CH. 6. COMMON LAW AMONG THE ANCIENT IRISH AFTER B.C. 2600

Sir James McIntosh once explained that the Irish nation possesses genuine history several centuries more ancient than any other European nation possesses its present-day spoken language. Dr. Johnson held Ireland was in early times the school of the whole of the West, and also the quiet habitation of sanctity and learning. Lord Lyttleton added that most light which in times past cast its beams over Europe, proceeded from Ireland.   Even the great German rationalist historian Dr. J.L. Mosheim admitted that Ancient Ireland supplied Gaul, Germany and Italy with their scholars and professors.#1#

The *Historians' History of the World* argues that Ancient Ireland's stable tribal government and its professional class of *suide* (or sages) and their ancient writings in Ogham, created circumstances favourable to the growth and preservation of annals. Early extant accounts rightly seek to synchronize Biblical history with Irish history. Yet later, some accounts also try to syncretize true history with false myth. Even some modern accounts would similarly syncretize revised myths with an evolutionistic approach to history.#2#

Nevertheless, as also the critical Professor Dr. L.A. Waddell (LL.D.) has rightly pointed out,#3# the relative historicity of a considerable part of the traditions of Ancient Ireland is quite apparent.   The reliable old traditions found in the Ancient Irish *Book of Ballymote*, the *Book of Lecan* and the *Book of Leinster* are indeed quite disfigured by the later legends which there encrust them. Yet those books do contain a residual outline of very consistent tradition.   See, on this, the end of our previous chapter.   Indeed, such books also preserve some genuine memory of the remote prehistoric period.

This is true also of the *Irish Chronicle* -- alias the *Chronicum Scotorum*. That claims to be and is "a Chronicle of Irish Affairs from the Earliest Times to A.D. 1135." Inscripturated in its present form at that latter time, it includes a lot of much older material.

Thus, it tells us that God created the World through His Word; and that He sabbathed in man whose name was his very soul (*ainm*). Then follow the seven ages of man, the first of which contains "1656 years" alias "ten generations"#4# (*cf.* Genesis chapter 5). This, of course, is describing the age before Noah's ark and the deluge.

There are also the Ancient Irish *fursundud* poems. These trace genealogies for Munster's *Eoghanacht* Kings in the southwest of Eire right back to Adam.

Was Ireland inhabited before the tower of Babel, or even before Noah's ark?

According to the great Irish scholar Dr. G. Keating's famous book *Elements of the History of Ireland*,#5# three daughters of Cain visited Ireland together with their husbands and a colony of beautiful ladies. All of them, however, perished during the deluge. This is a remarkable claim.   However, it is not in any way irreconcilable with

the Holy Scriptures. *Cf.* Genesis 4:16-23 & 7:23.

The *Irish Chronicle* itself declares#6# that even before Noah and the great flood, a woman came to Ireland and gave her name to it. For it claims: "In the year of the world 1599...the daughter of one of the Greeks -- whose name was hEriu [*cf.* 'Erin'] -- came to Hibernia." Indeed, also Doyle's *Illustrated History of Ireland from the Earliest Period*#7# -- later published by Kenmore Convent in County Kerry -- asserts that Ireland was colonized even before the time of Noah.

However, as the *Irish Chronicle* itself rightly explains, during the flood -- except for those on the ark -- "all...perished in the deluge....   Thus do the Gaedhel express the number of this age: 'Six years, fifty, and six hundred -- as I reckon -- a great thousand I count from Adam to the Flood.'"#8#

The *Irish Chronicle* continues: "The World's second age begins, which contains 292 years -- that is, according to the Hebrews." *Cf.* Genesis 11:10-29.   It then continues: "As the poet says: 'From the flood to Abraham who was happily born -- two full, prosperous years, ninety and two hundred.'"#9#

Thus, concludes the *Irish Chronicle*, in the year of the World "1859" -- it was "ten years after that to the demolition of the tower [of Babel]"; and "nine years after that to Fenius. In that year, Fenius composed the language of the Gaeidhel from seventy-two languages. *Cf.* Genesis 10:1-32. He subsequently committed it to Gaeidhel, son of Agnoman -- *viz.* in the tenth year after the destruction of Nimrod's tower."   *Cf.* Genesis 10:1-10 & 11:1-9.

Wright, elaborating on this in his famous three-volume *History of Ireland*,#10# supplies further details. He relates that Scythians descended from Gomer settled to the north of the Near East.   Gomer's grandson Feniusa Farsa (alias Phenius), the king of the Scyths, was a prince who applied himself to the study of letters and of all seventy-two languages. *Cf.* Jeremiah 50:41f & 51:27f with Colossians 3:11.

This Phenius established a college of languages, and invented Ogham#11# -- the native Celtic script. He also appointed Gadel to regulate Irish after him into five dialects called *Gaoidhealg* -- alias Gaelic.

Phenius then sent his son Nial to the Egyptians, namely at their request, to instruct them. He returned to Ireland with Princess Scota and her Scyths -- *via* Gothland and Spain.

There is also an apparently later#12# story claiming that Noah's niece (or grand-daughter?) Ceasair and her followers came to Eire -- in an endeavour to escape the pre-announced deluge.   This story is found in the *Annals of the Kingdom of Ireland from the Earliest Times*. The latter was written down in its present and final form by the (1616 A.D.) 'Four Masters' -- and yet later translated from the Gaelic into English, and then edited by the multilingual nineteenth-century Irish scholar, Barrister-at-Law Dr. John O'Donovan.

Those *Annals of Ireland* comprise many much earlier traditions. One such tradition is the story of Caesair. This story alleges that in the "age of the World...2242" -- alias twenty-two centuries after Adam -- "forty days before the deluge, Ceasair came to Ireland with fifty girls and three men."#13#

It is true that also the above (1616 A.D.) story about Ceasair rests upon earlier beliefs. However, according to the Puritan Holinshed's (1582 A.D.) work *First Inhabitation of Ireland*#14# -- that country is presumed to have been uninhabited before the time of Noah.

Regarding the account of Ceasair, the renowned chronicler Raphael Holinshed remarks: "This story bewrays itself...if the time and other circumstances be examined thoroughly.... It shall be sufficient for the glory of Irish antiquity to grant that Ireland was discovered and peopled by some of Noah's kindred even together with the first islands of the World.... The likelihood is great, according to that which is set forth in their histories."

The Magogian Scyths' colonization of Ancient Ireland from Europe

According to Holinshed in his update of Stanihurst's *Description of Ireland*:#14# "About three hundred years after the general flood -- immediately upon the confusion of tongues -- [Noah's son] Japheth and his posterity, emboldened by Noah's example, adventured to commit themselves by ship to pass over the sea and to search out the unknown corners of the World. Thus, they discovered several isles in these western parts of the World." See Genesis 10:1-5 & 11:9f *cf.* Isaiah 49:1,6,12 and Acts 1:8.

Indeed, adds Holinshed: "Among Japheth's sons, we read in Genesis [10:2] that Magog was one. He planted his people in Scythia near Tanais, about the year of the world 2317. Nemod with his four sons...[and] a fair company of people went into Ireland."

This agrees with the renowned Irish Antiquarian, Dr. G. Keating. In his book *Forus Feasa* (compare his *Elements of the History of Ireland*),#15# he declares that the race of Magog, according to the [Ancient-Irish] *Book of Invasions*, was called the *Cin Drom Snechta*#16# -- compare the 'kin of the Scythians.'

Edward LLuyd, in his great book *Archaeologia Britannica*, argues#17# that Irish *Gaels* were in Britain before the arrival there of the Brythonic *Cymri*. Many such Gaels were driven by the *Cymri* from Britain into Ireland.

The Iro-Scots, shows Dr. Lluyd, were originally the *Kin Skuit* or Scyth-ians of Ancient Basquish Spain -- adjacent to the modern Galicia alias "Gael-icia" in Northwestern Iberia. Yet another group, the *Fir Bolg*, were either Belg-ic Brythons or German-ic Teutons -- who came, through Britain, also as far as Ancient Ireland.

Dr. James Parsons (in his own celebrated book *Remains of Japhet*)#18# largely follows

Lluyd. Yet Parsons himself also argues that the Ancient Irish were Japhethitic Magogians alias Scyth-ians who arrived in Ireland from Ancient Scythia and/or the Near East through Ancient Spain -- even before the Cymric Gomer-ians reached Britain. Genesis 9:27 to 10:5.

Dr. Parsons says it is recorded of the original Irish in the ancient *Psalter of Cashel* that they began their genealogy from Lamech the father of Noah. Genesis 5:28f. It is from Magog the grandson of Noah that the Scythian kings and heroes are derived. *Cf.* Genesis 10:1-2f. There arose, according to this Ancient Irish Magog-ian history, a variety of tongues -- from the building of Babel by the Hamitic sons of Nimrod. Genesis 10:8-12 & 11:1-9.

While they were busied about this tower, the *fili* or 'wise men' of Ancient Ireland say that Heber from the family of Shem admonished men against such an enterprise, and himself refused to join in. Heber, for his pious behaviour upon this occasion, had his language preserved pure in his family -- say these records of Ancient Ireland. *Cf.* Genesis 9:27f; 10:1-5; 10:25; 11:9-17.

Finusa the Scythian monarch of Ancient Ireland, from his desire to attain the language of Heber, sent out several learned men to accomplish that noble design. He also commanded them to instruct the Scythian youths of Ancient Ireland.

Dr. Parsons further explains that the Scythian philosophers mentioned in Irish records always had corresponded with the Gomer-ian sages -- the druids -- even from the time of Japheth. The worship of God was untainted in Britain and Ireland then, even many ages after its adulteration elsewhere.

In Ireland, some centuries before Christ, was Conla. He wrote the history of the whole system of the druids. The druids of Britain and of the Continent never committed their mysteries to writing, but taught their pupils from memory. On the other hand those of Ireland, the Scotic druids, wrote theirs -- but in characters different from the common mode of writing.

Those descendants of Magog on the northwestern edges and those also of Gomer on the southwestern edges of the European Continent, then travelled yet further westward. They kept their original Celtic languages uncorrupted, also in their ultimate residence in Britain and Ireland. They also kept pure their worship of the true God -- for many centuries -- in both places. They long continued to worship the true God in those kingdoms of Britain and Ireland -- as is recorded in the *Annals of Ireland*.[19]

S. O'Grady's *History of Ireland* describes[20] these Scythians as being tall, fair-haired and blue-eyed. Southern European Russia was the vast nest of that fair-haired race. In strong pulsations, those great Celtic migrations were jetted forth. The Scythian flood was pouring through Germany into France and through Scandinavia and the Baltic into the British Isles. >From the Scythian stock, branches shot forth over Europe: namely the Cymri, the Gaels, and the Teutons.

The Celts were the foremost wave of that great Scythian tide which swept westward across Europe.   There is not a product of the human mind in existence so extraordinary as the *Annals of Ireland*.   For in them, from a time dating more than two thousand years before the birth of Christ, the stream of Irish history flows down uninterruptedly.

The Early Proto-Celtic migrants in Ireland

O'Rahilly -- in his book *The Goidels and Their Predecessors*, and again in his great work *Early Irish History and Mythology* -- distinguishes four successive later immigrations. First, that of the *Cruithin* -- some time before 500 B.C.   Second, that of the *Eraiin* (alias the *Fir Bolg*) -- perhaps in the fifth century B.C.   Third, that of the *Laigin* (together with Domnainn and Galioin) -- in the third century B.C.   Finally came the *Goidel* -- around 100 B.C.

The notion of a series of invasions into Ireland is both historical and traditional.   The oldest **extant** record thereof, is that written down by the Welsh historian Nenni (in 825 A.D.).   He clearly knew of three -- those of Partholan, Nemed and the Children of Mil. The latter, the Mil-esians or *Goidels*, came from Spain -- as also the *Book of Invasions* declares.

The second-millennium differentiation of the Proto-Celtic language into Goidelic (alias C-Celtic *cf.* Irish-Scottish-Manx) and Brythonic (alias P-Celtic *cf.* Welsh-Cornish-Breton), originally took place after the settlement of the British Isles at some period between *circa* B.C. 2000 and B.C. 600.   C-Celtic is sometimes also called Q-Celtic, on account of the similar pronunciation of those two consonants.   Details of this feature will be given later.

The Nemedians' descendants, the *Fir Bolg*, were defeated around B.C. 1900 by the sea-faring *Fomor* -- who came perhaps from Africa or Egypt.   These *Fomor* in their turn were overwhelmed by the 'supernaturally' powerful *Tuathan de Danaan* -- perhaps the Israelitic Danites (Judges 5:17 & 13:2f & 18:1f?).   They, in turn, were later in turn overcome by the Celtiberian Milesians from Spain.#21#

The allegedly Pre-Celtic or rather Proto-Celtic inhabitants of Ireland alias Hibernia, seem to have been either Gael-s or Basqu-es from near Gal-icia on the Bay of Bisc-ay in today's Northwestern Spain alias Iberia.   The 1974 *Encyclopaedia Britannica* explains#22# that the O-type blood group is particularly frequent among the Basques, the Irish, the Scots, and the Icelandic peoples.   Moreover: Continental Celtic or Gaul-ish languages were once spoken widely in France; in Gal-icia on the Iberian Peninsula; throughout Central Europe; and in Gal-atia (in Asia Minor alias what is now Turkey).

The family-community system in which the property belongs to the family and in which the family-head chooses his successors, is very common in Ireland and to the whole Pyrenean region.   The Basques -- blonder than their neighbours -- also show some

linguistic kinship to tribes in Ancient Caucasia.   Genesis 8:4 to 9:19f.

The Celtic settlement of the British Isles -- remark Dillon and Chadwick in their 1972 book *The Celtic Realm*#23# -- is difficult to trace.   About 2000 B.C., came Bell-Beaker people. The common opinion among archaeologists seems now to be that there was no large-scale immigration into the British Isles between 2000 and 600 B.C.

Archaeology has made great strides in recent years. The very great archaism of the old Irish traditions, has now been established quite firmly.

According to Haverty's very well-researched *History of Ireland*,#24# the first migrations brought with them (into that island) abilities far removed from barbarism.   Ancient Ireland had reached a point relatively advanced in the social scale.   It even then achieved a state of intellectual and moral preparation superior to that of most other countries.

According to the various histories of Ireland, after Noah's great flood, successive waves of migrants arrived in the Emerald Isle.   Thus there were, *inter alios*: Partholan and his party; the peaceful followers of Neimheadh; the Fomorians; the Firbolgs (alias a feisty group of Neimheadhians whom the Fomorians had exiled from Ireland to Greece); and the Tuatha de Danaan (who are stated by some to have brought the Genesis 28:11f 'Stone of Destiny' from Palestine together with Princess Eri).   Finally, it is recorded (and can indeed also be demonstrated) that the Milesian Gaelic Celts arrived by way of Spain.

Throughout, Ancient Irish writers have never (like those of pagan Greece) claimed that their ancestors were autochthonic. To the contrary, the Ancient Irish writers have always asserted that none of the above groups was native to Ireland -- and that all had migrated there from countries to its east.   This gives these accounts an authentic quality almost unknown in the national legends of other peoples.

K. Neill's secular hypothesis anent the Ancient Irish

This authenticity is recognized even according to the secularistic and modern hypothesis presented by K. Neill -- in his recent *Illustrated History of the Irish People*.   There, states Neill,#25# the first Irishmen were a Mesolithic race who came to the country by way of the North Channel from Scotland -- and seem to have settled primarily in Ulster. Around 3700 B.C., however -- during the New Stone Age -- a second group of settlers are believed to have begun crossing over from Scotland.   Thirdly, Bronze Age skills probably came to Ireland directly from the Continent -- sometime between 2000 and 1700 B.C.

Neill further considers that the Celts were originally a people from Eastern Europe -- *cf.* the Ancient Scyths within what is now the Ukraine; and the Gomerian Cymri, from what is now the Crimea. By the time some of them arrived in Ireland, however, the rest were then distributed throughout the Continent -- from modern Poland, to modern Spain.

Two distinct groups of Celts settled in Ireland.   One came into the country from Britain, by way of the traditional northeastern route into Ulster. The other group arrived in the southwest of Ireland directly from the Continent, perhaps from the Iberian Peninsula and apparently straight into Munster.

Racially, the original Celts were certainly fair in complexion.#26#   They had red hair. Their kindred, the Ancient Germans, were blond.   Both Celt and German came westward into Central Europe, through regions round the Danube#27# -- and, before that, apparently from near Armenia.   *Cf.* Genesis 8:4f & 10:1-5.

The arrival of Partholan in Ireland around 1500 B.C.

The World's third age -- explains the *Irish Chronicle* -- began in Ireland as follows: "In the sixtieth year of the age of Abraham, Partholan arrived in Hibernia.   This Partholan was the first who occupied Erinn after the flood.   On a Tuesday the 14th of May he arrived, his companions being eight in number -- *viz.*, four men and four women."   *Cf.* Genesis 6:10 & 7:7 & First Peter 3:20.

"They afterwards multiplied [*cf.* Genesis 9:1-19f] -- until they were 4050 men and 1000 women in number....   Erinn was waste for thirty years, after the death of Partholan -- until Nimhedh son of Adhnoman came....   He occupied Erinn afterward, as is related in the *Invasions of Erinn*."

The famous Edward Gibbon could be both sceptical and sarcastic.   Yet, following the great Irish Antiquary Dr. G. Keating, even Gibbon states in his *Decline and Fall of the Roman Empire*#28# that the giant Partholan was the son of Seara, the son of Esra, the son of Sru, the son of Framant, the son of Fathaclan, the son of Magog, the son of Japheth, the son of Noah.   *Cf.* Genesis 10:1f.

Keating and Gibbon both record that Partholan landed on the coast of Munster in Ireland on the 14th day of May in the year of the World one thousand nine hundred and seventy-eight.   The German or Swedish detachment -- which according to Genesis 10:3f marched under the command of Askenaz the son of Gomer the son of Japheth -- distinguished itself by a more than common diligence in the prosecution of this great work.   Thus Gibbon -- who, however, seems to give too early a date to Partholan.
According to the more traditionalistic nineteenth-century Irish historian Haverty,#29# this Partholan's party reached Ireland only three hundred years after the deluge and thus about 2500 *A.M.* (alias *anno Mundi* or 'in the year of the World' since God created Adam).   This agrees with the Four Masters' *Annals of the Kingdom of Ireland*.#30#   Yet the latter work claims that Partholan arrived in Ireland in the year 2520 and died in 2550 *A.M.* (alias about 1500 B.C.).

Declares the very ancient Irish *Book of Invasions*:#31# "Ireland was waste thirty years after the plague-burial of Partholan's people -- till Nemed son of Magog...reached it [Genesis 10:1-5]....   He came from Scythia, westward, a-rowing the Sea -- till in his

wanderings he reached the great Northern Ocean....   Thirty-four ships were his number, thirty in each ship..., till he reached Ireland.   They remained in it."

The previously-mentioned *Irish Chronicle* (according to the *Annals of the Four Masters*) also briefly notes the following later dates.   "[Year of the World] 2355" when, "at this time, the *Fir Bolg* occupied *Eirinn*.   [Year of the World] 2390: in this time, the *Tuatha De Danann*...overcame the *Fir Bolg*."

Furthermore, it goes on to say, in "[the Year of the World] 2544 -- Nel, son of Fenius, learned in many languages, went to Egypt....   Miledh, son of Bile, proceeded then from Spain ['*a hEasbain*'] to Scythia ['*don Scithia*'], and from Scythia to Egypt, after the slaying of Reflor son of Neman....

"It was not soon after the death of Nel in Egypt, but many years indeed after it, that Miledh departed from Scythia....   Scota, Pharaoh's daughter, married Miledh....   They rowed afterwards...to the Mouth (*Inbher*) of the Sea...until Caister the druid [*draoi*] rescued them....   Caister the druid said to them, 'We shall not stop, until we reach *Erinn*'....

"They occupied Spain...thirty years....   It was there [that] Miledh's two sons Eremon and hErennan [compare 'Erin'] were born.   These were the two youngest.

"The two oldest were Donn [*cf.* the River Don near the Ukraine] and Ebhir [*cf.* Heber and his Heber-ews].   For in the East, in Scythia, Donn was born; and Ebhir in Egypt....   They subsequently proceeded to land in Erinn, at *Inbher Slaine*" alias the Mouth of the River Slaney.

