

The Irish Migration Myth

Sure nobody ever came to Ireland; the Good Lord recognized that the Irish were a special case and transmogrified us from a potato plant fully formed and Gaelic speaking. When the lads wanted to know anything, like the Bronze Age, they rowed across the sea and came back with the latest bit of modernization singing the well-known shanty ‘*Ṭá se Mhóthany Sás-Pipes*’.

It was well known abroad, even Palladius knew, since he only came for a visit. An exception had to be made for Paddy, even if he was a snobby Brit, as it was well known that herding pigs for Lord Muck made him a bit soft in the head; and that was the beginning of our troubles.

Sometimes it happened that the early *Sáels* were a bit slow or that the cultural package¹ wasn’t sufficiently buoyant so a neighbour from adjacent lands had to row over to the shore and (without landing; that was taboo) inform the handiest local of the newest technological or cultural innovation. This didn’t always work especially if the local was a bit of an *amadhán* and picked up the knowledge backwards; this is why Ireland never had a proper Iron Age or diocesan system.

Women were better organized as they used to row out in groups and meet somewhere convenient out in the sea² for a chat, to swap recipes, patterns etc. no doubt discussing the weighty issues of the day such as why Lugh wasn’t eating his dinner. This was much more efficient and explains why knitting was more developed and less enigmatic than iron working.

The idea that pastoral and tillage farming needs migration is a fallacy, as these all occur naturally. Cattle, horses and dogs could easily swim over from Scotland. Sheep and pigs would need assistance from ice bridges, rafts of floating tangled debris or whirlwinds³. The probability of the last happening can be expressed in the formula: $P = S/R$ where S is the suction of whirlwind and R the resistance of said animal to going anywhere, which is calculated by multiplying weight by contrariness squared (hairiness is neutral).

As for goats, a well-known County Down proverb is “Always kick a goat for if its not coming from trouble it is going to it”, in other words; a goat is smart enough to make its own way. Of course many animals did not make it; one example of a beached cow from Ferriter’s Cove is dated 4,300BC.

The Vikings were the first to stay but this is easily explained. These days they are called Hiberno-Norse but once the genetic research results come out it will be shown that they are descendants of Peregrini who were waylaid by mermaids. The Norse bit can then be dropped, which is also handy, since they were ancestors of the Normans who also came back home, the prodigal sons who will never play the wild rover no more, a few hundred years later, via England, learning a lesson to them Anglo-Saxons who gave the Brits (who all came from Ireland in the first place) such a hard time. Thus nobody has ever invaded Ireland and we have maintained our pure and pristine virginal virtue since Creation.

This view is in fact borne out by the consensus among archaeologists and historians of early Europe who have established that nobody went anywhere and that all innovation and change is due to diffusion through cultural exchange networks within a day’s walking distance or island drops.

¹ Neolithic, Beaker, etc.

² Where the tides meet south of the Isle of Man, for instance

³ AFM, AD 684 & 1054

The first evidence that anyone went anywhere is literary which proves that migration is a direct result of the invention of literacy. It can be seen in literature how the practice of migration followed the spread of literacy. The earliest examples are the *Immram* and Phoenician adventure tourism travelogues set in the mythical Okeanos, “whence is risen the seed of all immortals”.

All early travel literature such as the *Iliad* and the *Odyssey*⁴ was mythological and one can imagine the frisson of horror they would have experienced while reading about slavery, which arose as an empirical experiment as to whether people would like to be somewhere else; this soon led to a null hypothesis.

Oscar Wilde first discussed the alleged similarity between places in text and geographic space in his seminal 1889 essay, *The Decay of Lying*. He conclusively proved that Nature copies Art; in other words text predates the place and also pointed out that if Nature had been comfortable than mankind would never have invented architecture⁵. He concluded that through the “careless habits of accuracy (we) have sold our birthright for a mess of facts”. The possibility that Ireland didn’t exist until the Phoenicians invented it can be rejected on the grounds that if this was so than the Phoenicians would have had to invent themselves and that human beings are a product of literacy.

So by circular argument and false analogies, the proponents of literacy argued that as literacy spread, therefore, so did people, but at an earlier period, which is why we can discount stories of invasions, as related by early authors, as propaganda. However so powerful was this propaganda that it superseded reality in people’s memories so that, in time, they actually believed that anybody could go anywhere.

From this belief it was but a short step for somebody to go somewhere and found that it was a fun thing to do and such has been its popularity that it has been in fashion ever since with everybody going everywhere.⁶

As may be expected this new paradigm has not found universal accord and one can still find echoes of the old beliefs everywhere. These can be summarized in the ancient proverb ‘I don’t like foreigners, I wish they’d all go home’, which reflects the proper and traditional understanding of human relationships, racism⁷.

A major downside to mobility is that some people, such as invaders, pilgrims, tourists, refugees⁸ and the like, stick their noses in where they’re not wanted, which has affected everyone with plagues, acculturation, modernization and tacky souvenirs.

Literacy has a lot to answer for.

⁴ These weren’t written by Homer but by another man with the same name.

⁵ “What Art reveals to us is Nature’s lack of design, her curious crudities, her extraordinary monotony, her absolute unfinished condition. Nature has good intentions, of course, but, as Aristotle once said, she cannot carry them out... The work produced is always old fashioned, antiquated and out of date.”

⁶ The Out of Africa hypothesis is therefore probably incorrect. The Garden of Eden hypothesis is a better fit, if one tweaks the data, and takes the Garden as being the whole planet rather than a specific place, as implied by the Genesis Report.

⁷ An example from Ireland is from St. Patrick: “I dwell amongst barbarous peoples”. This does not apply to the part of Ireland that you come from, since it’s always in the next *tuath* or parish that they eat their children (whereas you have the sophistication to cook yours first).

⁸ Refugees are only a problem if you don’t have mining; the time-honoured way of making money by disposing of unwanted people