

***Ritual and Myths between Ireland and Galicia. The Irish Milesian Myth in the Leabhar Gabhála Éireann: Over the Ninth Wave. Origins, Contacts and Literary Evidence.***

**This dissertation investigates the accuracy of the the *Leabhar Gabhála Éireann* and a consequent pre-Christian relationships possibly existing between Ireland and Galicia, as described in the *Leabhar Gabhála Éireann*.**

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## ABSTRACT

The aim of this dissertation is to investigate whether the Milesian myth in the *Leabhar Gabhála Éireann* is an accurate historical account and, therefore, this discussion explores the possibility that Galicia may share a Gaelic/Celtic cultural identity with Ireland. This dissertation proposes to compare the Milesians pre-Christian myths in the *Leabhar Gabhála Éireann* and their rituals, with those of Galicia, for example, The Ninth Wave. Early traces of Gaelic/Celtic Galician identity are difficult to identify, and the Celtic language of Galicia is no longer spoken; all that remain are place names which seem to have a foundation in Celtic lexis (Murguia, 2000, Caridad: 2006) This dissertation hypothesises that Galicia may have shared an early cultural identity with Ireland, as stated in the Milesian myth in the *Leabhar Gabhála Éireann*, chapter XIII. The framework for the thesis will be anthropological and I will therefore use anthropological methodologies in order to compare Irish/Galician myths and rituals, with a view to providing a description of a particular culture and the social foundations of this culture. For the first time, anthropological theory will be applied to the Milesian myth of the *Leabhar Gabhála Éireann*.

The cultural studies comparison between Ireland and Galicia will focus firstly on diachronic written material: I will thus analyse chapter XIII, that is, the Milesian myth in the *Leabhar Gabhála Éireann*, in order to establish its historical accuracy. I will also analyse some of Galician toponymy, which have no meaning in any Latin-based languages, and I will compare it to the Irish/Gaelic. Secondly, contemporary written material will be analysed, namely, a poem by the contemporary Galician poet Luz Pozo Garza, as translated by Irish poet Nuala Ní Dhomhnaill.

The literature review will be based on the examination of the meaning and function of myth and ritual according to the anthropological perspectives of Malinowski, Frazer, Eliade, Puhvel and Durand, among others. The value of the structural theory of Lévi-Strauss will be assessed in the light of the meaning of myth in the construction of identity.

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## INTRODUCTION AND CONCEPTUALISATION

This dissertation seeks to assess the possible historical accuracy of the *Leabhar Gabhála Éireann* (LGE), asks whether Galicia has a Gaelic/Celtic past, and consequently investigates the likelihood of pre-Christian connections existing between Ireland and Galicia, as described in the Milesian myth, chapter XIII, of the *Leabhar Gabhála Éireann*.

In an attempt to answer the proposed research questions, this dissertation is divided into four chapters. The first chapter will consist of a background literature review, evaluating and comparing traditional anthropological perspectives on culture and language by Tylor (1817), Boas (1938), Sapir (1984 online, 1985, 1949), Malinowski (1939, 1998), Lévi-Strauss (1963, 1987, 1995), and Whorf (1956). A post-modern cultural anthropological perspective will also be provided, in order to shed new light on existing anthropological research and to reconsider the symbolic meaning of the group. I will deal with contemporary anthropological theorists such as Douglas (1984), Bauman (1990), Cohen (1985), Van Gennep (2004), and Segal (1999). I will include in the first chapter a cultural and historical perspective on Ireland and of Galicia. Scholars such as Quinn and O’Leary (2002), Killeen (2003), Carson (2007), Imbert (1996), Alonso (1998), Murguia (2002), Risco (1920) and Markale (1973), among others, will be considered, in order to construct a cultural map dating from the Stone Age until the arrival of Christianity in Ireland and in Galicia. It will also be central in this dissertation to examine the history and contemporary criticism of the *Leabhar Gabhála Éireann*. Authors and scholars such as Keating (Keating online), Comin (in Keating online, *Foras Feasa ar Éirinn*), Hardiman (*Foras Feasa ar Éirinn*, online), Hyde (ibid), Mc Gee (ibid), O’Connor (ibid). O’Rahilly (1946), Alonso (1975), Macalister (Macalister online), Grave (1948) and Ponfarcy (in Imbert, 1996), will be considered, in order to provide a critical viewpoint to this dissertation. Finally, the influence of the *Leabhar Gabhála Éireann* on contemporary Galician scholars and authors will also be appraised.

Chapter two provides the methodology and principal literature review of this dissertation. It is divided into two parts, the first of which refers to Mythocriticism theory and the second to Comparative Literature. In the first section, *Myth, Language and Culture*, I will discuss the connection between myth and literature, or *literary myth-ritualism*. I will also deal with the influence of *myth* on language and society. Authors such as Partenie (2004), Lévi-Strauss

(1963, 1995), Segal (1998, 2004), Frye (in Segal, 2004), Tylor (1920 online, in Segal, 2004, in Malinowski, 1992), Raglan (in Puhvel, 1987, and Segal 2004), Malinowski (in Lambek 2002, 1992), and Puhvel (1987), will be discussed in this investigation. The section entitled *Myth and Rituals* is concerned with the riddle of *myth-ritualistic* functionality theory. Authors such as Smith (in Segal, 1998, in Segal, 2004) and Frazer (in Segal, 1998, in Segal, 2004) will be reviewed. In the section *Myth, Magic and Religion*, the relationship between *myth*, *religion* and the *sacred* will be explored. I will examine scholars such as Eliade (1999), Bultmann (in Segal, 2004), Malinowski (1992) and Caillois (2001, 2003). In the section *Myth, Power and Symbolism*, I will deal with the liaison between myth and power. Lincoln (1989), Sapir (1949), Durand (1992), Barthes (in Durand, 1992), Bachelard (in Durand, 1992) and Krappe (in Durand, 1992) will be examined in order to decode the symbolism in myth and the influence of this symbolism within society. In the second part, *Comparative Mythology*, it will be relevant to identify recurrent themes and compare them to those of the Milesian myth in the LGE. Authors such as Puhvel (1987), Littleton (1966), Dumézil (in Littleton, 1966) and Lévi-Strauss (1987) will be studied. In the section *Sociolinguistics*, I will review Meyerhoff (2006), Milroy and Gordon (in Meyerhoff, 2006), Schatzj (2001), Hymes (1977), Kress (1989), and Dolan (2003), with the purpose of evaluating the influence of language on social life and how it influences neighbouring cultures. The next section deals with the *Palaeolithic Continuity Theory*. This recent theory has re-arranged the traditional mapping of the geographical locations of Indo-European people in Europe. Alinei and Benozzo (PCT online) examine Europe in Palaeolithic and Neolithic times, claiming that it was a social network between the lands of the North Atlantic Arch. Finally, chapter two ends with the section *Toponymy*, in which theories of place names posited by such scholars as Sapir (1984), Stewart (2008 online), Friel (1981), Birkhan (in Caridad, 2006) and Ashcroft (1995) are assessed. These theories will then be applied within the next chapter of this dissertation, *Investigation*.

The third chapter, *Investigation*, will consist of six sections, four of which research the cultural anthropology of the Milesian myth of the LGE, and two of which investigate the possible Celtic roots in Galician toponymy and a possible Gaelic identity in the poem “*Atlantic Page*” by the contemporary Galician writer, Luz Pozo Garza. In order to shed light on the research questions of this investigation, the anthropological theory of the first chapter, Background, and the second, Literature Review, will be applied diachronically to the

Milesian myth in the LGE, and to the Galician toponymy; synchronically, to the poem “*Atlantic Page*”.

Finally, the fourth chapter, *Findings*, will be divided into eight sections, six corresponding to the ones of the *Investigation* chapter; the seventh section containing the analysis and findings of the questionnaire that I have administered to the Irish scholar Professor Ó hÓgáin and to the Galician scholar Dr. Alonso. The eighth section is being dedicated to the changes that this dissertation has undergone since the original dissertation proposal. At the end of chapter four, in the Conclusion, I will summarise and review all the findings of this investigation, not only the ones concerning the research questions but also those related to myth-ritualistic theory.

## CHAPTER ONE: INTRODUCTION- BACKGROUND

### 1. INTRODUCTION

In this dissertation, *Ritual and Myths between Ireland and Galicia: Over the Ninth Wave*, the meaning of culture will be analysed according to the anthropological viewpoints of Tylor, Boas, Lévi Strauss, Sapir, Whorf, Eliade, Malinowski, and contrasted with the postmodern anthropological perspectives of Douglas, Bauman, Cohen and Van Gennep. These anthropological examinations of culture will be applied to the study of the Milesian myth in the *Leabhar Gabhála Éireann* (LGE), chapters XI, XII, XIII, in particular the Milesian arrival in Ireland and the myth of the *Ninth Wave*, chapter XIII. By decoding the complex myths and rituals of the Milesians and Tuatha Dé Danánn, the inhabitants of Ireland, it may be possible to reconstruct their customs, beliefs, language etc. For an accurate analysis of Milesian myths and rituals it is necessary to review the cultural history of Ireland and Galicia and to observe whether these two cultures were, at any stage, in contact with each other in pre-Christian times, as the *Leabhar Gabhála Éireann* claims. In order to assess the accuracy of the LGE, it will be essential to review its history.

#### 1.1. Definition of culture

It may appear that the definition of culture, stemming from the Latin word [*colere*] which means *to cultivate*, has developed complex connotations. The early meaning of culture relates to the land, to cultivate. But the transition from nomadic life to agricultural society, ploughing or cultivating the land, tightened group identity and its patterns of belief, therefore extending the original meaning of culture. *The Dictionnaire de L'Académie Française Neuvième Edition* (online) defines culture as being: “Culture de l’esprit: Ensemble des valeurs, des références intellectuelles et artistiques communes à un groupe donné, état de civilisation d’un groupe humain...”<sup>1</sup>. In my opinion, this definition of culture entails a broad view of a human group unified by common values which provide distinctive characteristics in comparison to other groups. This dissertation will analyse the meaning of the culture of a human group from a variety of anthropological perspectives, and will apply them to the study of the Milesian myth and rituals in the *Leabhar Gabhála Éireann*.

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<sup>1</sup> =“Culture of the mind: the totality of values, intellectual and artistic references shared by a given group, state of civilisation of a human group...” (my translation). (Dictionnaire de l’Académie française, 9<sup>e</sup> edition, online).

E.B. Tylor (1871) outlines that culture is the sum of capabilities and habits accomplished by men within society, including knowledge, belief, art, morals, law, custom (Tylor, 1871: 17). The *Dictionnaire de L'Académie Française Neuvième Edition* understands culture from the perspective of a human group, while Tylor outlines the relationship between man and society. It may appear that the common values of a society or culture are transmitted to the individual, influencing his or her morals, behaviour, beliefs, etc. Other anthropologists such as Boas (1938) consider the concept of culture from a different perspective to that of Tylor, stressing that:

“The culture of any given tribe can be fully explained only when we take into consideration its inner growth as well as the effects of its relations to be (sic) the cultures of its near and distant neighbours” (1938: 169).

It may appear that for Boas, the concept of “culture” is too complex to be analysed in isolation, as culture[s] are subject to the influence of evolutionary laws. For the purpose of this research, the myth and rituals of Milesian culture will be reviewed, taking into account those of the Tuatha Dé Danánn.

Tylor’s and Boas’s approach to the definition of culture has been developed by other anthropologists and ethnologists. For Sapir, anthropology and sociology commonly view culture as ‘a social organisation in human collectiveness with mutual influences of form and function’ (Sapir, online, 1984: 306). In this dissertation, culture will be viewed as a symbiotic connection between the individual and his external connections, which are the complexities of social organisation. This social organisation is a structure of functional norms and traditions which shape or form a particular culture. The analysis of the social organisation of the Milesians, as it appears in the LGE, will lead to an understanding of a particular culture.

Sapir (1984: 308-11) examines the concept of culture and categorises it in three groups. The first application is used by the ethnologist to embody a complex network of socially inherited habits, usages and attitudes. The second use is the traditional ideal of individual refinement or intellectual sophistication. The third element defining culture is related to the first one as it complies with the spiritual possession of the group instead of the individual, and it also shares with the second one, selected factors as being more valuable and more significant than others. The third use of culture embraces general attitudes, views of life and specific manifestations of civilisation. For the purposes of this research, Milesian culture will be categorised within

the third group, which not only embodies a collective set of inherited habits, but also monitors individual and group sophistication.

## **1.2. Cultural anthropology and cultural patterns of behaviour**

Cultural anthropology is described by Sapir as “the collectiveness of relations that the individuals of a society have in common” (1940: 141). While analysing Milesian culture in the LGE, particular attention will be paid to the relations between the members of this group in order to identity the origin of their culture. In my opinion, the collectiveness of relations of a group is dictated by the cultural behaviour of this particular group. Also, the collectiveness of relations is subject to inherited patterns of behaviour of the group.

Sapir (1949: 151-155) suggests that the socially inherited patterns of behaviour of the individuals of a society should be acknowledged. Ideas, modes of behaviour and attitudes constitute the cultural patterns of behaviour. These patterns of behaviour or beliefs are systematic. Cultural behaviour is common to the culture of the entire group, and is also imputed to the organisation of the individual. Sapir makes the argument that these two kinds of participation constitute culture. The family unit falls within those patterns of behaviour ascribed to the individual by society. Family or clan is the perseverance of an old pattern and is the nucleus of social organisation. In primitive societies, family tyrannically mirrored authoritarian patterns of kingship. The principle of kingship, named by Sapir (1985: 339-345) the “kingship image”, is another pattern of behaviour. Sapir stresses that the “kingship image” is common in most primitive cultures. The clan or family gathers around a concrete symbol: kingship. The kingship solidarity is a social group pattern and is based on the functional nature of social groups. Sapir’s anthropological concept of group underlines the interest that maintains its members together. The interest that gives a group a cohesive unit may range from a permanent functional interest to a passing event (1985:357). In this case, the kingship image is viewed by Sapir as a distinct symbol which holds the clan together, thus creating a cohesive unit. In order to analyse Milesian culture in this dissertation and to determine its nature, it will be important to assess the extent to which Milesian culture in the LGE may be subject to the pattern of behaviour of the kingship image.

The functional approach by Malinowski in *Group and Individual in Functional Analysis* (1939) is that individuals settle in organised groups, and this organisation is expressed in traditional charters, which are symbolic in essence (1939: 939-940). It may be relevant to say

that the social symbol functions as a traditional guide in social life and transcends the life of the individual. Symbolic associations are timeless and each culture owns its symbolic system, therefore the symbolic traditional charters or symbolic associations of Milesian culture in the LGE will be studied.

Culture is comprised of the social heritage of human beings, and religion forms part of it. Religion is a systematic pattern of values inherited and acquired by the members of a society. Sapir (1949) maintains that religion seems to be as universal as speech. He distinguishes between individual religious experience and socialised religious behaviour, the latter being of a social origin. Sapir argues that some societies request individual behaviour in their religious experience, but in other societies, the individual is subordinated to a collective symbol. Primitive people cluster around typical beliefs, and he distinguishes three types of beliefs within religious behaviour: belief in spirits, belief in gods, and belief in cosmic power. (1949: 126). Milesian myth and rituals in the LGE will be analysed to identify the type of religious beliefs and religious behaviour they may reveal.

Sapir (1984) has suggested that there are also four types of religious behaviour. First, prayer is addressed to supreme being(s). Second, the pursuit of power or “medicine” establishes a bond between the giver of the blessing and the blessed. In this regard, Lupton, in *Medicine as Culture* (2006), highlights the role of the medical profession as an institution of social control and the guardian of moral society (2006:7). Third, magical objects symbolise power, and they are connected with the pursuit of it. Four, the carrying out of rituals generally is led by a limited group within the society. Sapir points out that religion manifests itself in the social organisation of the tribe, in ideas of higher or lower status, and in government itself (1984: 353-354).

It may appear that religion is a system of beliefs in mystical forces, accompanied by rituals that aim at making life significant. The biological cycle of human life: conception, pregnancy, birth, puberty, matrimony, death, is enhanced by religious beliefs and rituals. In this regard, Malinowski states that, “the very beginnings of human life are surrounded by an inextricably mixed-up medley of beliefs and rites” (1992: 37).

It may appear, then, that cultural rituals and myths can relate to religious beliefs. Eliade (1999: 12-13-14) stresses that myth is included in all main religions. For Eliade, myth refers to a sacred history, an event that happened in primordial times, the extraordinary time of the

beginnings. It is the story of the Creation. Myths relate to superhuman beings of an early age and describe the supernatural world. The mythological supernatural beings and their sacred power are role models for human society. It comes into view that myth unfolds the ancient history, the worldview of a people, and also explains a practice, belief, or natural phenomenon. By applying Eliade's theory of myth to the study of Milesian myth in the LGE, the role models or archetypes that influence that society will be unveiled, and also the history of this group.

It is relevant to mention the functionalist school of Malinowski which addresses the function/functionality pattern of behaviour within the social structure to satisfy the needs of its people. In his article *Myth in Primitive Psychology* (1998), Malinowski stresses that "myth serves principally to establish a sociological charter or a retrospective moral pattern of behaviour" (1998: 172-177). He also emphasises that myth stimulates obedience to the rules and customs of the society. In *Magic, Science and Religion* (1992), Malinowski views myth in primitive culture as having three essential functions: myth expresses, enhances, and codifies belief; myth preserves and implements morality, and myth guarantees the efficiency of ritual (1992: 101).

The first thing to be considered is that myth sets the precedent for moral behaviour and fulfils social functions. Hence myth is related to power in society. Myth is also part of the language, it is related to culture. Leví-Strauss in *Structural Anthropology* stresses that: "myth is language: to be known, myth has to be told; it is a part of speech" (1963: 209). In my opinion, myth or myths of a particular culture can frame the mind of the speaker, so the speaker experiences the world through the rites, values and morals of this particular myth. Because myth is language, myth is part of speech; myth can be the main discourse of a particular culture and, in this dissertation, Milesian myth will be studied to assess the language of the Milesians and therefore disclose their code of behaviour.

But there is also another element within the meaning of culture that is worth analysing, namely, Malinowski's idea of necessity and functionality. The functional approach to culture not only includes the emotional and intellectual side of the individuals as reviewed, but also their biological reality and their environment (Malinowski, 1939: 939-940). Malinowski maintains that "the physical world must be part of our analysis, both as the natural milieu and as the body of tools and commodities produced by man" (1939: 940). It may appear that



humans cultivated the land which then covered their basic needs. Once a need has been provided for there appear other derived necessities, such as developing techniques for food production, or creating social institutions to regulate social conduct. Therefore, under Malinowski's perspective, culture is functional and is at the service of human necessities. The functional approach of Malinowski is a complete study of man and society through the angle of cultural phenomena. The individual and the functions of cultural characteristics such as customs, religion, sexual taboos, institutions, ceremonies etc, are incorporated in the functional approach. Malinowski's functional approach to culture will be applied to the analysis of Milesian myth in the LGE with the purpose of uncovering the cultural characteristic of this group, and their spatial behavioural traits.

### **1.3. Language and culture**

Having considered the role of myth in culture and its relationship with language, it is important to point out that language is also significant in our social behaviour. Language contributes to the understanding of human behaviour, and, behind a culture there is a network of human relationships. Sapir links language to sociology, since linguistic mechanisms and historical developments become relevant to our social behaviour (1949:70). According to Sapir (1949: 37), it is in the interest of a social scientist to analyse different language patterns, such as the tendency to create social taboos for certain words or names. Another class of special linguistic phenomena is the use of esoteric language devices such as technical terminologies for ceremonial practices. Sapir emphasises that the linguistic differences of a large community have a symbolic significance for the sociologist. Language and nationality are also connected. A political unit uses a language as a symbol of its identity, and Sapir argues: "A particular language tends to become the fitting expressions of a self-conscious nationality" (1949: 39). In my opinion, language cultivates relationships between the individuals of the group, thus, it appears probable that language is the womb of culture. In order to emphasise the relevance of language as related to culture, Whorf's point of view should be also taken into account. In his *Language, Thought and Reality* (1956: 55) he agrees with Sapir's linguistic theory that language is unquestionable as definition, expression and transmission of culture. The LGE claims that the Milesians came from Galicia, Spain. By analysing the language of the Milesians in the LGE, it is hoped that the source of the Galician language will be established, and it will be compared to Galician toponymy to seek to observe a correspondence as the LGE maintains there.

For Sapir (1984), the study of linguistic data and its cultural associations link linguistic groups to cultural areas. Place names hold the key to the origin of people who have been settled in a particular region. The names of topographical characteristics tend to lose their original meaning when a country has been dominated (Sapir, 1984: 434-436). Sapir's approach of relating linguistic data to cultural areas will be applied when analysing Galician place names in order to assess its cultural group. Also, I will study how the place names in Galicia lost their original meaning through the domination of the Romans and other cultures.