The Ancient Irish *Annals of the Four Masters* on the Nemedians *etc.*

The peaceful followers of Neimheadh arrived in Eire a further three centuries later, around 2850 *A.M.* (alias 1150 B.C.).   Thus the Irish *Annals of the Four Masters*.#32# Some assume the next alleged migrants, the 'undersea' or 'down under' Fomorians,#33# were indeed mythical.   Yet they may well simply have come up 'from across the Sea' (and hence 'up from the Sea').

Haverty#34# shows from the Irish traditions that the next group of migrants (the *Tuatha de Dannann*) who followed, claimed to be Scythian.   The Four Masters#35# date the arrival of the *Firbolgs* who succeeded the *Danaans*, at A.M. 3266 (alias around 730 B.C.) -- and the arrival of the sons of Milidh alias the *Milesians*#36# in fleets around A.M. 3500 (alias about 500 B.C.).

Now there is some little evidence that a group of Semites settled in Ireland shortly after the above-mentioned Nemedius.   To that effect, Grimaldi's *Israel in Ireland*#37# cites

from Joseph Ben Jacob's *Precursory Proofs that Israelites came from Egypt into Ireland and that the Druids expected the Messiah.*

Joseph ben Jacob maintains#38# Irish antiquaries state the first settlers in Ireland were destroyed by a plague. They were succeeded by the Japhethitic Nemedians. During their time came a Semitic people -- being a colony from Africa (either Hebrews from Egypt or Phoenicians from Carthage). Camden says this was about the time of the Exodus (B.C. 1540), and thus long before any later alleged visit of Jeremiah from Egypt to Ireland after B.C. 600.

These Semitic migrants to Ireland were called 'Africans' by the Older Irish. Perhaps this is so because, together with Phoenician sailors, they had come from Palestine either *via* Egypt or *via* **Carthage** in North **Africa** -- right before settling in Northern Ireland.

Indeed, there **they declared that they had left Africa because they desired to escape the curse uttered by Noah upon Ham**. Genesis 9:22 to 10:5 *cf.* Psalm 105:23f.

Rabbi Eleazar in his *Yolkut* on Exodus 13:17 says they were called out of Egypt by the Deity. Another Jewish *Midrash* says that they went to Carthage, with which place the Irish had a very early intercourse. See O'Halloran's *History of Ireland*. A third Jewish writer records in a Chaldee *Midrash* that they went to "Erim" -- that is, to Erin. (For the Chaldee uses 'm' for 'n').

Also the ancient Irish *Pedigree of Milesius* traces the ancestry of the Iberian Milesians -- before they came to Ireland immediately from Spain, and ultimately from distant Scythia. The *Pedigree* goes all the way back through Magog and Japheth and Noah, to the latter's father Lamech the Sethite.

At the post-flood time when the tower of Babel was built, the ancient Irish *filids* state that Heber resisted that enterprise. God accordingly blessed him. Indeed, the Scythians who later settled in Ireland secured the services of Heber-ew professors to teach their youths. This maintained a long-standing contact between the Hebrews and those various waves of Scythians who (from about B.C. 2000 onward) ultimately went to and inhabited Ireland. See Dr. Parsons's *Remains of Japhet*.

According to M. & C.C. O'Brien in their 1972 *Concise History of Ireland*,#39# even before the birth of Christ – also the Belgae moved from Northeastern Gaul to Southeastern Britain and later to Ireland. There, in the invasion traditions, they became the '*Fir Bolg*' -- being the Ancient Irish words, it would seem, for 'Men of Belg(ium).' Consequently, the *Leabhar Gabhala* (or 'Book of the Gaels') thus begins to look a lot more plausible.

If the O'Briens are right, there may well have been at least two westward movements of the Ancient Belgians. The first could have been a Proto-Celtic movement as long ago as B.C. 1900 -- initially into Britain, and then on into Ireland. The second, and specifically a Late-Celtic one, would have occurred around B.C. 80 -- straight from the Continent,

and then *via* Southeastern Britain to Erin.

The Milesians, chronicles Haverty,#40# defeated the Firbolgs around B.C. 1620 -- and established triennial Parliaments at Tara from B.C. 1300 onward. The Milesians bring us right down to Mosaic times. Thus it is certainly possible and even likely that the Milesians, who claimed to have come *via* Spain **from Egypt**, brought **Israelitic** institutions with them to Ireland.

There are discrepancies from one Irish authority to another as to the arrival date of these Milesians in Ireland. Yet this may merely indicate the arrival there of more than one group of Milesians, and indeed each at a different time. Thus, one group of Milesians would then have arrived in Ireland during Mosaic times, and another group almost a millennium later.

Yet also earlier, around B.C. 2000, C-Celtic Ireland already had urban and rural Counties confederated into commonwealths of freemen. There were conventions under chiefs or **governors** of those Counties (or 'States') -- where representatives of the citizenry met in common assemblies and nobles from each County convened together in regional Senates. *Cf.* Numbers 10:1-4.

Now according to the writer MacGoeghegan in his famous *History of Ireland Ancient and Modern*#41# -- that nation is without doubt one of the oldest (if not quite the most ancient) in Europe. He says the situation of Ireland having rendered it difficult of access to invaders -- her inhabitants cultivated the arts and sciences and letters which they had borrowed from the Egyptians and Phoenicians.

A system of government founded on the <u>Laws of Nature</u> and humanity, influenced their morals. **<u>Princes</u>, possessed of a <u>justice</u> worthy of the first <u>Christians</u>**, appeared like so many stars -- and gave vigour to the laws enervated by their predecessors. **Those learned in <u>jurisprudence</u>, who flourished in the different reigns, assisted the princes**.

MacGoeghegan notes#42# the similarity, prior to the incarnation of Christ, between the earlier Irish *fili* (or 'poets' and 'scholars') and the *draioithe* [alias their 'judges' or 'wise-men'] on the one hand -- and the later Brythonic bards and druids on the other. The bards of Wales, as David Powell remarks,#43# were employed for preserving the heraldry and genealogies. This office enjoined the Irish bard to write about the annals, genealogies, alliances, wars, voyages, and transmigrations of that people who (in tracing them from father to son) are descended from Japheth *via* Magog. Genesis 10:1-2.

In his work *Concerning the World* (section 3), the B.C. 384-22 Aristotle called Ireland *Iernee*. So too did the B.C. 20f Strabo. And in B.C. 60f, Diodorus Siculus called it *Iris*. Soon thereafter, Pomponius Mela called it *Iverna*; and Pliny, *Hybernia*. Around 46f A.D., Plutarch called it *Ogygia* -- signifying 'very ancient.' Indeed, the Irish really did draw their history from the most remote antiquity -- so that the history of other nations is new when compared to Ireland's.#44#

Ollamh Fodhla the B.C. 1383 "Father of Ireland's Laws"

Around 1383 B.C., Ollamh Fodhla fathered the laws of Ireland -- and her Parliament.#45# Especially the judges alias the druids (who upheld concepts of the Trinity and immortality and legality) here played a prominent role -- even as regards the most important decisions taken there. The Irish historian Isabel Hill Elder explains#46# that in Ireland -- as too in Britain -- the druids were exempt from bearing arms, yet still made the final determination concerning peace or war.

They wore white surplices, and great numbers of them were drawn from the aristocracy. This sumptuary law most of the Irish historians say was enacted under the famous Achaius -- alias Eochaidh Ollamh Fodhla the First, a king of the Irish in 1383 B.C. Thus O'Curry on *The Manners and Customs of Ireland*,#47# and C.C. O'Connor in his *Dissertation on Irish History*.#48#

Isabel Elder also states#49# there were three great encouragers of learning among the early Irish monarchs. The first was King Ollamh Fodhla alias Achaius, 1383 B.C. He was surnamed the 'Doctor of Ireland' -- and is said to have built at Tara an academy called the Court of the Learned.

The next promotor of letters, was King Tuathal -- during the first century A.D. He timely appointed a triennial revision of all the antiquaries' books -- by a committee of three kings or great lords; three druids; and three antiquaries.

Their laws were termed 'Celestial Judgments.' They were committed to writing at the command of Conor Macnessa (the King of Ulster in A.D. 48).

The third patron of literature was King Cormac McArt, 266 A.D. He renewed the laws about the antiquaries. He distributed justice, having written numerous laws which are still extant. Thus Cusack's *Irish Nation*.

Irish writings also mention various expeditions. The *Annals of the Four Masters*, quoting the *Annals of Tigernach*, relate that Cormac (the grandson of Cond) sailed and obtained the sovereignty of Alba (alias North Britain). He ruled in style at Tara from about 254 to 277 A.D., even introducing water-mills into Ireland. He also established schools for the study of law, military matters, and the annals of the country. (A later Cormac visited the Orkneys, and discovered the Faroe Islands and Iceland.)

There also appear to have been three distinct settlements of Irish tribes in Britain: (1) of Munster tribes in South Wales, Devonshire, and Cornwall; (2) of Erimonian Scots in the Isle of Man, Anglesey, and other parts of Gwynedd or North Wales; and (3) of the same Erimonian Scots in Scotland, who were called the Dal-Riada. The Cruithni or Picts of Galloway seem to have been a fourth settlement. The first invasion and the extent of the settlement of the Irish in Southwest Britain, are established from the Ogham inscriptions.

Basil Jones, Bishop of St. Davids, by his valuable book *Vestiges of the Gael in Gwynnedd* (alias North Wales), has contributed largely to the knowledge of this subject. He came to the conclusion that the Irish occupied the whole of Anglesey, Carnarvon, Merioneth, and Cardiganshire -- in addition to at least portions also of Denbighshire, Montgomeryshire, and Radnorshire.   The same tribes who occupied Anglesey and Gwynedd, also occupied the Isle of Man.

The first occupation of Man, Anglesey and Gwynedd took place before the dominance of the Scots.   The position of the Goidelic population in Galloway (within Southwestern Scotland) is, however, so peculiar -- that one has no hesitation in saying it is derived from an emigration of Irish Cruithni or Picts, consequent on the Scotic invasion of Ulster. Bede is the earliest authority for such a migration.#50#

The contact between Ireland and Britain at that time implies also reverse direction traffic -- from Britain to Ireland. Nowhere is this seen more clearly -- than in the evangelization of Ireland from Britain.

Rolleston points out#51# that Ollamh was the Lycurgus or Solon of Ireland, giving to the country a code of legislation -- under the *ard-ri* or 'high king' at Tara -- among the various provincial chiefs.   This was a "one-and-many" confederacy, still reflecting the primordial revelation of God's Tri-unity.   *Cf.* First Corinthians 12:3-20.   The great triennial fair or festival took place at Tara, where the sub-kings and historians and musicians from all parts of Ireland assembled to enact laws, hear disputed cases, and settle succession.
Ollamh ordained that historical records be examined in triennial assembly, and that copies be inserted in the so-called *Psalter of Tara*. The latter has been lost, but part#52# of it has been preserved in the later though still ancient *Psalter of Cashel*.   That great antiquary -- the Westminster Assembly's Puritan Archbishop James Ussher of Ireland -- speaks also of the *Annals of Tigernach*.#53#

The 1951 *Encyclopedia Americana* states#54# that clear proof of existence of an ancient civilization, marvellous for its time, was the institution of *Feis Teomran* (alias the 'Triennial Parliament') of Tara. The monarch, Ollamh Fodhla -- who reigned as *ard-ri* or high-king of Erin about 1383 years before Christ -- established this Parliament.

Possibly following the model given in Numbers 10:2-4 (through international contact with the Israelites in the Near East), Ollamh Fodhla was in fact the Irish originator of the first bicameral constitutional Parliament in Europe.   This was later exported from Ireland to Pre-Christian Britain.

In Ireland, continues the *Encyclopedia Americana*, the various subordinate royal chieftains constituted one branch; the *ollavs* or scholars and bards, law-givers, judges and historians, another branch; and the third consisted of the military commanders.   Under the *ard-ri* or high-king, were the kings of the Provinces (or governors of the States); and under each king were the clans. They were governed locally by a chief, each clan selecting its own.

In the *Irish Chronicles*, during the reign of Eochy the First -- more than a thousand years before the birth of Christ -- society was classified by men of learning.   Eminent scholars were by law ranked next to royalty.

The first records of the Irish people show that they were far advanced in civilization. The ancient bards were called *filidhes* or *feardanos*. Julius Caesar mentions the advancedness of Celtic bards, in his *Gallic Wars*. He and Pliny, and also other authors, say that also the Celtic druids -- who inhabited Ireland too -- were learned.   They knew philosophy and the sciences.

The *Milesians*, the *Tuatha de Danaan* and the *Firbolgs* were distinct.   The differences among themselves do not seem to have affected their union, whenever attacked by a common foe. Thus, at the birth of Christ -- when Rome was mistress of nearly all of Europe -- she never gained possession of Ireland, even though she traded with it.

Now the ancient Irish Celts and the (later) ancient Brythonic Celts themselves both derived from the same Proto-Celtic Gomer-ian and/or kindred Magog-ian stock -- before settling in the British Isles.   For ideologically, both were 'insulated Japhethites' of the coastlands and islands who long kept on dwelling in the tents of Shem.   Genesis 9:27 & 10:2-5 *cf.* First Chronicles 1:1-5f.

Even later, this situation apparently obtained not just in Eire but also in the British Isles as a whole.   For traces of this have been found in Ireland, in the Hebrides, on the Isle of Man, on Anglesey, in the Scylly Islands, and also in Britain (alias the later Scotland and Wales and England).

The Greek Diodorus and the Roman Tacitus on the Ancient Irish

The learned Greek Diodorus Siculus rightly observed in his famous (60 B.C.) *Historical Library*:#55# "The Britons...[also] dwell in Iris [or Ireland]....   It is they who in ancient times overran all Asia [Minor] and were called 'Cimmer-ians' [or Gomer-ians] (*cf.* Genesis 10:2-5) -- time having corrupted the word into the name 'Cimbr-ians,' as they are now called....

"They are the people who...[soon] settled themselves upon the lands of the peoples they had subdued."   They were "in time called Greco-Gauls -- because they mixed with the Greeks" (or the pre-Hellenic Javan-ians alias the Thracio-Etruscan Japhethites).

Also the great Roman historian Tacitus remarked in 98 A.D.:#56# "Ireland, being between Britain and Spain..., is small when compared with Britain....   In soil and climate -- in the disposition, temper and habits of its population -- it differs but little from Britain. Part of <u>Britain</u> [*viz.* Scotland & Cumbria & Wales & Cornwall]...looks towards <u>Ireland</u>.... We know most of its <u>harbours</u>...through the intercourse of <u>commerce</u>."

Indeed, whether Brythons, Gaels or Picts -- all of the various different groups of the most ancient inhabitants of the British Isles certainly seem to have derived from basically the same ancestral Japhethites -- whether Proto-Celtic, or even Pre-Celtic. All of them had as it were the same general culture, law and religion. Only later were there several migrations of many more of their descendants -- across the British Channel and/or the Irish Sea, into Britain and/or Ireland.

Gladys Taylor in her book *The Celtic Influence* writes#57# that the early-mediaeval *Anglo-Saxon Chronicle* begins by telling us the Britons came from Armenia.   *Cf.* Genesis 8:4 & 9:18-29 & 10:1-15.   That *Chronicle* further states that the Picts came from 'the South of Scythia' -- which could be any region in the area between the mouth of the Danube in the west and Crimea in the east, and between the Ukraine in the north and the Balkans in the south.

The Picts themselves -- compare the ancient *Pictish Chronicle* -- speak of Thrace as being their ancient ancestral home. Thrace is within the above area. Indeed, also the Welsh *Brut* speaks of the Picts as being "men of might" -- coming "over the sea-flood" with their King Roderic "out of Scythia."

The Pictish *C*-Celts in Ireland & North Britain and the Brythonic *P*-Celts

It seems then that also the Picts were Celts (at least basically).   They were living in Ulster during the days of the Old Testament.   This was before they went to Northern Scotland in intertestamentary times (B.C. 420 to A.D. 33) -- even while the Celtic Brythons were living principally in South Britain.

The Brythons and the Picts were kindred 'cousins' -- so that Ninian the Brythonic Christian missionary to the Picts well understood their language even as late as around 400 A.D. For, as Dr. Diana Leatham points out in her book *Celtic Sunrise*,#58# the Pictish dialect differed far less from Brythonic than from Scotic (alias the Gaelic of the Iro-Scots).

In their 1972 *Concise History of Ireland*, M. & C.C. O'Brien discuss#59# the contrast between the initial consonants '*P*-' in Old-Pretannic (alias Old-Brythonic) and '*C*-' in Old-Cruithni (alias Old-Pictish) -- and the initial consonant '*P*-' in the later *P*-Celtic Welsh as well as in the later '*P*-Pictish.'   The earlier contrast and the later change is explained by the fact that at some point, tentatively around 700 B.C., one group of ancient people speaking C-Celtic (namely the Cruithne alias the Picts) began to substitute *P*- for *C*- at the beginning of words.

Thus, the 'Cruithne' thereby became the 'Picts.'   Yet even before this change, also the older C-Gaels and the P-Brythons (as well as the intermediate C-Cruithne alias P-Picts) were mutually intelligible to one another.   Indeed, even though the insulated C-Celtic and the equally-insulated P-Celtic constantly drifted further and further apart from one another and also away from their common Proto-Celtic roots -- at the period of the

conquest of Britain by the Romans from A.D. 43 onward (and indeed even as late as the A.D. 400*f* Ninian), the two groups were still mutually intelligible to one another.

Pictish itself occupied an intermediate position between C-Gaelic and P-Brythonic. Or it adopted the P-feature of Brythonic after the approximately B.C. 360*f* Pictish migrations from Spain *via* Ireland to North Britain. If the latter is correct, it might well have been due to the influence of the more vigorous Brythons to the south of the Picts even within Britain itself.

A similar view is shared by F.T. Wainwright, in his 1955 book *The Problem of the Picts*. There he affirms#60# the opinion held almost universally among Celtic scholars from at least the time of Stokes in 1890. This is the view that Pictish was a P-Celtic language.

The Irish Celts, just like the Scots and the Manx, are included among the Gaels -- alias the so-called C-Celts. If the prior Proto-Celts had no consonantal prefixes, the Celto-Gaels gradually seem to have prefixed a 'c-' before unprefixed roots of Proto-Celtic words. The Picts and the Welsh, on the other land -- just like the Cornish and the Bretons -- fall under the Brythons, alias the so-called P-Celts. They gradually seem to have prefixed not a 'c-' but a 'p-' before the unprefixed Proto-Celtic words they amended. According to the great Erse scholar Rolleston,#61# C-Celt Irish is probably an older form of speech than Welsh. He suggests that the Brythonic ancestors of the Welsh, who arrived in the British Isles probably only after the Gaels, gradually seem either to have substituted an initial 'p-' for an initial 'c-' -- or otherwise to have prefixed a 'p' before prefixless Proto-Celtic roots.

Thus the root '*a*' (alias 'what') in Proto-Celtic -- became '*ca*' in Gaelic Irish and '*pa*' in Late-Brythonic Welsh. Again, the root '*en*' (alias 'head') in Proto-Celtic became '*c-ean-n*' in Irish and '*p-en*' in Welsh. Similarly, the root '*lan*' (alias 'child') in Proto-Celtic, became '*c-lan-n*' in Irish and '*p-lan-t*' in Welsh. Some words acquired also a different suffix (respectively
'-*n*' and '-*t* ') -- as in the Irish '*clan-n*' and the Welsh '*plan-t*.'

Rev. Canon J.A. McCullogh of Skye in the Hebrides, in his scholarly article 'Celts' (within the *Hastings' Encyclopaedia of Religion and Ethics*),#62# remarks that the Celts had settled (probably during Neolithic times) between the headwaters of the Rhine, Elbe, and Danube -- coming from the Crim-ea as the Gomer-ic Cimmer-ians. They became known to the Greeks as the Hyperboreans or 'Far-Northern' people (regarded as dwelling in bliss).

Thence, they migrated in different directions. By the ninth century B.C., the Goidels -- belonging to the 'C' group of Celts -- had probably reached the British Isles. Thither, at a much later date, came the Brythonic tribes of the 'P' group -- advancing ahead of pressure from the Scythians (*cf.* the Saxons). The different groups were strongly homogeneous.

