

Chapter XII

Most Ancient Graveyard in all Scotland



“The writing masters”

Ireland was the first country outside of the middle-east, Rome and Greece to develop a written culture (starting around 400AD with Ogham) and developed its own Latin script, half-uncial, in the 5th century with Old Irish being first written down in the Latin alphabet in about the 6th century AD.

Ireland became “*the writing masters*” of Western Europe and taught the English how to write. ^[1]

One of Ireland’s momentous creations of world significance was its “word separation” by the end of the 7th century ^[2]... a monumental advance and technological first.

^[1] *Ireland & her Neighbours 7th Century*; p.19. Professor Michael Richter, Uni. of Konstanz . 1999.

^[2] *Space Between Words: The Origins of Silent Reading* ; P Saenger. Stanford, California, Stanford University Press, 1997.

CHAPTER 12

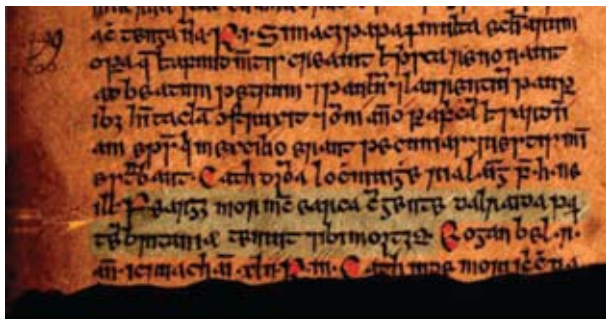
MOST ANCIENT GRAVEYARD IN ALL SCOTLAND

The early 7th century Irish Scotti, Dalriadic Kings were also buried there starting from Aiden in c.609. He was inaugurated King in 574 in a ordination ceremony by St Columba on Iona and he was buried there (was the Stone of Destiny used as a coronation chair when Columba anointed and crowned Aedán King of Dalriada?) Columba, as an eligible royal heir of Cenel Conaill (Kings of Aileach, High Kings of Ireland) was accepted and respected by these rulers, not out of close kinship or his obvious strong character and qualities, but because they were vassal-allies of the powerful Northern Ui Neill (which continued for a 1000 years). And he could aid them! This first known Christian ordination of a King in Britain or Ireland is not surprising as Dalriada was an 'international' leader in many aspects of governance and law, eg, :- (A) the 7th century "Senchus fer nAlban" – first known census in Britain (which includes a contingent from Airghialla, Ulster with the dominant Cenel Lorn); (B) the *Cáin Adomnáin*, "Law of Innocents", 697 - immunity for non-combatants, the first known treaty for protection of women, children and clergy in war.

The founding Dalriadic king was :- **FERGUS MOR MAC ERC** : "*Whether the Dal riada had settled in Scotland before the advent of Fergus mor Mac Erc c500 is open to argument but there is little doubt that in his person the Dalriadic dynasty removed from Ireland to Scotland*"¹

Original MS of Tigernach 501.3.Folio 7r (column A).²

"**S**eargus mor m̄ c earca....."



(From third large red **S** Capital **F** - Annal entry for 500AD; ie, 3rd line from bottom for nearly two lines only – greyed area.) It is clearly not interpolated on this, the last 14th

century compilation, as implied (and erroneously shown) by Ewan Campbell, Saints and Sea-Kings - his image includes an eye-catching additional line at the bottom from the next, longer folio, making it appear interpolated (see Appendix 'A' for extra.)

"Fergus Mor Mac Erca, with the tribe of Dál Riada,
held / a part of Britain and died there" :-

Feargus mor m̄ c earca c̄(um) gente dalraida p(a)r-

-tē(m) britaniae tenuit, ⁊(et) ibi mortus (est)•

((x) - copyist's common abbreviations are in the MS)

Penned firstly in Latin something like ? **Fergusii magnus filius Earcea?**³ - *cum gente DAL RIADA partem Britaniae tenuit, et ibi mortuus est*", such a significant event for a king would have been originally recorded in DAL RIADA's main monastery, Armoy, just south of Dunseverick,⁴ Antrim, founded about AD 460 by (Saint) Olcán, a disciple of Saint Patrick.⁵ "When a significant member of a monastic house died, it became the practice to send out an obituary roll relating this fact to other monastic houses and requesting the support of prayers or Masses - perhaps as many as thirty Masses a day for the dead. Monasteries in effect assumed society's role of caring for the dead and could offer to equally significant lay people, especially those who founded, built and patronized monastic houses, incomparable spiritual benefits."⁶

³ Then "the simple substitution" (Grabowski, Dumville) of names firstly into *Middle Irish* by 10th c. by copyists recension.

⁴ Dunseverick - 'key' ancient site in Ireland and the end of one of the royal roads (5th) from Tara, seat of the Kings of Ireland, ended here. It was a seat of the kingdom of Dalriada. It was later the seat of a branch of the O'Cathains – Cenél Eóghain, Ui Neill; S. McSkimin, *History & Antiquities of Carrickfergus* - in Dr. John O'Donovan's *Dunseverick Castle; Dublin Penny Journal*, No. 46, Vol. I., 1833; p.361.

