

## The First Kingdom on The Isles

More than 15,000 bc

When Caan departed from his home in Central Africa, leaving behind his parents and siblings and his tribe as a result of a bad harvest earlier that year, it was agreed that other members of his family would also leave too. Three of his brothers Colin, Sin and Oisin would also depart with their wives and children and their respective extended families. With their primal understanding of the daily sun movements used in their hunting skills, their directions were determined and aligned and each member with the assistance of their father Buur Roux, a tribal leader, made their own choice which to choose. Sin picked the mid-day sun position and Cain the opposite, Oisin the dawning sun direction and Colin the dusk. For weeks before the dates of departure sadness prevailed in the tribe and the brothers decided what days would suit each of them to leave. As a result, over a period of one month all families had left what was their home and tribe, leaving their parents and other siblings behind and their families and extended families. Prior to each departure, celebrations were organized around bushfires and the song refrains of al li loo pooj li loo, al li loo, taa pooc ag bulo... resonated in their wooden village as they celebrated the: loo na saas agus ag renka.

For some, their journeys were difficult and adapting to the harsh conditions of the new landscapes involved more time. For others their pace quickened. Following flowing rivers became a safe judgement and an easier source of food and their hopes and dreams of a better land and more food gave them the strength to overcome mountains in their paths. Wild animals and serpents dominated their various paths; however, their primal upbringings were inclusive of the arts of war and survival. This was their norm as trappers and hunters. They were ready.

Recorded history has written the paths taken by Caan and their journeys along Northeast Africa and the Nile River. All official history of the world is sourced from sages of this journey path that included the Pharaohs, Abraham, Judaism, Islam, Christianity etc. The story of Colin's journey eluded mankind until now. Initially, Colin's journey was slow and at various settlements along the way members of the subsequent generations settled in these new locations and prospered and younger generations carried the dreams of their forefathers to continue to proceed west. These dreams, aspirations and hopes were carried and the belief in something greater ahead remained in their thoughts and minds. It was their pioneering efforts that formed part of their culture to endure the arduous tasks to achieve something greater. They sought strength in a greater being and an empowering process to sustain their efforts to become successful. They did this in their art of celebrating Seela na Gi. They evolved their own social structures with priests, armies, leaders and craftsmen. Their spiritual leader known as Buur Ruux focused their energies on war combat and survival and the call for the 'oo aaka tari' often focused on an army of hunters to capture a prized lion to be used in tribal celebrations and as a symbol of virility for the warriors. They brought their own version of football 'caadi-caddi', and hurling/ hockey 'cammoon' made from the folding of bush-plants tied together and tree barks and branches.

Eventually, upon arrival at the estuary Sin Gaal (place of our gaal boats), that today is known as the Senegal River, they settled along that coastline and remained over a number of generations. Unable to continue their journey by land due to the harsh hot desert in the vast area now known as the Sahara, they developed their new skills in the art of boatmanship using local wood and animal skins. It was here that the gaal boat was invented as a large seafaring family volkswagen. Fishing became their new farming and fish their new main diet. Although, they continued to manage cattle husbandry, they now had new opportunities to diversify their income stream and the newer generations managed an additional economy from their arts of fishing. During this period, the enhancement of their new boat technology increased, and the values of their fish catches matched the wealth generated by the other tribe members in the traditional cattle farming activities. This allowed their new settlements along the coastal area to increase in size and also to settle in smaller locations nearby sharing the plentiful of the catches among their increasing tribe members. Catching monkeys became a lesser hunting activity needed to feed the tribe than had previously been. During their journey west, the ease of catching monkeys had been profitable then while living as nomads. Now the new settled boatmen dreamed of bigger and faster boats in the seas so as to increase their efficiency and catch more fish. They applied their thoughts and skills in their older art of catching monkeys and with their new art of fishing and from this developed a sail for their boats. This allowed them to increase the speed and size of these new boats to travel further to deeper fishing grounds and carry more fish. This speed became their new technology and they're first that was applied in the seas. This new power was greater than the speed of throwing spears and shooting arrows and trapping. Their new empowerment became the catalyst to something greater they never had done before. Their newfound dreams became a reality and the challenge to venture far and beyond overseas now became possible: a new beginning on the horizon.

The evidence used in this new speed boat science is derived from the sounds resonating from monkeys when they are attacked by the eagle. It is a screeching sound of cry to the other monkeys to hide immediately because the eagle would swoop at a fast speed to clutch a monkey in its path and take it away. The hunters had learned that the speed used by the eagle came from the wide wingspan that uses the thermal columns rising from the ground and allow the hot air to lift them upwards. Observations of the monkeys by the hunters' gatherers focused on the sound call of the monkeys and the wing technique of the eagle and the speed that led to the success of the capture. This concept was the catalyst and the key to their newfound power.

The Gaal boat was fitted with the new technology learned from the monkey we know as a sail made from animal skins and this new version of boat was called the 'Gaal - Ooor' or 'Ooor' (same as monkey call) for short, meaning speed boat.

Among the fishing clan only the fittest would be chosen and with their families to accompany them. It was decided that groups of threes would travel together and in the first departure the third boat would carry their leader: buur ruux . This leaders' name was Cucu Colin. The name indicates his virility and strength. Other clusters of boats would later follow.

Prior to departure, their settlement had evolved over a few generations and included the various islands further inland along the Estuary of the Senegal river because they were

considered safer locations. On one of these islands their spiritual leaders lived and practiced their arts of veneration of 'Seela Na Gi' and their priests known as 'Shee' and 'Farata' formed a structured spiritual center where all tribal members and warriors would visit and give gifts and in return receive the blessings of their priests. These priests had a role in part of the decision-making process for appointments to various social leadership positions such as the 'Tesoxor', 'Tan Asamaan' and 'Firdu' and met inside the 'Da-jaloo' and 'Aar- Ras' when making presentations to the gatherings. Their frequent spiritual rituals embedded the social cohesion that kept the tribes together and safely. This evolved and formed part of the practice and culture of the tribes and was adopted and practiced in their daily lives. It served all their purposes in life and death and their economy thrived. All the islands inland displayed frequent busy connections on their Gaal boats thus the name for the rich fishing estuary 'our gaals' or 'sin gaal'.

Cucu Colin was chosen as the 'buur ruux', to lead and pioneer by sea to new frontiers never known before. His name given was a symbol of virility and leadership and his war-man-ship excelled many others to choose from. From talking with his elders, he was advised to follow the path of the colorful Puffin. This bird can be called a duck and or a parrot. Its ability to travel far and its strong visibility that can be observed due to its bright colors and low flying techniques close to the shore was good advice that was considered to be safe. The mystery of where these birds came from was always a topic of conversation among the elder tribe members. Many had dreams to follow them to find out and many stories were told of the great lands where they came from. Until now this only remained a dream only.

In early spring the dawn of their new departure arrived, and celebrations were held on Shee island, and all blessings were received. Music and dance, drumbeats and eating goats and fish and cattle formed part of the diets over the few days of celebrations. The chosen morning eventually arrived, and, on the beach, many had gathered including the chief tribal leaders and various priests. Soldiers also gathered with families and their children. Boats were filled with food and clothing and spiritual artifacts. Slowly, one by one each boat left, and the leading scout boat searched for the colorful Puffin path to follow. The visibility of those on the beach faded until no more could be seen and now they were alone and their fate to be decided.

.....to be continued

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