#### **1.4. Space, time and culture**

It is also relevant to mention that the idea of space and time is a cultural behaviour trait that influences the individual. Space and time concepts are imprinted in language and differ from one culture to another (Whorf, 1956: 51-59-154). By studying the language content of the Milesians's myth in the LGE, it is hoped to bring clarity to their conception of ideas of space and time and their consequences for cultural behaviour; it will describe correctly its own universe: their past, present and future.

According to Eliade (1999: 41-2) the idea of space and time in cosmogonic myths or myths of origin, varies from the modern concept. The time of origin is a powerful time, the time of creation. The revival of the origin myth through ritual, works as a bridge between past and present. Time stands still. Eliade (1999: 136-7) stresses that ritual abolishes chronological time and recovers the sacred time of the myth. In this primordial time, man can create anew his life and his world. By repeating cosmogonic myths and their rituals, man is a creator.

This dissertation will apply Eliade's theory of space and time in cosmogonic myths to the Milesian myth in order to establish if there is any influence of them in the LGE.

#### **1.5. Post-modern approaches to cultural anthropology. Rituals, symbolism and the group**

The anthropologist Douglas (1984) takes a different approach to culture and cultural behaviour. Douglas differs from some anthropologists who view culture as a long-established pattern of values. She claims that there is a relationship between the social function of individual perceptions and social dangers, like drifting away from the norm. For the purpose of this research, it will be important to apply Douglas's theory of breaking away from the norm. The social functions of individual perceptions within the group, and the consequences of breaking those functions will be analysed.

Douglas denies that patterns of behaviour of purity and contagion entail rigid social institutions, but stresses that concepts of uncleanness/dirt depend on the relations between opposites: order versus disorder (1984: 5). It may appear that the concepts of clean, unclean and the sacred are a matter of interpretation by different societies and different times. Douglas argues that an incorrect approach to religion was also taken by the anthropologists of the early nineteenth century. She cites Robertson Smith who classified religion as advanced or as primitive according to the holy or unclean concept that a primitive people may have. According to Douglas, the anthropological view of Robertson Smith and other anthropologists of his time attempted to separate savage superstition from the beginnings of true religion. True religion for Douglas is rooted in the ethical values of community life and differs from one culture to another (1984:12-14-15-16). Douglas's point of view on religion will be useful in this dissertation. The Milesian religion will be examined through the ethical values of the Milesian community described in the LGE. In that way, their society and religious values will be reconstructed.

For me, Douglas point of view on rituals is that human beings have a ritual way of thinking and classifying the world, which is based on Lévi-Strauss's structuralist approach to anthropology. Douglas adds that there is a place for everything and everything has a place, which is merely a symbolism of moral order or existence. Douglas agrees with Lévi-Strauss in the idea that humans construct a moral order by classifying or by structuring reality. Everything that has a social order is a ritual. Douglas reflects on the concept of dirt, and she analyses it as ordinary matter which is simply in an inappropriate place. Her position is that in chasing dirt, humans are re-organising their environment. She argues that pollution ideas work in some societies in two ways: first, it is an instrumental system of measuring how people influence others; second, it is an expressive system used by political power through words. Regarding Douglas's idea of pollution in society, it could be pointed out that society conceives status in the symbolic terms of purity and pollution. Douglas's argument will be useful in this work in two ways: one, to establish the internal relationships of the Milesians; two, to determine what kind of political system they had.

Douglas also distinguishes four kinds of social pollution. The first is danger from external boundaries; the second is danger from transgressing the internal social structure; the third is danger in the margins of the lines or contravening the norm and the fourth is danger from

internal contradiction (1984: 122). These four kinds of social pollution as presented by Douglas will be applied to the analysis of the Milesian myth in the LGE.

As regards the symbolic meaning of group, Bauman (1990: 41-42) in *Thinking Sociologically*, develops the theory that “we” and “they” not only stand for two separate groups, but for the distinction of two different attitudes between trust and suspicion, security and fear. Bauman explains that the term “we” stands for the “in-group” to which “I” belong. I understand well what happens inside this group, I feel secure and at home; the group is the natural habitat. “They” on the contrary, stand for the “out- group” to which I cannot or I do not wish to belong. The vision of the out-group is vague and fragmentary. I poorly comprehend its conduct, and it is frightening. Bauman explains that in sociology, the distinction between “us” and “them” is presented as “in-group” and “out-group”. But also, he emphasises that both members of this conceptual behavioural opposition complement each other and, in this opposition, they acquire all their meaning. This antagonism makes the two groups real, it defines both sides of the opposition. The feeling of community or “in-group” is truly one’s home whose boundaries have to be defended at any price. Bauman emphasises as regards the symbolic community:

“the feeling of a community, or an in-group, which is a pleasant place to be, which is truly one’s home, and whose boundaries ought to be defended at any price, just as one’s home tends to be” (1990:43).

It my opinion, it will be important to apply to this research Bauman’s social theory of defining two separate groups, in particular, when the Milesians in the LGE came into contact with the Tuatha Dé Danánn, the ancient inhabitants of Ireland. The application of Bauman’s idea of in-group v. out-group to the Milesians as well as to the Tuatha Dé Danánn, will shed light on the symbolic reconstruction of these two groups.

It is also important to note that group solidarity and ritual behaviour are the main characteristics of a group. The sense of collective belonging is reinforced by group solidarity. Cohen, in *The Symbolic Construction of Community* (1985), points out that the concept of community has an opposite dual connotation of similarity versus difference. For Cohen, the symbolic idea of boundary sums up the identity of community and marks the beginning and the end of a community. He affirms that there are two types of symbolic boundaries: the

physical boundaries such as mountain range, rivers, sea, racial, linguistic, religious boundaries; while the second type of boundary is the symbolic aspect of the community which lies in the minds of the beholders. On the symbolic aspect of community boundary, Cohen argues that the consciousness of the community encapsulates the perception of its boundaries. Boundaries enclose the idea of similarities more than differences. The symbolism of a community can be clear or explicit in rituals of life versus death, status, age, gender, sex, pure versus polluted. Also the symbolism can be implicit, expressed by language which expresses attitude. Shared language summarises the spirit of the community (1985: 50). It will be useful in this dissertation to contemplate Cohen's theory of the symbolic aspect of the community when analysing the Milesian myth in the LGE. Cohen's perspective of the community boundary will decode the Milesian community system and that of the Tuatha Dé Danánn.

Rituals, for Cohen, have the power to heighten consciousness: the community boundaries are affirmed and reinforced by rituals. Rituals confirm and strengthen social identity and people's sense of social location; rituals are markers of identity in society, the turning points of the life of the individuals of the community: birth, maturity, death or baptism, weddings and funerals. In the above case, rituals are explicit because they take an official form. But there are also reversal rituals within the community which take place for purification and cleanliness from corruption, transformation of the bodily functions of digestion and indigestion (1985: 52-53). The symbolism between the mundane and the sacred is the liminal face, neutral ground, the periphery. The symbolic reversal marks people's boundaries between their community and others. It is a mark of distinction, but also inverts the norms of behaviour. The symbolic reversal is a two way process.

First, it emphasises and re-asserts the norm; second, it rejects and asserts another (1985: 58). Cohen remarks that:

“people not only mark a boundary between their community and others, but also reverse or invert the norms of behaviour and values which “normally” mark their own boundaries. In these rituals of reversal, people behave quite deliberately and collectively in ways which they supposedly abhor or which are usually proscribed” (1985: 58)

In addition, the norm of the boundary and its reversal is a symbolic means of recognising the limit. Beyond the boundary lies the liminality or liminal space. In this dissertation the Milesian *Ninth Wave* ritual will be analysed. Cohen's theory of liminal space and the symbolic reversal ritual as a mark of boundary will be applied to the *Ninth Wave* ritual in order to evaluate the effects on both groups: the Milesians and the Tuatha Dé Danánn.

Regarding the concept of liminal space, the space between the known and the unknown, the turning points in our lives, birth, adolescence, maturity, marriage and death, are marked by ritual expression. Van Gennep names these particular rituals the "rites of passage". Rites are classified by Van Gennep in *Rites of Passage* (2004) into eight categories: animistic rites/dynamistic rites; sympathetic rites/contagious rites; positive rites/negative rites; direct rites/indirect rites. Van Gennep claims that once the rite is classified it is easy to understand the foundation of the patterns. He proposes distinguishing rites of passage as a sole category with its own subdivisions: rites of separation, transition rites, and rites of incorporation. What should be included in this subdivision are preliminal rites or rites of separation, liminal rites or rites of transition, and postliminal rites or rites of incorporation (2004: 10-11). On territorial space, a stranger can be endowed with sacredness, with benevolent or malevolent powers. The stranger is subject to rites with the intention of making neutral or benevolent his or her special attributes. Also, the arrival of strangers tends to bring cohesion to the group. Van Gennep stresses that there is a preliminary stage before action is taken on the arrival of strangers: sending delegates, arming themselves, the chief and his warriors receiving the strangers, etc. The preliminary stage is followed by a transitional period: exchanging food, gifts, providing lodging. The last stage is rites of incorporation by sharing a meal, exchanging an item, smoking a pipe, drinking etc. (2004: 26-28). The liminal space is between the in-group and the out-group. The liminal space and the peripheral status end with the rites of incorporation. In this dissertation the arrival of the Milesians in Ireland will be reviewed. In this regard, it will be useful to apply Van Gennep's theory of preliminal rites/postliminal rites, in order to clarify the Milesian rites and those of the Tuatha Dé Danánn. This analysis will attempt to answer the question as to which are their original ethnic groups, and if they had been in contact previously.

On the subject of what came first, myth or ritual, the traditional myth-ritualistic theory maintains that myths and rituals function together, and that they cannot be separated. Segal (1999) in *Theorizing about Myth*, remarks that rituals came first, and even that they do not

require myths. Segal clarifies that the character and behaviour of gods are explained by myth, but rituals instead try to win divine favour. Also for Segal, religion and magic bring together myth-ritualism in the combining stage. In the combined stage, ritual would not be undertaken without myth (1999: 39-41). Segal's theory that rituals come first, then myth, will be considered. This dissertation will attempt to shed light on this subject, when reviewing Milesian myth in the LGE.

## **1.6. Cultural history of Ireland**

Quinn and O'Leary (2002) in *Door to the Past*, affirmed that in Ireland, the earliest traces of human race dated back to the Stone Age period, at Mount Sandel in Co. Derry. The Carbon 14 dating confirmed that people lived in Ireland between 7000 and 6500 BC in the Mesolithic period. The earliest settlers in Ireland were hunter-gatherers (2002: 8-9). Around 4000 BC, in the Neolithic Age, new groups of people settled in Ireland. They brought with them farming, and they are known as the Neolithic farmers. For Quinn and O'Leary (2002), the Neolithic people, apart from farming, had very profound ideas about religion, death and the afterlife. They were the builders of the court *cairns* or megalithic tombs, dolmens and passage graves for their dead (2002: 12-13). Killeen (2003), in a *Time Line of Irish History*, affirms that the first megalithic tomb is the Proleek Dolmen at Ballymascanlon, Co. Louth, built around 3000 BC. The most prominent Irish passage grave is Newgrange in the Boyne, Co. Meath, built around 2500 BC (2003: 8). Alonso (1998) in *Las Mouras Constructoras de Megalitos*, a comparative study of Galician folklore, explains that in Megalithic Ireland, Galicia, Brittany, and the British islands a common folklore has survived. Alonso asserts that where there exists a megalith or a dolmen, there are also folktales about the fantastic origin of these ancient constructions (1998: 11).

According to Killeen (2003) the beginning of the Bronze Age in Ireland was in 2300 BC and it reached a golden peak around 1000 BC. The crafts and ornaments found in excavations show evidence of a continental influence on Ireland (2003:12). In Ireland, during the late Bronze Age 500 BC, literature flourished. For Carson (2007), Emain Macha, Co. Armagh, was the centre of the Ulaid/Ulster power and the epicentre of the ancient Irish oral literature of the heroic cycle the *Táin Bó Cúailnge* (2007: XI). Carson describes the *Táin* as: "an exemplar of what has been called the supple stylistic continuum of early Irish writing, a fluid mix of poetry and prose" (2007: XIV). The dating of the beginning of Celtic Ireland is

debated. Quinn and O’Leary (2002) claim that Celtic people arrived in Ireland in 600 BC (2002: 22), however, Killen (2003) assures that it was around 250 BC (2003: 12). Taking into account these timeline differences, there may be two probabilities: one, that the Irish heroic cycle of the Táin Bó Cúailnge can be dated back as far as early Celtic literature, or two, Celtic incursions came to Ireland during the late Bronze Age, till they finally settled in the beginning of the Iron Age. Historically, this work will focus on the Celtic period of Ireland. Quinn and O’Leary (2002) explain that, at times, in Celtic Ireland, the number of provinces and kingdoms or tuatha were grouped together into five provinces or seven kingdoms. They were controlled by the *rí* or king chosen from noble warriors or *derbfine*. The *Árd Rí* or high king, who lived at Tara, united all these kingdoms (2002: 22). Celtic society in Ireland was a pyramidal structure led by the *rí*, followed by the *derbfine* or warriors. Next were the Aos Dána or wise men and women. In the Aos Dána were included brehons or judges, druids, filí or poets, doctors and craftsmen. Under Brehon law, men and women were treated equally. The fourth layer of the pyramid were freemen farmers, and the base were slaves (2002: 22-23).

It is in the interest of this dissertation to pay particular attention to the role of druids in Celtic Ireland, as they transmitted, orally, the knowledge of their history from generation to generation. Druids were the most important people after the *rí* in Irish Celtic society. Quinn and O’Leary (2002) explain that they were priests and often acted as judges, but they also memorised the annals or history of their people since the dawn of time. The training of a druid would take up to twenty years. They were holy, respected and feared. (2002: 22-23). In the French translation of *The Táin* by Imbert (1996) *La Razzia*, de Pontfarcy, in the introduction of the book, stresses the sacred and multiple roles of the druids in ancient Ireland. She argues that:

“On constate l’importance de la classe sacerdotale, celle des druides qui apparaissent dans la variété de leurs fonctions (prophète et voyante, enseignant, musicien, médecin, orateur et historien)” (1996: 16).<sup>2</sup>

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<sup>2</sup> = We can note the importance of the sacerdotal class, through the presence of the druids who appear in a variety of functions (as prophets and psychics, educators, musicians, doctors, tale tellers and historians. (my translation)



It may appear that the druids were not only the religious leaders of the Celts, but also, as de Pontfarcy points out, they were poets, scholars, magicians etc. Druids, as masters of rituals, sacrificed animals, sometimes even humans. When working with magic, they influenced battles, and politics. de Pontfarcy explains that druids were also teachers, philosophers and diviners. She compares the roles of the druids displayed in Irish mythology, in Irish Celtic society and its traditions, to the Gaulois of France and Britons of Great Britain. She also stresses that *The Táin* or *La Razzia* is of great historical, geographical and mythical value (1996: 16-17).

A very important fact in the preservation of the Celtic Irish culture and language is that the Romans did not consider an invasion of Ireland. Quinn and O'Leary (2002) certify that Agricola, the Roman governor of Britain, believed he could conquer Ireland with just a legion and a few thousand auxiliaries (2002: 29). Killeen (2003) explains that Agricola was recalled to Rome, and thus this invasion never happened (2003: 28). The Celtic settlements in Europe were absorbed by Caesar's legions, destroying their language and culture, and imposing their own. Ireland was safe from the Roman Empire, and this event played a pivotal role in Irish Celtic history. Celtic Ireland survived the arrival of the Christians around AD 431, until the Flight of the Earls in 1607. The Gaelic language and culture was oppressed by James I of England (2003: 31-170-171), but still is alive today.

Saint Patrick and early Christianity gradually absorbed the pagan gods with Christian saints. This Christian syncretism identified the Celtic goddess Brigit with St. Brigid of Kildare and their feasts were celebrated together on the 1<sup>st</sup> of February. Many monasteries were founded in Ireland and the Irish monks, as well as studying the scriptures, wrote many of the myths and legends of their Celtic ancestors (2002:32-35). This dissertation is concerned with the collection of poems and prose accounts of the *Leabhar Gabhála Éireann*, or *The Book of Invasions of Ireland*, edited and written by monastic scholars in the Irish language in 1631. It is an important record of the folkloric history of Ireland (*Leabhar Gabhála Éireann* online). This dissertation will study chapters XI, XII and in particular chapter XIII of the *Leabhar Gabhála Éireann* which describes the Milesian invasion, the myth related to the migration of the Celts from Galicia to Ireland. By researching the Milesian myth, I will assist in identifying the common traits existing between Ireland and Galicia during the pre-Christian period.

## 1.7. Cultural history of Galicia

Galicia was named by the Romans: *Finis Terrae* or the end of the Earth, it shares a similar name with Ireland and Brittany (Otero: 1980: 40). The Galician Government, *Xunta de Galicia*, states that the first artistic expression found in Galicia is a small decorated stone pendant dated from the Upper Palaeolithic period (Xunta online). The development of the megalithic culture in Galicia is currently dated by the new *Palaeolithic Continuity Theory* (PCT). It affirms that in Palaeolithic and Neolithic times, Western Europe was involved in an intense intercultural unity. The PCT studies the megalithism or the monumental collective burial grounds in the Neolithic European Atlantic area. The PCT considers the megalith phenomena an exceptional mark of identity to all areas where they appear. The Carbon 14 dating states that the older European megaliths are those of Brittany and Galicia, from 5,000 BC. According to the *Archaeological and Historical Museum of La Coruna* in the II millennia BC, the Galician population decreased. The archaeologists name it the crisis of the second millennia, but the in 1<sup>st</sup> millennium BC there is archaeological evidence of a developing technology in weapons, pottery, ornaments, etc. (*Museo Arqueológico e Histórico de La Coruna*, online). In Megalithic Galicia, as in Ireland, folklore exalts female powers related to the goddess of nature or female divinity. In Galicia, most of the megalith constructions are attributed to women: the woman carries the gigantic megalith stone over her head while she is spinning and holding a baby (Alonso, 1998: 14-15). It may appear that in both Megalith Ireland and Galicia, women were seen as the strong force of creation.

According to the Greek geographer Strabo (64/63 BC –ca. AD 23 online) and the historian Herodotus (484 BC –ca AD 430-420 online), Galicia had similar customs to other Celtic tribes (2000:111-114-117-118). Nevertheless, the Celtic identity of Galicia has been forgotten since the Roman invasion of 5AD, and Galician language, previously a Celtic language, became a dialect of Latin. After the fall of the Roman Empire in 409 A.D., Galicia was invaded by the Germanic Suevi becoming the first medieval kingdom in Europe. After that, Galicia was invaded and raided by the Visigoths, Vikings, Normans and the Moorish. Galicia became a Medieval Christian Kingdom (1980: 126-138). Christianity in Galicia replaced the ancient cults. Folk stories which attributed to women the construction of the megaliths were

also taken up by Christianity, which changed them into the works of the Devil (Alonso, 1998: 16).

At this stage, the Galician language was a dialect of Latin and evolved as a Romance language with a content of Celtic words, surnames and toponymy (2000:110—118-119). With the absolutist rule of Isabel of Castille in the XVth century, Galicia was no longer a kingdom and Galician language was forbidden by the Castillian Queen Isabel in her decree: “*Doma y Castración de Galicia*” “*Taming and Castration of Galicia*” (Doma y Castración de Galicia, online). Galicia's identity and Galician language was forgotten for three and a half centuries, until it was rescued in the nineteenth century. At the end of the nineteenth century, with the birth of Galician national identity or *The Rexurdimento* (online) or *Revival Movement*, Galicia rediscovered its long forgotten past. Manuel Murguía, a historian and founder of the Galician *Royal Academy of Language*, and the leader of *The Rexurdimento*, emphasised that Galicia had a Celtic past, based on the Greek historians Pliny, Strabo and Herodotus (2000: 110-111). In the quest to unveil Galician Celtic identity, Murguía found a French translation of the *Book of Invasions of Ireland: Leabhar Gabhála Éireann* (LGE). The LGE confirmed the Greek historians’ account. In the LGE it was stated that a wave of invaders had arrived in Ireland, coming from Galicia, Brigantia, nowadays La Coruña (2000: 125-130-239).