⁵ "Muirchú says Patrick consecrated Olcán at Dunseverick ("St Patrick's rock") and granted a share of the prized relics of St Peter and Paul" (and further saints). (**Hon. Hector McDonnell of Antrim: St Patrick – His Life and Legend; 2007.**) Thus indicating how much Patrick and his community expected of Olcán and their alliance with the Dál Riata. These, other valuables, and the monastery's books and manuscripts, incl. its Easter Tables, would have been collected by Armagh (founded 444 AD) when Armoy declined after Fergus Mor Mac Erc's Dalriadan court at Dunseverick went to Argyll, c.500. This key event, if not already recorded in Armagh, would then have been, and later would also have been transcribed into records at Movilla (540AD) and/or Bangor (558AD); and Maghera, Ardboe.

⁶ **Binski**, Paul; *Medieval death: Ritual and Representation*; 2001; p.32. / **Hill**, George; *Macdonnells of Antrim*; p.3 :- AD 474, Fergus grants Armoy land to St Patrick, "to build and endow the first christian church there".

¹ *Studies in The History of Dalriada*; John Bannerman; 1974. pps 73-75

² Bodleian Library, Uni. of Oxford (MS Rawlinson B 488).

G. Hill says that Fergus granted lands to St. Patrick, in the year 474, “to build and endow the first christian church there”. His death would certainly have been recorded by the Abbot of Armagh, which was established fifty years prior.

This death would have been also remembered by the professional caste of “fili-bards” and passed on like oral history was for many centuries. They were learned and highly trained for decades ¹ to do this most effectively and in this case the time span to recording it in writing was very short. At this time, these highly significant events were entered as marginalia on a monastery’s *Easter Table*, usually a copy of the 84-year paschal table of Sulpicius Severus brought by Ireland’s first Bishop Palladius 431AD. By this year at the latest, copying written texts was part of the culture of the early Christian community ². Monks also had a yearly chronology of feast days – type of Annal. Over time, the obituaries (obits) of priests, abbots, bishops and kings were added, along with that of notable political and natural events, disasters. These “*pre-annals*” ³ were also religiously copied by the networked monks, ⁴ ie, in this case, from Armagh to Movilla Abbey (St Finnian

founded 540-5), transcribed there by the prodigious Colum Cille c.560 (and the *Cathach*? – O’Donnell’s *Battler*) to be taken and incorporated into the proven, founding *Iona Chronicle* ⁵ - hence a copy to the *Venerable Bede* by c.703 in Northumbria from Abbot Adomnan via his King Aldrith ⁶. Then back to Ireland from Iona for the acknowledged incorporation with the (Armagh- Movilla) / (Ireland-Ulster) Chronicle-Annals from c.740 in the Midlands (Meath) to 911 and then afterwards split to an Armagh integration (Ulster Annals) and the varied “Clonmacnoise Group” (which includes Annals of Tigernach. ⁷

¹ “In a publication by Cambray, member of the Celtic Academy of Paris, it is said that Druidic learning comprised of 60,000 verses, which those of the first class were obliged to commit to memory: and Campion says that, ‘they spent ten or twenty years at their education.....’ “Among the Irish Celts the bards enjoyed many extraordinary privileges. The chief bard was called Filidh, or Ollamh ri-dan, a graduate or doctor in poetry, and had thirty inferior bards as attendants, whilst a bard of the second order had fifteen.”

² *Ireland & her Neighbours 7th Century*; 1999; Proff. Michael Richter. “The most plausible context for the arrival of the text of Sulpicius Severus remains the Palladian mission.” *The Irish Annals: Their Genesis, Evolution and History*. 2008. Daniel McCarthy; “Hence the hypothesis that Rufinus compiled a chronicle in the early fifth century, that it came to Ireland with the 84-year paschal table of Sulpicius Severus, and that it was used in Iona in the mid-sixth century as the basis for the Iona Chronicle.”

³ *An Atlas for Celtic Studies; Archaeology and names in Ancient Europe and early Medieval Ireland, Britain and Brittany*; John T Koch in collaboration with R Karl, A Minard, S O’Faolain. 2007. p.183. “They (Irish Annals) are also well informed about events in Pictland and Scottish Dal Riada for the pre-Viking period. **For Ireland itself, the Irish annals are based on contemporary entries by the end of the 6th century....**”

⁴ “Before writing was widespread in Ireland, a class of men were trained to memorize the hereditary history of their clan and all the descendants from the founder or progenitor without error or omission. As some of the druids became Christian leaders, they decided that it was permitted to write down the oral history where before it had been forbidden. In “The Course of Irish History” by T. W. Moody and F. X. Martin, at the end of chapter 3, it is stated that this resulted in a preservation of literacy and learning by other than the Christian Clergy that was unique to Ireland during the dark ages. They were called “filads”. King Cormac Mac Art, in the **third century** of the Christian era, ordered the history of the Irish nation to be compiled. This work was called “**The Psalter of Tara**”. (From this and other more recent works,

“The Psalter of Cashel” was written in the ninth century.) In the **5th century, the monks recorded all of the history and pedigrees they could find**. St Patrick was one of the nine personages appointed by the triennial parliament of Tara to review, examine, and purge errors from all the chronicles, genealogies, and records of the Kingdom” Most hereditary surnames only came into use in the tenth century, by command of the illustrious King Brian Boru – he demanded honesty by written decree and forbid unauthorised copies of annals, etc.