Especially in Ireland, Celtic Law has been preserved in purity. There seems to have been an ongoing contact between the Emerald Isle and the Near East's Semites. This

appears to have been so not only religiously with the Hebrews but also nautically with the Phoenicians and with the Danites.

This close contact between Ireland and the Near East was maintained by sea *via* Cornwall, Spain, the French Riviera, Carthage and Phoenicia.   It was also maintained even overland, through Europe, *via* the Scythians and the Greeks.   Genesis 9:27; 10:1-5; 10:11-26; Judges 5:17; Ezekiel 27:12-19*f*; Jonah 1:3.

Ulster's celebrated Pre-Christian hero Cuchulainn#63# is reputed to have come probably from near the Mersey in Greater Cumbria.   He is stated certainly to have made his way to the famous 'school' of Scathach in 'Scythia' (beyond Alba in the Cimmerian Crimea), and thence to have gone on to the daughter of the King of the Greeks.#64#

Herodotus on the Celtiberian connection between Eire and Spain

Herodotus, around 450 B.C., reported Celts as then being in Iberia.   Moreover, symbols on rocks at Clonfinlough in Central Ireland -- are practically identical to those in neolithic cave-paintings in Spain.
The Celtic Milesians settled in Irish Hibernia from Spanish Iberia.   They are described as tall and golden-haired warriors, with iron swords and "eyes like blue-bells."   They soon subjugated the earlier peoples in their own Hibernian 'New Iberia.'   Both there and then, they confederated the various regions of Ireland under an elected 'high king' -- who could be deposed before or re-elected during the week-long national convention held every three years.#65#

MacGoeghegan explains in his *History of Ireland*#66# that the ancient monuments of the Milesians evidence that the Scots were the only possessors of Ireland for many centuries before Jesus Christ.   They were of Scythian origin -- even though they do seem to have reached Ireland by way of Spain (if not priorly also by way of Egypt and/or Greece).

The very name 'Ireland' evidences its Iberian origin.   Explains the famous sixteenth-century antiquarian Richard Stanihurst in his *Description of Ireland*:#67# "The founders of the Irish, out of devotion toward Spain, then called it 'Iberia' -- from Iber [alias Heber] the descendant of Jubal [Genesis 4:21*f* & 6:1-13*f cf.* 10:22-25]....   For they themselves that had dwelled beside the famous river Iber-us [in Spain], named the [Irish] land 'Iber-ia.'
For so Leland and many foreign chroniclers write it; or '[H]iber[n]ia'....

"From 'Ibernia' proceeds 'Iberland' or 'Iverland'; from 'Iverland' (by contraction), 'Ireland'....   It was also named 'Scotia' -- in reference to Scotach the wife of Gathel(us), the ancient captain of those 'Iberians' that flitted from Spain into Ireland....   The said Scotach was old grand-dame to Hiber [or Heber] and Hermon, according to the *Scottish Chronicles*....

"The Bastolenes [compare the modern Basques] -- a branch of Japheth which first seized

upon Ireland -- brought thither that same kind of speech...which fell to this family at the desolation of Babel [Genesis 9:27f; 10:1-32; 11:1-9].   They were succeeded [in Ireland] by the Scythians, Grecians [or Pre-Achaean Greco-Celts], Egyptians [alias or including Mosaic Hebrews?], Spaniards, Danes....   But it especially retained the steps of 'Spanish' then spoken in Granada -- [*cf.* the later Basque in the Bay of Biscay] -- as coming from their [the Bastolenes'] mightiest ancestors."#68#   Thus Stanihurst.

According to the great Chronicler Raphael Holinshed:#69# "Among Japheth's sons, we read in Genesis [10:2] that Magog was one.   He planted his people in Scythia...about the year of the World 2317. Nemod(us) with his four sons Star(ius), Garbanal(es), Anvin(us), Fergus(ius) -- captains over a fair company of people -- went into Ireland. Passing by Greece, and taking there such [Pre-Achaean Greco-Celts there] as were desirous to seek adventures with them [*cf.* Genesis 10:2-5] -- at length they landed in Ireland; inhabited the country; and multiplied therein.... This was [then] about the year 2533 after the creation -- according to their account.

"These things -- coming to the knowledge of the Greeks [*alias* the Pre-Achaean Celto-Gaels then dwelling in Greece] -- moved five brothers (sons of one Dela). They, being notable seamen and skilful pilots, rigged a navy -- and attempted the conquest of this island [of Ireland]. These were of the posterity of Nemod -- and named Gand(ius), Genand(ius), Sagand(us), Rutheran(ius) and Slan(ius)....   To satisfy all sides and to voiden contention – they concluded by fixing a mere-stone in the mid-point of Ireland.... These are also [then] supposed to have invented the distribution of shires into *cantreds* [*cf.* Exodus 18:12-21*f*] -- every *cantred* [or 'hundred'] or baron-y [alias count-y] containing one hundred townships."

Perhaps around 1500 B.C., the followers of the Celto-Thracian Gathel the Gael (and his wife Scota) are reputed to have left Pre-Achaean Greece. First *via* Egypt and then by way of Spain, they are stated to have landed in Ireland.

In his knowledge especially of many languages, Gathel was highly honoured.   For he not only enriched and beautified the Irish tongue.   He also taught them letters, sought up their antiquities, and practised their youth in warlike feasts -- after the manner of the Pre-Achaean Greco-Gaels of Thrace who went to Egypt, from whom he had descended.

Gathel was so acceptable to the earlier inhabitants of Ireland that they agreed to name their island 'Gathelia' after him and 'Scotia' after his wife. It is certain that Ireland was indeed anciently named Scotia, and the people Scots. This may sufficiently be proved from several old writers. The residue of Gathel's people who remained in Spain, however, founded the city of Baion in the confines of Gascoigne -- the territory of the Basques.

In the (360*f* B.C.) days of King Gurgunt of the Britons, the Chief Governor of Baion with his four brother Spaniards (of whom two are said to be Hiber and Hermion), learned that several of the Western Islands were empty of inhabitants. They assembled a great number of men, women and children.

Embarking with the same in sixty large vessels, and directing their course westward, they hovered a long time around the Orkney islands.   Thereafter, they met with Gurgunt, who was then returning from the conquest of Denmark.

Holinshed then concludes:#70# "Gurgunt, learning of this, remembered with what trouble he had held the Irish in subjection.... He took oaths from those Spaniards...and, furnishing them and their ships with all things needful -- he sent them over into Ireland. There, [and] assisted by such Britons as Gurgunt had appointed to go with them for their guides -- they made a conquest....

"The Spaniards, substantially aided by the Britons, settled themselves and divided their seats into quarters. The four brothers reigned severally apart, in four sundry portions -- in good quiet, and in increase of wealth....   These parts, appointed in this way, at length grew to five Kingdoms."

These included Leinster, Connaught, Ulster, Munster and Meath. Then, around B.C. 300, Cimbaoth created a united Ireland.

Theological and historical evidence of early literacy in the British Isles

The preservation of handed-down historical records and the constant compilation of new ones, was prevalent among the earliest Celts of the British Isles. Before them, it seems also their ancestor Adam was literate -- and that he carefully chronicled at least the names of his more important descendants. Genesis 5:1*f*. So too was Noah, as is evidenced by his very meticulous chronicling of the dates of the flood events.   Genesis 7:11*f*. So too were his first descendants, such as Shem-Heber-Abraham -- and Japheth-Gomer-Magog *etc*.

Literacy as such always pre-dates even the most ancient extant manuscripts.   Also the old Hebrew people enjoyed very many centuries of literacy, before inscripturating the oldest **surviving** Hebrew manuscript (no earlier than the second century B.C.).   Yet precisely the earliest extant manuscripts of the Hebrew Old Testament -- even by virtue of their very own internal testimony -- evidence the much more ancient literacy of the Hebrew people.

In Dr. James Parsons's famous book *The Remains of Japhet*,#71# one finds a big mass of evidence especially from Ancient Ireland to this effect.   For it is clear that the Proto-Celts who went and settled in the Emerald Isle -- as descendants of the primordial Trinitarians Adam-Noah-Japheth-Heber -- were fully literate even throughout their first ten generations from the death of Noah onward.   Genesis 9:27-29 & 10:1-5 *cf.* 11:10-26*f*. Indeed, an Irish inscription on an ancient Celtic medal reads: "The acceptable holy image of God in three images. Gather the holy will of God!"

The *Encyclopedia Americana* has an informative article on 'Gaelic Literature' by Professor Dr. Thomas Gaffney Taaffe of Fordham University.   It rightly remarks#72#

that although the oldest existing manuscripts in Gaelic are of no earlier date than the seventh century, there is ample evidence that the literature of the Gaels -- not only the traditional but also the written literature -- is of much greater antiquity.

The internal evidence furnished by the ancient sagas, songs and chronicles preserved in mediaeval manuscripts -- indicates a rather regular development extending from a period **antedating the beginning of the Christian era by many centuries**. Both the internal and external evidence point to the existence of a written as well as a traditional oral literature long before the Gael came into close contact with the civilization of the other nations of Western Europe.

As Dr. James Parsons remarks in his book *Remains of Japhet*,#73# both the Irish and the Welsh were ever well-versed in the arts of music, poetry, government and war. The Irish initiated their children in it very early. In music, no nation was equal to Ireland. Polydore Virgil says they were distinguished for their skill in music.

Still discussing the Ancient Irish, the mediaeval Welshman and famous historian Giraldus Cambrensis states: *in musicis...prae omni natione quam vidimus incomparabiliter est instructa gens haec* -- namely "in music...this [Irish] race has been instructed incomparably more than any nation we have seen." It is impossible to suppose a people barbarous or savage, who were thus versed in the arts of government and music -- or that such a people could have been **illiterate** till the time of St. Patrick. Thus Dr. Parsons.

Apart from archeological there are also written records dating from even before the later invention of the Gaelic letters still used in Irish typography. Clearly, the Ancient Celts also bequeathed many inscripturations (some of which are still extant) in their virgular writing known as Ogham.#74# As Kuno Meyer the great German celtologist declared, **Gaelic literature is the earliest voice from the dawn of Western European civilization**.#75#

Thus, the well-known statements of old biographers that the (432*f* A.D.) Briton Padraig alias St. Patrick gave "alphabets" to some of his converts -- should be taken to mean: (a) the Greek alphabet used by the Pre-Roman Britons; and (b) the subsequently-standardized Romano-Brythonic Celtic alphabet. As such, it no more evidences the absence of Pre-Christian writings in Ireland than the arabization of Egyptian disproves the pre-existence of hieroglyphics in Egypt; or the recent latinization of Chinese calligraphy disproves the prior existence of China's age-old ideograms.

Ancient Ireland had two different systems of writing, *Bobelloth* and *Ogham*. Irish was written during B.C. times in characters called *Bobelloth* or *Beith-Luis-Nion* -- alias the Milesian alphabet, which had some Hebraic features.#76# Before the later invention of parchment, the Milesians made use of birchen boards, upon which they engraved their own characters. These then were called in the Irish language *orauin* or *taibhle fileadh* -- that is, 'philosophical tablets.' Their characters were also called by the ancients '*feadha*' -- that
is, 'wood.' *Cf.* Isaiah 30:8-11 & Habakkuk 2:2.

Besides the characters which were in common use, the Milesians also had a mysterious manner of writing which was called *Ogham-crev* and *Ogham-coll*.   That was a writing which represented trees.#77#

For the letters used, all signified the names of trees or plants.   Thus: *beithe* (birch); *luis* (wild-ash); *fearn* (alder); *suil* (willow); *nion* (ash); *huath* (white-thorn); *duir* (oak); *timne* (meaning unknown); *coll* (hazel); *muin* (vine); *gort* (ivy); *peth-boc* (meaning unknown); *ruis* (elder); *ailm* (fir); *onn* (broom); *ur* (heath); *egdhadh* (aspen); and *idho* (yew).

There were also the written *Poems of Amergin the Druid*, the brother of Heber. An extant fragment thereof, reads: *Eagna la heaglius adir; agus fealtha laflaithibh*.   A preserved translation of this into Latin, was rendered: *Ars praeposituis fit doctior, aptior armis*.

Dr. G. Keating, in his massive book *Elements of the History of Ireland*, says that Ethrial wrote a history of the voyages and migrations of the Milesians. Ethrial also wrote on history, genealogies, medicine, philosophy, and the laws.   Indeed, it has already been seen#77# that the (1383 B.C.) Ollamh Fodhla had historical and legal **records** examined -- and had **copies** thereof inserted in an ancient version of the *Psalter of Tara*.
Also the historian Haverty has referred#78# to the many passages in Ireland's most ancient annals and historical poems. Thus he has demonstrated that not only the Irish Ogham but also a style of alphabetic characters suited for the preservation of public records (and for general literary purposes) was known from very ancient times -- already many centuries before the introduction of Christianity. Thus the Ogham inscriptions found in the cave of Dunloe in Kerry, for instance, clearly antedate Christianity.

In the *Immrain Brain*, the Pre-Christian writer Bran is stated to have written down more than fifty quatrain of poetry in Ogham.   In the story of Baile MacBuain, and also in the *Leabhar na Nuachonghbala* (alias the 'Book of Leinster'), one reads of a whole library or '*tech screpta*' of 'rods of the *Fili*' cut in Ogham onto tree-bark.

Other ancient books in Irish should also be mentioned. Thus there are also: the poems and the grammatical treatise *Uraicept na nEigeas* of Feirceirtne; the poems of Adhna and his son Neide; and Atharine's code of laws *Breithne Neimhidh*.

Irish writing as such, then, clearly antedates the time of St. Patrick.   This can also be seen from the **records** regarding Pre-Patrician Irish rulers.

There are many such records.   Such include those of: the (9 A.D.) Crimhthain; the (14 A.D.) Carby and Morann; the (57-123 A.D.) Conn of the Hundred Battles; the (250 A.D.) Cormac MacArt and his son Carby (268 A.D.); and the famous (279 A.D.) Niall of the Nine Hostages.#79#

Further evidence: Pre-Christian antiquity of Irish *Ogham* writings

The great German celtologist Zeuss was profoundly impressed with the vast antiquity, even from B.C. times, of Ogham.   The fact is, even books were then being written in Ireland -- and had already been written for a very long time -- **ere** the start of St. Patrick's life-long mission there in 432 A.D.   Thus also MacManus,#80# in *The Story of the Irish Race*.

In the second century one encounters the writings of Feredach, Modan, Ciothruadh, and Fingin; and in the third century, many poems and much prose.   Thus Aethicus, in his A.D. 417 *Cosmography of the World*, states he had earlier gone to Ireland and examined whole "volumes" of books in Irish.

No later than the third century, Cormac MacArt inscripturated#81# the extremely ancient *Psalter of Tara*.   He also required all his *fianna* warriors to memorize **twelve books** of poetry.#82#   Note: twelve **books!**

Used by the druids before the advent of Christianity, Ogham consists of twenty-five runic or cuneiform-like letters similar to characters also found in the Orient.   Most of its extant inscriptions are to be found on stones (and especially on gravestones).   Yet some were also used in antique books.

More than three hundred Ogham writings have been discovered in both Gaelic and Pictish.   Most are from Kerry and Cork in Ireland -- yet some are from the Isle of Man, Scotland, the Shetlands, Wales, Cornwall, Devon, and Hampshire.#83#

O'Flaherty shows in his great book *Ogygia*#84# that the Pre-Christian Irishmen Forchern MacDeagh, Neidhe MacAidhna and Aithirne MacAmhnas once composed many works on poetry and on the laws and on celestial judgments.   Again, King Cormac Ulfada addressed his **written** work called *The Education of a Prince* -- to his own son.   That work not only evidences a written tradition of educational methodology, but also an established practice of teaching children how to read.

Indeed, also the Scot Sir George MacKenzie states#85# that he himself saw **manuscripts** in Columba's Abbey written by Cairbre Liffeachar, who lived six generations **before** St. Patrick.   Other manuscripts he saw there, clearly dated from about the time of our Saviour.   Indeed, he saw too yet other manuscripts of the royal genealogies even from **Pre-Christian** times.

Patrick himself noted the native literacy of the Chief Druid Dubthach O'Lugair -- before the latter's christianization.   Indeed, St. Patrick even supervised the burning of some 180 **volumes** of unacceptable **writings**#86# – as distinct from a much greater number of which he approved.   Very clearly, then, this suggests that certainly in Ancient Ireland also druidic doctrines had long been in writing.   Indeed, the fact that Patrick also updated the *Senchus Mor* alias the Irish Law Code -- again presupposes its Pre-Patrician inscripturation.

When the above-mentioned 180 volumes of unacceptable writings were destroyed, many

more hundreds of volumes of **acceptable** druidic writings -- constituting the bulk of Pre-Patrician Irish literature -- were then spared.   Patrick deemed such not just innocuous, but positively valuable.   For **it was Patrick himself who then <u>approved</u> the overwhelming bulk of druidic Irish Law and then ordered it to be <u>preserved</u>** -- because in harmony with the Law of God in Nature Revelation as well as in Holy Scripture.

Not only does this illustrate the extensive scope of literacy and the huge treasury of written records in Pre-Patrician Ireland. In addition, all books not right then destroyed, themselves formed the continuing basis of a christianized Ireland's incipient literature and laws (in the *Senchus Mor* and other writings).   It remains a great tragedy that the later pagan Vikings, during their many attacks against the Celts, destroyed so many of those writings of Ancient Ireland -- during the course of the ninth and tenth centuries A.D. Ogham itself, however, died out with the advent of Christianity and the introduction of the latter's conventional alphabet and typography.   Just before that happened, even as late as 350*f* A.D.,#87# invading Free Brythons and Iro-Scots and Picts from Celtic North Britain beat back the Romans in the latter's southern province of *Britannia*.   Having done that, the northern invaders then erected their own suitably-inscribed 'Ogham Stones' -- as far south as Hampshire's Silchester.

Yet quite apart from Ogham, there is also very much other evidence of literacy in Ancient Ireland. Dr. Todd is confident that some fragments found in the Brehon Laws, are of very high antiquity.

Aethicus of Istra, according to his own book *Cosmographia*, visited Ireland and examined various books of the Irish. Furthermore, the *Book of Ballymote* and the *Book of Lecan* compare Gaelic even with Greek and Hebrew.   Indeed, quite the bulk of the well-known *Ancient Irish Grammar* -- is attributed to the scholars of Pre-Christian Ireland.#88#

Now if Pre-Patrician Ireland **were** to have been illiterate -- it is inconceivable how, within a century of Patrick's death, the scholarship of a previously-isolated Ireland could then have become incomparably the finest in the World.   Indeed, the eminent German celtologist Dr. Heinrich Zimmer (author of the celebrated textbook *The Celtic Church in Britain and Ireland*)#89# -- concludes that Irish Colleges were known in Western Europe even before Ireland's missionary Mansuy became Bishop of Toul in Gaul during the fourth century.

Also other ancient documents of the British Isles suggest the very early literacy of their inhabitants. Thus the extremely ancient Irish *Book of Invasions* has not inappropriately been characterized by Norton-Taylor in his book *The Celts*#90# as an Irish version of the Books of Genesis and Exodus (with the additional hero Cuchulainn featured as a sort of 'Irish Moses').

It deals with the various migrations to Ireland of the Partholans, the Milesians, the *Tuatha De Danaan*, the *Fir Bolg*, and so on.   The *Tuatha de Danaan*, explains Wright in his

History of Ireland,#91# came to the Emerald Isle from Greece and by way of Dan-mark (alias Denmark) -- bringing *Lia Fail* or the 'Stone of Destiny' with them.

P.B. Ellis, in his book *The Druids*,#92# records very many examples of Pre-Christian Irish writings.   Norton-Taylor comments#93# on the *Book of Invasions* and also other ancient Irish documents that there are elements in many of the ancient tales that are not at all pure fiction.   The famous Ulster Cycle, which contains the mid-second-century-B.C.#94# tale *The Cattle Raid of Cooley*, has its hero Cuchulainn write down his songs in Ogham -- and describes an Ireland divided into four kingdoms.   Before then, Ireland was known as Eriu, and its dominant people (by the fifth century B.C.) were the Goidels.

Early Irish wealth in gold required a sophisticated trading and legal system

A few references to Benedict Fitzpatrick's article on 'Irish Archaeological Remains' -- published in the *Encyclopedia Americana* -- are very appropriate at this point.   It points out#95# that Ireland has been called the wonder of Europe -- because of the wealth and beauty of its relics in the past.

