



KelticDead Music

Stories, Tunes and Songs in the Traditions of our Celtic Dead

To the Four Ayrtys to Guide Us, and
For the Four Winds to Get Us There!

The mission of the **KelticDead Music** initiative is to find tunes and songs from around the world that have Celtic, Folk, World, Americana, and Seafaring origins, and arrange them into simple sheet music formats for folk musicians to use and share. In addition, the KDM initiative provides the in-depth stories with possible lyrics that follow the video-based, **KDM Broadside**s for a more complete music-education experience.



KelticDead Music Broadside

*All the selections and sheet music content provided in the **KelticDead Music** initiative are from traditional, made-public, made-public with credits, or cited credits where applicable. This material content is the personal interpretations of the subject and provided by **Patrick O-Shaun Young, KelticDead Music**.*

Over the Hills and Far Away

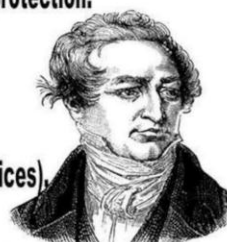
Without question, the Irish (and even many Scotsmen) suffered after 1066 A.D. with the Norman Invasions. Queen Elizabeth I imposed harsh Penal Laws in the 16th and 17th Centuries upon the Irish to suppress the subsequent and repeated rebellions by the Irish, especially upon those Irish Catholics who were opposed to the Protestant based Church of England.

These laws were responsible for the enslavement and persecution of those Irish (and Scots) Catholics who attempted to retain their own faith, culture and language.

The Penal Laws were divided into four categories: Education, Religion, Property, and Civil. The Penal laws caused untold devastation, starvation, and deprivation upon the Irish, even until 1948.

PENAL LAWS

1. The Irish Catholic was forbidden the exercise of his religion,
2. He was forbidden to receive education.
3. He was forbidden to enter a profession.
4. He was forbidden to hold public office.
5. He was forbidden to engage in trade or commerce.
6. He was forbidden to live in a corporate town or within five miles thereof.
7. He was forbidden to own a horse of greater value than five pounds.
8. He was forbidden to purchase land.
9. He was forbidden to lease land.
10. He was forbidden to vote.
11. He was forbidden to keep any arms for his protection.
12. He was forbidden to hold a life annuity.
13. He could not be guardian to a child.
14. He could not attend Catholic worship
(and would be fined for missing Protestant services).
15. He could not himself educate his child.
16. It was against the law to speak or write in the Irish language.



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Since the 1st Law stated that the Irish were forbidden to exercise their Catholic faith or to attend a Catholic service to worship (Law 14) many Catholic services were held in secret in various homes with priest who conducted in-home services, often at great risk to themselves and those of their faith, with imprisonment or exile.

And, because the Irish could not educate their own children or to speak their own language (Gaelic) they had to also do these in secret as well. (See Laws 2, 15, and 16)

The term, “Hedge Master,” for example, referred to certain Irish educators who would arrange to meet children attending Protestant schools (outside the grounds of the public schools ... by the hedges) to teach them the Irish language and culture.

And, since the “Catholic” Irish were prevented from owning land, or having the means to provide for their families (Laws, 3,4,5,7,8 and 9) many Irish Catholics were forced to either become Protestant or to starve. Faced with these choices, many of the Irish families chose to send their sons to take service in foreign countries or to fight in England’s wars. These soldiers were called the “Wild Geese,” and would send money back to their families in secret.

Still others were caught up in England’s penal servitude system and sent out on convict ships to work off their debts and judgements in colonies abroad as part of England’s quest for “globalization.”



Differing uniforms worn by the Irish in foreign service.

Painting of an Irish contingent after the Battle of Nasbey on 14 June 1645 during the First English Civil War, near the village of Naseby in Northamptonshire.

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When Penal laws were “officially” made “illegal” in 1745, the recruitment within Ireland for soldiers declined sharply, and the continental armies had to seek replacements either from the descendants of the Irish soldiers who settled in France or Spain, or seek non-Irish soldiers from the Germans or from the Swiss. It was noted in 1732 by Sir Charles Wogan in a letter to Jonathan Swift (noted essayist, priest, satirist and author of *Gulliver’s Travels*) that within a forty-year span during that time over 120,000 Irishmen had been killed or wounded.

Jonathan Swift (1667 – 1745)

Jonathan Swift was quoted, ***"I cannot but highly esteem those gentlemen of Ireland who, with all the disadvantages of being exiles and strangers, have been able to distinguish themselves by their valour and conduct in so many parts of Europe, I think, above all other nations."*** [Works of Jonathan Swift (Edinburgh, 1814)]



There was a certain amount of distrust and prejudice about the Irish joining into foreign services, but no more than any other mercenary who went into battle in the Continental Wars that ravaged Europe (even past World War II). The Irish were loyal to their respective posts in conflicts, and honored their allegiances when given.