It may appear that, despite Murguía’s strong arguments about the Celtic origins of Galicia, his hypothesis has been rebutted by new generations of intellectuals. Murguía, among other contemporary historians, used Galician historical accounts in order to promote his nationalist ideologies and create a Golden Age for Galicia’s past, achieving prestige against history and the tradition imposed by the central power represented by Madrid. Murguía’s text on Galician history, *Galicia* (2000), shows an existential link between Galicia and the Celts, focusing on factors such as geographic location, customs, language and race. According to Murguía, Galicia existed for a long time separated from Iberian Peninsula, because of its natural border: its mountains. While the Iberian Peninsula was invaded by the Arabs, the Celtic tribes of Galicia were saved (2000: VIII-110). This fact had a strong impact on Galician customs and language. Murguía has strongly claimed that the Galician language did not come from Latin, but from Celtic dialects (2000: 117-123). Murguía also believed in the existence of a race which had remained unaltered from the beginnings of Galicia’s history, but the problem was to determine who that race was, and the answer was found in Greek-Latin texts. These texts spoke about the *Keltoi* who had dwelled in the Iberian Peninsula since fifth century.

Nonetheless, Murguía's concept of race was a synonym of nation or ethnic group. In this regard, race was the essence or spirit of a nation which reinforced his thesis (2000: 112-113). Murguía's aim was to collect tales, folklore and legends, which, he believed, reflected the Celtic Galician oral tradition. The *Leabhar Gabhála Éireann* describing the Milesian Invasion of Ireland was the book to which Murguía paid most attention. He claimed he could prove the myth related to the migration of the Celts from Galicia to Ireland.

Risco and Otero Pedrayo, the most outstanding members of *Xeneración Nós*, wrote articles assuring that Galicia was a Celtic nation within Europe. Through their writings, they sought to encourage readers to defend their Celtic nationalist position. In the article, "Galizia Céltiga", Risco defended Galicia's Celtic origin:

"...there is no serious Galician historian who does not attribute the foundations of our nation to the Celtic race. And there is no nationalist writer who does not proclaim robustly and proudly the Celtic origins of the Galician people...It is necessary, therefore, to clarify the significance of Celtism in European History as well as the significance of Celtism for the Galician nation."(Risco 1920a: 59 online)

In my opinion, comparative culture refers to the possibility of finding a proto-culture. Culture can be regarded as a system of inter-linked facts similar to the way in which language as proto-language can be reconstructed by comparing languages which are from the same family. Thus, by comparing related cultures, it might be just as possible to reconstruct proto-cultures. Galician tradition and style of life differs so much to the rest of Spain. For instance Galician society is still marked by a matriarchal society, just like Irish society. If we return to the proto-culture idea, we find that the myth which narrates the matriarchal right in Ireland is that of *Queen Medb* of Connacht.

Lehmann (1992) in *Historical Linguistics: an Introduction*, explains that linking archaeology and historical linguistics is another useful technique in order to achieve a cultural reconstruction (1992: 299-230). This method can be applied to the Irish and Galician languages, since both languages share many words which belonged to a proto-language called *Goidelic*. Therefore, Irish and Galician cultures can be linked as well, reconstructing a proto-Celtic culture. Markale (1973) in *Les Celtes et la Civilisation Celtique* defines the concept of Celtism as follows:

“Le Celtisme, mot qui a été galvaudé, n’est pas simple direction de l’esprit humain. C’est tout un complexe culturel qui a conditionné de façon sporadique l’ensemble de la civilisation occidentale, et qui est [...] à la base de notre civilisation contemporaine...” (1973: 472)<sup>3</sup>

*The Celtic League*, founded in 1961, states that there are six Celtic nations: Scotland, Ireland, Wales, The Isle of Man, Cornwall and Brittany. The official website of *The Celtic League* defines it as: “an inter-Celtic organisation that campaigns for the political, language, cultural and social rights of the Celtic nations” (Celtic League, online). It may appear that Galicia is not included in *The Celtic League* because it lost its Celtic language, although that language remains in Galician place names and surnames. The history of Galicia asserts that it is of a Celtic origin, but yet is not recognised by the *Celtic League*. This work aims to investigate the sociolinguistic relationship between Ireland and Galicia, as the former is one of the six Celtic nations.

### **1.8. History of the *Leabhar Gabhála Éireann*, *The Book of Invasions of Ireland***

*The Royal Irish Academy* has established that the *Leabhar Gabhála Éireann*, *The Book of Invasions of Ireland*, was edited and written in the Irish language by the Irish scholars Mícheál Ó Cléirigh, Fearfeasa Ó Maoil Chonaire, Cú Choigcríche Ó Cléirigh, Cú Choigcríche Ó Duibhgeannáin in 1631, at the Franciscan convent of Liscoole, Co. Fermanagh, Ireland. The *Leabhar Gabhála Éireann* (LGE) is a version of the anonymous original, mostly contained in *Leabhar na hUidhre*, *Book of the Dun Cow* written in the Irish language in the 12<sup>th</sup> century A.D. Although the book was untitled, the two principal scribes were Mael Muire and Mac Célechair and at it was written at Clonmacnoise. The manuscript is a compilation of poems and prose narratives giving an account of the early history of Ireland since the Biblical flood (Alonso, 1976: 21). The LGE belongs to the Irish mythological cycle. *Leabhar na hUidhre* or *Book of the Dun Cow* is the oldest manuscript written in the Irish language, and is kept in *The Royal Irish Academy* (Royal Irish Academy, online).

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<sup>3</sup> = Celtism, a word which has been overused, is not about the mere direction of the human spirit. It arose out of a complex cultural system of values which has shaped the whole of occidental civilisation in a sporadic manner, [...] and which is at the core of our contemporary civilisation. (my translation).

The *Leabhar Gabhála Éireann* was translated into English by the Irish archaeologist Stewart Macalister and edited by Macalister and Mc Neill in 1916. From the Biblical flood, the mythical origins of the Irish race, to the arrival of the Gaels or Milesians, the LGE is an important source of folklore, mythology, and history. Six different ethnic groups of invaders of Ireland are described in this book: Cessair, Partholon, Nemed, Fir Bolg, The Tuatha Dé Danánn and the Goidelic-speaking Milesians or Gaels. The *Leabhar Gabhála Éireann* is divided into thirteen chapters of which chapters eleven, twelve and thirteen refer to the arrival of the Milesians in Ireland. Those particular chapters will be examined in this dissertation, but with special emphasis on the last of the aforementioned three chapters, chapter XIII. The introduction of chapter XI begins with a summary of all previous chapters, giving a short account of the five early occupations of Ireland. After that, it deals in detail with the genealogy of the Milesians or Goidelic Celts who later invaded Ireland (LGE online). It appears that the *Leabhar Gabhála Éireann* may have been the source of historical information for some of the historians of the seventeenth century, although this question was quite controversial among scholars of the nineteenth and twentieth century's.

#### 1.8.1 Contemporary criticism of *The Leabhar Gabhála Éireann*

The historian Geoffrey Keating wrote *Foras Feasa ar Éirinn* or *The History of Ireland* in 1634. In the endnote to the book (ref. 94), there is a reference to *Leabhar na nUidhre*, or *Book of the Dun Cow*, which contains most of the *Leabhar Gabhála Éireann*. Keating based part of his Irish early historical investigations on the aforementioned book, as a valuable source of information (Keating, *Foras Feasa ar Éirinn The History of Ireland*, online). In 1901, David Comin, the editor of *Foras Feasa ar Éirinn, The History of Ireland*, included a review of the book in the editor's preface. Comin mentions that Hardiman, a scholar and contemporary of Keating, wrote about Keating's work: "Our Irish Herodotus was both a poet and an historian. Indeed the flowery style of his *Foras Feasa ar Éirinn*, or 'History of Ireland,' shows that he must have paid early and sedulous court to the muses" (Keating, online).

Opposed to Hardiman's point of view is that of Dr. Douglas Hyde who compares Mícheál Ó Cléirigh, editor and translator of LGE, and Keating, the historian. Dr. Douglas Hyde states that:

"As if to emphasise the truth that they were only redacting the Annals of Ireland from the most ancient sources at their command, the Masters wrote in an ancient bardic

dialect, full at once of such idioms and words as were unintelligible, even to the men of their own day, unless they had received a bardic training (*Foras Feasa ar Éirinn, The History of Ireland*, editors preface, online).

In his editor's preface, Comin mentions the journalist D'Arcy McGee who reviewed *Foras Feasa ar Éirinn* as a semi-bardic and semi-historic work, full of faith in legends and trust in traditions. D'Arcy McGee stresses that Keating gathered the information from old manuscripts, not from his imagination. On the one hand, Dermot O'Connor, the English translation of Keating's, *Foras Feasa ar Éirinn, History of Ireland* is a compilation of historical material based more in Gaelic sources than on history itself. On the other hand, Comin refers to Dr. Todd, who criticised Dermot O'Connor for Keating's translation, branding it as ignorant and dishonest (Keating, online). The *Leabhar Gabhála Éireann, The Book of Invasions of Ireland*, was also criticised by the Irish scholar of Celtic languages T. F. O'Rahilly. In his book, *Early Irish History and Mythology* (1946), O'Rahilly claims that Ireland had four different waves of Celtic invaders. O'Rahilly states that the fourth invasion of Ireland was that of the Goidelic, led by Míl Espáine<sup>4</sup>. He argues that the Goidelic invaders came to Ireland from Gaul, south-western Europe, rather than Spain, as the LGE states. Instead, for Alonso, (1975) a Galician archaeologist, the LGE testifies to five invasions of Ireland (1976: 9). O'Rahilly casts doubt on the accuracy of the sources of the LGE, and on the early Irish historians who preferred a picturesque explanation to a prosaic one (Irish Library, online).

It is noteworthy to point out that Macalister, the first English translator of LGE and an archaeologist, had doubts about the historical accuracy of the book. He affirms that: "[...] there is not a single element of genuine historical detail, in the strict sense of the word, anywhere in the whole compilation". (Macalister, *"Irish Texts Society"*, Volume 35, p.252, online). On the other side of the argument, Grave (1948), a British poet and mythologist, did not agree with O'Rahilly and Macalister's standpoint. He argues that the druids were the source of the LGE. Grave explains that the druids based their historical knowledge on the ancient annals, transmitted orally from generation to generation. Graves also affirms that the

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<sup>4</sup> The Goidelic invasion of Ireland, chapter XIII in the *Leabhar Gabhála Éireann*, is relevant in this dissertation.

LGE's foundations could be proved by archaeological evidence (*Graves, 1948, online*). In this regard, Alonso (1976) argues that:

“The *Leabhar Gabhála Éireann* presents a legendary vision of the primitive history of Ireland. But beneath its legendary appearance, there was something that was not the product of the imagination of its authors, but is rather a version of events that really took place in Ireland” (1976:253).

For Ó hÓgáin (1949: 346-8) the *Leabhar Gabhála Éireann* reports that the ancient history of Ireland is interweaved with elements of classical literature and narrative Irish myth. However, Ó hÓgáin (ibi) emphasises: “The *Lebor Gabála* account of how the sons of Mil took Ireland was a literary fabrication, but was accepted as conventional history by poets and scholars down until the nineteenth century” (1949: 348).

Having reviewed some of the arguments in favour of and against the historical validity of the LGE, in my opinion, the LGE is based mostly on the manuscripts contained in *Leabhar na hUidhre, Book of the Dun Cow*. As previously commented in the cultural history of Ireland, the early historians were druids who kept orally the historical records of the pre-Christian era, and passed them on to the anonymous writers of the LGE in the twelfth century A.D. Also to be taken into account are Graves's emphasis on the druids' historical knowledge, and Quinn and O'Leary's (2002) explanation of the historical role of a druid in Celtic Irish society, as well as de Pontfarcy (1996), who shows the great historical, geographical and mythical value of Irish mythology (1996: 16-17). However, other scholars and writers such as Ó hÓgáin (1949: 346) doubt the historical credibility of the LGE

Having considered those arguments, my hypothesis will be that, to a certain extent, the *Leabhar Gabhála Éireann, The Book of Invasions of Ireland* is a valid source of historical information. However, it is not so in the way that the enlightened person of the modern era would consider history to be, but instead as an encoded symbolic mythology which reflects a prehistoric/pre-Christian world-view of history expressed through literature.

#### 1.8.2. Historical influences of the *Leabhar Gabhála Éireann*

In spite of the debate about the historical precision of LGE, it has been of great influence in the national discourse of Galicia, Spain. In the late nineteenth and early twenty century,



members of the cultural and political movements *Rexurdimento*, *Irmandade da Fala* and *Xeración Nós*, believed that Galician history had been eliminated by the Castilian central power of Spain (*Rexurdimento*, and *Nationalism in Galicia XX century*, online). With the aim of resolving this situation, Galician intellectuals reviewed their past and acknowledged Galicia as a nation with its own identity and language (*Xeración Nos*, online). This change was based on two facts: first, the ancient Greeks Strabo and Herodotus claimed that Galicia had Celtic tribes inhabiting its land, and, second, the discovery of the *Leabhar Gabhála Éireann* by the historian Murguía (2000). Murguía was familiar with the texts of the Greek geographers Strabo, Plinio and Herodotus, who affirmed that Galicia was the land of the *keltai*. But Galicia's Celtic past was also confirmed in the LGE. Murguía found in the *Leabhar Gabhála Éireann* written proof of Galicia's Celtic origin. Nevertheless, Murguía acknowledged that the LGE has been questioned by other national and international intellectuals, as to whether it is history or mythology, and he argues that: "While H. Martin sees the Milesians as Celtiberians, Cailleux denies their Celtic origins" (Murguía 2000: 129-30). *Galicia* was written by Murguía in 1888. This book presents a link between Galicia and the Celts, focusing on factors such as geographic location, customs, language and race. The early history of *Galicia* (2000) is based on LGE. In the LGE, the Goidelic-speaking Milesians or Gaels, were the fifth Milesian invaders of Ireland. Murguía paid more attention to this invasion, as it was the foundation of the migration of the Celts from Galicia to Ireland (2002). This dissertation also focuses on the fifth invasion of Ireland by the Milesians or Gaels.

d'Arbois de Jubainville, in *Le Cours de Littérature Celtique* (1884 online), deals in Volume Two with the *Irish Mythological Cycle*, and in Volume Five with the *Irish Celtic Epic*. The *Irish Mythological Cycle*, Volume Two, is a translation into French of the *Leabhar Gabhála Éireann*. d'Arbois de Jubainville's French translation of the LGE was published before the English version by Macalister was ever done. It may appear that the historian Murguía became acquainted with d'Arbois's translation of the LGE, as he often quotes the French historian in *Galicia* (2000: 109-130-172).

It may appear that the late nineteenth and the beginning of the twentieth century supposed the emergence of a new generation of Galician intellectuals. They were known as *Rexurdimento*, *Irmandades da Fala* and *Xeración Nós*, and they followed in Murguía's footsteps by reaffirming the Celtic heritage of Galicia. Their main aim was to recover and defend the Galician language and culture, based on the Celtic heritage in Galicia, confirmed by the

Greek historians and Irish LGE. Murguía's major achievement was the creation of the *Royal Galician Academy* in 1906 which promotes and preserves Galician language and culture. Murguía introduced to the Galician public the Irish history and Irish mythology of the LGE. It is also relevant to highlight the interest of these groups in translating Irish texts into Galician language, in order to revive the use of Galician language as opposed to Spanish, to enrich Galician literature and to bring Irish culture closer to Galician people. These groups identified Galician history with Irish history, since both cultures have similar links such as: similar geographical location; both territories suffered from oppression and invasion by neighbouring countries; an interest in their mother languages' revival, and cultural preservation. Another issue to be considered is that the historical events accounted in the LGE may be a result of the contacts in ancient times between Ireland and Galicia. For these reasons, Ireland and the Irish language is a model to be followed by Galicia. Nevertheless, Galician Celtic identity is still debated and therefore, the *Leabhar Gabhála Éireann* remains to this day a key subject of interest and debate in Galicia.

## **1.9. Conclusions**

This chapter has reviewed some of the complex meanings of culture from traditional and postmodern anthropological perspectives. Tylor affirms that the idea of culture encapsulates the capacity and the practices of man within society. This includes knowledge, beliefs, religion, morals, customs etc. It may appear that the human being and the whole spectrum of social activity and its structures provide an insight into what culture is (1871: 17). The *Leabhar Gabhála Éireann, the Book of Invasions of Ireland* (Chapters XI, XII, and XIII) presents not only a detailed description of the religion, morals, and customs of pre-Christian Ireland, but also illustrates the beliefs and traditions of the Goidelic or Milesians with which this dissertation is concerned. Boas views the concept of cultural relativism within a context of cultural universalism. He postulates that culture can be fully explained by taking other cultures into account (1938: 169). The Celtic element relating to Galician identity is still debated. By taking Celtic Ireland of the 200 BC-AD 5 as a model for cultural relativism, it may be possible to reconstruct the Celtic identity of Galicia of those times.

Sapir divides culture into three categories, focusing firstly on the complex social network of inherited habits, secondly on intellectual refinement and thirdly on the specific manifestations of civilisation. He views cultural anthropology as a common relationship that individuals

share within society. Sapir focuses on the systematic inherited patterns of behaviour or cultural behaviour, which is powerfully transmitted by the group to the individual. Family, kingship, symbolic power, religion, myth, rituals, moral behaviour and language are some of the symbolic charters (1949: 151-155). In my opinion, these traditional and symbolic charters are at the core of society, influencing the behaviour of the individual. The *Leabhar Gabhála Éireann* depicts the cultural behavior of the Tuatha Dé Danánn before the arrival of the Milesians, but it also describes the Milesians's own cultural charters. How the Tuatha Dé Danánn and the Milesians revolved around their kings, the relationships between the clans and themselves, their gods, the carrying out of rituals etc. are lavishly portrayed in *Leabhar Gabhála Éireann*.

Boas stresses that traditional culture was observed in three dimensions: material culture, social relations, art and religion, but language was not often included in this classification (1938: 159). Sapir agrees with Boas on the idea that language should be taken into account within the context of culture. On this view, Sapir presents his theory that language is the most important means of communication, and is in alliance with culture. The importance of language lies in its definition, expression and transmission of culture (1949: 34). This dissertation aims to investigate the sociolinguistic relationship between Ireland and Galicia. The analysis of chapters XI, XII, XIII of the *Leabhar Gabhála Éireann* will explain the social structure and cultural patterns of those peoples, also, linguistically, it insists that the Milesians spoke Gaelic and that they brought the Gaelic language to Ireland. On the other hand, Celtic Galician language had become extinct since the Roman invasion of Galicia 62 BC. However, this analysis of Galician place names and surnames, and contrasting them to those of Ireland and to the Irish language, will shed light on this linguistic issue.

Eliade's theory is to envision myth as a role model for human society, and that myth precedes ritual (1999). Lévi Strauss (1992) stresses the importance of myth being both language and part of speech. For Malinowski, myth has the three-dimensional function of satisfying the needs of its people, establishing a sociological charter, and being a retrospective pattern of behaviour (1992-1998). The functionality of culture in the service of human necessities, and humans seen as a cell of society, are Malinowski's approaches to culture. The Functionalist study inspects the social significance of phenomena, and how it serves a particular society in maintaining the whole. The foundation of this dissertation is the examination of the mythical arrival of the Milesians in Ireland and in particular, the Milesian's *Ninth Wave* myth and

rituals (*Leabhar Gabhála Éireann*, chapter XIII). The assessment of the Milesian myth and rituals under Malinowski's tripartite theory will determine the cultural patterns of behavior of this particular ethnic group.

However, despite the prevalence of anthropological traditional theories, modern scholars have proposed a new viewpoint on the definition of culture and cultural behaviour. Douglas's anthropological theory is the foundation of *Cultural Theory*, which attempts to clarify social conflict. Ideas of pollution within culture versus outside culture, strengthen the organisation of society. She also stresses a human ritualistic way of thinking and of classifying the world. The moral order comes from the social structure of reality. It is noteworthy to highlight that Douglas employs the meaning of the word "*ritual*" to society instead of to religion. *Ritual* confirms and solidifies social identity and people's sense of social location (1984: 12-14-15-16). One of the themes of the Milesian's myth is conflict. The arrival of the Milesians in Ireland not only created conflict between the Tuatha Dé Danánn, the former inhabitants of Ireland, and the foreigners, but also between the clans. Applying Douglas's *Cultural Theory* will seek to confirm and clarify the ideas of pollution within culture versus outside culture, the Tuatha Dé Danánn versus the Milesians, and how these ideas will strengthen both groups. It will be questioned whether the rites of the Milesians were related to society, religion or both.

Concerning the idea of group, Bauman develops the hypothesis of "Us" and "Them". For Bauman, "us" stands for the belonging group, whereas "them" is the group to which we do not wish to belong (1990: 30). Bauman's theory is that in-group and out-group concepts cannot exist without each other; they are polar binary opposites, and inseparable. Also, for the self-identity of the in-group, it is necessary to have the contrast of the out-group. It can be mentioned that boundaries have symbolic meaning of expression, and that the relationship between the in-group and out-group can also explain conflicts among societies.

