

# Preserving Truth

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**T**HE CURRENT NARRATIVE ARC OF THE HUMAN STORY IS ONE PRIMARILY DISTINGUISHED BY our destructive effects on the living systems of Earth within which we are embedded. Although this is not the story of all humans in all places it is the story of those humans who wield the greatest means and power in relation to the Earth community and as such it is a story that must be of concern to all living beings. The systems of the planet are fundamentally changing—species are being extinguished at an ever quickening pace, reducing the biodiversity the planet; the climate is warming and changing due to the amount of CO<sub>2</sub> and other greenhouses gases our industrial processes pump into the atmosphere; the fertile lands and seas are being polluted and degraded, losing their ability to sustain life without the intervention of industrial technology. The Earth community is in crisis.

We might understand the ecological crisis as fundamentally a problem of narrative. Our current narrative lacks both a cosmic and Earth-centered dimension. Perhaps even more fundamentally we do not even recognize that we are living a storied existence at all. But all things are stories. As the grandfather in the Scottish-Gaelic language film *Seachd* says, “No one can tell the truth. Just stories” (Miller, 2007). And so we must find a new story to tell ourselves, one which, perhaps, will place us into greater participation with the living cosmos.

There are two stories which I believe need to be integrated. One we might call (after Thomas Berry and Brian Swimme) the Universe Story. This is the story of the evolutionary unfolding of the cosmos, a story which we have only come to know within the most recent century of history and Western science. It is the story of the emergence of stars, galaxies, our

own planet Earth and the life which constitutes it. It is the story of the functioning of the Earth's living systems. The other story is a plurality of stories—the old myths, narratives, and folk tales the telling of which all humans have in common. These are the stories which place us into contact with our vital depths, our phylogenic roots, and situate us in place and culture. We need these to temper the hegemonic discourse of the scientific venture, which otherwise might extinguish the multiplicity of true stories as can so often be seen in the industrial world. A storied universe is an ensouled universe and it is the dimension of the soul which we so vitally need to remember.

When we begin to see the human species as participants in these stories, as members of the Earth community, of the Milky Way galaxy, of the universe as a whole, and of a mythopoetic dreamtime we discover the potential for living in accordance with what Edward Goldsmith calls “the Way,” the natural order of the cosmos. Such a reinvention of the human requires a paradigm shift at every level of society as we reintegrate ourselves into the ecosystem and into the dreamtime of our psyches.

The particular aspect of human society that I would like to talk about here is law. Law represents the way in which we organize ourselves, how we set our boundaries, and encode our worldview, ensuring that those who are inside the law are also inside our particular view of things—our story. In his book *Wild Law*, Cormac Cullinan writes:

The jurisprudence of our dominant cultures provides the theoretical foundation for a self-ordering system within the glasshouse of the homosphere that we have constructed. It is conceived as the legal theory for human society (or a particular human society) that is separate from the rest of the universe. This jurisprudence is based on a number of premises that we know to be false, such as the belief that our well-being is not derived directly from the well-being of the Earth Community as a whole, and the belief that the Earth is an infinite resource for our use. It is also bolstered by a dangerous arrogance that assumes, for example, that technology will provide a solution to any

problems that we create in the course of destroying natural systems. However, what makes these human self-delusions so dangerous is the fact that because of the extraordinary degree to which humans have altered the natural functioning of the Earth, they affect the survival and well-being of the whole Earth Community. (Cullinan, 2003, p. 62)

That despite environmental laws and regulations the destruction of the ecosphere continues—and in most cases, quite legally—ought to be the first sign that our worldview is failing the entire planet. Laws are the rules by which we govern ourselves in the cosmos. They circumscribe the restrictions placed on us *not* by ourselves, but by the larger whole of which we are a part, in order to maintain the relationships within that whole and ensure its integrity and functioning. This larger whole is what Cullinan calls the “Great Jurisprudence” (Cullinan, 2003, p. 84). The Great Jurisprudence could also be called the Dao: the Way. It is the Way in which the universe functions, utterly observable in wild nature.

In order to understand how we ought to organize our laws we must understand the Great Jurisprudence. Myth and ecosystem are both sources of story which allow us to understand the Way of the cosmos, to find our place within it, and to understand the particular ways in which it functions so that we might align ourselves with the wild laws and thus how to live sustainably as members of the Earth community. By looking at Irish mythology through an ecological lens we can illuminate just what it means to be in alignment with the Great Jurisprudence.<sup>1</sup>

### ***Fírinne: The Truth***

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<sup>1</sup> It should be understood here that although the Celtic traditions are still very much living cultures we do not have an accurate map of ancient Celtic cosmology. Most information available—whether scholarly or written for spiritual practitioners—is interpretative and reconstructed based on available literature and surviving folk traditions. For the sake of total transparency it should be noted that what I will be laying out in this paper is my own interpretive work which is heavily biased toward seeing things through the lenses of ecology and mysticism.