Its ancient edifices evidence their vast antiquity.   Its dazzling collections of gold ornaments exhibit a delicate minuteness as to their finish.

Ireland's Ogham stones have been preserved in great numbers.   In architecture, sculpture, metal work and the production and ornamentation of manuscripts -- the Ancient Irish were the Western World's chief exponents and teachers.

Truly marvellous collections of solid gold ornaments are even today to be seen in the Royal Irish Academy, and elsewhere.   Even if these known extant remains were to represent the total wealth of gold of the Bronze Age in Ireland, the amount -- as Sir Hercules Reid points out -- would probably still exceed that of any ancient period in any country.

Yet all of the known remains can only be a small portion of the original wealth of Ireland. Vast quantities must have been discovered, from mediaeval times onward -- nearly all of which would then have been melted down and carried out of the country.

In the literature of no other country are there quite as many references to gold -- as in Irish literature down to the fifteenth century.   The *Annals of the Four Masters*, for example, declare that "Donough Ua Cerbhaeil, Lord of Airgialla, died after bestowing three hundred ounces of gold."

Ireland's wealth in gold from the Bronze Age onward, if stated soberly, says Sir Hercules Reid -- would appear so enormous as hardly to be credible.   In the Dublin Museum may be seen circlets, fibulae, diadems, torques, bracelets, rings, garters, crescents, brooches, braid balls, tiaras and ear-rings -- all of pure gold and the most exquisite workmanship.

Also the *Encyclopaedia Britannica* states#96# that rich deposits of copper in the counties of Wicklow, Waterford, Cork and Kerry -- added greatly to the importance of Ireland in the Bronze Age.   Wicklow was rich also in gold.

The findings of gold *lunulae* of Irish origin in Western France, Southern Scotland and also Central Europe -- suggest that there was commercial intercourse with the Baltic as well as with Southwest Europe.   Such indicate that much in the Irish saga is indeed historical.

The chambered *tumulus* of New Grange near Ireland's Drogheda has a fine corbelled roof. It resembles Maes Howe in Orkney, as well as graves in Brittany and the Iberian peninsula.
As Archaeology Professor Dr. R.E.M. Wheeler declares in his own textbook on prehistoric Wales,#97# Ireland is known to every text-book of British prehistoric archaeology as the ' El Dorado' of the Ancient World.   Great masses of wrought gold have been found in Irish soil.   There is also a glittering profusion of golden ornaments in the Irish saga-literature.

In her important book *Irish Nationality*, the important Hibernian historian Alice Stopforth Green declares#98# that Irish chroniclers tell of a vast antiquity reaching back for at least some two thousand years before Christ. They tell of the smelting of gold near the River Liffey around B.C. 1500 -- and of the Wicklow artificer who made cups and brooches of gold and silver, and silver shields and golden chains for the necks of kings.

Irish commerce went back at least some fifteen hundred years before our era.   Ireland was the most famous gold-producing country of the West.   Mines of copper and silver were worked.   A race of goldsmiths carried on the manufacture of bronze and gold, on what is now the bog of Cullen.

Even the famous evolutionist and socialist Mr. H.G. Wells has noted#99# in his *Outline of History* that Irish prehistoric remains are particular rich in gold.   Indeed, also Rolleston has noted#100# that an astonishing number of prehistoric gold relics have been found in Celtic Ireland.

Wright insists#101# that Irish urns were better made and much more richly ornamented than the British, and Irish gold far more abundant.   Indeed, during B.C. times, the Ancient Irish King Eochy played chess with Etain on a silver chessboard with jewel-studded gold pieces.#102#

K. Neill declares#103# in his 1979 *Illustrated History of the Irish People* that gold was a popular and plentiful raw material. Mined in the Wicklow Mountains, it was the catalyst of the island's first foreign trade.   Baltic amber and Egyptian faience beads have been found in sites dating from this period.   These were no doubt imported, in exchange for Irish gold.

A.S. Green on the political and social structures of Ancient Ireland

A.S. Green further explains#104# that the name of Eriu recalls the ancient inhabitants of Ireland -- *viz.* the Celtiberian Hibernians or Pre-Gaelic though nevertheless Celtic groups of Japhethites (before their later linguistic gaelicization).   The Gaels themselves first entered Ireland across the Gaulish Sea.   One invasion followed another.   An old Irish tract gives the definite Gaelic monarchy over a United Ireland as beginning in the fourth century B.C.

Green declares the Gaels gave their language and organization to the country.   Out of the groupings of the tribes, there emerged a division of the island into districts.   Each of the provinces -- Ulster, Leinster, Munster and Connacht -- had its stretch of seaboards and harbours.   All met in the middle of the island in the newly-created province of Meath, at the hill of Usnech where the 'Stone of Division' still stands.   There, the 'high-king' had his court, as the chief lord in the confederation of the many States.

Regarding the law and government of the Ancient Irish, Green further elucidates#105# that the law with them was the law of the people.   They never lost their trust in it.   They never exalted a central authority.   The administration was divided into the widest possible range of self-governing communities, which were bound into a willing [con]federation.

The Early-Irish Confederacy was led by a presiding elected officer, who had strictly limited powers.   As the Irish writer Walter Bryan observes,#106# the Celts applied their theories of 'equality' as well as their theories of 'aristocracy' even to the succession to the throne.   And under the law of tanistry, it went to the oldest and most worthy man of the same blood.

The system bore an uncanny resemblance to the presidential system in the United States -- in that kings were elected from among a number of candidates vying for public favour.   If the condition of the country deteriorated during his reign -- he was deposed, and another king elected.

Tanaistry -- the Law of Succession in Ancient Ireland

According to Haverty,#107# one of the most ancient native laws of Ireland was that of succession -- called *tanaisteacht* or tanistry.   This law was a compound of the hereditary and the electives principles, and is thus briefly explained by Professor Curry.

Professor Curry himself states#108# that there was no invariable rule of succession in the Milesian times.   However, according to the general tenor of the ancient accounts, the eldest son succeeded the father -- to the exclusion of all collateral claimants. Compare Genesis 9:18-27*f*.

Yet he might nevertheless be disqualified by personal deformity or blemish; by natural

imbecility; or by crime. *Cf.* Genesis 25:23-33*f.*   Again, as happened especially in later ages, the succession could be alternated by parental testament or mutual compact. *Cf.* Genesis 49:3-8*f.*

The eldest son, being thus recognized as the presumptive heir and successor to the dignity, was denominated *tanaiste* alias 'second' to the testator.   All the other sons or persons that were eligible in case of his failure, were simple all together called *righdhamhna* -- that is, 'king-material.'

This was then the origin of the *tanaiste* (alias the successor) and the *tanaisteacht* (alias the successorship).   *Tanaisteacht* did not involve any disturbance of property or of the people. It only affected the position of the person himself -- whether king, chief, or professor of any of the liberal arts.   Tanistry regulated the transmission of titles, offices, and authority.
Haverty explains#109# that the Ancient Irish custom of *gavailkinne* was another of the ancient institutions of Ireland -- but one common also to the Brythons, Anglo-Saxons, Franks and other peoples.   It adjusted the partition and inheritance of landed property. The Ancient Brythons called it *gavelkind*.

Thereby, the property was divided equally between all the sons.   In addition to his own equal share which the eldest son obtained in common with his brothers, he received the dwelling-house and other buildings which would have been retained by the father or *kenfine* -- if the division were made (as it frequently was) during his own lifetime.   *Cf.* Luke 12:13*f* & 15:11*f.*

This extra share was given to the eldest brother as head of the family, and in consideration of certain liabilities which he incurred for the security of the family in general.   All the members of a tribe or family in Ireland had an equal right to their proportionate share of the land occupied by the whole.   The equality of title and blood thus enjoyed by all, must have created a sense of individual self-respect and mutual dependence.

The *Ard-ri* or 'High-King of Ireland' was both elected and replaceable

In his famous *History of Ireland*, Haverty elucidates#110# that the dignity of the *ard-ri* or monarch of Ireland was one rather of title and position than of actual power. It was always supported by alliances with some of the provincial governors -- to secure the respect of the others. There was a reciprocity of obligations between the kings on the one hand and their subordinate chieftains on the other.

In her *Irish Nationality*, A.S. Green explains#111# the *ard-ri* alias supreme arbitrator was surrounded by his counsellors.   They were, variously: the lawmen or *brehons*; the bards and chroniclers; and the druids, teachers, and scientists.

The power of the *ard-ri* rested on the traditions of the people -- and on the consent of the

tribes.   He could impose no new law, nor demand extra-legal service.   He was never a law unto himself but **always subject to the <u>rule of law</u>**.

The political bond, which seemed so loose, drew all its strength from a body of national tradition and a *Universal Law Code*.   Separate and independent as the tribes were, all alike accepted the one Code which had been fashioned in the course of ages.   **The same law was recited <u>in every tribal assembly</u>**.

There were **<u>schools of lawyers</u> to expound the law**.   Thereby, the spirit of the Irish found national expression in a code of law showing not only a well and truly extraordinarily acute and trained intelligence -- but also a **true sense of <u>equity</u>**.

Scholars in their degrees ranked with kings and chiefs, and professors sat by the high-king and shared his honours.   It is in the exaltation of learning in the national life that we must look for the real significance of Irish history -- the fine idea of a society loosely held in a political sense, but bound together in a spiritual union.

Under the competent leadership of trained and educated legal scholars, also the common people themselves were deeply involved.   As A.S. Green explains,#112# in Ireland every community and every individual was interested in maintaining the law of the people and the protection of the common folk.   Irish land laws, in spite of all the changes that gradually covered the land with fenced estates, actually preserved popular rights throughout all the centuries -- *viz*.: fixity of rates for the land; fixity of tenure; security of improvement.

Rights of inheritance and due solemnities of election were accurately preserved.   **Said Sir John Davis, the English Attorney-General of Ireland under King James the First: "The <u>Irish</u> are <u>more fearful</u> to <u>offend</u> the <u>law</u> than are the English -- or <u>any other nation</u> whatsoever.   No nation loves equity and justice better.   The Irish are satisfied to see it executed -- even against themselves."**

That was certainly the case in Ancient Free Ireland, while under her own Brehon Law.   Then, they were never 'feckless' -- nor were they a nation of rebels constantly 'against the government' *etc*.   Such perceptions about Irishmen must be attributed only to Ireland's later reaction against the forceful imposition of foreign and by-then-divergent legal systems upon her -- in relatively recent times.

In his book *Ireland*, McCarthy records#113# that ancient Irish kings were surrounded by lawmakers, soldiers, musicians and poets.   All such kings only presided over legislative assemblies.   The various kingdoms of Ireland were politically and militarily strong, and the land was a centre of learning.

The early rulers of Erin were Gaelic Celts with blond and reddish hair.   They came to Ireland about 350 B.C., carrying iron weapons that enabled them to subdue the earlier inhabitants.   The latter were a Celto-Basque or Celtiberian people from northern Spain who were armed with bronze.

One of the most ancient kings was Cormac MacArt. Cormac, around 250 A.D., fortified and enlarged the ancient castle on the sacred hill of Tara near what is now Dublin. He was supported by a renowned force of warriors called the *fianna* -- under the command of the legendary hero Finn MacCool.

To qualify for membership in the *fianna*, a recruit first had to memorize twelve books of poetry. This too presupposes Irish literacy, centuries before Patrick.

Later, 'Niall of the Nine Hostages' ruled Tara from 380 to 405 A.D. The O'Neills kept on ruling as the lords of Ulster, until 1603.
'Niall of the Nine Hostages' made a series of attacks on Britain and Gaul, which were both then under the declining colonial government of Rome. For a while, he kept threatening to conquer Wales and Scotland. Yet also after his death, the high-king at Tara merely chaired a council of independent provincial kings.

These were the times of the Briton St. Patrick's childhood. Norton-Taylor in his book *The Celts* explains#114# that Loeghaire (or Leary) was the high-king of all Ireland from A.D. 427 onward. Upon the conversion of Ireland by St. Patrick at that time, Erin's Ancient Common Law was solidly strengthened with a vigorous Biblical Christianity.

Many of those Irish then intermarried with the Christian Britons -- in Cumbria, Wales and Cornwall. In that way, the christianized Irish strengthened the Celtic culture and ancient Common Law not just of Ireland but also of Western Britain herself -- even as the Anglo-Saxons were invading from the East.

Laws and politics in Ancient Ireland many centuries before Christ

Norton-Taylor rightly explains#115# that all the general outlines of Celtic society can be grasped by reading between the lines of the Irish epics. Moreover, many of the details of that social order are preserved in the Ancient Irish law tracts -- the so-called Brehon Law.

At the highest level of Irish society were the kings, who were themselves arranged together in grades. Each *Tuath* or State had its king. But some of these monarchs were strong enough to become over-kings or 'high-kings.'

Yet none of these 'kings' in this royal chain of command enjoyed real sovereignty in the ultimate sense. They did not make or unmake laws; nor did they judge or punish violators. In an early version of the doctrine of 'separation of powers' -- the king, at whatever level, was primarily concerned with the tribe's military business and with intertribal diplomacy. His subjects looked to him for military leadership in time of trouble.

The king was entitled to an annual tribute from his subjects. In return, he gave them gifts of property. The benefits of this contractual arrangement, were mutual. The 'kings'

were elected by their peers, or by men of noble birth -- and were thus a 'republican' aristo-cracy. Politics played an important role in the final selection of a king.   Yet the king-elect was always deemed to have gained his kingship through **divine** disposition.

In the ancient legal tracts, a typical freeman possessed seven cows and a bull.   The free client's contractual obligation to the overlord ran for seven years.   The overlord rented him stock, and received in return seven years of personal service within his household. At the end of the seven years, the rented stock became his to own.   *Cf.* Genesis 29:20*f* & Exodus 21:2*f* & Deuteronomy 15:12*f*. Thus the freeman was then at liberty to enter into another contract -- either with the same overlord, or with a different one.

Under Irish Law, every man had an economic value -- pegged by the community -- as to his standing in it.   If the base client was injured while performing all his obligations to the social unit, he was to be given compensation based on his honour price. *Cf.* Exodus 21:32.

Regarding the laws of the druids also in Ireland, already the B.C. 20 Strabo had noted that "the druids are considered the most just of men."   Their moral system distinguished the lawful (*dleathach*) from the unlawful (*neamhdhleathach*) -- and was enforced by a series of sanctions (or *geasa*).   Indeed, the Ancient Irish *Leabhar na gCeart* or 'Book of Rights' states: "The learned historian who does not know the prerogatives and prohibitions of the kings, is not entitled to visitations."

In the first century A.D., one encounters the *Audacht Morainn* alias the will and testimony of Judge Morann.   His own instructions to the High-King Feradach Finn Fachtnach (A.D. 95-117) included the following advice: "Let him magnify the truth; it will magnify him....   Through the ruler's truth, every law is glorious....   Through the ruler's truth, all the land is fruitful."   And somewhat later, the *Aire Echta* or Chief Magistrate Aonghus MacAirt was reported to have seen it as his own most important task to "right the wrongs of his people as well as protecting the weak and poor."

According to the *Annals of Ulster*, the first codification of Irish Law in A.D. 438 was inscripturated in the then-archaic format of *Berla Feini* (thus evidencing a long-standing tradition of Irish script).   Too, in the biographer Muirchu's *Life of Patrick* -- one reads how Laoghaire the High-King proposed that an Irish book of the druids and a Christian book both be tested by way of ordeal.

Indeed, the *Annals of Ulster* record how nine prominent men -- *viz.* three *brehons* (Chief-Druid Dubhthach Maccu Lugir, Rossa and Fergus); three kings (*viz.* the Irish High-King Laoghaire, King Dara of Ulster, and King Corc of Munster); and three leading of the most prominent Christians in Ireland (*viz.* Patrick, Benignus and Cairnech) -- then studied and refined the Ancient Irish Law or *Fenechas* for three years.   Only thereafter did they finally codify it as the *Senchus Mor* or national law of *Cain* -- as distinct from the *Urrad* or local law, and also as distinct from the criminal law set down in the *Book of Acaill*.

Familial solidarity in educational fosterage, torts and suretyship

Norton-Taylor declares#116# that the Celts attached special importance to the education of their children.   This was accomplished through 'fosterage' alias *oileamhain*.   Literally, this means 'education.'

It took children from their homes before they were seven, and then it introduced them to the wider world.   The foster-families were relatives and friends, who were reimbursed by the child's father.
The education of girls cost more than boys.   A girl remained with her foster-parents only until fourteen.   A boy stayed three years longer.   Each foster-child learned the skills he or she would need in later life.

There are numerous allusions to fostering.   The most famous is *Tain Bo Cuailge* or 'The Cattle Raid of Cooley' -- a B.C. 200*f* writing of the very first importance in assessing the life-style of the Ancient Irish.

Norton-Taylor further points out#117# that as late as the sixteenth century A.D., there were still pockets of Ireland in which traditional Irish Law was practised.   Codified and written down almost a thousand years beforehand, these archaic laws went directly back to ancient Celtic times and were based on a tribal society in which men were responsible to one another rather than to the impersonal institution of a State.

Thus, wrongdoing was not a civil offence but a trangression of private rights.   A man who harmed another man, paid his debt to the injured party's family -- not to society as a whole.   Compare Exodus 21:19-34 & 22:1-9 *etc*.

Under the Celtic Law of the old Irish tracts, all of a culprit's immediate relatives could be held responsive for his misdeed.   *Cf.* Achan in Joshua chapter 7.   Thus, a man who had allowed his cattle to trample his neighbour's fields -- might be ordered to turn over his own fields to his neighbour for a full season.   The offender's family was responsible for seeing that the order was obeyed.   By holding the family legally responsible in a dispute, Celtic Law brought tremendous pressure to bear upon wrongdoers.

Besides involving whole families in legal judgments, Ancient Celtic Law had also other means of discouraging wrongdoers.   One was the institution of suretyship.   When a man had committed an infraction, he was fined according to his status -- and he was obliged to provide guarantees of his ability to pay.

If that failed, ostracism could follow.   Celtic Law was rooted in the divine order, and was enforced by a panel of jurists -- the druids.

Post-Abrahamic developments specifically in Ancient Ireland

We must now supply some solid citations from ancient documents, illustrating

historically the quality of life in Ancient Ireland.   Here, from those sources, we attempt to reconstruct a picture of society in the Emerald Isle -- from Abraham's time onward.

Gleaning from much more ancient materials, the A.D. 1393 to 1464 historian Capgrave wrote a *Chronicle of England*.   There, concerning the year 2895 after Adam, he firmly declared:#118# "This year Saragh was born [*cf*. Genesis 11:19-20]....   In this same year began the kingdom of that people which they called Scythians....   This people sprang from Magog, who was son unto Japheth."   *Cf*. Genesis 10:2*f*.   The Scythians then spread out "from the Great Sea unto the end of Germany" -- and unto the "Araxes" River in what is now Southwestern Armenia.

There is also the popular story of Albine and her sisters -- all of them daughters of King Diodicias of Syria.   They fled to Albion before the (1200 B.C.) Brut arrived and renamed that island 'Brut-ain' alias 'Brit-ain.'   Difficult to date (though perhaps around B.C. 1500) -- the story is evidently of great antiquity.#119#

The *Book of Invasions*, writes MacGoeghagan, maintains some fifty-four people landed in Erin before the Noachic Deluge (*cf*. Genesis 5:4-22).   Yet soon thereafter, all then perished there. Genesis 5:25-27.

After the Great Flood, Partholan's colony of considerably over a thousand settlers came from Greece (alias Javan) -- *via* Sicily and Spain (or Tarshish).   Compare Genesis 10:1-5. Certainly, even the coasts of Ireland were known to the Ancient Phoenicians for perhaps fully two millennia before Christ.#120#

Wright, in his massive three-volume *History of Ireland*, agrees.   There he states#121# that to Ireland came Partholan the Japhethite, ninth in descent from Noah and a contemporary of Abraham.   Genesis 10:1-5 & 11:10-26*f*.

Partholan's party of migrants included four "scholars" and three druids -- together with three generals and two merchants.   Some time later, he was followed from the Black Sea by another Japhethite -- Nemhidh the eleventh from Noah, who spoke Irish.   Thereafter came some Fomorians.   They seem to have been either Pelasgian, Greek or Phoenician sea-rovers.