Cohen (1985) develops the theory that "*community*" gives us a sense of belonging and attachment, and therefore has meaning. Cohen explains that there are two kinds of boundaries, that is, the physical, and the symbolic boundaries of a community. He highlights that the symbolic boundaries of a community refer to the community's own identity. For Cohen, the ethnologist, when studying a particular culture, one must remain in the liminal space of that community as a passive observer. Also, Cohen views rituals as explicit markers

of the identity of the society, but he emphasises the function of the reversal of the ritual. The use of symbolic reversal of normality emphasises and reasserts the norm. The inversion of the norm is orientated to the re-creation of the community or the renewal of the society (1985: 50-52-53-58). Finally, Van Gennep focuses his theory on the *liminal space*, and he proposes that rites of passage should be taken into account, as they are issues which are key to understanding culture. A focus of attention in this dissertation will be Cohen and Van Gennep's concept of *liminal space/rituals of passage*. It will clarify the meaning of the Milesian's myth and the ritual of the *Ninth Wave*.

In my opinion, the traditional view of anthropology is the study of the individual and his/her environment as a micro-cosmos, but the contributions of Douglas, Z. Bauman, A. Cohen, Van Gennep and Segal to anthropology, widen the concept of culture. According to their perspective, they situate humans within their micro-cosmos, but they also consider other influencing cultures or cultural macro-cosmos, as a key element of identity for the former. Postmodern anthropologists also review the concepts of myth, rituals and rituals of passage, not only from a religious perspective but also from a social point of view. It is noteworthy to mention that, for them, rituals may or may not be linked to religion, rituals precede myths, and rituals are independent of myths. Finally, the postmodern anthropological view will be applicable to this dissertation in its attempt to identify the Milesians' myths and rituals of the *Ninth Wave* in the LGE. The study of this symbolic meaning within the postmodern anthropological view, will explain three key factors: one, the sociolinguistic micro/macro cosmos of the Milesians' group; two, that of the Tuatha Dé Danánn and three, an overview of this cultural symbiosis. One of the key questions of this study is, whether myth precedes ritual or vice versa will be investigated.

By reviewing the cultural histories of Ireland and Galicia in this dissertation, we can observe common pre-Christian cultural layers between them: an architectural megalithic landscape, the old folk stories about the *Sihe* and the *Meiga*, the worshipping of pagan gods, the reverence of water, the profound animistic belief in spirits and phenomena, and the cult of the death and rebirth. All these cultural common traits of Ireland and Galicia may lead to an assumption of an intrinsically linked common source in pre-Christian times. It also appears that these ancient myths and rituals of Ireland and Galicia were absorbed by the new Christian faith, to reconcile contrary beliefs. The Christian landmarks of their monasteries and churches on sacred pagan sites in Ireland and Galicia, are spatial mappings of a religious

syncretism. In the historic analysis of the *Leabhar Gabhála Éireann*, the veracity of the text is debated. Throughout this dissertation, is emphasised the importance of chapters XI, XII, particularly chapter XIII of the LGE, in which the Milesian myth of the ninth wave is described. I also stress the role of the druid in pre-Christian Ireland, that of being the custodian of its history and customs. Finally, the *Leabhar Gabhála Éireann*, *The Book of Invasions of Ireland*, is a wealthy source of early intercultural information, which, not only can shed light on the culture of Ireland but also on that of Galicia.

## CHAPTER TWO: METHODOLOGY AND LITERATURE REVIEW

### 2. INTRODUCTION

This chapter proposes to review relevant anthropological and linguistic theories in order to define and analyse in more depth the concept of *myth*. The first half of the chapter deals with the discipline of mythocriticism, in which the definition of myth and its relationship with language and culture are examined. As was stated in the proposal for the present research/abstract for this dissertation, the *myth-ritualistic* theories, or the association of *myth and ritual* theories, will be reviewed. Within mythocriticism, I will evaluate not only the position of *myth* with regard to magic and religion, but also the position of *myth* in relation to power and symbolism. It is intended that the ascertainment of the relationship of *myth* with the aforementioned areas of magic, religion, power and symbolism, will constitute a means of clarifying, fully describing and explaining the nature of the Milesian myth in the *Leabhar Gabhála Éireann* (LGE). The second half of this chapter will be concerned with the disciplines of comparative mythology, sociolinguistics, palaeolithic continuity theory and, finally, toponymy. In comparative mythology and in comparative Celtic mythology, the views of Littleton (1966), Dumézil (in Littleton, 1966) and Puhvel (1987), will be evaluated and contrasted. In sociolinguistics, the new *social network* theory of Milroy and Gordon will be considered and applied to the Milesian myth in the LGE. It is also relevant to reflect on the new *Palaeolithic Continuity Theory* which deals with the origins and evolution of the Indo-European languages and peoples. Finally, toponymy theory will be reviewed, as the analysis of topographical names plays a significant and informative role in this dissertation.

#### 2.1. Methodology

This dissertation is concerned with the possibility that Galicia may have shared a pre-Christian cultural relationship with Ireland. In researching the myths and rituals of both regions, it is considered that a qualitative research approach is best suited to the analysis of samples of relevant data, using secondary sources. The literature review in this study will take

an anthropological and/or ethnographical approach. However, it should be noted that the anthropological approach consists of four separate strands: biological, cultural, linguistic and archaeological. Because of word count limitations pertaining to this dissertation, I have decided to restrict the scope of investigation to two of these four strands, viz. cultural and linguistic perspectives.

Myth, rituals, people and their environment, and the meaning of the concept of a socio-cultural system will be examined and described in depth. This dissertation will reconstruct, using an anthropological approach to analyse the data, the linguistic and cultural behavioral, religious and social structures and myths of early Irish society, and compare these to early Galician society. The research questions *why* and *how* will be applied to this research in order to shed light on the Milesian myth in *The Leabhar Gabhála Éireann*.

## **2.2. Mythocriticism: Myth and meaning. Myth and theory**

It may appear that the concept of *myth* has been long debated, and over the course of history, its meaning has changed. According to Butcher, H. (1951 online) in *Aristotle's Theory of Poetry and Fine Art*, *mythos* or plot is one of the six parts that composes Tragedy. *Mythos* is the internal part of Tragedy and is an imitation of action, mimesis and *praxeos*. For these reasons it is not a static concept but a dynamic one (1951 online: 2).

Brugger (1983) explains that the term *myth* comes from the Greek origin *μῦθος* meaning *narration, legend of early times*. He also emphasises that *myth* has a great influence on the conception of universe and the lives of primitive peoples (1983: 371). Although Partenie (2004) asserts that for the ancient Greeks, *myth* was a true story that unveiled reality, and that Socrates refers to *myth* as a true logos or argument, she also points out that *myth* nowadays has a different connotation (2004: XIII-8). Partenie argues that our contemporary perception of the concept of myth is partly influenced by “a widespread belief that has been dispelled, nailed, debunked, or shattered by recent research” (2004: XIII). In this regard, Segal (2004) also views the traditional meaning of *myth* as being an important story, and contrasts it to the modern association of *myth* as being a false, erroneous belief or popular misconception (2004: 4-6). Segal explains that only in the second half of the nineteenth century, did professional disciplines such as social sciences, anthropology, and psychology supply truly scientific theories of myth (2004: 1). This dissertation regards the meaning of *myth* as a narrated legend of early times, an important story of a valid argument when analysing the



Milesian myth or the Milesian arrival in Ireland described in the *Leabhar Gabhála Éireann* (LGE), chapter XIII. In this dissertation, I will use Lévi-Strauss's anthropological theory of myth (1995) in which he remarks that anthropology is the meeting point of myth and science (1995: 5).

### 2.3. Myth, language and culture

The interrelations between language and culture have been analysed in the introductory chapter "Background". I now wish to ask: in what way is *myth* connected to language and how it is related to culture?

Lévi-Strauss (1963) states that "[...] myth is language: to be known, myth has to be told; it is part of human speech" (1963: 209). Nevertheless, Lévi-Strauss emphasises that *myth* has a dual characteristic, just as language has: *myth*, on the one hand, is similar to language, as language is similar to itself, but on the other hand, *myth* is different from language, as language differs from itself. In order to illustrate the similarities and differences of language, he turns to de Saussure's theory of *langue* and *parole*: while the first belongs to a reversible time and is structured, the second is non-reversible and statistical. By applying de Saussure's linguistic theory to *myth*, Lévi-Strauss observes, firstly, that myth refers to events which happened a long time ago. Secondly, the specific pattern described is timeless and has an operational value (1963: 209). However, this dual feature of myth, historical and non-historical, is amplified by a third diverging component. Myth is of a linguistic nature, as it belongs to the realm of *parole* and calls for an explanation; yet it is also expressed in *langue*, but it is distinct from the other two and cannot be treated only as language (1963: 210). In order to demonstrate this third quality of *myth*, Lévi-Strauss stresses the originality of myth compared with other linguistic phenomena: *myth* can be translated as its mythical value can be preserved. He argues:

"Whatever our ignorance of the language and the culture or the people where it originated, a myth is still felt as a myth by any reader anywhere in the world. Its substance does not lie in its style, its original music, or its syntax, but in the story which it tells (1963: 210).

It can be argued that Lévi Strauss's idea of *myth* has a dual value: a relative one, from where it originated, and a universal one, in that it can be understood by anybody.

In this dissertation, when analysing the Milesian myth in the *Leabhar Gabhála Éireann* to ascertain whether there was a sociolinguistic relationship between Ireland and Galicia, *myth* is contemplated according to the analysis of Lévi-Strauss: historical, non-historical and original, similar and different from language, relative and universal. On the subject that *myth* is dissimilar to language, Lévi-Strauss's theory that the content of a myth can be understood regardless of language is relevant to this thesis. The fact is that the two LGE texts being used in this thesis are a bilingual, Gaelic/English text, and a Spanish version. However, the Milesian myth in the LGE will be viewed also from a linguistic perspective, *myth* being similar to language, in the analysis of the Galician toponymy or place names. This thesis will apply the Irish language to Galician place names to find out if there ever existed a sociolinguistic relationship between Ireland and Galicia in pre-Christian times as the LGE affirms.

In relation to myth and literature, Segal (2004) explains the theory of *literary myth-ritualism*, and he claims that this is not only a theory of myth and ritual, or even a theory of literature, but an explanation of the evolution of myth and ritual in literature. He clarifies that myth attached to ritual is religious literature and can provide active functions; however, myth which is separate from ritual is secular literature, and myth is diminished to the level of simple comment (2004: 74). For Segal, the endurance of classical or pagan mythology is an accomplishment, considering that the term *pagan* had a negative connotation until recently. The survival of classical mythology has another interesting aspect: classical mythology had been part of religion two thousand years ago, yet survived the demise of religion (2004: 79-80). This dissertation takes into account Segal's theory of myth and ritual in literature when investigating the Milesian myth in the LGE. Segal's theory will help to distinguish between religious and secular literature in Milesian myth when analysing the ritual content of the LGE. This will reveal whether the Milesian myth of the LGE is merely literary, or of a religious type, with appropriate functions in their society. Once distinguished, it will be compared to Galician mythology with the intention of replying to the main question of this dissertation, i.e. whether Ireland and Galicia shared a sociolinguistic relationship in pre-Christian times.

On the relationship of myth and literature Segal refers to Frye and his theory that all literary genres derive from myth, and he states:

“[...] Frye argued that not one genre but all genres of literature derive from myth – specifically, the myth of the life of the hero. Frye associates the life cycle of the hero with several other cycles: the yearly cycle of the seasons, the daily cycle of the sun, and the nightly cycle of dreaming and awakening” (2004: 81).

It seems that Segal is explaining that, for Frye, literature genres parallel the seasons. Romance is the equivalent of spring, the birth of the hero; comedy corresponds to the summer, the triumph of the hero; tragedy is analogous to sunset, the isolation of the hero; satire is similar to winter, the downfall of the hero.

However, on the rapport between myth and literature, Segal (2004) points out that for Tylor, to associate myth with literature is to trivialise the former and reduce its explanatory truth into poetic descriptions. While literature for Frye is not reducible to myth, for Tylor myth is not reducible to literature. Tylor separates myth from story, deeming myth as an explanation of events that simply takes the shape of a story (2004: 84-5). Nevertheless, Tylor (1920 online) acknowledges the relationship of literature and myth and stresses that comparative mythology and the development of myth go hand in hand and play a consistent part in the development of culture (1920: 284).

Frye’s argument is that literary genres originate from the heroic myth, and on the subject of heroic myth, Segal describes Lord Raglan’s theory of the *hero-myth pattern*: twenty-two steps or patterns with which a hero complies, and which can be applied to most mythologies (2004:81-9). Puhvel (1987) condenses Raglan’s patterns of the hero in myths and points out:

“ This patterns involves noble origin, unusual conception, threat of infanticide, rescue and youthful exile, return on maturity to claim his due, triumph over an obstructionist, marriage to a highborn local, successful reign, but ultimate downfall, exile, and mysterious end, often in a raised location, disappearance of mortal remains, and cenotaphic cult at holy sepulchres” (1987: 16).

Puhvel analyses Raglan’s theory of the *hero-myth pattern* and he claims that in mythology the *hero pattern* is a formula and that it takes precedence over person, ritual and history. What matters is the hero’s conformity to a type (1987:16).

It can be justified that Frye’s hypothesis of contrasting literary genres with the life cycle of the hero and the seasons should and will be applied to the Milesian myth of the LGE. I will

also consider in this dissertation Tylor's theory that myth explains events, but that the actual story is irrelevant. Moreover, the intention of using Raglan's theory of *hero patterns* in the LGE is to observe whether the afore mentioned myth fits Raglan's description, therefore, whether it fits the mythological pattern of a hero, rather than early history, as the LGE claims.

On the argument of myth as associated with language and culture, Lévi-Strauss (1963) stresses that:

“Myth is language, functioning on an especially high level where meaning succeeds practically at “taking off” from the linguistic ground on which it keeps on rolling” (1963: 210).

As Lévi-Strauss stresses, it may appear that myth functioning on a linguistic high level denotes a linguistic and cultural hierarchy, a measurement of status based on speech, income, wealth, occupation etc. There is the suggestion that myth has its origins in the linguistic high ranks of society, where high level language sets the norm and spreads from the vortex of the language/society pyramid to its base. Hence, myth is not only related to language but also to power and society. In this work, Lévi-Strauss's theory that myth is born in high-level language and is attached to the power of a particular society is considered in the analysis of Milesian myth of the LGE. Lévi-Strauss's theory of the structural study of myth and its relationship with language and society (1963: 206-12) will assist in clarifying the socio-cultural background of the Milesians.

Having evaluated the association of myth, language and society, it may appear that it is relevant for this dissertation to observe whether myth differs from history, and if a mythological story can have a content of historical facts. In this regard, Lévi-Strauss (1995) points out that in the seventeenth and eighteenth centuries there was a necessary prevalence of scientific ideas over traditional mythical and mystical thought (1995: 6). Lévi-Strauss's publisher also argues: “Ever since the advent of science in the seventeenth century, we have rejected mythology as a product of superstition and primitive minds” (1995: xvii). But the problem for Lévi-Strauss is “where does mythology end and where does history start?” (1995:38). He argues that the difference between myth and history is that, whereas history is supported by written documents, myth is of a verbal tradition; nevertheless, it claims to be history (1995: 38). Lévi-Strauss supports this point, arguing that: “[...] each type of story belongs to a given group, a given family, a given lineage, or to a given clan, and is trying to

explain its fate, which can be a successful one or a disastrous one” (1995: 41). There is the suggestion that for Lévi-Strauss, mythology in societies without writing, is the same as history. In this respect, Tylor (1920 online) emphasises that historical criticism became severe regarding the plausibility of chronicle records, and that the meaning of myth has been misunderstood, yet it does have meaning (1920: 279-80). Malinowski (in Lambek, 2002: 178) also considers that myths are valid stories which explain abstract or concrete ideas of “[...] creation, death, distinctions of race or animal species, occupations of men and women [...] the meaning of the names of persons or places”.

However, Puhvel (1987) explains that for Schelling, the concept of myth should be understood as it is, “not as history, or metaphor or any other substitute” (1987: 12). It can be argued that Lévi-Strauss’, Tylor’s and Schelling’s theories will pertain to this dissertation in its examination of the Milesian myth, in order to observe which one best applies to the LGE.

## **2.4. Myth and rituals**

Scholars dispute whether myth precedes ritual or vice versa, and whether they function together or not. In this regard, Segal (1998 online) asserts that William Robertson Smith was the pioneer in developing the myth-ritualist theory or “the primacy of ritual over myth” hypothesis. In this regard Smith (in Segal, 1998: 28 online) argues that:

“Now by far the largest part of the myths of antique religions are connected with the ritual of the particular shrines, or with the religious observances of particular tribes and districts. [...] the myth is merely the explanation of a religious usage” (1998: 28).

Smith (in Segal, 1998: 17) formulated the theory that in ancient religion, ritual came first and myth or belief second, and that furthermore, myth was invented to explain ritual. For Smith, mythology does not occupy a prominent place in religious tradition, and what is noteworthy is the accomplishment of ritual prescribed by religious tradition. Smith emphasises that the first step is the classification of rituals, after which comes their explanation, in a form of speculative theory, but of a rational life-history (1998: 17-32). Opposed to Smith is Tylor (1920 online), who highlights that myth precedes rituals. Tylor (1920: 282) stresses that: “myth started in the savage condition prevalent in remote ages among the whole human race”. Tylor (in Segal, 2004: 63) considers myth to be the explanation of the world and that it is independent of ritual. Ritual is the application of myth. It can be argued that on the one

hand, Smith, a specialist in Biblical studies, developed his myth-ritualist theory that ritual precedes myth by studying religious texts. On the other hand, Tylor's hypothesis that myth provides meaning to ritual was based on cultural studies. This dissertation will reflect on Smith and Tylor's opposing theories and will attempt to match one to the Milesian myths in the LGE.

Frazer (in Segal, 1998: 4-5 online) considers that ritual endorses myth and myth gives meaning to ritual. It may appear in this case that ritual operates on the basis of what myth prescribes, and both work together. In this combination stage, Frazer (in Segal, 2004: 66-7) asserts that myth clarifies the point of ritual, that "myth gives ritual its original and sole meaning". Segal (2004: 64-7) notes that Frazer presents two views of myth ritualism: one, myth prescribes ritualism; two, the ritual is the application of myth. Nevertheless, Frazer considers myth to be an explanation of the world. It may appear that Tylor and Frazer agree in the myth-ritualist theory in which myth stipulates ritual, but Frazer also notices that myth and ritual function together.

Malinowski (1992: 94) regards Frazer as the "Master" of anthropology studies, and he coincides with Frazer's myth-ritualist hypothesis. Malinowski affirms that "Myth fulfils in primitive culture an indispensable function: it expresses, enhances, and codifies belief; it safeguards and enforces morality; it vouches for the efficiency of ritual and contains practical rules for the guidance of man" (1992: 101). It can be argued that Malinowski not only gives predominance to myth over ritual but also notes that myth is attached to power and legislation in society, Lévi Strauss's theory was discussed in the previous chapter, "Background". It may appear that Malinowski separates the function of myth from the function of ritual; the first is the theory from which emanates and is guaranteed the second, the ritual. The ritual is the practice of the theory. Regarding the functionality of myth and ritual, Malinowski (1992) points out that:

"[...] an intimate connection exists between the word, the mythos, the sacred tales of the tribe, on the one hand, and their ritual acts, their moral deeds, their social organization, and even their practical activities, on the other" (1992: 96).

It can be argued that Malinowski (1992), throughout his work *Magic, Science and Religion*, emphasises his theory that the function of myth is clearly separated from the function of ritual. He asks whether the functionality of myth is sacred and related to language: the word,

the mythos, the sacred tales; and if the functionality of ritual is profane, linked to society. On the structure and the function of myth, Eliade (1999: 25-6) stresses that myth is neither an abstract nor an exterior concept, but that, rather, myth is knowledge lived in a ritual way. Myth lives through ritual, either by narrating the myth or practising the ritual. Furthermore, myth justifies ritual. Eliade cites Malinowski (in Eliade, 1999:26-7) to support his theory of the nature and function of myth in primitive societies. It can be argued that for Malinowski, myth does not satisfy scientific research but is the story of an original reality, due to a religious necessity, with moral goals of social order. Myth discloses rituals of moral order, but rituals set the law of how to comply with them. Based on this analysis of myth and ritual, it may appear that while the function of myth is concentrated on spreading the original premise or belief throughout society, the function of ritual is wider. However, Eliade (1999: 25-6) asserts that myths also have different functions: first, they explain the history of supernatural peoples; second, the history of myth is considered true and sacred; third, myth is related to creation, to how an institution was created or is about a behavioural trait; fourth, by knowing the myth, the origin of things becomes known, therefore, they can be manipulated or changed; fifth, myth achieves sacredness when it is lived by the society which exalts it and commemorates the events of the myth. Eliade (1999: 25-6) insists that by “living the myth”, one leaves behind the mundane, everyday life, entering to a transfigured world of a primordial sacred time. It is not a commemoration of mythic events but a reiteration, where the supernatural is present and society is part of this.