⁵ “In the years since Hughes emphasised the value of the annals as a historical source, a number of important contributions have been made to understanding their structure and origin, and it may be helpful here to review those that bear on chronological issues. In 1972 an exemplary analysis by A.P. Smyth of the distribution of years with no contemporary recorded events established beyond all reasonable doubt that the earliest systematic annals describing contemporary Irish events dated from c. AD 550 and that up until c. AD 740 the recording activity had been conducted in Iona; thereafter the recording site moved to Ireland. A corollary of this result, which Smyth did not quite explicitly state, is that the initial work must have been done under the supervision, and most likely the pen, of Saint Columba, who was abbot of Iona for over three decades, from its foundation until his death in the late sixth century. On this detail it is worth noting that at the very start of the **Annals of Clonmacnoise (AC)**, Conell Mageoghagan placed Saint Columba’s name first in his list of the names of the several authors which I have taken for this book. This, it seems to me, explains very satisfactorily all the details recorded in the sixth century concerning the political affairs of Columba’s relatives in the northern Uí Néill and also the events in Pictland, where his major mission lay. Also in 1972, by a careful examination of the pre-Christian material, John Morris drew the important conclusions that the Annals of Tigernach (AT) preserved details of the Chronicle of Eusebius not transmitted by Jerome’s Latin edition and that, at its earliest level, **AT had not been copied from Bede’s Chronica Maiora**. In 1983 Dáibhí Ó Cróinín re-examined the argument that **the early annals had been derived from Paschal tables**. *THE CHRONOLGY OF THE IRISH ANNALS*; DANIEL P MCARTHY. Department of Computer Science, Trinity College Dublin; *Proceedings of the Royal Irish Academy*. Section C: Archaeology, Celtic Studies, History, Linguistics, Literature; Vol. 98C, No. 6 (1998), pp. 203-255.

⁶ Ibid. *Irish Annals*; McCarthy; p.138.

⁷ *Studies in The History of Dalriada*; John Bannerman; 1974. pps 74 n.1, 75.

This occurred with the usual “translations” to Gaelic names/places/titles taking place along the process of recensions and to eventually most being in early modern Irish. It is accepted this generally happened with others that are not contentious. John Bannerman (*“Studies-Dalriada”*) says this year 500 event is **“an obvious starting point for annals”**.

The *cultural/textual archaeology* (or objective *textual criticism* results) of St Patrick’s obituary would be similar but there’s no assertion that he is just legend, myth or had not “*come to Ireland to baptise the Irish*”- ie, that it was a sinister, political interpolation (except obvious questions on his age, exact year of death.) But then, he isn’t said to be an Irish “immigrant” (E Campbell’s emotive, somewhat anachronistic, term) who “founded Scotland” and contributed to its national identity (regrettably still divisive for some.)

Annals of Ulster 493.4: “*Patrick, arch-apostle, or archbishop and apostle of the Irish, rested on the 16th of the Kalends of April in the 120th year of his age, in the 60th year after he had come to Ireland to baptize the Irish*” (note the comparable descriptive ending of Fergus mor mac Earc’s obit : “*....held a part of Britain and died there.*” Same period, same constructive format.)

Once again, it is widely recognized that the very early written names-titles-places in Latin, or even *Old Irish* (from 6th c.), were usually translated into *Middle Irish* (by 10th c.) with the required recensions of exemplar Annals by Abbey “copyists” (ie, later editions, compilations by transcription.) “The simple substitution of Latin words with their Irish equivalents, a kind of updating of language”.¹ Annals could be a mixture of these depending on the recension period (pre-10th or pre-13th); different copyist’s methods and language skills, ie, Anglo- Norman or Gaelic, even for the same set of annals (eg, of Inisfallen).

Also recognised is that annals, including the **necessary** interpolations (added marginalia or interlineal updates regards famous persons or events; corrected omissions), are rarely fictional. Studies have proved they should be regarded as factual (*innocent*) unless there is specific hard evidence otherwise (*guilty*): McCarthy; *Irish Annals*; 2008.²

foundation legend or a concocted political interpolation.” Maybe that’s just “fashionable” now. **The pre-eminent world expert on Irish Annals is Daniel P McCarthy; The Irish Annals; 2008.** “*This is the first book to systematically survey the manuscripts of the Irish Annals, the unique medieval Christian chronicles which were maintained in Ireland from around the arrival of Christianity in the fifth century up to the late sixteenth century. This work derives the most comprehensive account of the origins and the evolution of these Annals ever published*”.

