the yin yang energy hold the balance to that end.

The narrative in this prose is to take us to a beginning on The Isles that we have until now found intangible, and without human form and definition. We know very little of mankind before man started to record history. Reaching to touch an earlier time requires other techniques not used before. What history has written has failed to touch the earliest origin of time as we should know it. Geology, DNA, Artifacts, Archeology, Religion, Books, etc have all failed to inform us, to enlighten us of an older time of human life on the isles, and their experience when man first became homo- sapiens and left the dark jungles of Africa to migrate away. This is the challenge we are now reading: to explore a new beginning, a new origin of the mind of mankind on the isles and to record this using palimpsest annals that can make this possible. It is like unfolding an onion from inside to find what is outside rather than the other way round.

We have to commence a process metaphorically by storytelling of a family that comes from the only known original Garden of Mankind in the middle of Africa. In this family of the first homo- sapiens the father agrees to allow the migration of two of his sons, Colin and Caan, to take separate directions with their families. Caan goes east that is all overland and follows the route along the Nile River that continues on as a journey overland, leaving behind many earlier settlements during that slow process. Colin goes west towards the Atlantic Ocean and eventually departs by boat on a journey that is faster, and does not stop frequently. Therefore it is presumed the family from Colin's tribe arrived first.

The route Caan had taken became a road well- traveled, and in subsequent generations history recorded events that found their own origins along the Nile River and continued to spread throughout the known world that we have today. Everything we have learned and is written in history came from the experience of this journey. This includes the full journey of mankind to all continents (ref: this journey www.bradshawfoundation.com/journey). Along this land journey frequent stops and many settlements and lots of civilizations delayed an ongoing journey to places that were much further away. This is why they arrived many thousands of

years later to The Isles than Colin's people. Thus the official human history, of the unsophisticated original earlier homo-sapiens from Colin's family to and arrival on The Isles, is obfuscated and obliterated, because it was never recorded. This must be addressed now.

Colin took his family west and when they reached the coast of the Atlantic Ocean they stopped that overland experience, at least temporary. The Sahara desert to the north also drew another boundary that prevented any further passage and there was no river to allow them to navigate through the vast harsh hot desert. This created a conundrum that lasted an unknown number of generations and a homo-sapiens settlement remained at the mouth of the known Senegal River that flowed east/west into the Atlantic. This was the first human settlement at the mouth of the Senegal River. Up to now 'officially' we have never known any recorded history about Colin and his family. There has been no evidence that gave any insight about who Colin's family were and their subsequent experiences. Academics have made rash conclusions, that declare conspiracies and assumptions, and in their own way they have put their hands up and closed the file and have assumed wrongly that there is no more to be found because they had exhausted all their own known tools and techniques to make that possible. Their secret to failure and surrender is dug deep, and there is no willingness to change, because their excuse is that their mandate to research any of that has no government funding or desire or willingness. It is their ill foregone conclusions that everything ends there. Full Stop. Vested mandated foreign interests have taken over this void delegated by default from Dublin c/o Trinity College, including The Max Planck Institute in Berlin, and sullen political societies at Westminster, that have been opaque in political circles over the centuries on The Isles and today masquerade themselves as privileged boys' clubs completely detached from society we live in.

As a result there appears to be a dilemma or is it a deliberate attempt to conceal the truth and why? Is this the chasm that has created racism? Until now that ignorance has prevailed. Since the Book of Muckcross was first published, before the Brexit referendum in the UK, its critical thinking has shown new revelations that explains more about who we are and how we think as islanders on The Isles of Britain and Ireland. This book uses various references and critical thinking that make this possible. Subsequent to this publication many hundreds of more words have been compiled and many art forms have been added to this new cultural depository. Many of these will be revealed in these reports. One special source that made this possible is the dictionary of the Wolof Language written by the Peace Corps of The Gambia 1995. This has been invaluable.

The revelations in the Book of Muckcross is a story not alone was less travelled but also a story of a journey that was never travelled. Its information forms the initial inception process that subsequently has increased in volume and expanded into African Irish Art to re-enforce this continuing unfolding untold story.

History documents all the known stories of the journey taken by Caan. History is unwritten about Colin and his family. One reason no records have been kept of Colin is that theirs remained an oral tradition, perhaps because their departure from Africa was sooner due to the severity and isolation of the geographical constraints to continue that overland journey through the Sahara desert. Also, to reach The Isles there was no continent to travel overland, we can presume that their settlement location at the mouth of the Senegal river was near the port now known as 'Ile de Gorée' where in subsequent modern times all slaves from Africa

departed for America and all verifiable evidence might have been removed/ destroyed and today has been replaced by recorded subsequent tribes in recent centuries. It is presumed that these new tribes allowed that earlier language to be recorded as a substrate language in theirs.

It is in this amber of ancient words from homo-sapiens, found in substrate form in the Wolof language that form the code that allows us to connect their ancient world in Africa and The Isles of Britain and Ireland, that we can metaphorically call 'The Kingdom of Kerry'.