In this dissertation, the liaison of myth and ritual according to the views of Frazer, Malinowski’s functionality theory and Eliade’s theory that myth and its functions are revealed through ritual, and the different effects that ritual has on society, will be observed in the study of the Milesian myth in the LGE.

## **2.5. Myth, magic and religion**

There is the suggestion that Eliade’s (1999) *myth-ritualist* theory outlines the important element of the sacred. For Eliade, to live the myth is a sacred, religious experience (1999:25). Moreover, Malinowski (1992: 96) points to the sacred myths of the tribe, and Lévi- Strauss (1995: 32) claims that, in all American mythology, deities or supernaturals play an intermediary role between “the powers above and the humanity below”. Having considered those arguments, it may appear that the sacred, magic and religion play an important part in

mythology. However, Malinowski (1992: 18-9) asserts that anthropology faces three main problems: magic, religion and science. For Malinowski, man, through magic (rites and spells), controls nature for practical ends. When magic fails, religion takes over. According to Malinowski (1992: 19), magic is based on man's confidence, direct control, and religion on man's impotence and failure. Malinowski stresses that magic is akin to science: man can dominate nature through magic if he knows its laws, but religion is independent of science: it lifts man above the magical level. Nevertheless, Malinowski identifies the differences between magic and science, and he affirms:

“Science is born of experience, magic made by tradition. Science is guided by reason and corrected by observation, [...] magic, lives in an atmosphere of mysticism. Science is open to all [...], magic is occult, taught through mysterious initiations [...]” (1992: 19).

Taking into account Malinowski's distinctions between magic and science, it can be argued that if the application of magic works towards a purpose, it should be considered equally valid as an application of science. It seems that the core of the above differences is reduced to rational versus intuitive thought. Neither one is better than the other. What is important is the achievement of a successful aim, not the means used. In this dissertation, the concepts of magic, religion and science outlined above will be applied to the Milesian myth. It is hoped that this will bring clarity to their conception of their own society.

Regarding religion, other anthropologists such as Tylor (in Malinowski, 1992: 18), argue that animism is the essence of primitive religion. Primitive man imagines the world in his own image, thus with a soul or spirit. Tylor affirms that: “Animism is the philosophy and the religion of primitive man”. It may appear that man can control nature, as Malinowski asserts: “by rite and spell, compelling wind and weather, animals and crops obey his will” (1992: 19). Religious rite or magic is the instrument of control, but what is the meaning of myth in religion?

Eliade (1999: 93-7) points out that what is important for the *homo religiosus* is what precedes existence, and cosmogonic myths tell about the *ab origine* time. In order to explain the creation of the world, there is always a spiritual story wherein the characters are of divine origin, but this primordial myth differs from one religion to another. Eliade observes that in cosmogonic myths, the supreme god disappears, *deus otiosus*, but it is in this stage that



religious myths and rituals become more dramatic and extravagant. Eliade (1999: 99) observes that the violent death of the deity is creative because it leads to other divinities; the supreme being is absent, or integrated within other deities, but is not being recognised.

According to Eliade (1999: 107), there are also myths of origin which reveal the source of the human being, animals, plants, religious institutions and human behaviour. Those myths are not concerned with the creation of the world but with the history of what happens afterwards. The myths of origin are of divine and human history at the same time, as they are the result of a drama which involves supreme beings and human ancestors. Therefore, Eliade (1999: 121-3) emphasises that there are two types of collective memory: the one which refers to the cosmogony or sacred ancient events, and the other, which is based on historical events. Man in archaic societies finds, in cosmogony myths, models of conduct and behaviour. Myths are the sum of useful knowledge, absolute values. To forget them is to return to the natural state, to a sinful state or to a disaster. Consequently, for Eliade (1999: 135-140), experiencing the sacred myths, which are related to the sacred world, leads to the concepts of reality, truth and meaning. The function of myth is to give a meaning to the world and to human existence, thus, myth is sacred history. The function of ritual is to abolish chronological time and to recover the sacred time of the myth. Eliade (1999: 136-7) asserts that myth guarantees to man the worth of what he is about to do or has done before. Man does not have to doubt about a sea expedition when the mythical hero did it before; the experience of landing in an unknown country is transformed into a “ritualistic legitimate room”. The unknown chaos changes into cosmos. In that way, the sacred myth is creative, encouraging man to be open to new perspectives. In this dissertation, Eliade’s theory that sacred myth and rituals assure accomplishment of new endeavours will be applied to the Milesian myth, with the aim of examining the consequences that it may have had on it. Also, by applying Mircea’s theory to the Milesians’ story, I will determine whether the Milesian myth is a cosmogonic or origin myth, or perhaps even both.

Segal (2004: 46) points out that the twentieth-century theories of religion and myth tend to reconcile myth and religion with science. Two tactics have been put in place: the first claims that religion has nothing to do with the physical world, and thus is not violated by science. The religious myths in this category are biblical and classical ones; the second approach is to elevate worldly events to religious ones. In this second case, myth frees itself from religion. In this regard Segal (2004: 46-7) stresses that:

“Stories about heroes are at face value about mere human beings, but the humans are raised so high above ordinary mortals as to become virtual gods. At the same time the actions of these “gods” are not supernatural and are thus not incompatible with science”.

It can be argued that the first approach does not reconcile myth, religion and science but separates them. Furthermore, myth has its meaning only through religion. In the second strategy, myth is released from religion, and it should be interpreted literally, hence myth obtains a profane meaning, and is compatible with science. Bultmann (in Segal: 2004: 47) defends the first strategy. According to him, myth is incompatible with science and it should be read as a symbolic expression of the human condition. Moreover, Bultmann asserts that to explain a myth scientifically is to *demythologize* myth, to strip down the original meaning of myth. In this case, to demythologize a myth is to make it compatible with science. However, Bultmann stresses that myths should be taken literally, since they express “man’s understanding of himself in the world in which he lives” (in Segal, 2004: 48). Bultmann stresses the fact that myth must be interpreted anthropologically rather than cosmologically. For Segal (2004: 50-2), Bultmann’s theory does not provide a modern function of myth. If myth serves to explain the human condition, so does philosophy.

According to Malinowski (in Lambek, 2002: 177), the function of myth is to provide a sacred story which governs our faith, morality, and controls our conduct, and he stresses: “Myth is a vital ingredient of human civilization, it is a hard-worked active force, not an intellectual or artistic imagery but a pragmatic charter of primitive faith and moral wisdom”. It may appear that for Malinowski, myth does not entail either symbolic or a scientific meaning, but a practical primordial reality. Malinowski as well points out that myth satisfies “[...] religious wants, moral cravings, social submissions, assertions, even practical requirements” (in Lambek, 2002: 177). It can be argued that Malinowski’s function of myth differs from Eliade’s approach. For Malinowski, human civilization plays a restrictive, passive role and the sacred myth is created to supply its craving needs. Mankind is at the mercy of myth. For Eliade, as mentioned before, the role of human civilisation is creative and active. By recreating the sacred myth, human civilisation reconstructs its own reality as it envisions it. Myth is a sacred device for humankind. In the definition of *myth* at the beginning of this chapter, I mentioned Aristotle’s *Theory of Poetry and Fine Art*: *mythos* is an internal plot and an imitation of action. Thus, there is the suggestion that myth is of a sacred nature, as it may

appear to be the active, internal argument of society. It will be relevant to this dissertation to assess whether the Milesian myth is of a religious nature or whether it can be explained scientifically. It will also be studied whether the Milesians played an active or a passive role in the development of the Milesian myth.

Finally, Frazer (in Segal, 2004: 64) claims that there is a tripartite division of all culture which consists of: magic, religion and science. He emphasises that “the combination of myth and ritual is the combination of religion and magic” (in Segal, 2004: 65). It may appear that Frazer compares myth to religion and ritual to magic, giving priority to myth over ritual. Smith (in Segal, 1998: 28, online) also gives precedence to myth over ritual, linking myth to religion and emphasising that myth is merely the explanation of religious practice. In this regard, he affirms: “So far as myths consist of explanations of ritual, and not the ritual from the myth; for the ritual was fixed and the myth was variable, the ritual was obligatory and faith in the myth was at the discretion of the worshipper” (ibid). It can be argued that Smith perceives myth as an active force, but sees ritual as being in a rigid/passive mode.

Other scholars such as Tylor and Smith (in Segal, 2004: 64) claim that modern religion is without myth and ritual, and they affirm that myth and rituals take place only in primitive religious societies. Whereas for Tylor, modern religion is a combination of ethics and metaphysics, for Smith, it is based upon ethics and creed. Segal criticises both theories, pointing out that their approach restricts myth and rituals only to primitive religion. (2004: 64).

In this dissertation, the cultural tripartite hypothesis of Frazer will be considered in the research of the Milesian myth, as well as Smith’s and Tylor’s theory that myth and ritual are restricted to primitive thinking.

Finally, in discussing the relationship of myth, religion and the sacred, Cailliois (2001: 37) argues that the sacred produces good and evil at the same time, and what that counts is the attitudes of believers towards one another. He also emphasises that theology maintains the dual aspect of divinity: the *fascinans* and the *tremendum*. The first corresponds to the ecstasy, the unity and the love of the divinity. The latter is the divine wrath, and the fear of the sinner. Cailliois argues: “[...] the sacred represents a dangerous force, incomprehensible, intractable but eminently efficacious [...]. The profane person must be careful in his desire to appropriate this power and must take proper precautions” (2001: 22-3). For Cailliois, the sacred requires

the profane and vice versa. The sacred seeks to be transmitted to the profane and the profane, which is fearful of the sacred, risks degrading it. Their relationship is regulated by the function of ritual. According to Caillouis (2003: 23-4), ritual has both positive and negative functions; the first or positive, transforms the sacred or the profane as required by society, and it comprises *consecration* rites. The *consecration* rites initiate the profane into the sacred. The second or negative function of ritual, keeps the sacred and the profane separate. It implies *deconsecration* rites which establish the characteristics of the two worlds, purity and impurity in the profane world. In this dissertation, Caillouis point of view of the association of the sacred and the profane, and of consecration/deconsecration rites, will be applied to the arrival of the Milesians in Ireland and their encounter with the Tuatha Dé Danánn and vice versa, in an attempt to shed light on these two cultures.

## **2.6. Myth, power and symbolism**

In this chapter I have reviewed the intense relationship between myth and ritual from different anthropological perspectives. Having considered this interesting association, it is my opinion that myth is akin to power. It may appear that the sacred myths have the seeds of good and bad, thus, they permeate society, influencing its members collectively beyond individual awareness. Therefore, in the alliance of myth and power, Caillouis (2003: 163) points out that these myths dominate people's society. Caillouis (2003: 163-8) presents an example in his Appendix III- "War and the Sacred", where he affirms that killing in war is related to human sacrifice and is an "act of religious impact". In this regard Caillouis argues: "The true warrior expects to see suppressed the chivalric code [...]" (2003: 169). It will be valuable in this dissertation to apply the "*war-sacred*" theory of Caillouis to the Milesians as well as to the Tuatha Dé Dannán, as they play the role, in the LGE, of two societies at war. In this attempt, the influence of myth and power over society will be analysed.

In the liaison of myth and power, Lincoln (1989: 24-5) observes two important components of myth: credibility and authority. For Lincoln, credibility means acceptance of a narrative such as history, and the authority of myth has the status of paradigmatic truth. Lincoln mentions that Malinowski defines myths as *social charters* (also reviewed in this dissertation in the "Background" chapter) and he identifies these *social charters* as the narrative of myth "possessed of authority". Consequently, for Lincoln, myth is founded on true claims, is

credible and displays authority. Furthermore, Lincoln (1989: 25) asserts that myth is a coding device whereby actors can construct society, and this particular discourse evokes sentiments, from which society is constructed. However, Lincoln (1989: 25) stresses also that an established myth can be contested by socio-political strategies by, one, reducing it to the status of history or legend; two, by investing a history or legend with authority and credibility and elevating it to the status of myth; three, by interpreting and modifying an established myth and changing the sentiments it evokes. Lincoln (1989: 25) illustrates this theory in his Figure 1.3 labelled “*Classification of Narratives*”. Nevertheless, Lincoln (1989: 53) points to the differences of symbolic discourse between myth and ritual. While the former is verbal and narrative, the latter is gestural and dramatic.

It may appear that the analysis of the Milesian myth, based on Lincoln theory of myth and authority, will shed light on the determination and construction of Milesian society and that of the Tuatha Dé Dannán. Lincoln’s theory that myth can be contested by socio-political schemes, as well as his Figure 1.3, will be applied to evaluate the traditional and the modern view (before and after the eighteen century) of the *Leabhar Gabhála Éireann* (LGE) in Ireland and Galicia.

It may appear that, regarding the association of myth and power, Lincoln endows myth as well as ritual with a symbolic dialogue and meaning in society, and he argues:

“Like myth, ritual is best understood as an authoritative mode of symbolic discourse and a powerful instrument for the evocation of those sentiments (affinity and estrangement) out of which society is constructed” (1989: 53).

Taking into account Lincoln’s symbolic contribution to myth and ritual, it can be argued that myth and ritual are powerful control systems, entailing a dominating symbolic meaning in society, capable of elevating or demolishing national attitudes.

I have reviewed in the Background chapter, under different anthropological perspectives, the liaison of myth and language, and the conclusion that myth is language. It may appear important to emphasise this relationship in order to deepen the symbolic meaning of myth. Sapir (1949: 6-19) associates language with psychology, and he highlights the fact that language has psychological qualities. Some of them are: that language is a perfect symbolic system; language expresses the content of its culture, as meaning is symbolised by linguistic

materials of content and form; language is enlarged by new cultural experiences but this enlargement is never arbitrary. Having considered Sapir's theory of the association of language and psychology, therefore, that language is a perfect symbolic system, it should be advisable to study the complex meaning of symbolism in mythology.

Regarding myth and symbolism in society, Durand (1992: 44) uses anthropological archetypology in order to identify images that unite around an organised nucleus. These images entail all human manifestations of the imagination. However, for Durand (1992: 61-2), archetypes are the link between the imaginary and the rational process; they correlate images and thoughts. Durand points out that the term *myth* should not be restricted to its ethnological meaning, but should also be recognised as a dynamic system of symbols, archetypes and schemata which compose a story. He stresses that *myth* entails a rational meaning as it is discourse/narrative, where symbols are words, and archetypes ideas.

I suggest that it is important to discuss in this dissertation some of the symbols of the imagination described by Durand insofar as they may relate to the Milesian myth.

The first description of the symbols of the imagination, with which this dissertation is concerned, is *water*. Water is the continuous element in which the Milesians unfolded their epic, LGE chapters XI, XII and XIII. Also, the Milesian ritual of the *Nine Wave* takes precedence on water. For Durand (1992: 99), *water* is a nyctomorphic symbol, which belongs to Book One of his 1992 text, this Book One being entitled *Diurnal Order of the Image*. Nyctomorphic symbols involve a fear of dangerous darkness (1992: 89). The feminisation of water is linked to that of the moon. Durand mentions that Eliade explains this isotopy: water is subject to the phases of the moon; water also has a germinal aspect linked to the moon, which is the great agrarian symbol. For Durand (1992: 99), most mythologies linked moon and water as one deity, and the Celts were aware of the relationship of the moon with the movements of the sea. Nevertheless, Durand (ibid) mentions in Book Two, *The Nocturnal Order of the Image, or Symbols of Inversion*, that the primary intention of *water* is to wash but, under the influence of the nocturnal constellation of the imagination, it loses its limpidity (1992: 215). Durand notices that when studying the archetype of the *water* or *Great Mother*, her *materia prima* swings between aquatic and telluric symbolism. Eliade (in Durand, 1992: 222) emphasises that water is at the beginning and end of cosmic forms, while earth is at the beginning and end of life. Water is the mother of the *earth*, and the *earth* is the

mother of humans. However, Durand (1992: 223) stresses that in the isotopy of symbols of the Supreme Mother, the aquatic virtues and terrestrial qualities are intermingled. Nevertheless, black water is the counterpart of water. Durand stresses: “Dark water is the aquatic symbol of change. Flowing water is a sombre invitation to the voyage of no return [...] Flowing water is the manifestation of the tragedy of time, a definitive clepsydra” (1992:94). The Milesian ritual of the Ninth Wave takes place on the Great Mother-water archetype, at the beginning and the end of cosmos.

The second description, for Durand, is one of the richest symbols of the imagination: *dwelling on water*. Durand (1992: 241-2) mentions *dwelling on water*, the boat, ship or ark. The embarkation is a protective shell; the isotopic constellation is that of the *container*. Durand refers to Leroi-Gourhan when mentioning the three activities of the container: transport, transfer of content and collection. The latter activity is a mode of intimacy, creating a tight grouping within the vessel. Barthes (in Durand, 1992: 243), analysing Jules Verne’s nautical intimacy, highlights: “Although the boat may be a symbol of departure, it is more profoundly a figure of closure [...] the ship is in fact a habitat before it is a means of transport”. Durand mentions that for André Breton (1992: 227), the imaginaries of ships, fountains and water are subservient to the supreme archetype, the symbol of woman. It may appear that Breton’s supreme archetype of woman may well be the archetype of the Great Mother or the Supreme Mother, as seen before. In this dissertation, the inter-relationship of the Milesians in the journey to Ireland will be analysed according to Durand and his symbolic theory of the *dwelling on water*.

The Theosophy Trust Memorial Library (Theosophy Trust, Online), compared the Norse Odinic Rite of the origins of the god Heimdal to the Hindu god Bhishma, concluding that there is a parallelism between the Indo-European tradition to those of Northern Europe. The Nordic god Heimdal was born in the *Ninth Wave*, where chaos and creation meet (Odic Rite, Online). In Galicia, the *Ninth Wave* ritual is still in practice.

The *Ninth Wave* Odinic Rite and the “*Ninth Wave* bath” ritual of the Lanzada beach in Galicia will be applied to the Milesian’s *Ninth Wave*. It is as well important to indicate that for Carr-Gomm (2004: 131), *the beach* in Celtic tradition is regarded as a liminal place, a gateway between this world and the Otherworld. This dissertation will analyse the myths of

the *Ninth Wave* and its Celtic symbolism. The *Ninth Wave* and “the beach” will be analysed as a threshold when the Milesians met the Tuatha Dé Dannán.

In this dissertation, is also relevant to examine Durand’s catamorphic symbol of *the fall as punishment*. For Bachelard (in Durand, 1992: 110), falling condenses the fearsome aspects of time. Durand points out that many myths emphasise the catastrophic aspect of the fall, of crashing to the ground. For Krappe (in Durand, 1992: 111), the fall is the theme of dangerous fatal time, moralised in the form of punishment. The *fall* becomes the symbol of sins such as anger, jealousy, murder, fornication, etc. In the analysis of the Milesian myth, the symbolism of *the fall as punishment* will be analysed, as it is a recurrent theme in this particular myth.

Finally, Durand emphasises: “[...] myth promotes the religious doctrine or the philosophical system or, [...] the historical and legendary story” (1992: 62). It may appear that myth in society, primitive and contemporary, is at the root of any ideology, influencing its members. Myth is still alive, disguised under other ideological names: rationalism/intuition; capitalism/communism; globalisation/relativism. Myth promotes the thesis, antithesis, and the synthesis. We are at the mercy of myth.

## **2.7. Comparative Mythology**

It may appear that the aim of comparative mythology is to identify recurrent themes and to compare them to those of other cultures. Some scholars, such as Littleton (1966, online), support the view that comparative mythology is a systematic comparison of mythic themes from a variety of cultures, which attempts to relate these abstract themes to common symbolic representations. Littleton explains that some of these common themes are the forces of nature, fertility, social organisation, and they even reconstruct one or more protomythologies (1966: 32, online). Dumézil (in Littleton, 1966, online) indicates that Indo-European (IE) mythologies have tripartite functions and that they apply to Celtic mythology. The tripartite functions (The Trinity, online) are: first, “*order*” of the cosmic and social world. This applies to priests, lawyers, scientists and media communication. The second is concerned with, “*action*” in society. It applies to army, warriors and executive functions of government. The third relates to “*substance*”, food, fertility, commerce. Dumézil (in Littleton, 1966: 72, online) claims that the Irish Tuatha Dé Dannán or People of the Goddess



Danu, functions on the basis of the Celtic IE tripartite approach. He examines the four talismans of the Tuatha Dé Dannán Celtic myth and applies the tripartite function. “The Stone of Fal” or “Lia Fail” is the seat of sovereignty and symbolises the first function, “*order*”. The “Spear of Lug” and the “Sword of Nuadá” render invincibility and relate to the second function, “*action*”. Finally, the “Cauldron of Dagda” continuously provides a never-ending supply of nourishment, and symbolises the third function, “*substance*”.