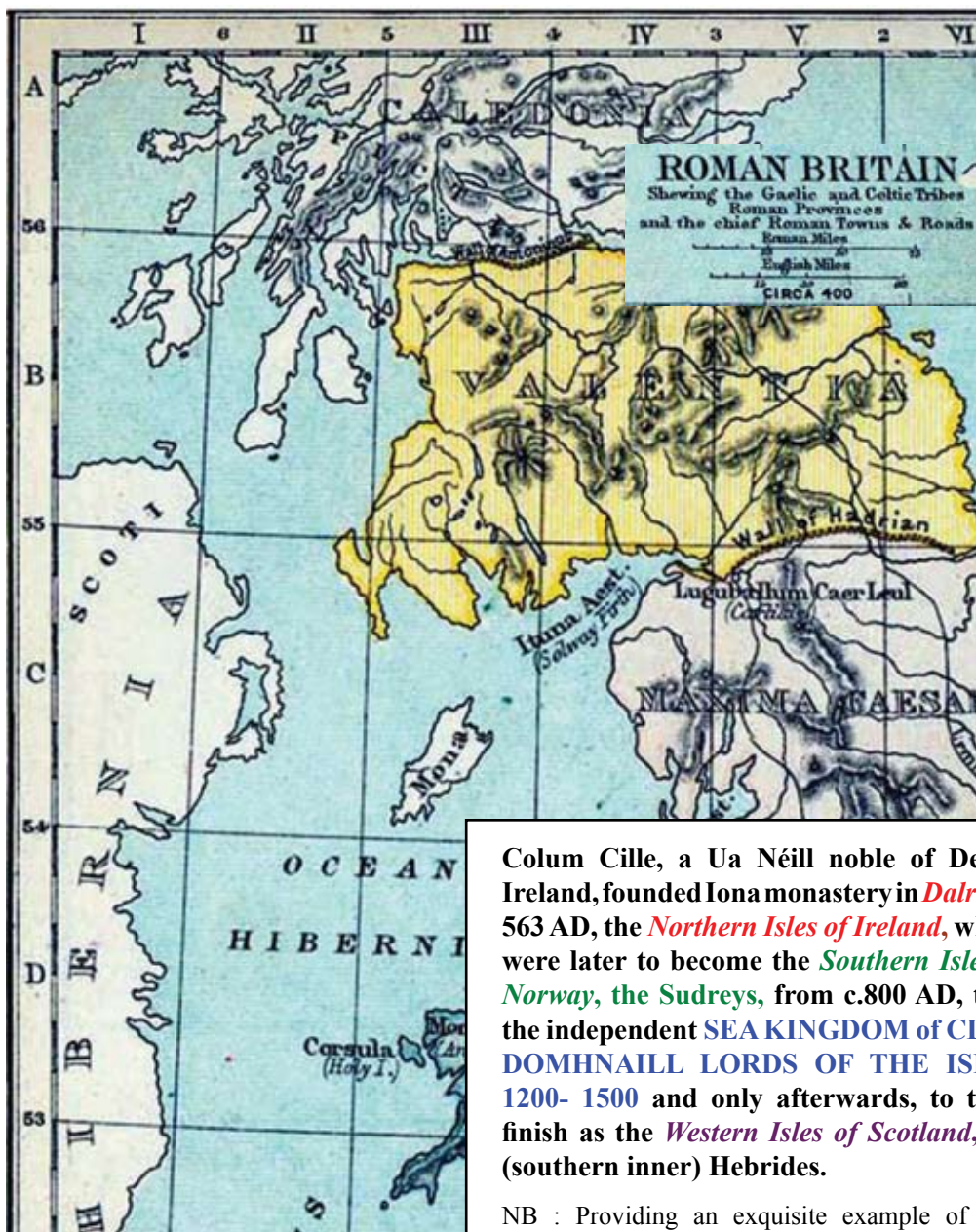
Prof. J. Koch (Harvard, Boston, Oxford, Aberystwyth), *An Atlas for Celtic Studies*, (2007) criticises Prof. D. Dumville for his (often) inadequate labelling of sources as “pseudohistory”.... p. 183.

¹ *Chronicles and Annals of Medieval Ireland and Wales*; David Dumville and K Grabowski; p.16.

² Not selective postulations whenever something cherry-picked doesn’t accord to collaborative, arcane political views and baldly state it’s only “pseudo-history, origin mythology,

Scandinavian influences in Iona's "early Christian" monumental stones and then the medieval building and monuments (the founder, son of *Sumarliðr and Ragnhildr Óláfsdóttir*, speaks for itself) is actually very minimal, as it is from Pict culture and other northern "british" regions, eg, Northumbria (S&B; *ARGYLL VOL 4, IONA; Caved Stones : Early Christian, etc*; RCAHMAS; 1977). Irish influence is by far the most dominant influence of all