In ancient Ireland, during the Iron Age which lasted there from about the 7<sup>th</sup> century B.C.E. until the 4<sup>th</sup> century C.E.—a Golden Age of Celtic culture—kings were not coronated. Rather, they were ritually married to the goddess of the land. This is exemplified by the story of Niall of the Nine Hostages.

One afternoon, hunting in the forest with his three brothers, the men grew thirsty. The oldest brother, Brion, left the group to go and scout for a source of water. He soon came upon a spring guarded by an ugly old crone—her face covered in warts and boils, her eyes glassy and crooked. She told him that if he wanted to drink from the spring then he must kiss her. Disgusted by her ugliness he declined and went back to his brothers, thirsty and empty handed. One by one the other brothers, Fiachrae and Aillil, went to visit her but each of them were so horrified by her appearance that they refused her even the slightest kiss on the cheek.

Finally, it was Niall's turn. He followed his brother's directions to the spring and came across the old crone. "If you want to drink from this spring then you must kiss me," she told him as she had told the other brothers. Confidently, unhesitant, he strode over to her and kissed her on the mouth. When he opened his eyes she had transformed into the most beautiful woman that Niall had ever seen. They fell to the ground and made love. When Niall awoke the woman in his arms told him that her name was Flaithius, or Sovereignty, and that from this day on Niall would be the High King of Ireland.

It is Niall's willingness to "make love" to the goddess of sovereignty—whether she presents herself as a beautiful maiden or a hideous crone—which makes him suitable as the king. The position of High King was far more a ritual position than a political one and he held little power. Rather, his role was to ensure, by his own actions, that the country remain in right relationship with *Fírinne* or Truth.

This concept of Fírinne was clearly an important one. The Irish text *Audacht Morainn*, written by the 1<sup>st</sup> century judge, Morainn, which gives advice to a king, demonstrates the importance of this value:

Let him preserve Truth, it shall preserve him  
Let him raise truth, it will raise him.  
Let him exalt mercy, it exalts him  
Let him care for his tribes, they will care for him  
Let him help his tribes, they will help him  
Let him soothe his tribes, they will soothe him  
Tell him, it is through the truth of the ruler that plagues [and] great lightnings are kept from the people  
It is through the truth of the ruler that he judges great tribes [and] great riches.  
It is through the truth of the ruler that he secures peace, tranquility, joy, ease, [and] comfort (Kelly).

Professor Myles Dillon calls the Irish conception of Truth “the highest principle and sustaining power of creation...” (Ellis, 1995, p. 168). Fírinne is the organizing principle of the cosmos which the king, through his relationship with the goddess of the land, exemplified and maintained in order to ensure that Ireland was in consonance and continuity with this “wild law.”

Issues of justice were issues of Truth. That which is just was that which was in alignment with Fírinne. The famous high king Cormac Mac Art received the kingship because of his ability to issue right judgment. When Cormac was a child, the current king, Lugaid Mac Con awarded the sheep as being forfeit for grazing on the queen’s woad, the hall that they were in began to shake and slide down the hill. Cormac called out that the judgment was false, “A shearing for a shearing, the wool for the woad, that would have been more just” (Moriarty, 2005, p. 47). The hall righted itself and the judgment was proclaimed to be Truth. What is just is what is Truth and what is unjust is what goes against the Truth—justice then maintains the cosmic order, unrighteousness destroys it.

Another story involving Cormac Mac Art seems to disclose the source of Truth. Cormac Mac Art visits the Otherworld realm of Manannán Mac Lir where he sees a well from which issues five streams. Manannán tells Cormac that the streams are the five senses and that the well—within which are five salmon who eat the hazel nuts of wisdom which occasionally fall into the waters—is Connla’s Well. “Everyone drinks from the streams,” Manannán tells him, “but only poets and those who possess a dán drink from both the streams and the well.”