Puhvel (1987) compares Celtic myths to Indo-European ones, and agrees with Dumézil on the Celtic tripartite societal pattern. Puhvel also explains that the Gauls had a taboo against writing based on dogma, till Caesar, in a written report, credited them with plenty of religious practices. The Gaul’s triad is represented by *Esus*, representing *order*; *Taranis* is equated to *action* and warriors, and *Teutates* represents the collective and *substance* (1987: 166-9). This dissertation will employ Dumézil and Puhvel’s tripartite functional theory as applied to the Tuatha Dé Dannán in the LGE, chapter XIII, with the aim of understanding their particular culture, as different views apply to them.

Concerning comparative mythology, Puhvel (1987: 178) contrasts the Tuatha Dé Dannán with another Welsh Celtic source: the *Four Branches of the Mabinogi*, a text cited by Puhvel (1987: 178). For Puhvel, the result of this comparative mythology is that clear parallels are drawn between the Tuatha and the Welsh material (1987: 178-9). For example, Puhvel compares the tripartite set of afflictions common to both sets of material: violation of verbal sanctity, breach of communal peace and loss of physical resources.

Regarding comparative mythology, Lévi-Strauss (1987: 200) asserts that all mythical discourse is a kind of metalanguage. Lévi-Strauss, when comparing mythologies and classifying several versions of the same myth, stresses that he accords particular respect to myths that are older, more complete or more coherent. Lévi-Strauss, when comparing mythologies among indigenous groups in central and southern Brazil, highlights variations on a single theme, and argues that: “These variants have been classified and subdivided along several dimensions, and parallels were sought in the mythical thought of both the Ge and the Tupi” (1987: 39). Lévi-Strauss has applied conceptual tools of compatibility and incompatibility in order to classify the comparative mythologies of various groups and his tools will be taken into account in my own analysis in this dissertation.

This dissertation will apply Puhvel's contrasting mythology as well as Lévi-Strauss's theory of compatibility and incompatibility to the myths and rituals of the *Nive Wave* of the Milesians in the LGE, when compared to other myths and rituals of the *Nive Wave* in Galicia. By comparing the myths of the *Nine Wave* in the LGE to those of Galicia, it is hoped to bring clarity to the question as to whether or not there was cultural contact between Ireland and Galicia in pre-Christian times, as the LGE claims.

## **2.8. Sociolinguistics**

Meyerhoff (2006: 1) claims that sociolinguistics is a broad field of studying language, of how people use language differently, how the individual speaker uses language, and how a nation decides what language will be recognised as the official or prestige language. It appears that the field of sociolinguistics is very broad, thus, it will be in the interest of this dissertation to pay particular attention to social networks. Milroy and Gordon (in Neyerhoff, 2006) define social networks as "the relationships [individuals] contract with others... [reaching] out through social and geographical space linking many individuals" (in Neyerhoff, 2006: 184). For Milroy and Gordon, the patterns of language change according to the nature of human relationships, in constructing social networks, and these social networks are important as macro-social categories (in Neyerhoff, 2006: 185). It may appear important to clarify the definition of macro-social categories. According to Schatzki et al (2001: 38, online), the macro-social phenomena within the modern sociological discourse include: "states, banks, universities, hospitals, armed forces, gangs, crowds, revolutions, social classes and the like". It can be argued that macro-social categories are structures of the civil society in which human relationships develop within a "social network-type" structure. The definition of *networks* brings to mind internet or high technology etc.; however, Meyerhoff (2006: 185) points to the impact of how innovations are spread throughout society in fields such as knowledge and technology. Therefore, in spite of the fact that *social networks* is a modern term, its aforementioned definition can be equally applied, just as macro-social phenomena, to the analysis of the Milesian myth. The aim is to investigate whether there was an exchange of innovations, knowledge and technology in pre-Christian times, or a social relationship between Ireland and Galicia.

In the Background chapter I have discussed the relationship between language and culture. In the relationship of language to society, Hymes (1977) emphasises that: "[...] the interaction of

language and social life must encompass the multiple relations between linguistic means and social meaning” (1977:31). On this relationship, Labov (sociolinguistics interview, online) stresses the influence of social linguistic or sociolinguistic change and variation on speech. The effects of social factors influence language as well. It may appear that the field of sociolinguistics encompasses language, the effects of society on language, cultural norms etc. therefore, sociolinguistics entails people and the use of language. Kress (1989) emphasises that the speaker should not be perceived as an isolated individual but as a social agent, and that linguistic and social matters are totally connected in three categories: discourse, genre and text (1989: 4-7). For Kress, discourse is not only a systematic, organised statement which expresses the meanings and values of an institution, but also reaches social life. He also asserts that discourse tends to colonise larger areas. According to Kress (1989: 19-31), genres have an encoded meaning which provides a guide to the social occasion of the community at a given time. Also, the form and meaning of a text is provided by discourse and genre. It has been emphasised in this chapter: Myth, Power and Symbolism, that *myth* is the discourse of a society. Kress’s theory that linguistic and social matters are manifested within discourse, genre and text, will be applied to the Milesian myth. By discerning the text and context in the LGE, it is hoped to shed light on the nature of Milesian society and language.

It should be noted that this dissertation is also concerned with *language loss* and *language acquisition*. It was explained in the Background chapter that, on the one hand, the British oppression of Ireland continued up to the twentieth century, marginalising the Gaelic language; and on the other, that Galicia lost its Celtic language with the Roman invasion, only retaining toponymic names. On the subject of *language loss* and its tremendous implications on culture, Ashcroft et al (1995: 263) stress that the colonial process begins with language, and they assert:

“The control over language by the imperial centre –whether achieved by displacing native languages, by installing itself as a “standard” against other variants which are constituted as “impurities”, or by planting the language of empire in a new place – remains the most potent instrument of cultural control.” (1995: 283)

There is the suggestion that the source language (SL)/language loss is replaced by the colonialist language, or target language (TL)/language acquisition (here to mean the colonised people’s acquiring the language of the coloniser); this new language, TL, holds the

identity of the coloniser, and this is the prestige language. It has been shown in the Background chapter of this dissertation that language is the carrier of identity, that it frames the mind of the speaker, and that the speaker perceives the world through his/her language. Also, Whorf (1956) remarks that the linguistic systems of our native language determine our conceptual categorisation of the world. Thus, the speaker of the source language (SL), when acquiring the new language or target language (TL), s/he will experience the TL through the original SL. Therefore, by learning and experiencing our environment through the source language (SL), our minds will be framed by this language relativism. This original frame of mind of the SL will be passed on to the target language (TL). On this regard, Terence Dolan (2003: 78) indicates: “It is sometimes said that “Hiberno-English is Irish thought in English words”. In this dissertation, contemporary written material will be contrasted, namely the work of the contemporary Galician poet Luz Pozo Garza, translated into Irish and English by the Irish poet Nuala Ní Dhomhnaill in order to assess whether there is a Celtic/ Gaelic identity in her works.

Having revised in this literature review of the dissertation some sociolinguistics concepts, it is relevant also at this point of my discussion to consider the new “Palaeolithic Continuity Theory” of the origins of Indo-European languages.

## **2.9. Palaeolithic Continuity Theory (PCT)**

Mario Alinei (2000), supported by a multidisciplinary team developed the Palaeolithic Continuity Theory (PCT, online), which investigates the origins and development of the Indo-European people and their languages. The new theory of PCT, proposes a new mapping of the linguistic prehistory of Europe. The PCT confirms that the Proto Indo-European (IE) language can be sourced back to Palaeolithic times in Europe. The foundation of the PCT’s hypothesis is that European prehistory and IE languages are based on continuity, not in discontinuity as the traditional theory of Neolithic Discontinuity Theory (NDT, online) maintains to be the case. The archaeologist Renfrew supports the traditional theory, the NDT, also called the Anatolian Hypothesis or, IE Neolithic Dispersal. The NDT is founded on archaeological evidence collected and published by Renfrew. In *Archaeology and Linguistics* (1987) he asserts that the Proto-IE speakers originated in Anatolia and spread to Europe through its south and centre circa 7000BC in the Neolithic era. He also hypothesised that farming began in the Middle East. Archaeological evidence of farming in southern Europe

led to the hypothesis that Indo-European peoples entered Europe through the south. Renfrew's NDT hypothesis has been criticised by other scientists. Nevertheless, Renfrew collaborates with Alinei's team in 2005.

Alinei (PCT online), points out that the characteristics of a language are stability and antiquity, and archaeological research demonstrates that the Palaeolithic era was a stable one, with no wars or invasions; therefore, a continuation of the language was possible. The differentiation rate between languages was faster towards the Neolithic period. Professor Alinei in his new theory, PCT, states that there was an intense, cultural unity in Palaeolithic Europe, contrary to the traditional NDT.

Benozzo, a member of Alinei's team, claims that Europe was immersed in this strong intercultural unity in Palaeolithic and Neolithic times. He collaborates with Alinei in *Studi Celtici*, (online), "*Megalithism as a Manifestation of An Atlantic Celtic Primacy in Meso-Neolithic Europe*", the history of Celtic language and culture. Benozzo, and Renfrew monitor an Indo-European-speaking population in France, Britain, Ireland and Iberia before 4.000 BC. Benozzo affirms that there is a Celtic ethno-genesis:

"In common with Renfrew's theory, the PCT places the gravity centre of Celtic cultures in the British Isles and on the Atlantic West. But for the PCT Celts were in that area already in Upper Palaeo- and Mesolithic, and had, therefore, all the time not only to develop and to differentiate culturally and linguistically in a realistic way, but also to lexicate in an independent way all discoveries that took place in that long period in navigation, fishing, hunting, religion and agropastoralism". (Alinei, Benozzo, online 5)

Benozzo and Alinei postulate that a language needs stability in order to expand and develop its own particularities. It may appear that the Celtic language of the Atlantic West or the Atlantic arch was widespread, showing evidence of particular Celtic cultures which thrived around the Celtic language. Benozzo and Alinei (online) also study the megalithism or the monumental collective burials in the Neolithic European Atlantic area. They consider this phenomenon to constitute an exceptional mark of identity in all areas in which they appear.

According to Helgouach (1996: 213-248), megaliths are "marking the beginning of architecture". The Carbon 14 determines that the older European megaliths of Brittany,

Western France and Iberia date from 5,000 BC. It may appear that megaliths are the focal point of rituals: observation of the sun and stars, and the cult of death. They were primary sites of cultural interaction and passing on of oral traditions, which require sharing a common language. The Celtic speakers of the West Atlantic expressed their abstract classification of the world through their Celtic language, and by cultivating it, facilitated their own culture to expand. In my opinion, the PCT hypothesis is relevant to this dissertation, giving that it may corroborate early sociolinguistic cultural contact between Ireland and Galicia in pre-Christian times.

## **2.10. Toponymy**

Having considered in the Background chapter of this dissertation Sapir's theory (1984: 434-6), first he links linguistic data and cultural associations to cultural geographical areas, and second, he indicates that the names of topographical characteristics are inclined to alter their original meaning when being colonised. Thus, it is important to this study to develop some toponymy theory, as Galician toponymy will be analysed and compared to the Irish language.

According to Merriam-Webster's (Online Dictionary), the definition of toponymy is: "The place-names of a region or language or especially the etymological study of them". Stewart (2008, online) emphasises that place names constitute an essential source of information of a country. Having studied and analysed American place names, Stewart asserts that American place names are derived from waves of explorers, adventures, colonists and settlers. He also remarks that traceability allows finding some English lords or highborn names and titles in some parts of United States. It may appear that Stewart mentions a very interesting fact which exemplifies one of the toponymic concepts with which this dissertation is concerned: Texas originates from the Indian word *Techas*, which the Spanish expedition heard in 1689. Therefore, Texas is a phonetic adaptation of the original Indian language into Spanish. In this regard, Friel (1981: 38) asserts that the British in Ireland applied two methods when dealing with the renaming in English of Gaelic toponymy in Ireland. The first was semantic translation: translating directly from Gaelic into English, e.g. *Cnoc Ban*= Fairy Hill. The second was phonetic adaptation: changing the Gaelic names to an approximation of English sound with no meaning in English, e.g. *Dun na Gael*= Donegal. Please see for more details: 3.4.1.

It may appear that the phonetic approximation of an original place name is similar to Ashcroft's idea of *the metaphor of the palimpsest*. Ashcroft (2009: 77-8, online) outlines the concept of the palimpsest on toponymy, and he stresses: "In terms of the palimpsest we could say that this judgment has uncovered the original "parchment" first erased by colonial settlement" (2009: 78, online). Palimpsest maintains traces of the original place name which still exists under colonisation. Caridad (2006), in his study of Galician Celtic toponymy, explains that place names remain fossilised and are less affected by lexical transformations. He asserts that the Latinisation of place names wraps them in a deceiving aspect/feature which encourages misinterpretations by applying Latin formulas to them (2006: 3-16).

This dissertation is concerned with the second group, viz., the phonetic adaptation with no meaning in the new target or dominant language, and/or Ashcroft's metaphor of the palimpsest theory. Also I will take into account Caridad's theory of Latinisation of Celtic names in Galicia. This dissertation will also apply to Galician toponymy, Friel and Sapir's topographical names hypothesis: one, the theory of phonetic adaptation, which produces a place name with no meaning in the new dominant, target language; and therefore, two, toponymy mislays or loses its original meaning when being colonised. The aforementioned hypothesis will be applied to Galician place names in order to investigate their original meanings.

Concerning the relationship of language and power, Ashcroft (1995: 263) emphasises that the process of naming the world is to understand it, and the functioning of naming places is one of the most subtle demonstrations of the power of language. He asserts that the function of naming is a technique for knowing a colonised place or people. The dominant language is an indoctrination of the new colonisers and their society. This taking into account of Ashcroft's theory and its application to Galician toponymy, will shed light on the early inhabitants of Galicia, and whether they were Gauls as the LGE claims.

Birkhan (in Caridad, 2006) asserts that topographical names derive in general from people names, tribes and gods. It has been seen in this Comparative Mythology section of this dissertation that Puhvel credits the Gauls with abundant religious practices (1987: 168), and he analyses some of the Celtic gods in the toponymy of France, Holland, Italy, Ireland, etc. (1987: 172-8). It is relevant for this dissertation to mention some of the Celtic gods that Puhvel analyses, as they will be applied to Galician toponymy: one, *Lug* was the father of

Cúchulainn in Irish sagas (1987: 172). Two, *Belenus*, Bright or Grannus, Sun, a solar deity (old Irish Beltene, Bright-fire) (1987: 173). Three, *Brigantia*, formally identical with the Sanskrit feminine adjective *brhatí*, great, lofty, and with the Irish Brigit, the later saint with her feast day of Imbolic (1 February) (1987: 174). Puhvel's also mentions the Irish yearly calendar: *Samain* (1 November, New Year, Day of the Dead, later All Saints' Day), *Imbolic* (1 February), *Beltene* (Mayday), and *Lugnasad* (1 August) (1987: 176). It is also important to note that Puhvel includes the Tuatha Dé Danánn in his chapter *The Celtic Myth* as the Celtic people, and he also mentions the magical objects of this tribe, already analysed in Comparative Mythology section of this chapter. It has been mentioned in this dissertation that the Milesians, as well as the Tuatha Dé Danánn, will be analysed in order to bring clarity to the question of the origins of these peoples.

Finally, Ashcroft, in *Post-Colonial Studies* (1995: 283) emphasises in referring to place names: "[...] by planting the language of empire in a new place – remains the most potent instrument of cultural control".

## 2.11. Conclusions

This chapter of the dissertation has described and analysed the concept of *myth* by drawing on the theoretical frameworks of diverse anthropological perspectives. Having evaluated the different meanings of *myth*, it has been considered suitable for the purposes of the present research, to envision *myth* as a form/type of "narrative" in order to analyse the Milesian myth in the *Leabhar Gabhála Éireann* (LGE). In discussing the relationship of myth, language and culture, I evaluated the theory of Leví-Strauss (1963, 1995, 1987), who asserts that myth is "language", as it is of a linguistic nature, and that a particular myth can be understood by other, different societies. His theory was applied to the Milesian myth, as this myth was analysed from a diachronic, linguistic and cultural perspective. Segal's (2004) hypothesis that *myth* may consist of both religious and secular literature, and Raglan's theory of the hero-myth and his twenty-two patterns, was also applied to the Milesian myth in order to assess its literary nature.

This discussion has revised, on the one hand, Leví-Strauss and Malinowski's theories that *myths* are valid stories, and on the other hand, Schelling's and Tylor's theories that *myth* should be understood not as history or metaphor, but only as *myth*. The Milesian myth will be analysed under the conceptual framework of these theories, in order to decide and suggest



which of the theories in question might fit best with that myth. As regards the *myth-ritualistic* theory, I reviewed the writings of Smith (in Segal, 2004) and his theory that ritual precedes myth. Smith's (ibid) postulation was contrasted with that of Frazer (in Segal, 2004), Malinowski (in Lambek, 2002) and Eliade (1999), that myth and ritual function in a combined way and that myth discloses or is at the origin of rituals of moral order. These theories will be relevant to the study of the Milesian myth as they will enable us to understand the influence of myth and ritual on the Milesian myth.

The association of myth with magic and religion was reviewed from the point of view of Malinowski's (1992, in Lambek, 2002) hypothesis that sacred myths are concerned with describing the functions of deities or supernatural beings, and that man, through magic, controls nature. I have reviewed Tylor's *animistic* religious theory that man may control nature through religious rites. These two hypotheses will be considered in the context of the Milesian myth, in the hope of shedding light on Milesian social organisation. The Milesian myth was also reviewed under Eliade's (1999) *cosmogonic* and *myths of origin* theory in an attempt to suggest which of Eliade's two categories in the foregoing theory best applies to the Milesian myth. The theory of a *tripartite division of culture* by Frazer, (in Segal, 2004), who claims that magic, religion and science are the combination of myth and ritual, and Caillois' (2001) theory of the sacred and the profane, were also reviewed. The Milesian myth will be analysed from the viewpoints of these two theories in order to assess Milesian social and religious organisation. On the liaison of myth, power and symbolism, Caillois' (ibid) theory, that *myth* dominates society and the warrior's chivalric code, was discussed. This theory will be applied not only to the Milesian myth but also to the Tuatha Dé Danánn, as they appear to have been two cultures at war. This discussion has also analysed Lincoln's theory that *myth* carries the distinctions of credibility and authority, and that a *myth* may be contested by means of socio-political strategies. It is hoped that Lincoln's view will be of assistance in this dissertation, in attempting to hypothetically reconstruct a suggested shape/form of Milesian society. As regards myth and symbolism, I examined Durand's (1999) *anthropological archetypology* theory, according to which myth is a dynamic system of symbols. Durand's symbolic perspective on myth will be applied to the Milesian myth in order to identify certain recurrent themes or mythemes.

The second half of this chapter dealt with comparative mythology, sociolinguistics, the Palaeolithic Continuity Theory, and finally, toponymy. It was noted that Littleton (1966,

online) supports the view that comparative mythology is a systematic comparison of mythic themes from a variety of cultures. He explains that these common themes include the forces of nature, fertility and social organisation, and they even reconstruct one or more protomythologies (1966: 32, online). Under Littleton's (ibid) theory, the Milesian myth will be analysed in order to investigate Milesian conceptions of the world and of social organisation. Dumézil's and Puhvel's approach to Celtic comparative mythology and their tripartite societal pattern was applied to the Milesian myth and the Tuatha Dé Dannán in the attempt to understand their particular cultures. Sociolinguistic theories were examined from the perspective of social networks as macro-social categories of human relationships. By applying the *social networks* theory to the Milesian myth, it is hoped to reconstruct a plausible depiction of an exchange of knowledge and technology between different societies in pre-Christian times. The Milesian myth was reviewed under Kress's (1989) hypothesis that the speaker is not an individual but a social agent, and that linguistic and social matters are totally interconnected in three categories: discourse, genre and text (1989: 4-7). Ashcroft et al (1995: 263) reviewed theory will be applied to the Milesian myth, in order to evaluate whether there might still exists a common Celtic identity in Ireland and in Galicia.