According to the Ancient Irish *Book of Invasions*#122# -- thirty years after that Partholan, Nemhidh brought a colony to Ireland from Scythia alias A-sguz or Ashkenaz.   *Cf*. Genesis 10:3 and Jeremiah 50:41 & 51:27*f*.   He brought them through the Euxine or Black Sea, past the Alps alias the Rhiphean Mountains or the Chain of Rhiphath (*cf*. Genesis 10:3b) -- to the North Sea.

Thence, he sailed further, to Ireland -- together with his four sons. Those sons included Jarbhainel Faidh, whose grandson Jobaath started a colony in Den-mark *etc*.   The party also included Fergus Leithderg, whose son Briotan Maol later established a settlement in the north of Alban alias Britain.

Later, continues the *Book of Invasions*, the earth-mining *Firbolgs* arrived in Ireland from Thrace.   Finally, the *Tuatha De Dan-aan* came there from Den-mark -- under Prince Eochaidh the son of King Erc. These Dan-aans founded four cities in Ireland, but also migrated back and forth to Scotland.

Next, the Milesians alias the sons of Miledh arrived in Ireland with the Scots -- from Spain or Tarshish. *Cf.* Genesis 10:4b.   Miledh had married Scota, a Scythian princess, in Egypt. *Cf.* Genesis 10:4-6 & 10:21-25.   His son Eire-amon became the first Milesian king of Erin.

The B.C. sixth century's *Orphic Argonaut*#123# knows of voyages from Grecian lands to "the Iernian Isles"#124# -- and also from Spain.   Indeed, also the B.C. fourth century's Aristotle#125# knew of '*Iernee*' alias Erin.   Then, there was sustained contact and religious intercourse between the British Isles, Iberia, Greece, Scythia, and the Near East (Phoenicia, Judah and Egypt).

The *Cruithnigh* (alias the Picts) came to Ireland from Thrace with nine ships and some 309 colonists.   First they built the city of Pictavis in France; next they settled in Ireland; and finally they started a colony in Alban or Britain (initially in the extreme northeast of what is now Scotland).

According to the ancient *Book of Leinster*, the Picts were descendants of Fenius who came from Scythia to Nembroth.   *Cf.* Genesis 8:4 & 10:1-2 & 10:8-12.   There Nembroth alias Nimrod built a great tower, and founded a school for languages.   *Cf.* Genesis 11:1-9.   Too, Fenius's son Nel then in Egypt married Princess Scota, who begot their son Gaedhel.

All three -- Fenius of Scythia, Scota, and Gaedel -- then gave their names to the Irish. Thus, in Ireland, we find: Feni, Scuith (*cf.* 'Scot'), and Gael.   Leaving Egypt *via* Scythia, and then negotiating the Rhiphaean Mountains or the Alps for Spain (*cf.* Genesis 10:3-5*f*) -- they later went on to Ireland.   There, the Milesian Prince Eber -- *cf.* Genesis 10:21-25*f* -- allied himself with the *Tuatha Dea* (or the *Tuatha De Danaan*).   They took the south of Erin.

Ancient History Professor Nora Chadwick declares#126# that among the very first Celtic peoples, the inculcation of poetic inspiration and what she calls the mantic art were well developed and elaborated to an unparalleled degree. Thus, those Ancient Celts were quite unique as regards the preservation of original revelation and its predictions -- and also as regards their endowment with a high measure of common grace with which to apprehend and to appreciate it.

There was constant and frequent contact between New Iberia alias Ireland on the one hand and Ancient Britain on the other.   There was also constant and frequent contact between the whole of the British Isles on the one hand and both Old Iberia as well as all the rest of Western Europe on the other.

Indeed, in her essay *Intellectual Contacts between Britain and Gaul*,#127# Professor Dr.

Chadwick rightly remarks that Ireland has preserved (in all her great wealth of manuscript material) a vast storehouse of ancient tradition which has been lost in Britain. But there are indications in Irish tradition that Western Britain (alias ancient Cumberland and Wales and Cornwall) at least shared the ancient Irish culture -- and even that Britain was regarded as the source of much of the early intellectual life in Ireland. A fundamental unity of culture existed between Ireland and Western Britain.   At least in some measure, this Celtic culture was identical also with that of Ancient Gaul.

Scotland's Skene on the Iro-Scots of Ancient Ireland

In his famous work *Celtic Scotland* (subtitled *A History of Ancient Alban*), S.F. Skene -- the great nineteenth-century Scottish Antiquary and Historiographer Royal -- expressed important opinions about the Iro-Scotic motherland in Ireland of the Scots in Scotland. For he wrote#128# that the ancient history of Ireland presents detailed annals of reigns and events from a period reaching back to many centuries before the Christian era -- the whole of which has been adopted by her historians as genuine.

Now the famous Old-Irish document called *The Annals of the Four Masters* -- itself but a compilation of Ireland's various even more ancient manuscripts -- begins its account with the year of the deluge.   This it states occurred 2952 years before Christ.#129#   Skene points out that the actual compilation of those *Annals* themselves -- from a wealth of many more ancient manuscripts -- began around 1632 A.D.   *Cf.* too Dr. Keating's work, written in Irish during 1640.

Nevertheless, Skene also admits that#130# the contents of the ancient Irish tract called the *Book of Conquests* apparently already antedated the (400*f* A.D.) St. Patrick.   This can be seen from the fact that it was disclosed to Patrick.   Indeed, that *Book of Conquests* was in turn itself founded upon yet older documents -- such as the *Leabhar Gabhala* (or the *Book of Invasions*).

Also Barrister Ginnell#131# traces the precompilation of the *Annals* right back to 438-441 A.D., or just six years after the British Christian missionary St. Patrick had the Irish recite and purify and then re-inscripturate their centuries-old *Senchus Mor* (alias their Common Law).   Moreover, those *Annals of the Four Masters* also describe the **codification** of Irish Common Law -- which had itself existed from time immemorial.

Now the *Annals* state that the sons of Miledh -- by way of Spanish Tarshish (*cf.* Genesis 10:1-5) -- arrived in Ireland many years after Adam.   Subsequently, Heremon and Heber (*cf.* Genesis 10:21-25) are said to have assumed the joint sovereignty of Ireland.

Four centuries later (from about B.C. 1383 onward), seven successive Milesian kings ruled over Eire.   The first, Ollamh Fodhla, established the *feis teamhrach* (or great annual feast) at Tara.   He also appointed a *toshech* [or chief] over every *cantred* or district containing a hundred heads of families.   *Cf.* Exodus 18:12-21 & Ruth 4:2 *etc*.#132#

In later times, Diodorus Siculus (around 60 B.C.) and Cornelius Tacitus (around 98 A.D.) -- as well as D. Sullivan, T.H. Huxley and W.F. Skene later during the nineteenth century -- all apparently concluded#133# that the Celtiberian Basques (from the Southwestern part of Europe), who went to the British Isles as the Picts *etc.*, were later subjugated there by at least two successive waves of blonder Northern Celts or 'Greco-Gauls' (from Southeastern Europe).

First came the Gaels, and later the Cymri. Their Celto-Gaelic and Celto-Cymric languages and cultures, the earlier Celtiberians then adopted.

Also Professor Sullivan#134# notes this, in his own *Introduction* to O'Curry's great book *Lectures on the Manners and Customs of the Ancient Irish*. Sullivan observes that there were two distinct physical types in Ancient Ireland. One was a high-statured and golden-haired or red-haired, fair-skinned and blue-eyed or grayblue-eyed race. The other was a dark-haired, dark-eyed, pale-skinned, medium-statured race.

The latter, comments Skene,#135# corresponds to the *Firbolg* (or the gold-miners of Ireland and the tin-miners of Cornwall). They belong to the same class with the Silures mentioned by Tacitus, and may represent the Celtiberian race which preceded the Celto-Gaelic. But of the fair-skinned race, the *Tuatha De Dan-aan* correspond in character with the large-limbed and red-haired Caledonians described by Tacitus. Then again, the other brown-haired Milesians or Iro-Scots -- present a less Germanic type.

Indeed, continues Skene,#136# even "the original Irish (or Pictish?) colony of Partholan, soon after the Noachic Flood -- seems to have been the same with the *Firbolg*. Also the various Welsh *Brut* documents seem to have considered them as Iberian or Basque. Thus Gwyrgant (the Early-Brythonic king) -- when "passing through the Isles of Orc[kneys]" -- seized their chief whose name was Partholym.

Hereupon this chief prayed for Gwyrgant's protection, telling him that they had all been "driven from Spain." He therefore entreated Gwyrgant to grant them permission to abide in some part of the island of Britain. Gwyrgant having thus learned whence they were, directed them (with his goodwill) "to go to Ireland. Thither therefore they went, and there they settled."

Skene himself then comments#137# on the above early colonizations of Ireland -- in the following way. In the *Book of Conquests*, he points out, there are five successive colonies in Ireland. The first two, those of Partholan and Nemhidh, are separated from each other -- and from the latter three -- by long intervals. The last three, beginning with the *Firbolg*, are continuous -- each succeeding the other without interval.

What we are told of the *Fir Bolg*, harmonizes with the accounts of the mine-workers of Cornwall and the Tin Islands. It is not difficult to recognize in the tradition that the *Fir Bolg* [possibly meaning 'men of the bag'] -- derived their name from the big leather sacks which they filled with soil from the pits they dug. This would then mean: the people who worked the tin by digging in the ore-laden soil and transporting it in bags.

The traditions of the characteristics of those early colonists of Ireland, also lead to the same conclusion.   The traditions are quoted in the preface to M'Firbis's *Book of Genealogies* in the following way.   Those who are brown of hair; bold, honourable, daring; prosperous; bountiful in the bestowal of property and wealth and rings -- descend from the sons of Miledh (alias the Milesian *Celtiberi*) in Erinn.   Those who are fair-haired; every musical person adept in all druidical arts -- descend from the *Tuatha De Dan-aan* in Erinn.   Those who are black-haired among the people -- descend from the *Fir Bolg*.#138#

The Irish *Acts of Saint Cadroee* state#139# that the Scots were Greeks from Chorischon near Lydia. They sailed through the Hellespont or Darda-nelles southbound -- and then, *via* Crete and Spain, through the Columns of Hercules or Straits of Gibraltar to Ireland. That latter land they called *Chorischia* and also *Scotia* (after Scota the 'Egyptian' wife of Niul the son of Aeneas) -- before their descendants heeded the preaching of St. Patrick.

The *Pictish Chronicle* -- translated into Latin from an ancient Celtic original (though with further material from the sixth century A.D. added by Isidore of Seville) -- claims that the Scots were so called because they had come from Scythia and also descended from the 'Egyptian' Princess Scota.   It states the natives of Scythia were called *Albani* -- because of their fair hair. The Picts of 'Alban' alias Britain, and of 'Erin' alias Ireland, thus originally formed one people closely connected with each other.#140#

The Pan-Celtic culture of the Ancient British Isles

Furthermore, at least initially, Proto-Celtic and Proto-Germanic customs both seem to have proceeded from an even earlier and common 'Proto-Aryan' (or Proto-Japhethitic) root. This is seen in the very early **historic** period characterized by extant **written** remnants.

Professor Nora Chadwick explains#141# that in early Norway, in the Norse Kingdom of Orkney, and in Iceland -- probably all (or almost all) of the earliest historical saga material is based ultimately on the poetry which was composed and handed down by all the native poets or *skalds*.   The only European country which has an elaborate extant tradition of prose development analogous to that of the ancient Norse world, is Ireland -- though it is certain that Wales also once had a similar prose literature.

The Celtic presence from Ireland in Pre-Scandinavian Iceland, is well-known.   So too is the earlier Celtic presence in Pre-Germanic Continental Scandinavia.   So too is the later Celtic influence on the Anglo-Saxons of Britain, and the Christian Celtic and Culdee influences of Irish and English Missionaries in Europe from the seventh century A.D. So too is the strong and ongoing Celto-Brythonic influence upon and in the early Anglo-Saxon Wessex of Cerdic and Alfred.   Indeed, so too is the claim of the great Anglo-British Christian King Alfred -- whose immediate ancestors were both Saxons and Brythons -- to have descended from Noah.
Even from ancient druidic times, there was a Pan-Celtic culture in the Ancient British

Isles. As Professor Nora Chadwick explains,#142# in Scotland and Wales functions similar to those of the Irish *filid* seem to have been carried on by the court bards. In Ireland, the *filid* seem to have possessed the actual functions ascribed by such classical authors as the (55*f* B.C.) Julius Caesar to the Gaulish and especially to the British druids.

In ancient Ireland, the close corporations to which the *filid* belonged -- were known as the 'schools of the *filid*.'   The final organization of these 'schools of the *filid*' was probably stimulated and re-inforced from the 'schools of the rhetors' of Gaul.   For they attached themselves to the native princes of Ireland and Britain.   Along with other *literati*, they bequeathed to them their own inherited learning and literary conventions both written and oral.

The famous Oxford University Professor of Jurisprudence Sir Paul Vinogradoff (D.C.L., LL.D., D.His., Dr.Jur.)#143# rightly noted#144# that information on the laws of the Celts can be gathered from classical writers such as Caesar and Strabo.   He further added that a vast body of custom has been preserved -- also by Welsh Law and by the Brehon tracts of Ireland.

Even the renowned legal 'Anglophiles' Pollock and Maitland -- not at all enthusiasts about the Pre-English laws and customs of the Celto-Brythons -- nevertheless concede#145# that there are many points of real organic connexion between Celtic and English Law, even if there were to have been no 'borrowing' from the Welshman on the part of Englishman.   This, feel Pollock and Maitland, may well go back to a common stock of Proto-Aryan (or Japhethitic) tradition antecedent to the distinction between German and Celt.

Some usages may be relics of a prehistoric society and of an antiquity now immeasurable. By such an allegedly prehistoric society, Pollock and Maitland probably mean one **before** the B.C. 1440's Moses; one **before** the B.C. 1750's Hammurabi; or even one **before** the B.C. 1920's Abraham.

Anent Anglo-Saxon alias Early-English Law, Pollock and Maitland admit: "We cannot say that no element derived from the Celtic inhabitants of Britain, exists in it....   There is [also] the possibility that Celtic [and indeed even British-Brettanic] details assimilated in Gaul by French Law during its growth [460-1060 A.D.], passed into England right at the Norman Conquest [1066*f* A.D.]....   It has been maintained...that [these Ancient British] institutions persisted after Britain was abandoned by the Roman power [in 397*f* A.D.], and survived the Teutonic invasions in such force as to contribute in material quantity to the formation of our laws" -- *viz.* the substance of the Common Laws of England.
<u>Sociological similarities between the Ancient Irish and the Ancient Britons</u>

The 'earlier' Irish and the 'later' Welsh apparently arrived in the British Isles at different times to one another.   Nevertheless, they still shared a common Proto-Celtic ancestry even before that time. Indeed, the two groups constantly migrated from Britain to Ireland and *vice-versa* -- thus interacting with one another even since Pre-Christian times.   See *The Historians's History of the World*, XXI, pp. 331*f* (and our Addendum 4 below).

The earlier Irish are the most important example of the C-Celts, just as the later Welsh are the chief body of P-Celts. As already explained, C-Celts are those whose words often acquired a initial *c* -- and P-Celts are those whose words often acquired an initial *p* -- in front of the common Proto-Celtic root.

Thus, the root *-a-* (meaning 'what') in C-Celtic Irish became *ca*; while in P-Celtic Welsh it became *pa*. Here, the joint root *-a-* evidences an ultimate **common ancestry of both Irish and Welsh**.

There is thus a relationship between the earlier 'Irish' C-Celts and the later 'British' P-Celts
 -- even from the time both of them were first in Eurasia and then in Europe, before either of them arrived in any part of the British Isles. However, that kinship is not just linguistic. To a far greater extent, and much more importantly, it is also sociological.

As Dillon and Chadwick remark in their good book *The Celtic Realms*,#146# the famous Cymric antiquarian Lluyd says at the beginning of his discussion of Early-Welsh society that four institutions supply the framework. These are: *cenedl*, *tref*, *cantref*, and *brenin* -- kindred, hamlet, tribe and chief.

The corresponding terms in Irish are *fine*, *baile*, *tuath*, and *ri*. Each *cantref* had its own law-court, and in South Wales this was the old assembly of freemen. This assembly could even pass judgment on the king's conduct. By *dedfryd gwlad* or 'judgment of the people' it could declare him to have acted oppressively. As already seen, so too in Ancient Ireland.

Thus, as among the Ancient Iro-Scots, also too among the Ancient Celto-Brythons -- all totalitarianism was taboo. The king was never above the law, but **the law itself was always above the king**. Indeed, as that later Scot Samuel Rutherford would rightly remark: not *Rex lex*, but *Lex rex* -- not 'the King is law' but 'the Law is king!'

How different to the situation in the Pagan Roman Empire! How different also even to the situation in the so-called 'Holy Roman Empire' as its successor! Indeed, even after the break-up of the latter -- the romanized King Louis of France was still proclaiming: "*C'Etat c'est moi* [I am the State]!"

Influences from the Near East upon Ancient Ireland

Ancient Ireland has been inhabited continuously from perhaps B.C. 2300 onward. It is very possible that many of the 'C-Celtic' Gaels, before going on to live in Ireland, at first resided in Britain. At any rate, the Gaels seem to have inhabited Britain some time before the Brythons did. Indeed, the Gaels seem to have preserved their same Gaelic culture -- itself not very dissimilar to the Ancient Brythonic culture -- even after moving westward into Ireland. That occurred especially after the arrival of the Brythons in Britain.

Perhaps the first Irish Gaels arrived in Ireland 'overland' from Northwest Europe *via* Britain -- or 'by sea' from Celtiberian Spain.   Or perhaps they came, almost simultaneously -- in both ways and from both places.

Further, there may well have been Proto-Celtic 'Basques' or 'Picts' in Celtiberian 'Spain' or in Pre-Brythonic Britain or in H-iber-nian 'Ireland' or all of those lands -- even before the arrival there of the kindred Irish Gaels.   Yet if so, the latter then certainly imposed their language and culture upon most of the former -- even while largely absorbing them.

At any rate, once in Ireland, it is certain that the Celto-Irish literary tradition became what is now the oldest extant in Europe.   Indeed, the Celto-Gaelic Irish later influenced (and were influenced by) the Celto-Brythonic Britons -- who only later (from perhaps B.C. 1900 onward) arrived in Britain, where many of the Irish themselves had formerly lived.

Even then and subsequently, there was also considerable Semitic influence upon the Celts of the British Isles.   At that early period, this came not only by way of some of all the 'Heber-ew' descendants of Heber.   Genesis 9:27*f*; 10:2-5; 10:22-25.   It occurred also by way of Phoenician sea-traders -- seeking tin and other precious metals from the British Isles.   Indeed, there may even then also have been Pelasgian or Proto-Thracian or Proto-Etruscan alias Greco-Gael and Celtiberian mariners who at that very time visited the British Isles.

Thus Rev. L.G.A. Roberts mentions#147# the book *Etruria-Celtica* -- by Sir William Betham (formerly Ulster's King-of-Arms).   There, Sir William shows the origin of the Hiberno-Celt -- from colonization, from language and from antiquities.   He compares it with the Etruscan and Phoenician influences.   The latter, of course, signifies Hebraic or Shemitic connection.

The Phoenicians were the earliest known traders with the British Isles -- from the Near East.   Dr. Pritchard, in his *Physical History of Mankind*, gives us the clue to trace the Celtiberian tribes in Spain -- back to a Phoenician origin.   The Celt and the Iberian are the sources whence the Gauls and the Cymri came -- and maybe also the Belgae, and further the Britons too.

Phoenicians from the Mediterranean sailed by way of Gibraltar to Britain and to Ireland -- bringing back tin, gold, pearls and other products.   Too, British jet found in Spain dates from B.C. 2500 -- and Egyptian beads found in Britain are dated from about 1300 B.C. Compare: Genesis 10:2,5,21,25 and Ezekiel 27:3*f*,12*f*,19*f*,25*f*.