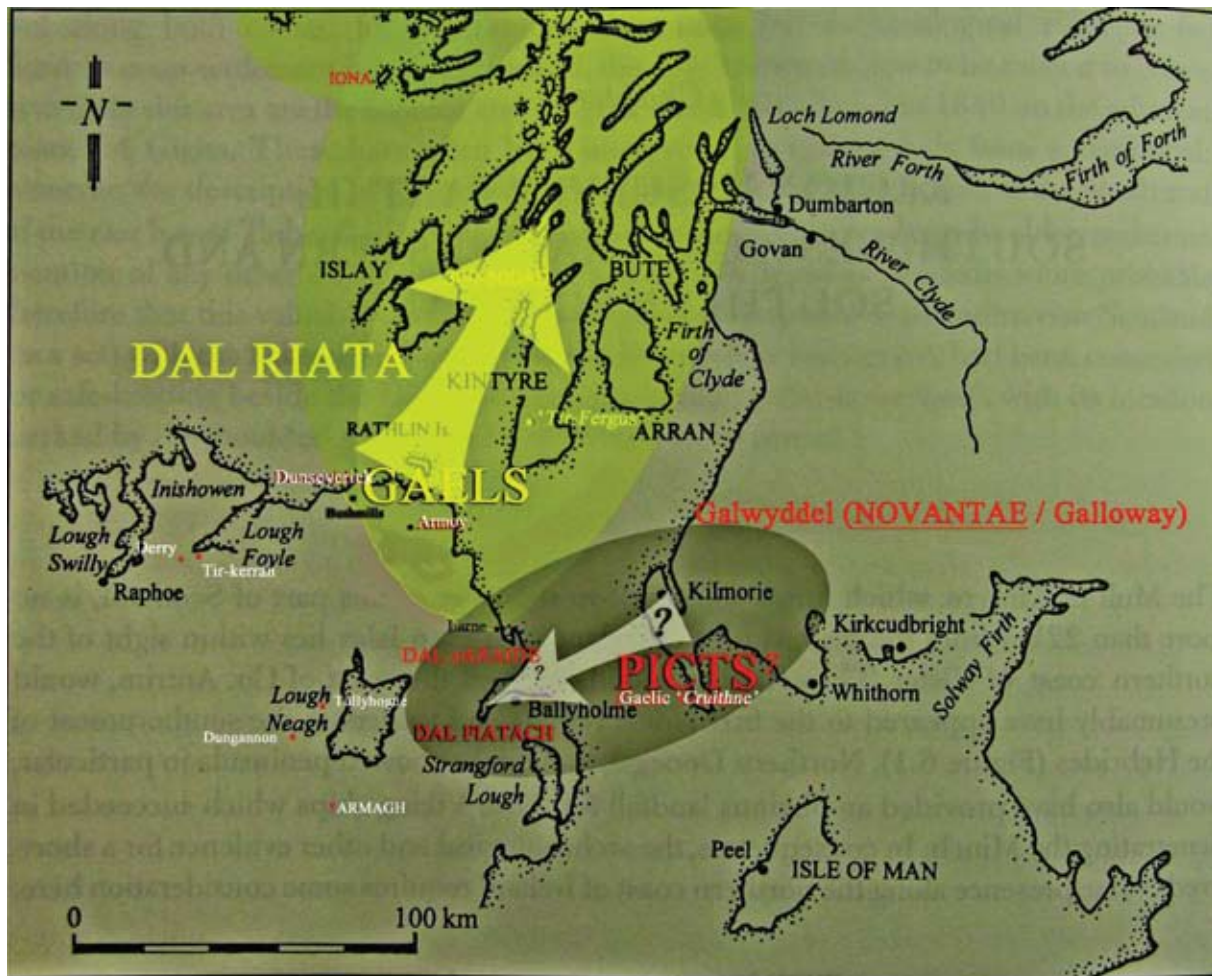
periods in building and monuments. Scandinavian experts are going to the conference. I presume Irish experts have been invited as well for balanced input. (This paper has also been forwarded to the : *Centre for Irish-Scottish and Comparative Studies* (CISCS), Trinity College, Dublin: Professor David Dickson; Dr Seán Duffy.)



Colum Cille, a Ua Néill noble of Derry, Ireland, founded Iona monastery in *Dalriada* 563 AD, the *Northern Isles of Ireland*, which were later to become the *Southern Isles of Norway*, the *Sudreys*, from c.800 AD, then the independent **SEA KINGDOM of CLAN DOMHNAILL LORDS OF THE ISLES 1200- 1500** and only afterwards, to truly finish as the *Western Isles of Scotland*, the (southern inner) Hebrides.

NB : Providing an exquisite example of how colonies are formed, the Clan Donald then did a reverse Dalriadic "migration" of elites back to Antrim, 1400- 1600, finally controlling all the Glens of Antrim and then The Route (McDonnells of Antrim).

“They are apt all over Scotland to make everything Pictish, whose origin they do not know”
History of Celtic Religion and Learning, etc... ; Toland, J., 1974; pps 115, 145.



Author's map overlays – there are two distinct, unrelated and separate flows of different peoples in different locations **IF** accepting the “*Cruithni*” Britons from Galloway into County Down, etc – escaping Romans expansion? (A problem though with this is that the *Loígis*, who gave their name to County Laois in Leinster (centre of Ireland) and the Sogain of Connacht (the West) are also claimed as *Cruthin* in early Irish genealogies).