Dán is an interesting, untranslatable word, in Irish. It has a wealth of meanings in English: it can mean a poem, a material or spiritual gift, a skill, destiny, fate, a faculty. Stuart Harris-Logan, writing about surviving shamanic folk traditions in Scotland and Ireland, translates dán as a shamanic power (Harris-Logan, 2006, p. 72). Certainly there is a spiritual or mystical aspect to dán, and even more certainly there is a connection with Truth, since it is from Connla’s Well that those with dán drink.

I believe dán, when seen through an ecological lens, is best described as having two aspects. It is both the self-intending purpose of a thing as well as the network of reciprocal community relationships in what that thing is embedded and contributes through its own fulfillment. The dán is the action of the soul, the discernable, tangible, and outward appearance of its interior wildness. Much as in Chinese philosophy *De*, which Alan Watts defines as an “extraordinary skill at living,” is the activity of the Dao, the dán is the activity of the soul and of Fírinne.

Dán *reveals* the soul. The soul in this sense is not the same as our modern Western immortal soul which is the product of Judeo-Christian theology. Rather, by soul I mean the essential nature of a thing. Ecotherapist Bill Plotkin defines the soul as one’s “ultimate place” or “psycho-ecological niche.” He writes, “The soul of a thing, although certainly not a tangible

object, is, nevertheless and in principle, publically observable in the same sense that a love affair is publically observable (and usually not inner, invisible, or ethereal)...” (Plotkin, 2008, p. 36).

Another word for soul might be wildness. The reason I choose the word wildness (and also the reason I use soul simultaneously) is because it is the same word which I use as a synonym for Fírinne. Gary Snyder defines wild, in much the same way as he defines the Dao, as “eluding analysis, beyond categories, self-organizing, self-informing, playful, surprising, impermanent, insubstantial, independent, complete, orderly, unmediated, freely manifesting, self-authenticating, self-willed, complex, quite simple. Both empty and real at the same time” (Snyder, 2000, p. 172). We might then imagine two wildernesses: an interior and exterior wilderness (which saves us some of the messiness of wrangling with the dualism of a separate nature and human realm). The interior wildness of the soul is an individualized self-authenticating wildness to the undifferentiated wildness of Fírinne.

The translations given above for the word *dán* are nearly identical to the definition that Plotkin gives for what he calls the soul-gift:

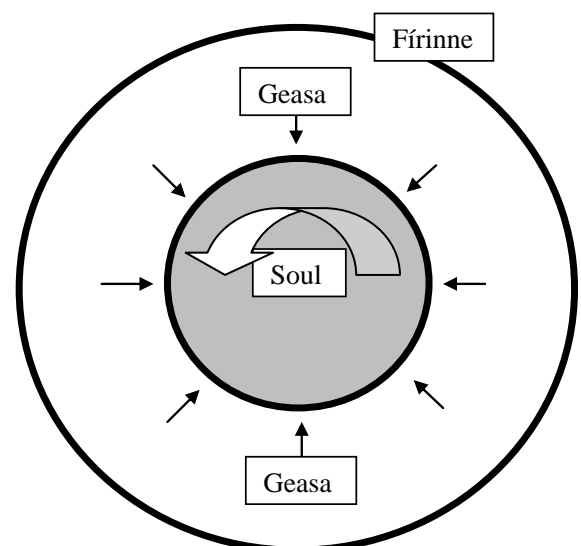
Each of us is born with a treasure, an essence, a seed of quiescent potential, secreted for safekeeping in the center of our being. This treasure, this personal quality, power, talent, or gift (or set of such qualities), is ours to develop, embody, and offer to our communities through acts of service—our contributions to a more diverse, vital, and evolved world. Our personal destiny is to *become* that treasure through our actions (Plotkin, *Soulcraft: Crossing into the Mysteries of Nature and Psyche*, 2003, p. 39).

An example of *dán* revealing the soul can be seen in a forest fire. What is the soul of a forest fire? It can be seen in both of its aspects, self-intending purpose and community service. The forest fire expresses itself, fulfills itself, and indeed becomes itself through the action of burning. The more the fire burns the greater its “power.” On the other hand, while this happens

in a healthy context, the fire is all the while enriching the soil, clearing the underbrush to allow new growth, and perhaps flame-kissing the seeds of the redwood so that they will open and grow. Although we tend to think of forest fires as bad in the industrial world where our impulse is to control nature, they are often very good and necessary for their ecosystems. Of course, just like a human being, the fire might become “neurotic,” might burn too much and, out of control, do harm to the ecosystem. This happens when the fire does not obey the restraints placed upon it by the larger system of which it is a part.