Pan-Celtic antiquarian perspectives on Ancient Ireland and Ancient Britain

According to the extant records of Ancient Ireland, in remote antiquity that country was first visited after the Noachic Deluge by Adhna -- who is said to have taken away a handful of soil and grass.   Then, 300 years later, the Scythian Partholans landed --

perhaps around B.C. 2000.   Next came the Nemedians; then, other groups; and ultimately, the Milesians -- in several waves, from perhaps B.C. 1600 or 1400 onward. Indeed, there is even some possibility that Israelitic Danites, both before and after the Israelitic Exodus from Egypt, might well have reached Ancient Ireland.   See Parsons's *Remains of Japhet* -- throughout.

The *Encyclopaedia Britannica* relates#148# that the Neolithic and Copper period are well represented in Ireland.   The Bronze Age in Ireland has left evidences sufficiently abundant and vivid. To it belong numerous tombs of massive structure, with a very great variety of designs symbolic or ornamental.   These evidence a settled population under opulent rulers. Bronze was abundant, and there were rich copper mines.

The distinctive feature of this period in Ireland was the production of native gold, of which it is certain that there were comparatively rich deposits. Irish ornaments of the Bronze Age have been found in various parts of Britain, in Northern Frisia, Luxembourg, Hanover, and Denmark.

Finds of the ancient apparatus of bronze-founding, are likewise recorded in places far away from copper mines and from seaports through which tin could be obtained.   All these facts point to a development of commerce -- both internal and external.   Indeed, the commerce and interchange of legal ideas among the Pan-Celtic British Isles in general and Ancient Ireland and Ancient Britain in particular was very vigorous.

Before the later emergence of the Anglo-Saxon Law Codes in Mediaeval Britain, there seems to have been a 'general core' of common customs at the root of both Ancient Pan-Celtic Law as well as Ancient Pan-Germanic Law. We may call this common core Ancient Pan-Japhethitic Law.   It shows many similarities with some aspects of the Abrahamic Law and the Mosaic Law, either or both of which may well have influenced also those northern systems either directly or indirectly or both. Genesis 9:27 *cf.* 10:25.

Thus the vows of the Fianna Knights show what the Ancient Irish expected of one another -- high regard for their property, and even higher regard for their persons.   For it was then vowed:#149# "Never to seek a dowry together with a wife, but to choose her for her good manners and virtue; never to offer violence to a woman; never to refuse any mortal in need anything which one possesses; never to flee from less than ten adversaries."   *Cf.*: Genesis chapters 18 to 29*f* ; Leviticus 19:18*f* ; Deuteronomy 20:7*f.* As the Irishman Bryan explains,#150# any man who did another man an injury had to pay him compensation.   This included the cost of maintaining him and his family while he was unable to work.   *Cf.* Exodus 21:18*f.*   Anyone who defaulted on his payments, lost face in the community and was debarred from receiving compensation himself.

Then there is all the influence of Proto-Celtic customs upon the Common Law of the later England.   "The second branch of the unwritten laws of England," observes the great Sir William Blackstone,#151# consists of "particular customs."   These include "the custom of *gavelkind* in Kent and some other parts of the kingdom."

Now *gavelkind* or *gavailkinne*, as we have seen earlier above (at note 109), is essentially an Irish institution.   Explains Blackstone, *gavelkind* "ordains...that not the eldest son only of the father shall succeed to his inheritance, but all the sons....   Such is the custom...that [even] the youngest son shall inherit the estate."   *Cf.* Genesis 25:23-33.

The Iro-Scots brought Irish Law, including its *gavelkind* (or rather *gavailkinne*), over from Ireland to Scotland.   Accordingly, explains Blackstone, "this custom prevailed [also]...in Scotland (under the name of *mercheta* or *marcheta*) -- till...Malcolm III [King of the Scots from 1057 to 1093 A.D.]....   **This custom, wherever it prevails, may be the remnant of that pastoral state of our British and German ancestors -- which Caesar and Tacitus describe**."

The Scots originally came to Scotland from Ireland.   It will further be seen that even the Brythonic or Celto-Kentish *gavelkind* was itself found at a much earlier stage not just in Kent but also in Ireland (as *gavailkinne*).   See at notes 109 above and 164 below.

The Jurist Sir Henry Maine on the Laws of Ancient Ireland

Also the A.D. 98*f* Tacitus, it will be remembered further, clearly stressed the kinship of the Ancient Britons and the Ancient Irish (alias the Iro-Scots).   "Ireland," he explained, "in the disposition, temper and habits of its population...differs but little from Britain." *Agricola*, 24.

The similarity between Ancient Irish Law and Ancient Brythonic Law was stressed also by the famous English jurist and historian. Sir Henry James Sumner Maine.   He, sometime Regius Professor of Civil Law at Cambridge and author also of the famous book *Ancient Law*, exhibited a comparative and a critical spirit of legal inquiry. Precisely for this very reason, Maine's testimony anent the relationship between Ancient Irish Law and Biblical Law -- is all the more compelling (from a Christian perspective).

Thus Maine observes in his *Lectures on the Early History of Institutions*#152# that the Scottish Highlands retained many of the political characteristics of a more ancient condition of the World. The collections of Welsh laws published by the Record Commission, though their origin and date are uncertain, are undoubtedly bodies of genuine legal rules.   Indeed, also many things in Irish custom connected it with the archaic practices still known to be followed -- or to have been followed -- by the Germanic races.

Notable here is the Ancient Irish Brehon Law.   That pre-existed Christianity, but it was inscripturated in Non-Oghamic letters as Gaelic law-tracts -- only during the time of St. Patrick (and with his approval).

Maine explains that Brehon Law is not only a very authentic monument to a very ancient group of Aryan alias Japhethitic institutions. It is also a collection of rules which have been developed gradually in a way highly favourable to the preservation of archaic

peculiarities. Indeed, it is the oldest institution of the Western European portion of the human race.

Maine further maintains#153# that the ancient Irish Law in an authentic form is a very remarkable body of archaic law -- unusually pure, even from its very origin.   It has some analogies with Old-Germanic Law.   It is manifestly the same system in origin and principle with that which has become the Law of Wales.   The Brehon law-tracts, then, enable us to connect the races at the western extremities of the Ancient Aryan or Japhethitic World.

Further, continues Maine,#154# retaliation -- *cf.* Exodus 21:22-25 -- prevailed in Erin ere Patrick [432f A.D.].   The *Senchus Mor* or written Code of 'Irish Customs' describes the legal rules embodied in its text as being formed from the 'Law of Nature' and from the 'Law of the Letter.'

The 'Law of the Letter' is the Scriptural Law.   The reference in the phrase 'Law of Nature' is not to the memorable combination of words familiar to the Roman lawyers -- but to the text of St. Paul in the Epistle to the Romans: "For when[ever] the Gentiles...do by nature the things contained in the law, these...are a law unto themselves."   Romans 2:14.

Maine on the Law of Nature in Ancient Ireland

The Law of Nature, explains Maine, is the ancient Pre-Christian ingredient in the system of Ancient Irish Law.   The *Senchus Mor* says of it: "The judgments of true nature which the Holy Ghost had spoken through the mouths of the brehons [or judges]...of Erin from the first occupation of Ireland...were all exhibited by Dubhthach [the Chief-Druid of Ireland in the fifth century]...to Patrick.

"What did not clash with the Word of God in the written [Mosaic] Law and the New Testament and the consciences of believers, was confirmed in the laws of the Brehons by Patrick and by the ecclesiastics and chieftains of Ireland."   For the Law of Nature was (and is) quite right.

Thus states the *Senchus Mor* -- the 'Grand Old Law' of Ancient Ireland).   The Preface to the *Senchus Mor* actually contains disquisitions on all matters.   It in one place sets forth how God made the Heaven and the Earth.

Now the Brehon Law contained in the *Senchus* far antedates Patrick -- and antedates also even the time of the incarnation of Christ.   Maine traces#155# the pedigree of the Brehon Code to a system enforced by supernatural sanctions.   It consists, then, of what was in all probability an original basis of Aryan usage alias Japhethitic custom. The brehons assume that kings and judges will enforce the Law.   Yet in Ancient Ireland it is doubtful whether there ever was a central government.   For the Law was above the king -- and never *vice-versa*.

Sir Henry Maine concludes#156# that the schools of literature and law appear to have been numerous in Ancient Ireland.   The course of instruction in one of them extended over twelve years.   The mode of choosing the Chief-Druid alias the Lord Chief Justice -- *viz.* by election -- had its counterpart in the institution of tanistry.   That determined the succession to all high office in Ireland, and also in ancient Celtic Britain.

In Ancient Ireland, there was no central government to nerve the arm of the law.   So the Brehon Law itself declared actual ancient and indigenous practices.   The Post-Christian brehons, however, claimed that St. Patrick and other great Irish saints had sanctioned that Ancient Law.

So, according to Law Professor Sir Henry Maine,#157# the practices of the Ancient Irish were close to the practices of the Celts in Britain of which Julius Caesar (*Gallic Wars* 6:14) had heard.   See too the somewhat earlier B.C. 60 Diodorus's *Historical Library* III:15:32 (at n. 55 above).

Those practices were quite equitable.   Indeed, Ancient Celtic Law minutely regulated the mutual rights of the parties -- showing an especial care for the interests of women.

Maine on private property rights under Ancient Irish Law

Dr. Sullivan (in his *Introduction* to O'Curry's *Manners and Customs of the Ancient Irish*) -- declares Sir Henry Maine#158# -- dwells with great emphasis on the existence of private family property among the Ancient Irish.   He dwells also on the jealousy with which it was guarded.   It cannot be doubted that the primordial notion of kinship, as the cement binding communities together, survived notably longer among the Celts of Ireland and the Scottish Highlands than in any Western society.   It is stamped on the Brehon Law.

Private ownership especially of family goods is plainly recognized by the brehon lawyers. Indeed, the private property of the various families -- over against one another, and also over against the chiefs and the kings -- is particularly stressed.   Everything in the Germanic has at least its embryo in the Celtic land system.   The Brehon law-tracts show that private property, and especially private property in land, had long been known in Ireland.

The interrelationship of tribal property rights and individual property rights in Ancient Irish Law, is very reminiscent of that in Ancient Hebrew Law.   *Cf.* Deuteronomy chapters 4 & 15; Joshua chapter 13; First Kings 21:3.   As Maine remarks,#159# the chief Brehon law-tract which sets forth the mutual rights of the collective tribe and of individual tribesmen or households of tribesmen in respect of tribal property -- is called the *Corus Bescna*.

The Brehon tracts suggest that, along with the sacredness of bequest, the sacredness of

contract was also to be stressed. In the Germanic countries, their ecclesiastical societies were -- **in mediaeval times** -- among the earliest and largest grantees of public or 'folk' land. Yet all of the **ancient brehon writers** seem to have a bias towards either private property or several property (as distinguished from collective property).

Ancient Irish Law, like Ancient Hebrew Law, discourages the accumulation of debt -- and encourages keeping private property within the same tribe. As Maine explains,#160# a portion of the tribal domain -- probably the arable and choice pasture lands -- was allotted to separate households of tribesmen. They were to keep their shares of tribal land intact.

States an Ancient Irish law tract: "Every tribesman is enabled to keep his tribal land; he is not to sell it or alienate or conceal it or give it to pay for crimes or contracts" -- by selling it outside of the tribe. Everyone is wealthy who keeps his tribal land perfect" and "who does not leave greater debt upon it than he found on it."

Yet the tribesman might alienate -- by grant, contract, or bequest -- a certain quantity of the tribal land allotted to him. He might do so either with the clear consent of the entire tribal brotherhood, or under pressure of strong necessity. He had considerably greater power of disposition over property which he had acquired, than over property devolving on him as a member of a tribe.

Brehon Law implies that **individual** proprietary rights all attained some stability within the circle of the tribe. The brehon lawyer was attached to the institution of separate or **private property**. References to ancient **collective** ownership and ancient collective enjoyment in the non-legal Irish literature appear to be very rare.#161#

Maine on social mobility among the Ancient Irish

Maine further explains#162# that Ancient Irish Law also describes the way in which a common freeman could become a tribal chief. Whatever else a chief in Ancient Ireland was, he was before all things a rich man. Not, however, rich in land -- but in livestock. *Cf.* Genesis 13:1-3.

Thus the tract called the *Cain-Aigillne* lays down that "the head of every tribe should be the man of the tribe who is the most experienced, the most noble, the most wealthy, the most learned, the most truly popular, the most powerful to oppose, the most steadfast to sue for profits and to be sued for losses." *Cf.* Exodus 18:21. Brehon Law shows with much distinctness that through the acquisition of such wealth, the road was always open to chieftainship. The *bo-aire* -- literally the 'cow-nobleman' -- was, to begin with, simply a peasant who has grown rich in cattle. Compare: Genesis 32:10*f* ; First Samuel 9:21*f* ; First Chronicles 17:7.

Maine also states#163# that the *saer* stock-tenant, like a lessee, was distinguished by the limited amount of stock he received from the chief. Yet the *saer* remained a freeman,

and retained his tribal rights in their integrity.   The normal period of his tenancy, was seven years.   *Cf.* Exodus 21:2.   At the end of it, he became entitled to the cattle which had been in his possession.   *Cf.* Genesis 31:31*f.*

But the *daer* stock-tenant was like a serf.   He had unquestionably parted with some portion of his freedom, and his duties were invariably referred to as being very onerous. Thus the chief might himself assert title over the calf of the chief's own cow -- even if that calf had been raised solely by the *daer*.   The chief might further entitle himself also to the labour of the *daer*.   Yet, though a chief, he must still deposit three heifers with the *daer*.   That was for re-establishing the latter at the end of his serfdom.   Compare Deuteronomy 15:12-14.

Maine on the Ancient Irish Law of Succession

According to Maine,#164# Dr. Sullivan -- who appears to have consulted many more original authorities -- expresses himself as if he thought that the general law of succession in Ireland was nearly analogous to the *gavelkind* of Kent.   According to the Irish custom, property descended at first only to the male heirs of the body -- and each son received an equal share.   Ultimately, however, daughters too appear to have become entitled to inherit all -- if there were no sons.   *Cf.* Numbers chapters 27 & 36.

The eldest son, when dividing the patrimony with his brothers, took twice as much as the others.   It was exactly the same as the 'birthright' of Ancient Hebrew patriarchal history. Deuteronomy 21:17 *cf.* Second Kings 2:9.

In Ancient Ireland, it was often coupled with taking exclusively such things as are deemed incapable of partition -- such as the family house and certain utensils.   It was sometimes enjoyed by the father, and sometimes by the youngest of the sons.   It was connected with the Kentish custom of 'Borough English' -- whereby the youngest son then succeeds to the burgage-tenements of his father.   This has from time immemorial been recognized as a widespread practice of which even English Courts must take notice.

Maine further shows#165# that in the Brehon Law, the same word *fine* is used to describe a whole variety of different institutions.   Thus it does service: for the 'immediate family'; for the *sept* or 'joint undivided family' alias the combined descendants of an ancestor long since dead; for the 'tribe' or *tuath* as the political unit of Ancient Ireland; and even for 'large tribes' or 'regional kingdoms' into which the smaller units were sometimes absorbed.
The Irish 'family' or *fine* undoubtedly received additions through adoption.   The *sept* had a definite place for strangers admitted to it on stated conditions.   Compare the *fine taccair*.   The 'tribe' or *tuath* avowedly included a number of refugees from other tribes -- whose only connection with it was common allegiance to its chief.

Maine on the contractual Guilds of Ancient Ireland

According to Maine,#166# the Ancient Irish *guild* was of tribal origin.   Dr. Sullivan claims for the word itself a Celtic etymology.   Indeed, he traces the institution back to the grazing partnerships common among the Ancient Irish.   The same word is used to describe bodies of co-partners formed by contract -- and also bodies of co-heirs or co-parceners formed by common descent.

Each assemblage of men was conceived of as a family.   Guilds, therefore, have often been misattributed much too confidently to a relatively modern origin.   Yet anybody can see, in many parts of them, plain traces of the ancient brotherhood of kinsmen: "joint in food, worship, and estate."   It is right here that the nearest approach to an ancient tribal holding in Ireland is to be found.

Maine explains#167# that a 'spiritual relationship' such as the above -- when introduced into a tribal society like that of the ancient Irish -- very closely assimilates itself to blood-relationship.   But by the side of this *gossipred* or Ancient Irish 'spiritual relationship' -- there stood another much more primordial institution which was extraordinarily developed among the Ancient Irish. This was 'fosterage' or *oileamhain*.   It literally means 'education' -- the giving and taking of children for nurture.

Maine points out#168# that an entire sub-tract in the *Senchus Mor* is devoted to the law of fosterage.   It sets out with the very greatest minuteness the rights and duties attaching to all parties when the children of another family were received for nurture and **education**.

'Literary fosterage' was an institution closely connected with the existence of the **Brehon Law Schools**.   It consists of the various relations established between the brehon teacher and the pupils he received into his house **for instruction in the brehon lore**.   Thus, the connection between schoolmaster and pupil was regarded as sacred by the ancient Irish -- and as closely resembling natural fatherhood.   *Cf.* Psalm 119:99 & Second Timothy 1:2*f*.

The Irish evidence is consistent with the testimony of Julius Caesar as to the literary class of the Gallic Celts -- and seems to show that anyone who went through a particular training might become a brehon.   We learn something from the references in the brehon tracts on literary fosterage.

In the ancient stage, literary or religious fatherhood had been closely assimilated to actual fatherhood.   A great profession would be formed, with stores of common knowledge. Irish society gave its colour to institutions of all sorts.

Associations of kinsmen shaded off into assemblages of partners and guild-brothers. Foster-parentage, spiritual parentage and preceptorship all took their hue from natural paternity.   Even later, ecclesiastical organization blended with that of the tribe.   Thus Sir Henry Maine.

Maine on the Ancient Irish Law of Distress

Again according to Maine,#169# the Irish system of the legal remedy of distress is rather obviously -- in all essential features -- the same as the Germanic system. It wears a very strong general resemblance to the corresponding branch of English Common Law.

There have been very ingenious attempts to argue for the direct derivation of the English set of rules from the Celtic. The virtual identity of the Irish law of distress with that of the Teutonic, is best brought out by comparing it with the Teutonic systems of procedure.

For, explains Maine,#170# the Irish law of distress as laid down in the *Senchus Mor* and the English Common Law (of distress) had the same origin. Both the Irish Law and the English Law were undoubtedly descended from the same body of usage once universally practised by the forefathers of both Saxon and Celt. Portions of Brythonic customs had survived the most desolating Saxon conquests, and ended up even with the Common Law of England. Yet long before then, the Irish rules of distraint very strongly resembled the English rules -- and much less strongly resembled the Continental.

Maine was convinced#171# that Ancient Irish Law was far more compatible with later Christianity and its Biblical Law, than Ancient Roman Law ever was. He believed the Brehon Law possessed great integrity. In addition, Brehon Law had subsequently not been unaffected by Christian morality.

Ireland is probably the one of all Western countries in which the relations of the sexes are most nearly on the footing required by the Christian theory. The influence of Christianity on Roman Law as a much more famous system than the Brehon Law, has been overstated greatly. The truth seems to be that the Imperial Roman Law did not satisfy the morality of the Christian communities. Thus Maine.

Blackstone and Macalister on Celtic and Irish Law

Also England's great A.D. 1765*f* Law Professor Sir William Blackstone has recognized the superiority of Celtic Law over Roman Law. He further understood the kinship between Celto-Irish and Celto-Brythonic Law -- and also the relationship between Proto-Celtic, Pan-Celtic and Biblical Law.
Thus Sir William Blackstone has explained:#172# "Wales had continued independent of England, unconquered...in the primitive pastoral state which [the 55*f* B.C.] Caesar and [the 98*f* A.D.] Tacitus ascribe to Britain in general." This so remained, "for many centuries; even from the time of the hostile invasions of the Saxons, when the antient and Christian inhabitants of the island retired to those natural intrenchments for protection."

It needs to be remembered that also the later Scottish Law was pioneered by the Iro-Scots who brought their Irish Law to Scotland from Ireland. Thus it is significant indeed that leading jurists, such as Lord Chief Justice Sir Edward Coke and Sir William Blackstone, have recognized many parallels between customs in the land of the (Iro-)Scots and those in the land of the (Anglo-)Brythons -- and especially long before the accession of the

Scottish King James VI to the throne of England in 1603 A.D.