This is why the Irish were seen fighting each other at times in the conflicts. The Irish were in French armies, in the British armies, and many others. When the French Indian wars broke out in America, the Irish were seen fighting with the French and with the English. One has to remember that most of the volunteers still had families in Ireland making the problem very complicated even between the Irish themselves with whom some were Catholic and others Protestant.

Other governments and leaders took advantage of the Irish prejudice by capitalizing on the harsh treatment imposed by many British authorities against the Irish.

For example, the “Legion Irlandaise” was originally established on August 31, 1803 as strategy by Napoleon for an invasion of Ireland. Napoleon hoped to establish a core of trained Irish officers and NCOs who could raise a war of liberation against their English rulers in Ireland. Napoleon’s hope was that it would be viewed by the Irish population as a liberation army, rather than as a foreign invasion. It would reduce the number of French troops to be required, and entangle the English troops with the hope to force England to sue for peace.

The Irish also joined forces to fight with England after 1798 and into 1815, but it would be hard to characterize Georgian regiments as being wholly English, Welsh, Scots or Irish at that time, because each and every one of them were recruited across Britain and often, very close to where they were posted. It was and still is a complex relationship between the English and the Irish.

English regiments also recruited the Irish in battles. There were great sieges like those of Ciudad Rodrigo and Badajoz where the 88th (Connaught Rangers) fought and bled. They fought at Salamanca, or with the famous Irish horsemen of the 5th Dragoon Guards who fought with the English, and they were also in the 12th Dragoons which broke the center of the French line in Waterloo. The Dublin-raised 89th Foot soldiers also saw desperate fighting in America during the War of 1812.

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By the mid 1800s, the Irish were dispersed in armies around the world. For their service to the Crown, they were continuously promised the prospect of owning their own land in Ireland and in the colonies, or to alleviate the conditions their families and relatives endured by the English prejudice by the Penal laws, though it had officially ended in 1745.

The Potato Blight (1845-1852) occurred, and while England exported food and cattle out of Ireland, millions of Irish literally starved to death, and this only made the situation even worse for the resentment the Irish had for their English overlords. Those who did not die, fled or emigrated to America and into Europe.

At the same period of time in America, in the Civil War in the 1860s, the Irish fought on both sides of the conflict, and though they honored their allegiances to the Union and to the Confederacy they still adhered to their Irish roots and to their family ties back in Ireland through organizations such as the American Society of Fenian.



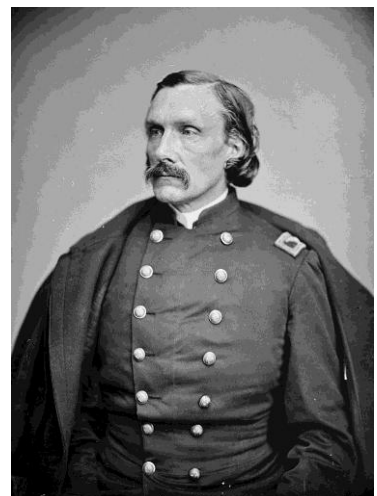
View of the uniforms of the Irish Virginia Volunteers in 1861 in America.



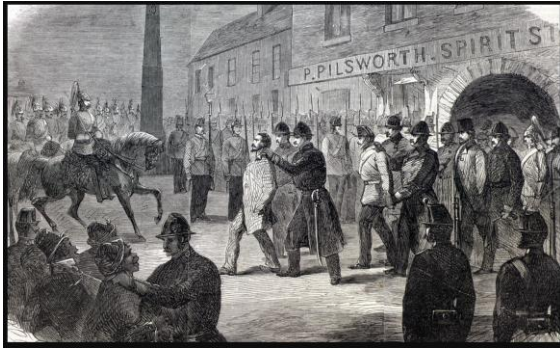
Three Irish soldiers in the Irish 35th Indiana division in the 1860s as part of the Union armies.

The American Society of Fenian was founded by John Francis O'Mahony in 1858 and was closely tied with the Irish Republican Brotherhood back in Ireland (established by James Stephens and John Devoy). Both of these organizations were established as a growing resistance against the English who kept breaking their promises to the Irish volunteers.

Photograph of John Francis O'Mahony in uniform.