In Irish mythology the king, whose *dán* is to maintain *Fírinne*, is similar constraints placed upon him as do many heroes in the mythology. These constraints are called *geasa* (singular form: *geis*). In Irish mythology *geasa* are placed on kings and heroes, usually at their birth or when they become king, by the goddess of sovereignty. Often their meaning is obvious as in the case of Cu Chullain (whose name means Hound of Cullain) who is not allowed to eat the meat of a dog or Conaire Mór (whose father takes the shape of a bird) is commanded not to kill birds. Other times their meaning is more obscure such as Conaire’s *geis* to not stay away from the Halls of Tara on any ninth night.

Whatever their specific meaning, it seems that the tradition as a whole represents a system of constraints made to ensure the proper order of the cosmos. Inevitably in stories where the hero has a *geis* placed on him (and it is usually men in the stories) it will eventually be broken, often due to a situation beyond the control of the hero. The result is certain however: death. The inevitability of the breaking of one’s *geasa* may point to a need for renewal of the cosmic order—the old order dies so that a new order can emerge.



Thus, the geasa constrain the actions (dán) of the individual (soul), ensuring that it maintain right relationship with Fírinne. This ensures the ongoing right relationship with the cosmos. This can best be visualized as figure 1. Fírinne represents the whole, which manifests directly as the Way—the right integral functioning of the natural order—which is maintained by the geasa which issue from it and constrain the action of the soul (dán) to maintain the proper relationship of the part to the whole.

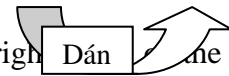


Figure 1

### *Gaelic Earth Jurisprudence for the Ecozoic Era*

The above, insomuch as it represents a modern Gaelic cosmology serves as a perfect basis for establishing and understanding Earth jurisprudence. Getting there is a two-part process, first of applying the above to the functioning of an ecosystem and second by reevaluating the human role in the cosmos in order that we understand that we too are members of the ecosystem and that the same basic laws which apply to wild nature apply to us as well.

For this example I will use foxes and rabbits. These foxes exist within an ecosystem, never apart. A fox which exists in any way separate from an ecosystem is an entirely abstract fox. It doesn't exist in the cosmos and certainly not on the planet Earth. As a member of an ecosystem the foxes must obey a set of laws—not a law impressed upon it from outside but one which is inherent to the living system. The other beings in the ecosystem do not particularly mind if this foxes don't obey the natural law. For a while, there may not be any consequences at all. But to not obey the law means that the foxes will not be fit for its environment and will very likely perish.

The fitness of the foxes is not, as per the common misunderstanding of the Darwinian “survival of the fittest,” a matter of its strength or cleverness. In fact, rather than being a principle of competition it makes much more sense to view this kind of natural selection as a principle of cooperation. Looking at the ecosystem as a whole, the beings who constitute it can only survive by cooperating with each other as a community. The foxes may survive for a time by overhunting the rabbits. But soon the rabbits will be scarce and the foxes must deal with starvation. The entire community exists in hierarchical mutualism (Goldsmith, 1992, p. 217). This means that there is a mutual interdependence between the parts and the whole, that even as the whole emerges out of the parts and relies on their stability for its own homeostasis, it holds them in a holistic field and constrains them from those activities which threaten the viability and integrity of the whole.

This is the same relationship of geasa to Fírinne. The geasa are the constraints which limit the freedom of the parts of the whole. As Goldsmith writes:

Another definition of order is limitation of choice. This makes perfect sense, since to submit to homearchic constraints or laws is necessarily to limit their choice by preventing them from undertaking activities that are inconsistent with the maintenance of the integrity and stability of the larger systems of which they are part... Thus, as largely autonomous systems are transformed into the differentiated or specialized parts of a larger system, so, by the same token, must the latter’s influence over them correspondingly increase, so must they be subjected to correspondingly more rigid constraints or laws, and so must their freedom of choice be correspondingly reduced (Goldsmith, 1992, p. 217).

(The reader is perhaps now raising their eyebrow at the suggestion of any limitation on “freedom of choice,” and pondering how easily this might translate to fascism within human

governance systems. We will return briefly to this topic later—for now, bear with the discomfort.)

Thus, the foxes' choice to over hunt their territory and greatly reduce the rabbit population is constrained by the ecosystem. The ecosystem will be disrupted and either collapse or the foxes will die—either way in time a new homeostasis will be found post-disruption and the “heterotelic” behavior ended.<sup>2</sup> This is much in the same way that a king will break his geis, meet his death, and a new king will be married to the goddess of sovereignty, instituting a new incarnation of the cosmic order. It may be part of the *dán* of the fox to eat rabbits, but the rabbits also have their own *dán* which may include being eaten by foxes, but also certainly contain other things (such as living!).