The Scottish Scots derived from the Irish Scots.   Observed Blackstone: "The custom of *gavelkind* in Kent [and in Ireland]...prevailed [also]...in Scotland (under the name of *mercheta* or *marcheta*).... **Scotland** and **England** are **now** one and the **same Kingdom**" -- *viz.*, since 1603 (and more particularly since the *Act of Union* of 1707 A.D.).   Yet long before 1603, "**both kingdoms were antiently under the same government, and still retain a very great resemblance though far from an identity in their laws**....

"Sir Edward Coke [1620*f* A.D.] observes how marvellous a conformity there was not only in the religion and language **of the two nations**, but also in their antient laws.... **He supposes the Common Law of each originally to have been the same**."   4 *Institutes* 345.

Yet "England and Ireland" -- the 1765 Blackstone continues -- "are...distinct Kingdoms.... The Irish were governed by what they called the Brehon Law....   But King John in the twelfth year of his reign [1211 A.D.]...established that Ireland should be governed by the laws of England....   Many of the Irish...still stuck to their Brehon Law.... **Even in the Reign of Queen Elizabeth [1558*f* A.D.], the...natives still kept and preserved their Brehon Law...in which oftentimes there appeared great shew of equity**."

Dr. R.A.S. Macalister -- M.A., Litt.D., LL.D., F.S.A., *etc.* -- was Professor of Celtic Archaeology at Dublin University.#173#   He states that the earliest Celtic migrations to Ireland were those of a Nordic people -- fair-haired and tall, and physically akin to the Germanic nations.

The Celts established small States or *Tuaths*, the nucleus of each being a convenient assembly to which freemen could resort.   Thus, the Early Irish Celts foreshadowed the (Pre-1776) American Colonists from 1620 onward.

Macalister further explains that the Ancient Irish chief presided over such an assembly. He also performed the functions of judge and general.   Besides the Representative Assembly of freemen (or *Oinach*), there was also a regional Senate (or *Aireacht*) -- thus resembling Numbers 10:1-4, and anticipating the later House of Commons and the House of Lords.

Each *Tuath* or 'State' formed a separate jurisdiction.   A freeman was a citizen (or *urrad*) in his own jurisdiction.   Common jurisdiction (or *cairde*) for legal proceedings, could be made by agreement between the States. The freemen were usually the freeholders of land, but their franchise extended also to men of certain professions and skilled crafts.#174#

Barrister Ginnell on the ancient customs and laws of Ireland

Laurence Ginnell was a Barrister-at-Law of the Middle Temple.#175#   In his book on Ancient Irish Law,#176# he refers to that practised in that very ancient and most archaic system of law and jurisprudence of Western Europe known as the 'Brehon Law' alias the 'Law of the Ancient Irish Judges.'

However, 'Irish Law' or 'Gaelic Law' would be a better name.   The thing meant has always been known to Gaelic-speakers as *Feinachus*.   It included 'Cai-in Law' alias Parliamentary Legislation, being that which was enacted or solemnly sanctioned by National Assemblies. It was of universal obligation, and could be administered only by professional judges.   But it also included *urradhus* laws relating to local matters.

Very importantly, as regards the 'Cai-in Law' or Parliamentary Legislation, some of the commentaries attributed the origin of the laws to the influence of **Cai**. And that person, explains Ginnell,#177# is stated to have been **a contemporary of Moses -- who had learned the Mosaic Law before coming from the Near East to Ancient Ireland**.

Barrister Ginnell denies#178# the truthfulness of Julius Caesar's insinuations that the Celts and their druids sacrificed human beings.   Instead, it is probable either that Caesar was misinformed -- or otherwise that some ceremony observed by the Gauls in putting **capital criminals** to death, was misinterpreted to him or by him.   There is no reason at all to think that human sacrifice ever was practised either in Ireland or in Britain.

Around the year 250 A.D., in the reign of King Cormac -- continues Ginnell#179# -- some of the Ancient Irish laws were reduced to their present form. Yet they had also formerly existed as laws -- for a thousand years before Cormac's time.

Thus, explains Barrister Ginnell,#180# the *Senchus Mor* or 'Grand Old Law' was designed to be a comprehensive and more or less **codified** embodiment of the laws which were already of universal obligation over the whole country long **before** the arrival of St. Patrick in 432 A.D.   This is a great collection not of statutes, proclamations or commands of any sort -- but of laws already known and observed **from time immemorial**. It is, in one word, a codification of the Ancient Irish Common Law. One of the Gaelic commentators says that from the contents of the *Senchus Mor* were promulgated the four great laws.   Those were: (1), the law of fosterage; (2), the law which relates to free tenants and tha relating to base tenants; (3), the law of social relationships; and (4), the binding of all by their verbal contracts.

The *Senchus Mor* was, according to the introduction to it, compiled at the suggestion and under the supervision of St. Patrick in the time of King Laeghaire (Leary). A.D. 431 is the date of the arrival of St. Patrick, according to the Irish *Annals of the Four Masters*.

Barrister Ginnell on the Irish *Annals of the Four Masters*

According to Ginnell, in those *Annals* it is said:#181# "[In] the age of Christ 438 [alias] the tenth year of Laeghaire [the Irish king in the time of St. Patrick], the *Senchus Mor* and

Feinachus of Ireland were purified and written."   The work must have extended over several years. Those from A.D. 438 to 441, appear the most probable.

"St. Patrick," declare the *Annals*, "requested the men of Erinn to come to one place to hold a conference with him.   When they came to the conference, the Gospel of Christ was preached to them all....   And when they saw Laeghaire and his druids overcome by the great knowledge of Patrick, they bowed down in obedience to the will of God....   It was then that Dubhthach [the Chief-Druid] was ordered to exhibit every law which prevailed amongst the men of Erinn -- through the Law of Nature and the Law of Seers, and in the judgments of the island of Erinn, and in the poetry.

"Now the judgments of true nature, which the Holy Spirit [by common grace *etc.*] had spoken through the mouths of the brehons and just poets of the men of Erinn from the first occupation of the island down to the reception of the [Christian] Faith, were all exhibited by Dubhthach to Patrick.   What did not clash with the Word of God in Written Law [alias the Old Testament] and in the New Testament, and with the consciences of believers -- was confirmed in the Laws of the brehons by the ecclesiastics and the chiefs of Erinn.
For the Law of Nature was quite right -- except [it needed to be supplemented by] the Faith and its obligations, and by the harmony of the Church and the people.   And this is the *Senchus Mor*."#182#

As regards the compilation of the *Senchus Mor* under Patrick's supervision, adds Barrister Ginnell,#183# the Christian spirit -- breathed through the whole Law -- was important. But **the actual changes were <u>few</u>** -- and, substantially, **the laws remained the same as they had existed <u>for centuries before</u>**.

This is a most significant statement as to the vast amounts of common grace operative in producing Ancient Irish Law.   It also evidences much common revelation present therein. Indeed, it further points to the harmonious relationship between Ancient Irish Common Law on the one hand -- and, on the other, the special revelation which the Irish had now finally received *via* the Celto-Brythonic missionary St. Patrick.

Even more significantly. Patrick, having supervised the compilation and christianization of Ancient Irish Law, ultimately returned to his native Britain during the fifth century. Doubtless he brought the influence of the 'Grand Old Law' of Ireland back with him. This would then re-stimulate the kindred Ancient Brythonic Law still operational not only in Patrick's native Cumbria but also in the territory surrounding Somerset's Glastonbury to which Patrick later retired and where he is reputed to have died.

Chadwick and Neill on the customs of Ancient Ireland

Professor Nora Chadwick rightly remarks in her book *The Celts*#184# that by far the earliest detailed information we possess about the institutions of the early Celtic peoples, is derived from Ireland.   Here, no trace of later Non-Celtic legislatures disturbed the

native system till the age of the Vikings -- though the influence of Christianity should not be discounted.

In Ireland, a large number of ancient law tracts was preserved. Many of these go back to early times. The Irish laws are probably the oldest surviving in Europe -- unaffected by Roman Law and the customs of the Mediterranean countries. The really ancient Irish communities served some of the functions of towns proper; being used as meeting-places, markets, or the like.

An *oenach* or fair seems to have been attached to each true town of whatever size. Larger centres, such as Tell-town and Tara, held large annual fairs. Below the king, society was divided into three principal classes -- similar to the *druides* [or judges], the *equites* [or knights] and the *plebs* [or people] of Julius Caesar's Gaul. There were also the warrior aristocracy; the landowners; and the patrons of the arts. Such corresponded to the *equites*.

Of comparable social status were what we might terms the intelligentsia -- the *aes dania* [or professionals] who in Pre-Christian times and later included not only the druids but also the bards, the jurists, the physicians, the historians, the artists and the craftsmen. The third class -- the equivalent of the *plebs* -- comprised the body of freemen, commoners, and peasants who formed the basis of society.

The obligations and rights of each freeman within a *Tuath* or individual State, were defined clearly and enforced by Customary Law. In Pre-Christian times, an important factor may very well have been the threat wielded by the druids -- the threat of virtually outlawing a transgressor.

In general, it appears that parties to legal disputes agreed in advance to accept the rules of the *brithem* alias the professional jurists. The surviving legal codes show clearly that most causes of dispute from murder downwards were provided with means of redress not by imprisonment but by some form of *log n-erech* or 'honour price.'

The most striking feature of the native institutions of Ireland, is its system of fines. In Irish systems, privilege and responsibilities alike rested on the kindred -- which extended for four generations. Thus Professor Chadwick. *Cf.* Exodus 20:5; 21:22; 22:1.

In Ireland, case laws were recorded in treatises written by jurists called brehons. By the time of Christ's incarnation, maintains K. Neill,#185# the ancient law tracts distinguished between no less than twenty-seven distinct classes of freemen. Yet rank depended on wealth as well as birth. It was possible to rise or fall in status -- depending upon one's talents.

The land-owning class was the foundation of Celtic society. The farmer of this period was called a *boaire*. He was, literally, a 'cattle man.'

The Celtic legal tradition was very specific. It provided exact compensations for

virtually every crime, and laid out elaborate procedures to be followed in cases of inheritance.

No one was above the law.   Even kings deferred to the judgments of brehons.   Celtic Ireland possessed one of the most highly-developed legal systems in the ancient world. Thus Neill.

Ireland's *Lia Fail* and the Stone of Scone in Westminster Abbey

The famous Scottish antiquarian Skene researched the story of *Lia Fail* -- alias the Irish 'Stone of Destiny.'   After his research, Skene rejected the story.

This is the story that the Stone which Jacob used as a pillow at Bethel (in Genesis 28:10*f*) -- was later allegedly taken by the prophet Jeremiah *via* Egypt to Ireland, and there used at the subsequent coronations of the Iro-Scotic kings in Tara.

Thence it later allegedly found its way *via* Iona to Scone in Scotland -- and was finally removed further to Westminster Abbey in London. There, it certainly functions as the coronation stone for the monarch of the United Kingdom of Great Britain and Northern Ireland.#186#   See our Addendum 10 below.

The ancient *Chronicles of Eri* contain perhaps the fullest account of the story of *Lia Fail*. Namely: "In its early days, it was carried about by priests on the march in the wilderness [Exodus 12:34 to Joshua 4:9*f* & 24:26; Judges 9:6; Second Kings 11:12-14 & 23:1-3]. Later, it was borne by sea from East to West, 'to the extremity of the world of land' [*cf.* First Clement chapter 5] -- 'to the sun's going [down].'

"Its bearers had resolved at starting to 'move on the face of the waters in search of their brethren.'   Shipwrecked on the coast of Ireland, they yet 'came safe with *Lia Fail*'.... Erimionn was seated on *Lia Fail*, and the crown was placed upon his head....   All clapped and shouted.   And the name of that place, from that day forward, was called Tara."#187#

Thereafter, according to O'Hart's famous *Irish Pedigrees*,#188# Fergus MorMacearca was unanimously elected and chosen as king, being of the blood royal by his mother. Fergus sent to his brother the monarch of Ireland, for the *Lia Fail* (or the 'Stone of Destiny') to be crowned thereon. This happened accordingly. For he was the first 'Absolute-King' (or *Ard-Ri*) in Scotland -- of the Milesian race.   So the succession continued in his blood and lineage -- ever since, to this day.

Because of *Lia Fail* (the 'Stone of Destiny') -- Ireland herself became known as *Innis Fail* (alias the 'Island of Destiny').   Innisfail or Isle of Destiny -- explains the *Encyclopedia Americana*#189# -- is the name frequently applied to Ireland by the bards and sometimes also by Anglo-Irish writers.

Funk and Wagnall's New Encyclopedia traces#190# the name Innisfail to the Irish words *Innis* and *Fail*. The compound thus means 'Island of Destiny' -- and is explained to be the poetic name for Ireland. Furthermore, it is derived from the name of the stone brought to Ireland according to legend and used in early Irish coronation ceremonies. Another legend tells that the British 'Stone of Scone' [in Scotland] was originally the Irish coronation stone.

In its own article *Innisfail*, it is added by the *Encyclopaedia Britannica*#191# that Innisfail [is] a poetical name for Ireland. It is derived from *Faul* or *Lia Fail* -- the celebrated stone identified in Irish legend with the Stone on which the patriarch slept. The *Lia Fail* was supposed to have been brought to Ireland by the *[Tuatha] de Dannaan*, and set up at Tara as the inauguration stone of the Irish Kings. *Innisfail* was thus the 'Island of the *Fail*' -- the island of destiny, whose monarchs were crowned at Tara on the sacred inauguration stone.

Finally, there is the testimony of Dean Stanley, in his *Memorials of Westminster Abbey*. There he states#192# that the chief object of attraction to this day, is probably that ancient monument known as the Coronation Stone -- a link which unites the Throne of England to the traditions of Tara & Iona, and also links all of the British Isles to Jacob's God of Bethel.

Summary: Common Law among the Ancient Irish after B.C. 2600

We summarize. In this chapter, we first examined the penetration of God's post-fall and post-flood revelation and laws -- into Ancient Ireland. Noah's son Japheth dwelt in the blessed tents of Shem (Genesis 9:27), the ancestor of Eber or Heber (the forefather of the Heber-ews). Then, in the days of Heber's son the Heber-ew Peleg, mankind was dispersed (Genesis 10:21-25).

In this way God's post-fall and post-flood revelation penetrated especially into the Ancient British Isles. For, when the Ancient Japhethitic Celts (destined to 'dwell in the tents of Shem' the covenant-keeper) migrated westbound into Europe -- some of them developed a civilization in the British Isles, very well insulated from many adverse foreign influences. Especially was this the case on the extreme western fringe of Europe -- in Ancient Ireland.

The Pre-Christian Ancient Heber-ews and other merchants from the Near East then had ongoing contact with the British. See: Genesis 10:1-5,21-25; Judges 5:17; Jonah 1:3 and Ezekiel 27:6-9,12-19,25-29. But even quite apart from that, the Ancient British Islanders long preserved the early 'Shem-itic' religion of the Japhethitic Gomer-ites or Welsh-Cymric Cimmer-ians and the Japhethitic Magog-ians or Iro-Scotic Scyth-ians. Genesis 9:27 & 10:1-5.

Japheth's son Magog and his descendants (who were probably under Heber-ew influence), trekked first into Europe and later into the Ancient British Isles. Genesis

10:1-5 & 11:8-9. This occurred in successive waves -- and perhaps from B.C. 2600 or at least from 2000 onward.   Thus, some of the Japhethitic Magog-ians apparently established themselves as the Celtic 'Gaels' perhaps first in Britain and then certainly in Ireland.

It was only after the times of Magog and Heber -- that God repeated His Holy Laws to Abraham.   Genesis 10:1-25 *cf.* 11:16-31*f* & 18:18-19.   This was preserved -- infallibly in the book of Genesis, and in somewhat perverted form in the *Codex Hammurabi*.   Yet later, the body of those ongoingly-revealed laws was expanded and impeccably codified by Moses (in Exodus chapter 18 to Deuteronomy chapter 28*f*).   Later still, it also influenced other nations during the B.C. 721*f* Assyrian captivity of the Israelites, and during the B.C. 598*f* Babylonian captivity of the Judeans -- possibly affecting the fallible and perverted codes of Zoroaster and even of Buddha *etc*.

However, it was especially the Japhethites -- and particularly the Magogian Scythians or Gaels (and the Gomerian Cymri or Brythons) -- who dwelt in the tents of Shem. Genesis 9:27 to 10:5.   In this chapter, we looked especially at the Gaels -- and more particularly since they took up their residence in Ancient Ireland.

We noted traditions teaching that Ireland was inhabited probably before the destruction of the tower of Babel and possibly even before Noah and the deluge.   Certainly after that great flood -- it seems some of the Magogian Scyths soon colonized even Ancient Ireland. Indeed, there were Early Celtic migrations there -- also according to secular hypotheses.

Both the Ancient Irish *Book of Invasions* and the *Annals of the Four Masters* note the migrations to Ireland of the Partholanians, the Nemedians, the Tuatha de Danaan, the Fir Bolg, and the Milesians.   From the records, it is clear that Ollamh Fodhla was the B.C. 1383 'Father of Irish Law.'   From the Greek Diodorus and the Roman Tacitus, it is clear that the Ancient Irish were kinfolk to the Ancient Brythons.   Indeed, the Gaelic *C*-Celts apparently preceded the *P*-Celts into the neighbouring Britain -- and Herodotus himself carefully stressed especially the Iberian connection of these Ancient Celts.

There is also much evidence of early literacy in the British Isles, especially as regards Pre-Christian inscriptions in Ogham -- in Gaelic within Ireland, and in Pictish within both Ireland and Scotland.   Certainly the vast wealth in gold of Ancient Ireland presupposes a sophisticated trading and legal system.

The Irish historian A.S. Green has clearly demonstrated the marvellous political and social structures of the Ancient Emerald Isle.   Such structures include: the institution of tanaistry; the electability and replacability of the *ard-ri* or 'high-king'; and the sophisticated system of education by fosterage.

We then surveyed Post-Abrahamic social developments in Ancient Ireland, down till Early-Christian times. During that period, there was a Pan-Celtic culture in the Ancient British Isles.   Indeed, there were also many sociological similarities between the Ancient

Irish and the Ancient Brythons.

Also the Near East had a continuing influence on Ancient Ireland.   Very many antiquarian perspectives -- such as those of S.F. Skene -- clearly demonstrate the antiquity of Ancient Irish culture.   This is significant, notwithstanding Skene's rejection of the story of *Lia Fail* (alias Ireland's "Stone of Destiny").

Especially the famous jurist Sir Henry Maine has investigated the Law of Ancient Ireland -- particularly as regards the Law of Nature and Erin's private property rights, social mobility, succession, contractual guilds, and distress.   Also Blackstone and Macalister, and especially Barrister Ginnell, have reflected on Ancient Irish Law.   All of those studies very clearly establish, as pointed out by Chadwick and Neill, that Pre-Christian Ireland possessed one of the most ancient and highly-developed legal systems in the whole World.

_____

NOTES

1) See D. Douglas: *The Royal Stone of Ireland*, P.O. Box 625, Sunnybank, Qld. 4109, Australia, 1993, p. 2.

2) *Hist. Hist.*, XXI pp. 331*f* (see in our Add. 4 below).   *Cf.* W. Bryan's *The Improbable Irish* (Ace, New York, 1969, pp. 36*f*): "The followers of the man Neimheadh...were attacked by a mysterious race from under the sea called the Fomorians....   They were led by a fierce woman who had four eyes in her back."   Of course, the meaning of 'under the sea' may here simply be that the Fomorians were from 'down under' in the Mediterranean -- *i.e.*,that they were Carthaginian or Phoenician sea-rovers (see n. 121 below).   Yet what about the 'woman who had four eyes in her back'?

Moreover, continues Bryan, the "Firbolgs" -- a subsequent migrant group -- "were invaded by a strange race with magical powers called the Tuatha de Danaan."   This could well be a reference to miracle-performing Danites; but it could also be mythological.

Most incredible of all, however, is a far-sighted or rather a very far-fetched story about the Milesians.   Explains Bryan: "One of their princes called Ith caught sight of Ireland -- from the top of a high tower in the town of Briganza in Spain" *etc*.   See too the story of Ceasair, as set out in our text at nn. 9*f* below.   On syncretism, see K. Neill: *Illustrated History of the Irish People*, Gill & Macmillan, Dublin, 1979.   Also M. & C.C. O'Brien's *Concise History of Ireland*, Thames & Hudson, London, 1972.