The revised Palaeolithic Continuity Theory (PCT) is linked to sociolinguistics. The PCT proposes that the Proto Indo-European (IE) language can be traced, in Europe, back to Palaeolithic times, and it is possible that there may have been a socio-cultural relationship between different cultures in the Atlantic West. This theory is highly relevant to the analysis of the Milesian myth of the LGE as it may allow us to ascertain whether there may have been some form of pre-Christian contact between Ireland and Galicia. Finally, the revision of the toponymic theory was reviewed by examining Stewart's (2008, online) and Friel's (1981) approaches: both these theorists emphasise that in some cases, colonised places have been renamed after colonists, settlers, explorers, etc. I also reviewed Stewart's (2008, online), Friel's (1981) *phonetic approximation theory*, Ashcroft's (2009, online) *metaphor of the palimpsest* and Caridad's views on the Latinisation of Galician place names (2006) which are very important to this dissertation, as I will apply Gaelic lexicon to Galician toponymy, in an attempt to translate Galician place names. The *toponymy theory* of Ashcroft (1995: 263) and Birkhan (in Caridad, 2006), who assert that place names carry the names of gods and tribes will be applied to the analysis of the Milesian myth when analysing and attempting to explain the origins of some Galician toponymy. Also, Puhvel's (1987) analysis of the Celtic gods in a

comparative Celtic toponymy will be useful to this dissertation. Galician toponymy will be analysed under Puhvel's theory in order to determine whether there still remain traces of Celtic gods in the Galicians' land.

## **CHAPTER THREE: ANTHROPOLOGICAL PERSPECTIVES ON LANGUAGE AND CULTURE. The *Leabhar Gabhála Éireann*: “Milesian myth and the *Ninth Wave*”**

### **3. INTRODUCTION**

In relation to the methodology of this dissertation, reviewed in previous chapters, I will analyse the Milesian myth and the *Ninth Wave* of the the *Leabhar Gabhála Éireann* (LGE) in accordance with two elements of the fourfold anthropological perspective: language and cultural society. The *Leabhar Gabhála Éireann* claims to narrate the mythical origins and history of the Irish race, from the creation of the world to the Middle Ages. As discussed in the Background chapter, the *Leabhar Gabhála Éireann* (LGE) still raises many controversial opinions as to its historical authenticity. In this analysis of the LGE, first, I aim to discern whether the content of the LGE stems from a literary source or not, by applying Raglan’s (in Puhvel, 1987: 16), also, in Segal, (2004: 87-9) *Hero-Myth Theory*, to which most of the literary myths apply. Second, I will intend to determined whether the LGE is of a fictional and literary or of a historical nature, by applying the literature review of the past two chapters of this dissertation to the Milesian’s myth of the LGE. Third, according to Lincoln’s (1989: 24-5) theory, on the liaison between myth and power, and in the *credibility* and *authority* reviewed on the last chapter, I will answer the question: is the Mylesian myth in LGE an accurate story? Fourth, three relevant subdivisions of the LGE and the Milesian myth of the *Ninth Wave* will be examined and analysed according to the anthropological perspectives of symbolism and spirituality, as discussed in previous chapters. Fifth, I will apply the Gaelic/Irish language to Galician toponymy in an attempt to reconstruct and recover the lost meaning of some of Galician place names. Sixth, and finally, I will analyse a poem by the Galician contemporary poet Luz Pozo Garza in order to identify whether still there is a Celtic identity in Galicia.

For the forthcoming data study, I will summarise the *Leabhar Gabhála Éireann*, chapter XIII and I will extract the relevant data showing from this study. Later, in the last chapter of this dissertation: Findings, I will analyse and organise this data under the headline, “*Text, Context and the meaning of Myth in the LGE*”.

#### **3.1. Milesian’s myth in the LGE: hero-myth theory?**

Raglan’s (in Segal, 2004: 88) *hero-myth pattern* theory will now be applied to three leaders, postulated as such by the LGE, of the Milesians: Breoghan, Golamh (Mil of Spain) and

Aimirgin in order to observe whether they fit the hero profile. These leaders appear in different chapters and fulfill an important role in the LGE. Breogham united Iberia and founded the city of Brigantia. Golamh, his grandson, travelled to Scythia (their land of origin), Egypt and back to Brigantia. His grandfather Breogham had died and Iberia was shattered. Golamh had the task of re-uniting successfully Iberia, thus he was called “Mil of Spain”. Aimirgin, son of Golamh, and great-grandson of Breogham, accomplished the Milesian’s goal of conquering Ireland, as planned by his ancestors hundreds of years previously. Raglan’s (in Segal, 2004: 88) *hero-myth pattern* theory is applied below to the afore mentioned Milesians:

### **Milesians’ Leaders Profile:**

**B= Breoghan**, Milesians’ Chief Leader (Chapter XI, LGE)

**G= Golamh “Mil of Spain”**, Milesians’ Chief Leader (Chapter XII, LGE)

**A= Aimirgin**, Milesians’ Druid (Chapter XIII, LGE)

1. **The hero mother is a royal virgin:** B, G, A: no
2. **His father is a king:** B and G: no; A: yes, the chief of Milesians
3. **A near relative of his mother:** B, G, A: not specified
4. **The circumstances of his conception are unusual:** B, G, A: no
5. **He is reputed to be the son of God:** B, G, A: no
6. **At birth, an attempt is made to kill him, but he is spirited away:** B, G, A: no
7. **Reared by foster parents in a far country:** B, G, A: no
8. **On reaching manhood, he returns to his future kingdom:** B, A: no; G: yes
9. **After a victory, he marries a princess, often the daughter of his predecessor:** B: and A: not specified; G: yes
10. **Becomes a king:** B and G: yes; A: no

- 11. He reigns and prescribes laws:** B and G: yes; A: no
- 12. He loses favour with the gods/ his subjects:** B, G, A: no
- 13. He is driven from the throne and the city:** B, G, A: no
- 14. He meets with a mysterious death:** B and G: no; A: not specified
- 15. Killed/Died Often at a top of a hill:** B, G, A: no
- 16. His children succeed him:** B, G: yes; A: not specified
- 17. His body is not buried and he has one or more holy sepulcher:** B,G, A: no

This *hero* profile will be developed further in the last chapter of this dissertation: Findings. For visual graphics, please see Appendix A.

### **3.2. Synopsis of the LGE: cultural analysis of the *Leabhar Gabhála Éireann* – Fictional story or true historical account?**

The forthcoming analysis consists of two parts: one, my own synopsis of the LGE, chapter XIII, and two, its consequent analysis. In order to attempt to analyse whether the Milesian myth of the LGE is from a literary source, or from a historical account, I will regard the literary aspect of myth using Raglan's (in Segal, 2004: 88) *hero-myth pattern* theory analysed above. Regarding its historical nature, I will regard myth as a narrated account or a value argument, as explained in the literature review of the previous chapter. Second, Leví-Strauss' (1995: 41) assertion that mythology, in societies without systems of writing, is the same as history, will be also applied. Third, Tylor's (1920, online) emphasis that historical criticism became severe regarding the plausibility of chronicle records, and fourth, Malinowski's (in Lambek, 2002: 178) theory that myth should be considered as valid story, will also be considered in the following analysis:

**A. LGE synopsis.** The introduction to chapter XIII, the last chapter in the *Leabhar Gabhála Éireann* (online: 242, also Alberro, 2007: 171) summarises with precision the intense chapter ahead. It starts by summarising the previous chapter XII, which recounts the deeds and hardship of the Milesians while fighting for the kingdom of Spain. Their leader or chief *Golamh* or *Mil* had once ruled Spain; he was named *Mil of Spain*. When he died, his sons Donn and Eremhon engaged in battle against some insurgent tribes to keep hold of the

kingdom of Spain. Chapter XIII begins by relating how Ith, brother of Breoghan also Mil's uncle, saw an island in the distance from *Beoghan's Tower*:

“There was a father's brother of Mil, Ith, son of Breoghan, with them; he was expert and accomplished in knowledge and in learning. Once on a while when Ith, of a clear winter's evening, was on the top of Breoghan's Tower, contemplating and overlooking the four quarters, it seemed to him that he saw a shadow and likeness of a land and lofty island far away from him. (Leabhar Gabhála, online: 164, also Alberro, 2007: 172)

### **A1. How is Ith capable of seeing Ireland from Galicia, Spain?**

Chapter XIII begins by narrating how Ith the Milesian, from Breoghan's Tower, sees a new land in the distance. It was acknowledged in the Background chapter that Breoghan's Tower was in Brigantia, nowadays La Coruña, Galicia, Spain. The start of the last chapter of the LGE, for the reader, does not possess high credibility. The question which springs to mind is how is Ith capable of seeing Ireland from Spain. The answer to this unusual question is in the LGE itself, chapter XI (LGE, online: 217, also Alberro, 2007:153). Chapter XI recounts how the druid Caicher, centuries ago, stated that their future generations would reach Ireland. Therefore, the Gaedhils, or the sons of Mil, knew about Ireland before Ith saw it. The Gaedhils, Ith, were looking for Ireland, which had been asserted to exist many generations before by their druid Caicher. In the light of these comments, this for me shows that on that point, we are dealing with a historical account.

### **A.2. Breoghan the Chieftain**

It is relevant to mention and to analyse the role of Breoghan the Chieftain. According to the LGE (LGE, online: 219, also, Alberro, 2007: 155), chapter XI, Breoghan is the founder of the city of Brigantia, nowadays La Coruña, Galicia. In Galicia, Breoghan is regarded as the father of Galician people. The brave and courageous Breoghan is the father figure for the Galicians against the oppression of the central government of Spain. He is the hero in the Galician national anthem. The writer Eduardo Pondal criticises the sceptics who denied that there were Galician Celtic roots in the Galician national anthem. In my opinion

therefore, this aspect of the LGE appears to indicate that the story of Breohgan may stem from a true historical account, as opposed to originating from a literary and fictional source.

**B. Paragraph B / LGE synopsis.** The *Leabhar Gabhála Éireann* informs the reader that Ith summoned the Gaedhil's clan and proposed an expedition to explore the new land. Ith's expedition sailed with his son Lugaid and his people to Ireland till they reached the port of Brentracht, Magh Itha. In this regard, the LGE (online: 245) states:

“neighbours went to the shore to interview them, and each of them told news to the other through the Scotie language. Ith asked then the name of the land to which he had come, and who was in authority over it. "Inis Elga," said they, "Mac Cuill, Mac Cecht, and Mac Greiniu are the names of its kings."

### **B.1. Goidelic/Gaelic language**

Another interesting detail and one provided by the LGE (LGE, online: 245, also, Alberro, 2007: 171-2), is that Ith and the indigenous people of Ireland, the Tuatha De Danánn, had communicated through the Scotie language or Goidelic/Gaelic language. The Goidelic/Gaelic language is that of the Milesians'. There has been some debate about the origin of the Tuatha De Danánn. For some scholars such as Puhvel (1987) they were Celts/Gauls, but other authors, reviewed in the Background chapter, Section: *The Cultural History of Ireland*, view them as people from the Bronze Age. If both cultures, when they first came into contact with each other, communicated in the same language, Goidelic/Gaelic, I will conclude that the Tuatha De Danánn were ancestors of the Milesian'clan. This may be the reason that the Milesians were aware of the existence of Ireland many centuries previously. This fact seems to indicate that in this case, the LGE is recounting an actual historical summit during which both parties concerned were interacting in a common, same language. In addition, this illustrates that this account is based on historical fact rather than on mere literary fiction.

**C. Paragraph C/ LGE synopsis.** The *Leabhar Gabhála Éireann* states that there was a rift between the three kings of Ireland. Ith, an excellent judge, settled the dispute. The Irish rulers became suspicious of Ith's intentions as he spoke of the many qualities of their land, so they decided to kill him. When Ith and his people got back to their ships, Ith was badly wounded,



dying days later at sea. The Gaedhlhil decided to avenge Ith's death. The sons of Mil gathered his clan in Brigantia and sailed to conquer the land of the Tuatha De Danánn. Eber Don, the son of Mil, was at the head of forty leaders and seventy-five boats. Flann composed a poem to commemorate the names of the chiefs and leaders.

### **C.1. Druidic roles:**

The role of the druids has been described in the Background chapter of this dissertation, *Cultural History of Ireland*. Ith, by being a judge/counsellor, mediated between the leaders of the Tuatha De Danánn, even though this mediation ultimately cost him his life. Once again, the account of the druid's intervention would appear to represent historical verisimilitude rather than fictional fabrication.

### **C.2. Ith's death:**

The revenge of Ith's death, and the preparation for war, reported in detail, can be viewed as a testimony to particular values of the Milesian society. To injure or kill a member of their clan is penalised by taking revenge against the offender. I will analyse, in more depth, *the deed* theme in the Milesian myth. This aspect of the LGE draws attention to an important cultural practice of the Milesians in exacting punishment against persons who contravene moral and legal sanctions.

### **C.3. Poetic Epics:**

It was a custom among the Celts to write poems by the *fili* or *bards* to recount and praise the deeds of the clan's leaders, as reviewed in the Background chapter, also Mc Cone (1990: 16-9). But this can also be classified as the recounting of actual historical true events through the medium of epic poetry. I would like to highlight two facts: one, that the manuscript states the name of the *fili*, Flann. This is an important fact, as to name and recognise the *fili* gives him prominence, allowing him to share a high status with the clan's elite. Therefore, it sheds light on the Milesian society and the role of the bards, as reviewed in the Background chapter, Section: *Cultural Anthropology and Cultural Patterns of Behaviour*.

Two, the purpose of stating the names of the warriors is to keep a record of the high-ranking military forces ready to embark in the event of war. By acknowledging them, they will be immortal. Also, this account will be recorded for future generations, with three functions: one, to emphasise the values of the clan, therefore, a deed is avenged at all costs; two, to acknowledge the dauntless bravery of their ancestors and three, to remind them of the important event, the conquest of Ireland, an event which altered the Milesian's history. In the literature review mentioned above, Malinowski's *myth functionality* theory (1992: 172-77) pertains to this analysis, as he stressed that myth establishes a *social charter or a retrospective moral pattern of behaviour*. Therefore, the naming of a possible real-life poet and of warriors who may have actually existed could indicate that this literary work might be an epic poem based on actual historical occurrences rather than fictional literary creation.

**D. Paragraph D/LGE synopsis.** The *Leabhar Gabhála Éireann* states that when the Milesians saw the island of Inis Elga, Ir, the son of Mil, advanced in front of the Gaedhils. The chief leader Eber Donn, Ir's eldest brother, thought that this was disrespectful and coarse of him. Ir's oar broke, he fell on his back and his spine split in two. Ir was buried in *Sceillic of Iorrais Deiscert of Corco Duibhne*. Ir's brothers were sorry for his death and decided that Eber Donn should not enjoy the new land.

#### **D.1. Ir's burial place**

It should be noted that Ir's burial place is recorded in the text *Sceillic of Iorrais Deiscert of Corco Duibhne*, as being an accurate account. If it were a fictitious death, the resting place of the deceased would not need to be mentioned, nor would so much detail need to be given. There again, this indicates the possible historical truth of this event as opposed to its being literary fiction.

#### **D.2. Themes of revenge in Milesian culture:**

The function of the coarse/imprecation act and its immediate effect, is to emphasise that the Milesian' society is strictly hierarchical. It is explained in the text that Eber Donn was the older brother, thus, the chief. The impetuous younger brother, Ir, raced him and dared him to

arrive first in the new land. This fact is seen as a provocation by Eber Donn and he was avenged. Douglas' (1984) reviewed *anthropological theory* of breaking away from the norm and its consequences is fully depicted in the LGE. Also, by applying Douglas' theory to the young Milesian Ir (he dares to confront his elder brother) thus, by breaking away from his clan's norm, he becomes *polluted*. The vengeance theme is later reiterated, in a more complicated *boomerang effect*. The brothers disapprove of Eber Donn's revenge on their misfortunate younger brother, and in turn, they punish Eber Donn. The avenging of a deed and the Milesian execration is a Milesian cultural pattern of behaviour. What is also noticeable is the immediate effect of the coarse behaviour of swearing. The power of the taboo/swear word materialises as *cause* and *effect*. And again, the execration theme and its fearsome effects repeat themselves on different occasions throughout this chapter. Mees (online), analyses the medieval and ancient expressions of Celtic curses or imprecations. He points out that the Celtic binding curses influenced medieval expressions. According to Lirica Galaico-Portuguesa (online), (Galician-Portuguese Poetry), the execration theme is also present in the Galician-Portuguese lyric of the medieval period, viz. *Cantigas de Maldecir*. Lirica Galaico-Portuguesa (online) explains that *cursing* was a Celtic custom and was passed on to the medieval age, furthermore, the cursing lyrics strongly state their intentions and also have a moralising mission/message.

**E. Paragraph D/LGE synopsis.** The *Leabhar Gabhála Éireann* informs us that The Tuatha De Danánn covered the island in fog using sorcery. The sons of Mil encircled the island three times, and on the third occasion they docked in *Inbher Scene*. Three days later they met Banba and her druids in *Sliabh Mis*. The Milesian druid and poet *Aimirgin*, son of Mil (Golamh) and Scota<sup>5</sup> (the Egyptian princess) granted Banba her petition to call the island by her name. Then they met Fodla in *Eblinne*, and Aimirgin also granted as her request to call the land by her name. They also encountered Eriu in *Usnech* of *Midhe* and she told them of a prophecy which had foretold the coming of the sons of Mil and which had predicted that they would have power over Ireland. The druid Amimirgin thanked Eriu, but Eber Donn

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<sup>5</sup> Scota: the Pharaoh's daughter, wife of Golamh or Mil of Spain. She had eight sons. Mother of Aimirgin, Eber Donn, Eber, Eremon etc., Scota came to conquer Ireland with her sons. She died in battle in Sliabh Miss, Dingle Peninsula. Her two last sons, the Gaedhils or Scots Eber and Eremon, ruled Ireland and Scotland, giving to the latter their mother's and clan's name.

demanded that they thank their own gods and their own power. Eriu prophesised that neither Eber Donn nor his descendants would obtain any gain from the island. Eriu also requested that the island be named after her.

### **E.1. Themes of Sorcery:**

The modern reader equates *the sorcery theme* with fantasy literature. But the completion of the Galician invasion by the Romans in 5 AD, (see the Background chapter: *Cultural History of Galicia*), was achieved by disproving a sorcery belief. Bouzas (2002:745) stresses that the land of Galicia was protected by spells and sorcery. The Romans feared to cross the Limia river in the Orense province of Galicia. The Limia river was also known as “the river of amnesia”, in that he or she who dared to cross it would lose his/her memory. The Roman commander, Junius Brutus, challenging the spell of the Galician druids, crossed the river from one side to the other, and called his centurions one by one, thus breaking with superstition forever. According to Davison (1988: 150), in Irish folklore there is plenty of material about the practices of druids in warfare. The LGE again can be, *a priori*, viewed in terms of fantastic literature or as an incoherent myth. However, I would argue that the druids may have made a genuine attempt to exercise their powers of sorcery, as this was one of their strong religious beliefs. Nevertheless, Aimirgin and Junius Brutus proved that they were capable of defying these attempts at magical protection employed by the druids in two different locations, viz. Ireland and Galicia, and at two different historical periods. This may also indicate the historical truth of these events.

### **E.2. Triumvirate of Irish Goddesses “The spéirbhean”:**

Davison (1988: 92-9), when comparing Scandinavian to Irish tradition, observes a parallelism between the Valkyries and the Irish goddesses. Davison stresses: “[...] battle-maids or Valkyries are of major importance in both Scandinavian and Irish tradition, and can be traced back well before the Viking Age” (1988: 92). In this case, the three goddesses, Banba, Fodla and Eriu, were negotiating with the Milesians, a symbolic rule or continuation of the Tuatha De Danánn by calling Ireland by their names. Mc Coy (1998: 35) asserts that Celtic women were prophetesses or visionaries, in Irish, *ueled* or *banfhili*, although the latter means *druidess*, and their role was very important in their society. Therefore, in Celtic societies, as revised in the Background chapter *The Cultural History of Ireland*, women were

highly regarded. In the next section, *Symbolism and Spirituality of the Milesian Myth and the Ninth Wave*, I will analyse how the role of women changed from Celtic times until Christianity arrived in Ireland and Galicia. This importance accorded in Celtic culture to the wisdom and military leadership of women is an important aspect of Celtic historical tradition. Thus, these accounts of the Irish “*Goddesses*” may have their origins in historical fact. The role of the three Irish “*goddesses*” will be analysed further below.

### **E.3. Negotiation of Ireland:**

Aimirgin’s role as a druid in charge of the negotiation of Ireland elevates him above the Milesian clan. This role was reviewed in the Background chapter *Cultural history of Ireland*, i.e. the power with which druids were endowed in Celtic society. Aimirgin’s promise to Banba, Fodla and Eriu to name the island after each one of them can be viewed as a trick, but according to Alberro (2007: 242) the names of Banba and Fodla were used in poetic contexts. Eriu/Eire remained as the official name for Ireland. Thus the Tuatha De Danánn remained in existence. This account of the naming of Ireland as Eriu/Eire, a name which has been perpetuated right up to the present day, may indicate that this story of the LGE may contain historical truth.