The relationship between the foxes and rabbits is a simple negative feedback loop, which is a self-regulating process. The more the foxes prey on the rabbits, the less rabbits there are; the less rabbits, the less the foxes eat and begin to die out, and the more the fox population drops allows the rabbits to recover. They are kept in homeostatic balance, both contributing to the diversity and stability of the larger system.

Seen this way the *geasa* of an ecosystem are always somewhat teleological. They aren't simply chance balancing acts of the system. The *geasa* are organized for the *purpose* of maintaining the holistic system, which Goldsmith argues must always be the case in ecology: “It is only in terms of teleological ecology that we can understand the role of living things in the Gaian hierarchy, in particular their fundamentally homeotelic or whole-maintaining character...which above all makes possible the order, integrity, and stability of the living world” (Goldsmith, 1992, p. 32). This need not mean teleological in the sense that it has a definitive end

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<sup>2</sup> Heterotelic is a word coined by Goldsmith to describe behavior which while meeting the needs of the individual fail to meet the needs of the larger system of which it is a part, thus reducing the vitality and integrity of the whole (Goldsmith, 1992).

goal, but rather that natural systems, and indeed the cosmos as a whole, display systemic goals which govern its unfolding and transformations in accordance with Fírinne and the ordered complexity of the Earth community. Geasa are always constraints with the purpose of maintaining the whole's right relationship with the proper order of the cosmos.

In this way the interaction of Fírinne, geasa, and dán within an ecosystem illuminate the inherent “Earth Rights,” as Cullinan calls them, of all natural beings. The rights of all beings are granted to them by Fírinne—they are inherent to the cosmic order; why else would the universe bring them forth if not to fully embody and radiate their unique soul through the fulfillment of their dán? Right judgment is a matter of ensuring the maintenance of Truth which is already inherent in all things. If Fírinne is the basic underlying unity of the cosmic order then it stands to reason that all things have inherent rights. These rights come with actions, responsibilities, and relationships (dán), and are protected by wild laws (geasa) which ensure that the dán of one soul does not override the dán of another.

### *Earth Rights and Wild Laws*

From this cosmology we can derive a system of “wild laws” and Earth rights which cultivate a more sustainable way of being human within the Earth community. Having established that rights come from Fírinne—the ordering principle which all judgments are weighed against—we need to know exactly what these rights are. I have suggested that these rights are made obvious through the dán or soul. Thomas Berry has another way of putting this, proposing that “Every component of the Earth Community has three rights: the right to be, the right to habitat, and the right to fulfil its role in the ever-renewing process of the Earth

Community” (Cullinan, 2003, p. 115). These are each things which are revealed by dán—the essential being-ness of a subject (its soul, in other words), the place of that being in the wider community of which it is a part (its psycho-ecological niche), and the role or service it fulfills for that community. In other words, every being has a right to the full expression of its soul.

These rights are restricted by geasa, by a series of ecological constraints which limit the behavior of the individual so as to not threaten the integrity of the whole community. The being has full rights to express its soul but as soon as that expression begins to infringe the rights of other beings in the community, and so damage the interrelationships between them, then those actions become, in a sense, illegal. They are no long Fírinne, but frith-Fhírinne—anti-Truth. This is much like the example of the forest fire which burns out of control and causes the collapse of the ecosystem. The fire may still be expressing its soul but it is doing so in such a way that breaks down the ecological order.

Cullinan uses the example of a river in *Wild Law* to bring light to this subject. He writes, “Imagine that a small group of humans settle near a river and begin to use its water for domestic purposes and to water their cattle and crops. In Earth Jurisprudence terms, the use by the humans of the river water is a good thing since it strengthens the relationship between people and the river. The water that the people scoop from the river doesn’t affect its flow and the aquatic ecosystem benefits from the increased nutrients from the humans and cattle.” On the other hand, he explains that in time perhaps a city will grow up around the river, and the people will begin taking too much from the river, damming it, or changing its course to irrigate more lands. “In terms of Earth jurisprudence, once the fundamental Earth right of the river to flow is threatened, the legal system must prohibit the human activities that threaten it. (Cullinan, 2003, pp. 120-121).