3) L.A. Waddell: *The Phoenician Origin of the Britons, Scots and Anglo-Saxons*, Christian Book Club, Hawthorn Ca., 1983, p. 91.

4) *Chronicum Scotorum: a Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, Longmans, London, ed. 1866, p. 3.

5) G. Keating: *Elements of the History of Ireland* (c. 1590), Irish Texts Society, ed. 1902*f* (as cited in T. Wright's *The History of Ireland from the Earliest Period of the Irish Annals to the Present Time*, I-III, Murdoch, London, n.d., I p. 7).

6) It is, of course, certainly possible that there could well have been "Greeks" both before and after the great flood -- also in Ireland. Yet any such 'pre-flood' Greeks would naturally have been drowned during that deluge.

7) H. Doyle: *An Illustrated History of Ireland from the Earliest Period*, Kenmore Convent, Kerry, 1868.

8) Records the Ancient Gaelic: *It she bliadna 7 she ced cruth do rimhim, mile mor anairmim o Adham go dilinn.*

9) The original Gaelic here records: *O dilinn go hAbram higenair iar shediub -- da bliadain bailc toacht noact ar dib cedoib.*

10) *Op. cit..* I p. 9.

11) See below at nn. 74-87.

12) It should be observed that the *Irish Chronicles* were apparently inscripturated in or shortly after A.D. 1135 (see at n. 4 above).   The *Annals of the Four Masters*, however, were not inscripturated until A.D. 1616 or thereafter.

13) Thus the (A.D. 1616) so-called 'Four Masters' in their *Annals of the Kingdoms of Ireland from the Earliest Times to the Year 1616*, De Burca, Dublin, 1990 rep., I p. 3.   It is true that even the more critical O'Donovan (*op. cit.* I:xlii) admits that these A.D. 1616 *Annals* were indeed compiled from older materials (such as the *Annals of Clonmacnoise*, the *Synchronism of Flann*, the *Poems of Machmura* on the Origin of the Gaeidhil, the *Poems of Gillacaemhain*, and *Eochaidh O'Floinn*). Nevertheless, none of those materials are <u>very</u> ancient.

Furthermore, there are many problems with this story of Ceasair -- problems which cause many historians of Ireland themselves (as also Holinshed at n. 14 below) to relegate it to mythology.   It has been pointed out that Irish writings, though some might probably indeed have been Pre-Patrician (432*f* A.D.), hardly go back anything like as far as Noah's flood. But even if they did, it is hardly likely that any record possibly made by Ceasair's party -- even assuming it ever existed -- could subsequently have been retrieved after the flood.

There is also the apparently insurmountable problem of the obvious clash between the fallible and A.D. 1616 account in the Four Masters' *Annals* (I p. 3) on the one hand, and

the at least B.C. 1440*f* infallible account given by the inspired Moses on the other (in Genesis 6:7-18*f* & 7:21-23) and especially in the inspired comment thereon in First Peter 2:5 & 3:20.

14) R. Holinshed: *Chronicles [of the Ancient British Isles]*, VI:71*f*.

15) G. Keating: *Elements of the History of Ireland*, Irish Texts, Society, 1902*f*.   See too our text at n. 28 below.

16) Doyle: *op. cit.*, p. 68.

17) See in our Addenda 4 & 5 below.

18) *Op. cit.*, pp. 114*f* & 139*f*.

19) *Op. cit.*, pp. 80 & 89*f*.

20) S. O'Grady's *History of Ireland*, Sampson Low, London, 1878, I pp. 11*f*.

21) See under all these entries in the 1951 *Enc. Amer.* and the 1979 *NICE*.

22) *Enc. Brit. (Macropaedia)*, University Press, Chicago, 1974, VI:1063*f*. See too *American Peoples' Encyclopedia*, Grolier, New York, 1966, 2:516.

23) M. Dillon & N.K. Chadwick: *The Celtic Realm*, Weidenfeld & Nicolson, London, 1972, pp. 4*f* & 37.

24) M. Haverty's *History of Ireland*, Kelly, New York, 1882, p. 46.   Haverty's sources apparently include: the *Chronicon Scotorum*; the *Four Masters*; and also esp. ed. R.A.S. Macalister's *Leabhar Gabhala Eireann [Book of the Irish Invasions]*, I-V, Dublin, 1938-56.

25) K. Neill: *Illustrated History of the Irish People*, Gill & Macmillan, Dublin, 1979, pp. 11-15.

26) Rolleston: *Myths and Legends of the Celtic Race*, Constable, London, 1984, pp. 20*f*.

27) T.R. Holmes: *Caesar's Conquest of Gaul*, pp. 251-321.

28) E. Gibbon: *The Decline and Fall of the Roman Empire*, Oxford U.P., London, 1906*f* ed., I pp. 249*f*.

29) *Op. cit.*, pp. vii & 9.

30) *Op. cit.* I pp. 5-13. "*A.M.*" abbreviates *anno mundi* ('in the year of the world').

31) T.P. Cross & C.H. Slover: *Ancient Irish Tales*, Figgis, Dublin, 1969, pp. 3*f.*

32) *Ib.* I p. 9.

33) See n. 2 above.

34) *Op. cit.* pp. 21-26.

35) *Op. cit.* I p. 13.

36) *Ib.* I pp. 25*f* (which, however, mentions MacGoeghegan's different date of 1029 B.C.). See our nn. 2 above & 41 below.

37) G. Grimaldi: *Israel in Ireland* (London: Covenant), cited in Roberts's *op. cit.*

38) Joseph Ben Jacob: *Precursory Proofs that Israelites came from Egypt into Ireland and that the Druids expected the Messiah*, London, 1816, 12mo., pp. 108*f.*   On Prophet Jeremiah's alleged B.C. 600*f* visit to Ireland, see at nn. 185*f* below.

39) M. & C.C. O'Brien: *Concise History of Ireland*, Thames & Hudson, London, 1972, pp. 16*f.*

40) *Op. cit.* pp. 21-26.

41) A. MacGoeghegan & J. Mitchel: *The History of Ireland Ancient and Modern*, Sadler, New York, 1868, p. 17.

42) *Op. cit.*, p. 36.

43) See in R. O'Flaherty's 1685 *The Ogygia Vindicated*, Faulkner, Dublin, ed. 1775, III c. 30.

44) *Op. cit.*, p. 36; *cf.* too Camden's *op. cit.* p. 728.

45) T. Wright: *op. cit.*, I p. 9 (& *cf.* nn. 52 & 71 below).

46) I.H. Elder: *Celt, Druid and Culdee*, Covenant, London, 1938, pp. 68*f.*

47) E. O'Curry: *Lectures on Manners and Customs of the Ancient Irish*, Williams & Norgate, London, 1873, I p. 244.

48) C. O'Connor: *Dissertation on Irish History*, p. 6.

49) *Op. cit.*, pp. 70*f.*

50) C. Cusack: *A History of the Irish Nation -- Social, Ecclesiastical, Biographical,*

Industrial, and Antiquarian, J.G. Murdoch, London, 1877, p. 33.   *Hist. Hist.*, XXI pp. 331*f* (see in our Add. 4 below).

51) T.W. Rolleston: *op. cit.*, p. 149.

52) T. Wright: *op. cit.*, I p. iii.

53) A. MacGoeghegan & J. Mitchel: *op. cit.*, p. 43.

54) Art. *Ireland* in 1951 *Enc. Amer.*, 15:317.

55) Diodorus Siculus: *Hist. Lib.* III:5:32.

56) Tacitus: *Agricola*, 24.

57) G. Taylor: *The Celtic Influence*, Covenant, London, 1972 ed., p. 63.
58) D. Leatham: *Celtic Sunrise*, Hodder & Stoughton, London, 1951, p. 82.

59) *Op. cit.*, p. 16.

60) F.T. Wainwright (ed.): *The Problem of the Picts*, Nelson, London, 1955, p. 132.

61) *Op. cit.*, p. 35, n. 1.

62) J.A. McCullogh: *Celts*, art. in the 1913 Hastings's *Encyclopaedia of Religion and Ethics*, Clark, Edinburgh, 1913.

63) Dr. R.A.S. Macalister, Professor of Celtic Archaeology at Dublin's University College, and author of the books *Archaeology of Ireland* and *Ireland in Pre-Celtic Times*, wrote the article *Cu Chulainn* in the 1929 *Enc. Brit.* (6:843).   There, he himself indicated that Cu chulainn was "short in stature and of dark complexion" -- unlike the Ultonian warriors of Ireland amongst whom he flourished -- thus probably pointing to an ongoing racially Basquish (though sometimes still influential) element in Eire even after the arrival of the fairer Celtic migrants.   "His first name, Setanta, can hardly be dissociated from that of the Setantii, a Brythonic people situated at the mouth of the Mersey" in the Southland of Britain's Ancient Greater Cumbria.   The historical material in the Cu Chulainn sagas, is clearly of remote Pre-Christian antiquity.   The Four Masters (*Annals* I p. 88 n.) locate Cuchulainn as flourishing during the war between Ulster and Connaught described in the *Tain Bo Cuailgne* during the 5084 A.M. days of Eochaidh Aireamh. Haverty (*op. cit.* p. 32) regards Cuchulainn as "historic" and places him at "B.C. 142" (*op. cit.* p. 31).

64) N.K. Chadwick: *The Celts*, Penguin, Harmondsworth, 1985 ed., pp. 84 & 134*f*.

65) See Bryan's *op. cit.*, pp. 35*f*.

66) *Op. cit.*, p. 43.

67) Cited in Holinshed's *op. cit.* VI:2.

68) *Ib.* VI:6 (citing Epiphanius: *Against Heresies*, I:1:i).

69) *Op. cit.*, VI:71*f*.

70) *Op. cit.*, VI:77*f*; *cf.* Rolleston: *op. cit.*, p. 150.

71) J. Parsons: *Remains of Japhet* (1767), Scolar, Menston York, 1968 rep.   The full inscription reads: "*Geanamhail samlughad Naomhta De ann sna tri samlugha.... Crunnige Naomh Thuil De asdha....   Tuguide grad Sir!*"

72) T.G. Taaffe's art. *Gaelic Literature* (in 1951 *Enc. Amer.* XII:219*f*).

73) *Op. cit.*, p. ix.

74) See C. O'Conor's *Introductory Disquisition to 'Ogygia Vindicated'* (in C. O'Conor's ed. of R. O'Flaherty's 1685 *The Ogygia Vindicated*, Faulkner, Dublin, ed. 1775).

75) Cited in R. Hogan (ed.): *Dictionary of Irish Literature*, Macmillan, London, 1980, p. 17.

76) R. O'Flaherty: *Ogygia*, III c. 30.

77) MacGoeghegan: *op. cit.*, pp. 39-43.

78) *Op. cit.*, p. 38.

79) See Haverty's *op. cit.*, pp. 35-44; and the Four Masters' *op. cit.*, I p. 93.

80) S. MacManus: *The Story of the Irish Race*, Irish Pub. Co., New York, 1921, pp. 94.

81) See Cuan O'Lochlain's eleventh-century poem, which mentions Tara's Psalter (cited in G. Petrie's *History of Tara Hill*).   Compare too Haverty's *op. cit.*, pp. 38*f*; and T. Wright's *op. cit.* p. iii.

82) J. McCarthy: *Ireland*, Netherlands: Time-Life International, 1966, pp. 43*f*.

83) See: R.R. Brash's *Ogham-Inscribed Monuments of the Gaedhil in the British Isles*, London, 1879; L. Loth's *Conditions and Writings Among the Ancient Celts*, Paris, 1911; R.A.S. Macalister's *Studies in the History, Grammar and Import[ance] of the Irish Epigraphy*, I-III, 1897-1907; his *Archaeology in Ireland*, 1928; and his *Secret Languages of Ireland*, 1937; H.d'A. de Jubainville's *Ogham and the Early Irish Alphabet*, Paris, 1881; Sir J. Rhys's *Lectures on Welsh Philology*, London, 1879; his *Inscriptions and*

Language of the Northern Picts (in the *Proceedings of the Society of Antiquarians of Scotland*, Edinburgh, 1892); and his *Celtic Britain*, London, 1904; G.M. Atkinson's *The Book of Ballymote*; M. Neill's *Oghmoracht* (in the *Gaelic Journal*, Dublin, 1908-09); and his *Notes on the Distribution, History, Grammar and Import of the Irish Ogham Inscriptions* (in the *Proceedings of the Royal Irish Academy*, Dublin, 1909); and W.B. Nicholson's *Keltic Researches*, London, 1904.

84) See in MacGoeghegan: *op. cit.*, pp. 41-44.

85) G. MacKenzie: *Defence of the Royal Line of Scotland*, Edinburgh, 1687 (cited in MacGoeghegan's *op. cit.* p. 44).

86) Jocelyn: *Life of Patrick*; O'Flaherty's *Ogygia*, III:30; MacGoeghegan's *op. cit.*, p. 41.

87) G.M. Trevelyan: *op. cit.* p. 34.

88) S. McManus: *The Story of the Irish Race*, Irish Pub. Co., New York, 1921, pp. 94 & 97.

89) H. Zimmer: *The Celtic Church in Britain and Ireland*, Butt, London, 1902.

90) D. Norton-Taylor: *The Celts*, Time/Life International, Netherlands, 1975, p. 140.

91) *Op. cit.*, p. 9.

92) See P.B. Ellis: *The Druids*, Eerdmans, Grand Rapids, 1994.

93) *Op. cit.*, pp. 130.

94) T. Wright: *op. cit.*, I p. 17, *cf.* n. 63 above.

95) Art. *Irish Archaeological Remains*, in *Enc. Amer.*, 1951, 15:325*f*.

96) Art. *Ireland*, in 1929 *Enc. Brit.* 12:595.

97) R.E.M. Wheeler: *Prehistoric and Roman Wales*. Clarendon, Oxford, 1925.

98) A.S. Green: *Irish Nationality*, Williams & Norgate, London, n.d., pp. 11*f*.

99) H.G. Wells: *Outline of History*, Waverley, London, 1925, II, p. 59.

100) *Op. cit*, p. 42.

101) T. Wright: *op. cit.*, I pp. 4 & 7.

102) Rolleston: *op. cit.*, p. 161.

103) *Op. cit.*, pp. 13*f*.

104) A.S. Green: *op. cit.*, pp. 8*f*.

105) *Op. cit.*, p. 14.

106) W. Bryan: *op. cit.*, pp. 52*f*.

107) *Op. cit.*, pp. 49*f*.

108) E. Curry: *Introduction to the Battle of Magh Leana*, Celtic Soc., Dublin, 1855.

109) *Op. cit.*, pp 51*f*.

110) *Id.*

111) *Op. cit.*, pp. 17*f*.

112) *Op. cit.*, pp. 24*f*.

113) J. McCarthy: *op. cit.*, pp. 43*f*.

114) *Op. cit.*, p. 132.

115) *Op. cit.*, pp. 67*f*.

116) *Op. cit.* pp. 72*f*.

117) *Op. cit.*, pp. 13 & 87 & 90.

118) J. Capgrave: *Chronicle of England*, Longmans, London, 1858, pp. 22*f*.

119) J. Wavrin: *Chronicles and Ancient Histories of Great Britain from Albine to 688*, Longmans, London, 1864, p. xi.

120) Thus MacGoeghegan: *op. cit.*, p. 42.

121) T. Wright: *op. cit.*, p. 8.   See too at n. 2 above.

122) *Ib.*, pp. 172*f*.

123) *Orphic Argonaut*, V.1171.

124) "*Neesoisin Iernisin*".

125) Aristotle: *De Mundo*.

126) N.K. Chadwick: *Poetry and Prophecy*, p. 196.

127) N. Chadwick's *Intellectual Contacts between Britain and Gaul in the Fifth Century* (in H.M. & N.K. Chadwick & Others' *Studies in Early British History*, University Press, Cambridge, 1954, p. 196*f*).

128) S.F. Skene's *Celtic Scotland: a History of Ancient Alban*, Edmonston & Douglas, Edinburgh, 1876, I pp. 24*f*.

129) Thus S.F. Skene: *Celtic Scotland*, I pp. 24*f*.

130) *Ib.*, I p. 172 & n. 12.

131) L. Ginnell: *The Brehon Laws -- A Legal Handbook*, Unwin, London, 1894, pp. 5 & 26 & 28*f*.

132) Thus Skene's *Celt. Scot.*, I pp. 180*f*.

133) *Cf. ib.*, I pp. 164 & 501*f*.

134) D. Sullivan's *Introduction* to E. O'Curry's *Lectures on the Manners and Customs of the Ancient Irish*, as cited in Skene's *Celt. Scot.* (I pp. 178*f*).

135) *Ib.*, p. 179.

136) *Op. cit.*, p. 179 n. 20.

137) *Ib.*, pp. 177*f*.

138) See too O'Curry's *Lectures on the Manuscript Materials of Ancient Irish History*, Kelly, Dublin, 1873, p. 223.

139) Cited in Skene's *Celt. Scot.*, I pp. 182*f*.

140) Thus Skene: *ib.*, I pp. 185*f*.

141) N. Chadwick: *Intellectual Contacts*, p. 239.

142) N. Chadwick: *Intell. Cont.*, p. 243.

143) See in P. Vinogradoff's *Common Sense in Law*, Thornton Butterworth, London, 1931, p. iii.

144) P. Vinogradoff: *Outlines of Historical Jurisprudence*, Oxford U.P., London, I-II, 1920, p. 230.

145) F. Pollock and F.W. Maitland: *The History of English Law*, University Press, Cambridge, 1911, I pp. 1-6,18,25.

146) *Op. cit.*, p. 99.

147) *Op. cit.*, p. 31.

148) 14th ed.

149) W. Bryan: *op. cit.*, 52*f*.

150) *Id.*

151) *Comm. Laws Eng.*, I pp. 74*f* & II pp. 83*f*.

152) H. Maine: *Lectures on the Early History of Institutions*, Murray, London, 1905, pp. 5*f* & 191*f*.

153) *Ib.*, pp. 18*f*.

154) *Op. cit.*, pp. 23*f*.

155) *Op. cit.*, p. 27*f*.

156) *Ib.*, pp. 32*f* & 41*f*.

157) *Ib.*, pp. 59*f*.

158) *Ib.*, pp. 25*f* & 88*f*.

159) *Ib.*, p. 103*f*.

160) *Ib.*, pp. 107*f*.

161) *Ib.*, pp. 107*f*.

162) *Ib.*, pp. 129*f*.

163) *Ib.*, pp. 159*f*.

164) *Ib.*, pp. 191*f*.

165) *Ib.*, pp. 231*f*.

166) *Ib.*, pp. 232*f*.

167) *Ib.*, pp. 241*f.*

168) *Ib.*, pp. 144*f.*

169) *Ib.*, pp. 282*f.*

170) *Op. cit.* pp. 292*f.*

171) *Op. cit.*, pp. 32*f* & 59*f.*

172) *Op. cit.*, I pp 74*f* & II pp. 83 *cf.* I pp. 93-95.

173) See in *Enc. Brit.*, 14th ed., 1929, 12:xiv.

174) *Ib.*, 12:598.

175) See Ginnell: *op. cit.*, Unwin, London, 1894, p. i.

176) *Ib.*, p. 3.

177) *Ib.*, p. 31.

178) *Ib.*, pp. 4*f.*

179) *Ib.*, p. 5.

180) *Ib.*, p. 26.

181) *Op. cit.*, p. 28.

182) Thus the *Annals of the Four Masters*; as cited in Ginnell's *op. cit.*, p. 31.

183) *Op. cit.*, p. 32.

184) *Op. cit.*, pp. 110.

185) *Op. cit.*, pp. 16*f.*

186) See D. Douglas: *op. cit.* pp. 2*f*, & *cf.* nn. 91-93.

187) See *Chronicles of Eri*, Vol. II, pp. 88-90 (Milner ed.).
188) H. O'Hart: *Irish Pedigrees*, 4th ed., 1887, p. 713.

189) Art. *Innisfail* (*Enc. Amer.*, 1951, 15:143).

190) Art. *Innisfail* (*Funk & Wagnall's New Enc.*, New York, 1973, 13:304).

191) Art. *Innisfail* (in *Enc. Brit.*, 11th ed., 14:569).

192) D. Stanley: *Memorials of Westminster Abbey* (cited in D. Douglas: *op. cit.*, pp. 3-4).