But the recent debate in some Scottish academic circles appears to have confused this to merge the two and infer or suggest that the main DAL RIATA flow was actually the reverse. This is meant to support their position that Irish Gaels (*Scotti*) had nothing to do with the early foundations of the “modern” Scotland. Obviously, some under-current of lesser interchange, “*prolonged small-scale movements and influences*” (J T Koch) had occurred over many prior centuries between the southern Hebrides and Northern Ireland, ie, trading. Starting long

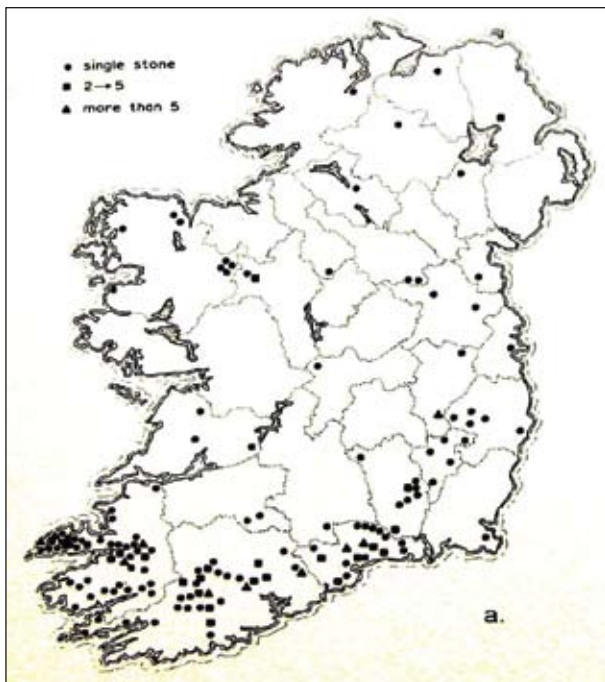
before from the Tievebullagh stone axes from Glenann, Antrim to all over the British Isles including to the Outer Hebrides and NE “Scotland”. Then copper from Kerry, S/W Ireland to west Britain and the Great Glen for bronze making. To souterrain ware (pottery) concentrated in NE Ireland to Argyll, including to Iona – 6th to 7th century.

The large number of Irish free-standing high crosses in Argyll, “*concentrated in what was the Gaelic kingdom of DAL RIADA and the immediate religious sphere of Iona*”¹ (St. Columba, a royal Northern Ui Neill, of Cenel Conaill, an O'Donnell), underscores the obvious fact that this Irish ‘Christianisation’ simply could not have occurred without the prior, strong political overlay from Ireland. Also, the fact that there are even a few remaining ogham stones/inscriptions in Argyll (incl. Dunadd) is absolute testament to the fact of Irish migration (same for north and south Wales, Isle of Man, etc).

¹ An Atlas for Celtic Studies; Archaeology and names in Ancient Europe and early Medieval Ireland, Britain and Brittany; John T Koch in collaboration with R Karl, A Minard, S O'Faolain. 2007; p.165

When Mr Campbell ¹ proposes the opposite, he does not point out, as others do, that the few extant are just those remaining. That is, the few that are there ‘*constitute only the surviving but, hopefully, representative fraction of all such stones*’, meaning, there were originally more to be found. More importantly, he does not state the observable that there are no ogham stones at all in Dalriada, ² Ireland (“surviving?”) and only an isolated six to maybe nine in all of Ulster. This indicates at the very least that very few would have been viable in ‘British’ Dalriada in any case. This is because ogham stones are very heavily distributed in south west Ireland ³ for some unknown reason (“a shared zone of learning”? – Edwards, N.)

In this particular context therefore, Mr Campbell is somewhat mistaken by saying they are “found in all parts of Ireland” when there are none in the particular region of significance.



“a. Distribution of Ogham inscriptions in Ireland (after MacAlister 1945.)” – Edwards, N; p.102.



Bartlett, Robert (Wardlaw Professor of Mediaeval History at the University of St Andrews; **Cunliffe**, Proff. Barry, etc; ***The Penguin Atlas of British and Irish History***; 2001. p.55. “The Migration Period c.400-600”. Note the *ogham memorial stone* depictions and the shaded part of the “Argyll” west coast and islands the *same colour* as Ireland (Green arrows: ‘Irish expansion, 5th century’). And note there is no migration in the opposite direction at all.

Regarding Ewan Campbell's heading statement (Op cit; p.11):- ***"Myths of Irish origin - of history, language and national identity."*** Substantially more than just St Colum Cille and 12 monks came from Ireland to Dalriada (Argyll). They were the few early ones in the north boundary, in Iona, but considerable numbers of others were already well settled further south (they were his political, military springboard.) As was Dalriada not the only parallel Irish colony in 'Britannia' (ie, also in Mann, Wales, Cornwall.)

Y-DNA evidence has repeatedly confirmed, or at the very least supported, this from 2006 to 2011: ie, the incidence of M222, the so-called marker of “*Niall Noígiallach* (of the *Nine Hostages*)”, in Scotland. “*The marker is very widespread in Scotland with 6 per cent of all Scottish men carrying it, around 150,000 (10% in the west and central). It seems that around AD500 many Irish men crossed the North Channel and did not return.*” St Oran, St Columba and St Adomnan are all of “*Niall Noígiallach*”; ie, of the *Uí Néill* dynasty). **Kevin Campbell**: ‘*Geographic patterns of Haplogroup R1b in the British Isle*’; 2007 (Journal of Genetic Genealogy 3:1-13, 2007):- “*In addition, this analysis also identifies the strong migration of OGAP8 (‘Irish Modal, N/W Irish’) to the Argyll area*”. He was confirming the same strong opinions of **Proff. Sykes, Brian**; ‘*Blood of The Isles*’; 2006 – “*There has certainly been substantial settlement from Ireland at some time in the recent past, and the Irish Y-chromosome infiltration into the west of Scotland is almost certainly the signal of the relocation of the Dal Riata from Ulster to Argyll in the middle of the first millennium.*” (and **John McEwan**, NZ Geneticist). **Dr J Wilson** and **A Moffat** also affirm this as per the first quote above (‘*The Scots: A Genetic Journey*’; 2011). **Fact**: Gaelic (*Scotti*) men, the Dal Riata, migrated from Ulster to Argyll, not just language, custom, culture, law and religion.