Advancement by land was therefore delayed if not stopped then. This containment in one area reduced their coastal tribal mobility. They had no interaction with other tribes or subsequent tribes, from an earlier departure, thus their language remained original and more homogeneous. This preserved purity makes theirs unique and closer to the original words spoken by the first homo- sapiens, before departure from the jungles of Africa. This purity is important, because their words are closer to the natural origin to communicate their primal senses of their first human experiences, to express feelings and ideas as homo- sapiens and to their primal engagement with themselves and animals and nature, and knowing how to survive as a species. Thus before they departed early from Africa by boat their preserved language was pure, original, untainted and unique because theirs was untouched by the sophisticated fast evolved words of Caan's tribes travelling at a slower pace over vast lands that gave cause to theirs morphing many times from their original sources to become unrecognizable.

The physical limitations of Colin's people at the settlement at the mouth of the Senegal river and that river basin known among the homo sapiens then as 'our waterways' was a consideration to do something significant. They became master boat craftsmen and developed their new technology allied to the use of wood for raw material. From this they built bigger boats and encountered the colorful Puffin bird that might be considered either a bird or a duck. During their hunting pursuits the findings in the stomach of this bird showed food they could not find locally and this prompted them to follow the path of this low flying coastal Puffin north along the Atlantic Ocean. Thus began their conquests to conquer the vast seas. This they did and it became their major advancement and did mark them apart from the other tribes of Caan in those earliest times.

Along the Estuary of the Senegal River inland is situated Shee Island or the island of priests and shamans. On this island were held the gatherings of all the local tribes celebrating the various seasons and praising their own Gods and practicing their war dances and doing their own versions of the 'aaka', a combat ritual that empowered their intents of purpose to be successful in hunt and battle. Each combat team battalion had an 'oo aaka tari' or president/leader who had the power to call to combat in war and training and lived in 'aaras'. The island was a place where their 'da-jaloo' or parliament was located and nearby was the 'tanasamaan' or Tánaiste/Chancellor. This island was their spiritual sanctuary to seek solace and renewal. During their celebrations their music and war dances reverberated in heavy rhythm and banging of drums and was heard for miles around and fires burned intensively. They would sit around bush fires singing and dancing and their words resonating 'al li loo pooj li loo, all li loo taa poc ar bulo, al li loo pooj li loo, al li loo taa poc ar bulo'. Celebrations would last many days. Afterwards life returned to their own world of reality as they knew it. The island rhythm was carried with them everywhere they travelled. The religious priests were known as the 'sukka ruux' and 'farata' and their adoration was in stone

called 'seela na gi'. Included in those celebrations was the adoration of goats, and a special virile male goat selected to become in a moment, the King.

Observance of strict social rites, practiced on Shee Island, was their key to social harmony and political stability that enriched their subsistence economy. Their rituals, were a magical act that makes the abstract concrete and the fiction real, and always casts a spell. Mundane gestures, like shaking the body, bowing the head, prostrating the whole body or bringing both palms together all conjure a collective sense of their identity and cohesion. Of all their rituals, sacrifices were their most potent because suffering is the most real. More sacrifice brings more power. The priest knew they need not give anything, their needs to take away something from the masses empowered them and their enforced painful sufferings on the tribe entrapped their followers that was all the most potent. This is practiced today in variants of 'cashology' or religion or by direct translation 'the gathering of fish'. This formed part of that ancient world they hibernated and that they eventually brought to The Isles. Rituals obfuscates the truth of life and an ally to social stability and harmony. Shee Island was chosen as their location to celebrate their gods and spiritual practices and they continued that practice on 'the isle' in Gangani (Lymericke) after their arrival there. This continuity was their rhythm that they maintained to embrace that sense of belonging.

Eventually, their departure to travel onwards from West Africa commenced gradually. Always in small numbers, their journeys were undertaken and on a sea path close along the coastal waters where the coastline was always visible and accessible for short term landings. Their boats were known as the 'gaal' used as a folk vehicle carrier or a volkswagen on the sea. They were bigger than the normal fishing boats and carried more people and had an uplift nose at the bow so that the experience of their journeys would ride the sea waves safely with ease. The constant migration of the puffin bird gave them their migration path and the visibility of this low flying colorful bird assured them their confidence to succeed in their passage. Along the way the prevailing winds and ocean currents carried them further. Inside themselves they carried their memories, cultures and their wars and dances from Africa. They had no written language but they read their landscapes and rivers and marked these with words we use today and to be revealed in these reports.

Arrival to the isles took some time that we can presume to be less than a 50 years as they stopped along the various continental ports in-route before continuing again in another subsequent generation or so. Portugal, **Galatia** (northern Spain), **Galway** and **Donegal** are all but a few place names that derive their names from these boat people sailing in their gaal boats in the Atlantic ocean. The south west coast of Ireland, due to its' proximity is one of those earlier stops on the isles during their arduous journey. This landing area became their inception to initiate what we can now metaphorically refer to being as The Kingdom of Kerry. Eventually this kingdom did spread throughout the whole of the isles to the far reaches of the Shetland Islands.