Cullinan writes that, “Fortunately rivers communicate rather a lot about their essential natures. We know that they need to flow, tend to rush over rocks in a highly oxygenated, high-energy flurry in their upper reaches, and have a distinct inclination to meander languidly in their lower reaches. They create microclimate and riverine ecosystems along their banks and they flood from time to time, compensating for what they destroy with rich silt and demarcating a flood plain as their territory” (Cullinan, 2003, p. 121). These are the river’s dánta and in this way the river communicates its soul, telling us precisely where its rights are. There is thus a geasa on humans (and perhaps sometimes beavers) to not infringe on these rights to such an extent that it can no longer fulfill one or more of its dán.

As I have stressed over and over again these geasa and dánta are wholly rooted in Fírinne. This is another way of saying that they pre-exist, whether we grant wild beings their inherent Earth rights or not. We must contextualize our legal systems into the living cosmos and its Fírinne; the answer is not in legal reform. It may be tempting to take the easy route and attempt to redesign humans governance systems based on ecological systems. Although certainly there is much inspiration to be drawn from ecology in determining proper etiquette and right relationships with other beings in the Earth community it could also be used as a basis of oppression.

Edward Goldsmith writes of “aberrant psychological traits” as “a clear indication of why a child needs to be brought up in its correct family environment that displays the appropriate degree of order and co-operation” (Goldsmith, 1992, p. 275). He of course never says as much (and I would venture to guess that he doesn’t mean as much, either) but there is a political implication to this statement which would seek to base the “proper” family on what is “natural.” How quickly might this be turned against homosexual couples, single parent families, or other

“unusual” family arrangement in order to justify certain types of discrimination? If the state usurps nature’s right to place geasa or ecological constraints on its members, it would be a mere transference of the inherent power of the ecosystem to the self-appointed power of the State. This would merely serve to enforce human arrogance and environmental fascism as surely misreading of the natural environment can be used to justify any number of prejudices.

What is needed then is the recognition that there is already an Earth jurisprudence, independent of our laws. This is a higher law than the human legal system because our legal systems are all of them subsets of the jurisprudence of Fírinne. What we need is to re-contextualize ourselves into the Earth jurisprudence. This must happen both globally, representing the unified order of the living Earth system, and in situated ways which are suited to the local ecologies and cultures. There cannot be a single body of Earth laws but rather a unified principle of law enacted in ways as diverse as the ecosystems and cultures around the planet.

From there we can carry on with those aspects of our legal systems and governance systems which still fit and are appropriate for our sustainable participation in the Earth community. There are realms of humans morals, compassion, and democracy which represent a positive contribution to the Earth community. Our understanding of justice and protection of human and civil rights should not be replaced by the justice of cougars (nor should we, similarly, hold cougars to the justice of humans). Whether there is such a thing as river compassion or hawk compassion is not the point—we do not need to claim the entire moral sphere only to ourselves to recognize that humans have a unique morality and compassion unobservable elsewhere in nature, simply because it is part of the human dánta.

It is clear from this that humans, at least in the industrial world, have been breaking our geasa for some time and infringing on the rights of wild nature. We might look at the entire

ecological crisis through a mythological lens of breaking our geasa and bringing down the cosmic order with our transgressions. We know from the story of kings and heroes that the consequence of this is death. Of course we do not need to take this literally and resign ourselves to an ecological fate which even some of our most prominent scientists, such as James Lovelock, have succumbed to—we might instead take it as a warning and an opportunity to correct our relationships with the Earth community.

To do so, however, means changing our story. It means a transformation of consciousness which will allow us to recognize our place in the wider context of the “universe story” and submit ourselves to the geasa of wild nature which we have broken. It means abandoning human arrogance and taking our place as one of many members of an Earth community and recognizing that they too are subjective beings—whether hawk, river, mountain, tree, fox, or salmon—and that the only way we can survive is to adopt a mutually enhancing way of being with each other, a story which is narratively open enough to allow ourselves to relate to the other diverse beings of the planet.

Whether we know it or not, we live by stories. The challenge here is not one merely of adopting a new story but a *storied way of being*. This is a way of being which recognizes that our relationship to Fírinne is forged by story, that we “can’t tell the truth. Just stories.” Stories are how we situate ourselves, contextualize ourselves, and disclose the interiority of things which pervades the universe from the ground up. Stories are how we speak our souls and it is the soul from which rights are individualized from the jurisprudence of Fírinne. So it is that by telling stories, by living stories—*good* stories!—that we enter into dialogue with the wild soul of nature and discover our own place, our own being, our own part in the unfolding narrative event of the cosmos.



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