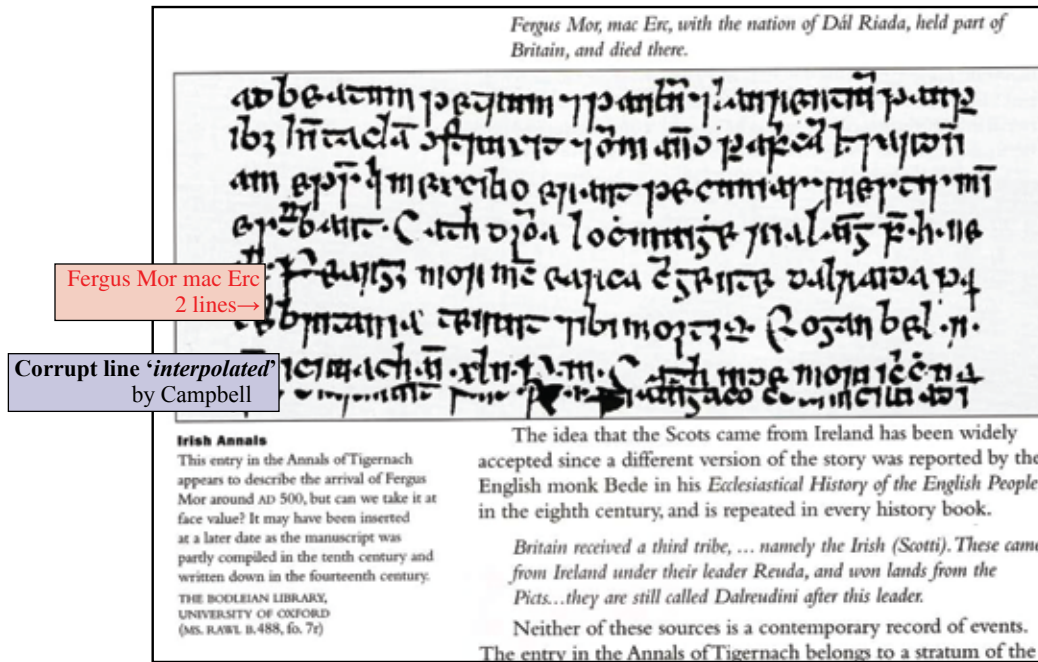
¹ *Saints and Sea-Kings*; E Campbell, 1999. p.14. Same for the dress-pin argument. On this basis, there was no Viking “migration” in Argyll either: - G Ritchie, M Brown, Alcock, etc; “*No settlement remains which can be attributable to the Norse period have been recognised in Argyll.*”

² See map previous page. As described by Randolph, Earl of Antrim to Archbishop Usher, c. 1639 – in G Hill’s *Macdonnells of Antrim*; p.2, n.7. “It extends (as the late most noble Randolph Earl of Antrim informed me by letter) from the river Bush to the cross of Glenfinneaght” – i.e., Glynn, near Larne. (‘30 Irish miles’ in a straight line from the mouth of the Bush R = 36 English).

³ *The archaeology of Early medieval Ireland*; Edwards, Nancy. 1990. pps 102-103

APPENDIX “A”

Below: - The same original Tigernach Annal as shown by Ewan Campbell, *Saints and Sea-Kings*, p.12.¹ Fergus Mor Mac Erc’s Annal is now 4th from the bottom. PS: note the superfluous wavy line with two large dark blobs “squeezed in” right at the bottom margin, with no distinct separation giving the false impression of a “suspect” wavy interlineal type interpolation. This line, which attracts the eye, should not be there. By omitting to point out which two lines are the annal 501.3 (“This entry”; “It” – both unspecified), the extra *suspect looking* and conspicuous line, by predictable deduction, is easily misinterpreted as the *Fergus Mor mac Erc* entry being “inserted at a later date”.² The extra line is the only ‘interpolation’ here. The two MS folios could have been separated by blank paper.