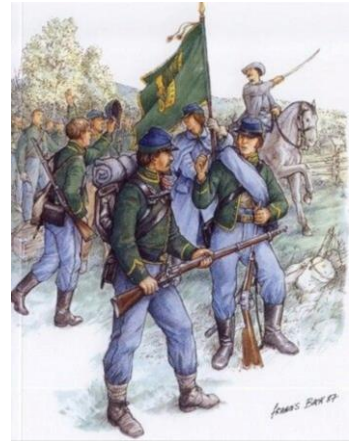
Over the Hills and Far Away



The American Society of Fenian was looking for ways to protest the harsh Penal Laws that caused many of their kinsmen to be alienated and to protest the broken promises made by the English, but they decided to wait until after the Civil War to renew their plans. Unfortunately, the headquarters of the Irish Republican Brotherhood – Fenian was raided in 1866 and many of the leaders of the IRB were imprisoned or executed.

This caused the ASF to react quickly, and a call was sent out to the Irish in America (both North and South) as a “call to arms” to assemble and march upon the British residing in the Maritime Provinces of Canada as a show of protest for their brothers back in Ireland. By that time, many of these ASF members were battle hardened in the Civil War.

Since it was impossible to go to Ireland, the ASF managed to gather a force of around 10,000 Fenian volunteers, and they fought the newly formed Maritime forces of Canada’s Queen’s Own Rifles at Ridgeway in 1867. While the Fenians won the first battle and actually gained territory, the newly formed Queen’s Own Rifles of Canada regrouped and repulsed the dwindling Fenians. The battles and skirmishes continued into 1899, but the result was a failure to achieve any tactical or political advantage by the Fenians.



However, the message was clear. There was a growing sentiment of rebellion against the Penal Laws and against the English elites. In the early 1900s, to try to mitigate the growing rebellion, the British renamed the Penal Laws as “Laws of Accommodation.”

England continued to break their promises, and this name change only infuriated the Irish even more. The Irish Republican Brotherhood created an army (Irish Republican Army, IRA), and they staged a rebellion in Dublin on Eastertide in 1916.



The Eastertide Rebellion in Dublin, Ireland also ended in failure, and the organizers were shot or hung. However, the world began to see the true horror that the Penal Laws had created, and the rebellion in Dublin marked the end of the Penal laws and the beginning of Ireland’s independence which came later in 1948.

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Michael Collins, 16 October 1890
– 22 August 1922.

Michael Collins who was a soldier and a politician helped to negotiated the Irish Free State in 1921, but he was shot and killed in an ambush by anti-Treaty forces in 1922.

On Easter Monday, April 18, 1949, by the terms of the Republic of Ireland Bill as approved in November of 1948, Eire formally became the Republic of Ireland, and free of allegiance to the British crown and the Commonwealth of Nations. In the following month, the British Parliament approved a bill continuing the status of Northern Ireland as a part of Great Britain and extended the same rights of the British citizens to those in the rest of Ireland. This officially ended the Penal Laws, though the struggle for identity and rights continue even today.

Many groups of Irish continued fighting the English for personal retributions, revenge, or family vendettas even into the late 1980s under the title of the banner of the Irish Republican Army (IRA). In 2011, for example, according to the Belfast Telegraph, former members of the Provisional IRA announced a resumption of hostilities towards the current English Globalists.

Whether one agrees or disagrees with the conditions that Ireland had (or has) against the English “Penal Laws” and the “Laws of Accommodation,” the relationship that Ireland has with England is complex and mixed all stemming from the Norman invasions of 1066 A.D. Today, the United Kingdom still retains three, Irish-named regiments: the Irish Guards, the Royal Irish Regiment, and the London Irish Rifles. “Over the Hills and Far Away” is one of the marching tunes played by the bands in those regiments.



A made public picture of the Band playing as they march ahead of the Royal Irish Regiment on any given Sunday in London.

Over the Hills and Far Away

Arrangement by KelticDead Music

Traditional, March



<https://www.youtube.com/watch?v=QiNfPjZiyoE>

The KDM arrangement provides for “cadence” refrains mixed within the traditional composition. I used the Irish-tuned Bouzouki, the Kerry Mezzo D whistle, the MK1 Low D whistle, and a foot board (drum) along with a bodhran. **Earnie Taft** provided two fiddle arrangements, and **Linda King** provided the guitar and sheet music arrangement guidance for the project.

Visit <https://www.reverbNation.com/kelticdead2> for a growing list of KDM audio and video broadsides.



**Shaun,
That KelticDead Guy
Patrick O. Young**

KelticDead Music Initiative

is a private, on-line music-education initiative. All the music projects are recorded with live, acoustic instruments and performed in accordance with simplified sheet music arranged in eight bar formats (whenever possible) in accordance with the guidelines that are within the Celtic music traditions. For more music videos and stories visit ...

<https://KelticDeadMusic.org>