This historically pivotal annal, was already in the early 10th century recension (“new edition”) of the Iona Chronicle based *Ulster Chronicle*, which was the exemplar/archetype for three other chronicles containing this same Annal. (*Autograph* (originals) of ancient MSS are not the norm. They are virtually non-existent. Recensions: redacted and glossed, interpolated are the norm.) If T501.3 was clandestinely “interpolated” later than this, then the scribe would have used the then contemporary, from 10th century, “*Alba*” instead of the past “*britanniae*” relevant to 501AD. Therefore, E. Campbell can’t have it both ways because this is his very basis for trying to discredit the 7th century *Senchus Fer nAlban* (History of the men of Scotland). Everyone agrees it had been rewritten in the 10th and used the current “*Albain*” anachronistically for the inclusion of the genealogy of Fergus Mor Mac Erc – an understandable, common occurrence but not in itself damning in any case. As perfectly illustrated by the “Four Masters VOL 1; O’Donovan; p.161” when they used “*Albain*” for Fergus Mor mac Erc and brothers to *Scotland*, 498 (recte 503->501) **and** for St Columba, 592:-

AFM 498.2 Fergus Mor, mac Eirc, mic Eathach Muinreamhair, cona bhraithribh do dhul ind **Albain**. **AFM 592.2 Colum Cille**, mac Feaidhlimidh, apstal **Alban**, ceann crabhaidh ermhoir Ereann, & **Alban** iar b-Pattraicc, d’écc ina ecclais fein in h-I nd-**Albain**....; (1997-2012 Corpus of Electronic Texts (UCC)).

It does not add up that the annal Tigernach 501.3 is a ‘fraud.’³ The *cultural/textual archaeology* (or objective *textual criticism* result) of St Patrick’s 493AD obituary is very similar. He is not myth, pseudo-history or legend. Annals of Ulster 493.4: “Patrick, arch-apostle, or archbishop and apostle of the Irish, rested on the 16th of the Kalends of April in the 120th year of his age, in the 60th year after he had come to Ireland to baptise the Irish.” (Similar to the constructive format for Fergus Mor’s : “with the tribe of Dal Riada held a part of Britain”).

¹ *Saints and Sea-Kings*; E Campbell, 1999. p.12.

² Extremely few readers of this book could translate or even find the two lines of Fergus Mor’s Annal amongst the other three to four annals given there, even if very curious or really interested, because even though it was the whole point, it was never pointed out.

³ Since Ewan Campbell’s 1999 “controversial re-assessment” (said by Historic Scotland) incorporating his “Myths of Irish Origin”, a small University academic cohort in Scotland appear to have a position of making the country’s *national identity* an ‘Irish-free’ state. Or, seem to fall under the same umbrella of the “Celtosceptic/Anti-Invasionist phobia orthodoxy” as defined by Professor J T Koch MA, PhD, FLSW (*Atlas*; 2007; p.7, 11).

THE DE-HIBERNICISATION OF THE HISTORY OF THE WESTERN ISLES.

(A continuum of: Daunting of the Isles, Iona Statutes, Campbell usurpation of Iona Abbey, 'negative revisionism' of history of Dalriada, Scotland's foundation, Clann Cholla (Donald) – *Sons of Conn*, etc.)

JAMES WATSON; 1862, et al (Hysterical historiography).

It's very well worth noting and remembering this extraordinary denial from *Notes on the Early History of Scotland - Interpolations in Bede's Ecclesiastical History and Other Ancient Annals Affecting the early history of Scotland and Ireland*; by James Watson, Published in 1862 :- "It is noticeable here in the first instance that Henry of Huntingdon's History, Florence of Worcester's Annals, and Bede's Ecclesiastical History, all agree in representing Ireland or Hibernia as the country from which Columba came to Britain. This is what might have been expected, as **all these three works appear to have been interpolated for the purpose of obscuring the early history of Scotland.**" (pathology: "paranoid tri-interpolated disorder"?)

With breathtaking arrogance, he then goes on to make the astonishing claim that St Columba came from... ICELAND, which was called... HIBERNIA! His other contemptible denunciation was that the "*Scotti*" were never from Ireland but were ever only men from north of the Forth, in Scotland (deceptive, unprincipled de-Hibernicisation).

It appears his spirit may have lingered :- "Studies – of Letters, Philosophy & Science; *The Other Hidden Ireland*"; Aodh de Blacam, Sept 1934 - "A Scottish author of some mark recently described St Columcille of Iona as teaching '*the grand system of Calvinistic theology*'!" And to demonstrate the currency of thought, there are Unionist writers, eg, the *High Sheriff of Belfast*, 2011, Ian Adamson, still saying that the Cruthin (wrongly as "Irish Picts") are an '*ancient reflection of their own northern separatism and affinity with Britain.*'

Ideology smothers facts – the urgings just get more sophisticated and arcane. There are those now who have formulated a case to say that the "Dalriadic migration flow" and main regional influences were in the opposite direction – from Scotland to Ireland!



The Rev. George MacLeod described Iona as a "thin place":- *only a tissue paper separating the material from the spiritual*. Deceptive de-Hibernicisation of the history of the Western Isles is a "thin tissue" of a different type and **St Columba of Hibernia** sees right through it.

It is said that in a c.560 copyright dispute between St Finnian of Moville and St Columba over his unauthorised copying of Finnian's Psalter, High King Diarmait mac Cerbaill reportedly gave judgement:

***"To every cow its own calf,
To every book its true copy."***

This *persuasive 'metaphorically precedent'* (case law terms) has a moral force and authority that can be ethically honoured in today's Iona (re)interpretation:-

**To every country its own past,
To every clan its true history.**