### **E.4. Themes of Imprecation:**

The execration theme has now been uttered by a goddess against Eber Donn. Eriu is portrayed as human, with human feelings of revenge and anger. It brings to the reader’s mind the capricious Greek goddesses, tangling and twisting human fate according to their whims. And again, the LGE can be interpreted as mythical literature, but this story of the Irish “*goddesses*” casting curses on their enemies was also a practise of the Milesians. Therefore, this theme of curses appears to be a common cultural practise of behaviour shared by both the Milesians and the Tuatha De Danánn at that time. This may indicate some degree of historical truth in the account of imprecation practices common to both of the above peoples. It may also illustrate that there was early pre-Milesian contact between both groups.

**F. Paragraph F/LGE synopsis.-** The sons of Mil went to *Temair*. The three kings were there, and the Gaedhils demanded battle, the kingdom or trial. The kings instead decided that the sons of Mil could remain in the island for nine days, after which they should choose to do

battle, to surrender or to leave the island. The sons of Mil did not accept the kings' proposal, so the kings told them to convoke their druids' council for the sons of Mil to make a decision. Aimirgin pronounced that the Gaedhils should sail out till they passed over the ninth wave, then they could come back and take the island by force. The sons of Mil went back to the sea over the nine waves but a storm pushed them away. Aimirgin knew that the storm was provoked by druids' wind and he invoked the sea and the land of Ireland to submit herself to the Gaedhils.

### **F.1. Pre-war Deliberations:**

The pre-war deliberations between the three kings of Ireland and the sons of Mil are in Aimirgin's hands. The sons of Mil's three choices, or proposals, are reversed by the three kings, giving the final decision to the druid-judge Aimirgin. Aimirgin's position is that of a negotiator, as seen above with the three goddesses, and that of a judge, pronouncing the final word on the future of his clan and of Ireland. Aimirgin's prominent role of druid corresponds with the revised description, in the Background chapter: *Cultural History of Ireland*, of a Celtic society. In my opinion, therefore, the druidic duties of Aimirgin as a judge and counsellor, described in the LGE, stem from a Celtic cultural pattern of behaviour which indicates a true historical account as opposed to one originating from a literary source.

### **F.2. Over the Ninth Wave:**

For the reader of the LGE, Aimirgin's judgement of sailing off *over the ninth wave* is implausible. Why would the sons of Mil decide to choose such an unusual location at a moment of truce? Alwin and Rees (in Alberro (2007: 243) state: "The ninth wave is the greatest, but it comes from the outermost limits of the cosmos". According to Alberro (ibid), the Celts believed that the sea waves came in sequences of nine, and the ninth wave was the most powerful. The ninth wave is endowed with extraordinary properties such as healing, fertility and good fortune, due to the sacred nature of number nine (Alberro: 2007: 243). Also Alberro (ibid: 244) observes that the *ninth wave* ritual was still carried out in Ireland even after Christianity. He states that in VII AD in Ireland, was a Christian ecclesiastic school presided by Colman. In those times, there was famine followed by plague. Two-thirds of the population succumbed, included the two kings of Ireland and their successors. According to Stones (in Alberro, 2007: 244), Colman and his disciples embarked in a swift boat until they reached *the ninth wave*, as they believed that the plague could not reach them. In Galicia,

there is a strong tradition, even nowadays, to bathe in *the ninth wave*. Valdehorras (in Alberro: 2007:245) emphasises that the number nine, in religious Galician practices, is considered fortunate and favourable. The Lanzada beach, discussed in the Background chapter *Cultural History of Galicia*, is one of the most important and famous settings of *the ninth wave* rituals. According to Alonso (in Alberro: 2007: 245), apart from the Lanzada beach, *the ninth wave* ritual is carried out nowadays in Placeres beach, in Concheira beach, and in San Andrés de Teixido. Therefore, according to Sapir (1949), as examined in the Background chapter *Cultural Anthropology and Cultural Patterns of Behaviour*, the *ninth wave* ritual can be viewed as a religious cultural belief, and as the behaviour and practices of Celtic people. Thus, the LGE may be reviewed as an accurate account of actual historical events rather than a fictional story.

### **F3. Druidic Practices:**

The LGE specifies that the druids of the Tuatha De Danánn had sent a “druidic wind” to cast away the Milesian invaders. The druidic wind was recognised or understood by the Milesians who retaliated. Aimirgin took command of the natural forces and tamed them by his powers. The two groups in conflict implement the same druidic tactics, specific to Celtic societies. Thus, they can be understood as two similar cultures. Aimirgin’s commandment of the natural forces, and the invocation of Ireland, will be analysed in depth in the next chapter. Druidic practices belong to Celtic religion. Douglas (1984), reviewed in Background chapter, asserts that true religion is rooted in ethical values of community life. Therefore, the druidic practice is a Celtic one and the LGE appears to recount for a truthful story rather than one from a literary source.

**G. Paragraph G/LGE synopsis.** The sons of Mil reached *Sliab Mis*, and the battle of *Sliab Mis* was fought between the Tuatha de Danánn and the Gaedhils. Many lost their lives, but the sons of Mil won the battle. Scota died on the battle field and she was buried between *Sliab Mis* and the sea. The three kings and the three queens, Banba, Fodla and Eiru also died.

#### **G.1. Battle Location and Scota’s grave:**

The LGE explains in detail where that important battle took place. Sliab Mis is today in Dingle peninsula. I visited Scotá's grave in the summer 2009. Scotá's grave is officially signposted in a mountain in Tralee's estuary, close to the sea. I have stressed throughout this dissertation, the importance of toponymy: Sapir's (1984: 434-6) linking linguistic data and cultural association to cultural geographic areas; Stewart (2008, online) emphasising that place names are derived from colonists, settlers, explorers etc. The people of Ireland would not have officially marked Scotá's grave if Scotá was not buried there. In my opinion, this aspect of the LGE, providing details of battle location and of Scotá's grave, indicates that this is a historical account rather than a story from literary fiction.

### **G.3. Symbolism of Towers:**

Scotá was the wife of Golamh, Mil of Spain, and mother of the druid Aimirgin. According to the LGE, chapter XII, she was the daughter of the Pharaoh of Egypt, and married Golamh. Aimirgin was the twin brother of Emer, and these twin brothers were Scotá's first two sons, born and raised in Egypt. Golamh and Scotá had eight sons born in Egypt, Scythia in Tracia and Galicia. The two youngest were born in Breoghan's tower in Brigantia, nowadays La Coruna, Galicia. In chapter XI of the LGE, it is stated that the ancestors of the sons of Mil were born in a tower in Scythia, Tracia. It seems to have been a custom of this particular clan to give birth in towers. According to Carr-Gomm (1988: 149), in Wika and Druidism, the tower symbolises destruction and creation. For the alchemist it is "solve and coagula", dissolution and grouping. Therefore, the tower can symbolise a liminal space of destruction and renewal. This point will be analysed further in the next section *Symbolism and Spirituality of the Milesian myth and the Ninth Wave*. The tower theme reflects a true cultural pattern of behaviour of this particular society, thus, the LGE seems to be informing the reader of a truthful historical account as opposed to a fictional literary story.

### **G.4. Themes of Names:**

Scotá's name raises some questions for this dissertation. Alberro (2007: 59) asserts that some Celtic-q people, who had settled in the north-east of Ireland, crossed over to Ayrghill, Scotland, giving themselves the name of "the sons of Scotá", daughter of the Pharaoh of Egypt. The argument is that the *Leabhar Gabhála Eireann*, chapter XII, mentions a second person named Scotá, and both Scotás were the daughters of two different Pharaohs



of Egypt. They married two Gaedhil leaders, with a difference of three hundred years between them. Also, the name *Scota* is not an Egyptian name. According to the Egyptian archaeologist Joyce Tyldesley (1994: 76), names were very important to the Egyptians, as they conferred power over the named person. Also, they feared that a personal name might be forgotten after death. The possible reason that the two Egyptian princesses shared this unusual Egyptian name when linked to the Gaedhils is that the latter passed on their name to their Egyptian wives. The Gaedhils are Scots or Goidelic people. The Egyptian princesses integrated into the Gaedhils or Scots clan by taking their husbands' clan name. They would thus also share their fate. *Escota* in Spanish maritime language means a rope that holds the inflated sail. The sail carries the boat to a shelter. Metaphorically, it can be suggested that *Scot* means: the one who holds the direction of the clan to a promised land. It was an honour for the Egyptian princesses to bear the *Scot's* name. The symbolic meanings of *water* and *boat* will be analysed further in *Symbolism and Spirituality of the Milesian myth and the Ninth Wave*. I have emphasised the importance of names among Celtic people, thus naming can be classified as a cultural pattern of behaviour of this specific society. The LGE, here again, seems to describe true historical fact rather than literary fiction.

### **G.5. Three Queens:**

In this last paragraph of the LGE, the three goddesses of Ireland, Banba, Fodla and Eriu revealed their true nature: they were three queens, the wives of the three kings of Ireland. According to McCoy (1998; 65-6), among the Celts, women were considered valid warriors and there was a tradition of warriors queens. Queen Maeve of Connaught, who was reviewed in *The Cultural History of Ireland*, had the reputation of leading her army with the strength of a lioness (1998:65). McCoy mentions Boudicca, a ruler of a Celtic tribe in Britain who famously fought against the Roman invasion of Britain 1<sup>st</sup> century A.D. McCoy (1998:67) asserts that in Galicia, Cartimandua was a famous warrior woman from the Brigantes' tribe in Brigantia, who fought fearlessly against the Romans in Galicia. In my opinion, therefore, the LGE appears to stem from a true story or a historical fact rather than a fictional literary source.

**H. Paragraph G/LGE synopsis.** The sons of Mil took the lordship of Ireland. The Gaedhils divided Ireland into North and South. Eremhon ruled the north from *Srubh Brain* to the *Boyne* and Emer from the *Boyne* to *Tonn Chlidna*. Five leaders remained with each ruler.

Aimirgin stayed with Eremhon. Many forts were built by the Gaedhils in Ireland: Rath Beothaigh, above the Nore in Argat Ros ; Rath Oinn, in the territory of Cuala, by Eremon; the Causeway of Inbher Mor, in the territory of Ui Enechglais, by Aimirgin, etc. (Leabhar Gabhála, online, p. 189). In the clan of the Gaedhils there were a poet and a harpist. The poet went to the North with Eremhon, so that poetry would flourish in the North for ever after. The harpist went to the south with Emer, so that music would thrive in the Southern land forever. The poet/*fili* Roighe Roscadach composed the long voyage of Gaedhil's clan from the time of Nel, onwards (chapter XI LGE), starting with their departure from Scythia and ending with their eventual conquest of Ireland.

### **H.1. Transport networks of ancient Ireland:**

According to Puhvel (1987: 182) Eremon's role in the LGE is that of a builder of causeways and royal roads. But the LGE informs us that the sons of Mil built many *Raths* or forts, so it seems that the aim of the two kings of Ireland was to populate the island immediately with roads in order to communicate with each other. According to the Background chapter, *Cultural History of Ireland*, the raths were Celtic settlements. In my opinion, therefore, the LGE may indicate historical truth instead of literary fiction.

### **H.2. Role of poets or *fili*:**

It seems that the Gaedhils were accompanied in their travels or wars by poets or *fili* to account for their deeds. The aforementioned poet Roighe Roscadach, composed the history of the Gaedhils, originally from Scythia, and their hardships, until their descendants reached Ireland many centuries later. In my opinion, therefore, the LGE here conveys a truthful account as opposed to a fictional story.

Having reviewed and analysed the LGE chapter XIII with the purpose of assessing whether it is a true historical account or merely stems from a literary fictional source, I would hypothesise that its content matches the profile of cultural patterns of behaviour specific to the Gaelic/Celtic peoples and their historical avatars. Therefore, in my opinion, the LGE is an accurate ancient chronicle rather than a source of literary fiction.

### **3.3. Milesian's myth in the LGE: credibility and acceptance?**

According to the literature review, Background chapter: The History of The *Leabhar Gabhála Éireann*, its *credibility* and *acceptance* vary before and after the eighteenth century.

Lincoln's (1989: 24-5) theory that myth/narrative is accepted as history and viewed with the status of paradigmatic truth, with credibility and acceptance, will be applied to the following analysis. I will apply the following questions to The *Leabhar Gabhála Éireann*: does this particular discourse, the LGE, evokes sentiments? Can the LGE be contested by socio-political strategies? Is the LGE reduced to the status of history or legend with authority and credibility?

**A. Lincoln's theory applied to the LGE before the eighteenth century:**

1. **Analysis of Credibility:** According to the traditional view of the LGE, as discussed in previous chapters, its narrative is accepted as history for most scholars.
2. **Analysis of Authority:** According to the traditional view, discussed in previous chapters, the LGE is accepted as having the status of paradigmatic truth.

**B. Lincoln's theory applied to the LGE from the eighteenth century until now:**

3. **Analysis of Credibility:** from the eighteenth century until now, as discussed in previous chapters, the LGE's narrative is not accepted as history for most scholars.
4. **Analysis of Authority:** from the eighteenth century until now, discussed in previous chapters, the LGE is not accepted as having the status of paradigmatic truth.

All this data will be considered in the Findings chapter. Lincoln's theory will be revised to ascertain whether, in this study, the LGE can be categorized as A or B or neither. I will attempt to answer in Findings, the same questions as above: does this particular discourse, the LGE, evokes sentiments? Can the LGE be contested by socio-political strategies? Is the LGE reduced to the status of history, or legend, with authority and credibility?

**3.4. Symbolism and spirituality of the Milesian's myth and the "Ninth Wave". The *Leabhar Gabhála Éirean***

In this section, the LGE chapter XIII will be analysed according to the symbolic approach described in the literature review of this dissertation. I will divide chapter XIII into three relevant subdivisions in accordance with the LGE argument: firstly, the arrival of the Milesians in Ireland; secondly, the negotiation of the Milesian's territorial claims over Ireland, and thirdly, their eventual conquest or taking of Ireland.

**A. The arrival of the Milesians in Ireland:** I will apply Bauman's theory of *in-group* v. *out-group* (1990: 41-2), and Van Gennep's theory of *rites of passage* (2004), both reviewed in the Background chapter *Post-Modern Approaches to Cultural Anthropology*, to the event described in the LGE in which the Milesians, led by Ith, arrived for first time in Ireland and encountered the Tuatha De Danánn.

Van Gennep's (2004) *preliminary stage*, that stage occurring before action is taken, is applicable to the Milesian arrival in Ireland. The LGE recounts that the Milesians were received by locals and brought to the kings of the Tuatha De Danánn. They were introduced to the kings of the Tuatha De Danánn, who were engaged in a dispute, and Ith, the Milesian, advised them on how to resolve discrepancies. By applying Bauman's (1990: 41-2) theory, the result is that the arrival of strangers brings *in-group* cohesion to the Tuatha De Danánn, solving their disputes, trusting in each other, as they deeply understand the cultural workings or complex affairs of their own group. The Tuatha De Danánn is secure at home as Ireland is their home. The *in-group*, the Tuatha De Danánn, can only fragmentarily perceive and comprehend the Milesians or *out-group*, and their image of this out-group is frightening. Thus, they plot against Ith and the Milesians, the *out-group*, as they do not trust their intentions. The Tuatha De Danánn has to defend their boundaries, Ireland, at any cost. Van Gennep's (2004) *transitional stage*, also applies to this story. The Milesians are the guests of the Tuatha De Danánn who provide them with food and lodgings. However, there is no mention in the LGE of Van Gennep's (2004) last stage, *rites of incorporation*, taking place. The Tuatha De Danánn and the Milesians did not share any *incorporation* ritual, such as eating or drinking together, etc. Therefore, the liminal space between these two cultures was not bridged, illustrating that the Tuatha De Danánn was not favourably disposed towards the Milesians. Ith's demise was somehow predicted.

**B. The negotiation of Ireland:** I will apply to this section Dumézil's (in Littleton, 1966, online) *Celtic tripartite function* theory, Puhvel's (1987) *Celtic triad* theory, and Bachelard's and Krappe (both in Durand, 1992: 110) *theory of the fall*, all reviewed in the second chapter of this dissertation. The LGE relates that the three queens of Ireland, Banba, Fodla and Eriu, the heads of the Tuatha De Danánn, were prepared to negotiate the future of Ireland with the druid Aimirgin, representing the Milesians. It is relevant to mention that the three queens were not accompanied by the three kings of Ireland, but rather by their druids for advice in

this important negotiation. The three queens of the Tuatha De Danánn embody the tripartite spirit of the Indo European mythologies that apply to Celtic mythology. In their hands lies the future of Ireland as they represent the *order* of the cosmic or social world, the *action* of ruling Ireland and of waging war if necessary, and *substance* prevalent in fertility and trading, as reviewed in the second chapter of this dissertation. The three queens of the Tuatha De Danánn fulfil their tripartite function by providing for their people, thus, they are elevated to the status of goddesses. The three queens of the Tuatha De Danánn, as goddesses, perform the roles of priestesses and visionaries. They foresee that the Milesians are in the process of conquering Ireland, and as mentioned earlier in this chapter, they settle the dispute by asking the invaders that Ireland be named after them. I have reviewed in the second chapter *Sociolinguistics* the importance of place names as a record of historical authenticity. Banba, Fodla and Eriu were aware of the importance of this fact, so they request that Ireland be marked or inscribed with their names to perpetuate their tribe.

The LGE explains that during the negotiations between Eriu and the druid Amimirgin, the Milesian Eber Donn demanded that thanks be given to their own gods and to their own power. Eriu prophesised that Eber Donn or his descendants would not obtain any gain from the island. When the Milesians sailed over the ninth wave, before the conquest of Ireland, they were pushed away by a druidic wind conjured up by the Tuatha De Danánn. Eber Donn's boat was separated from the Milesians' flotilla, and as a result of the druidically invoked storm at sea, a total of twenty-four valiant warriors, women and followers were drowned with Eber Donn. I have already discussed, in the second chapter of this dissertation, section 1. D. *Myth, Power and Symbolism*. the Catamorphic Symbol of *the fall as punishment* of Durand's (1992: 110). Eber Donn and his crew were punished by Eriu, one of the then queens of Ireland, in a moralising attempt at vanquishing him and punishing his insolence.

**C. The conquest/taking of Ireland:** will be analysed under the “*Ninth Wave*” ritual, using the perspective of the second chapter *Myth, Power and Symbolism*. The LGE recounts that Amimirgin, the Milesian's druid, after negotiating with the Tuatha De Danánn, advised his clan to remount the Ninth Wave before conquering Ireland. According to Alberro (2007: 243), the Celts believed that the ninth wave was the most powerful wave, possessing extraordinarily beneficial properties. Therefore, the Milesians believed that sailing over the Ninth Wave would endow them with power, as this particular wave, the ninth, was born in the womb of the cosmos (section F2, *Language and Cultural Analysis of the LGE* of this chapter). I have

reviewed Eliade's (1999: 107) theory that humankind in archaic societies finds, in cosmogony myths, models of conduct and behaviour. The Milesians imitated and acknowledged their ancestors' myth and rituals by appropriating and experiencing their cosmogony myth and the rituals of the Ninth Wave in order to purify and transform themselves and to gather strength before battle. According to Eliade (ibid: 40-1), time does not exist when acknowledging myths of origin. Therefore, the time of origin is the receptacle of a new creation, where, for the first time everything was manifested. By re-enacting the same ritual since the era of its origins right up to that present moment, *time* is made to symbolically stand still. The Milesians, by acknowledging the myth of the Ninth Wave and by practising its cosmogonic rituals, return to their origins, and as did their gods, they mould and create their desired outcome, viz. to conquer Ireland.

Durand's *symbolism theory of water* (1992) also conforms the Milesian myth of the Ninth Wave. *Water* is at the beginning and end of cosmic forms, and *water* also has a germinal aspect linked to the moon, which is the great agrarian symbol. The Milesians's decision to go to sea, this being a form of water, is a recognition of the power of the cosmogonic rituals of their clan, the rituals of origin. The sea is a neutral ground beyond boundaries; it is the liminal space of the known and the unknown. As reviewed in chapter two *Myth, Power and Symbolism*, Leroi-Gourman (in Durand, 1992: 111) points out that the third characteristic of *dwelling on water* on a boat is *collection*. The druid Aimirgin decided to retreat, to go back to their boat/safe place/home where they will nurture a sense of intimacy and a tight group bond. The *boat* and the *collection* will symbolically recreate their community boundaries and their symbolic limitations, encapsulating the identity of the Milesian community by recognising their ritual of dwelling on the *boat* over the Ninth Wave. Also symbolically, the *boat* has similar characteristics to the *tower*, as discussed at the beginning of this chapter. As previously seen, the Milesians were accustomed to delivering their offspring in a tower, which has a dual symbolic meaning of destruction and creation. The *tower* is also a *container* which *contains* and *collects*, also essential characteristics as of the boat. The *tower* ritual is mentioned in the LGE, chapter XI, in which is related the origins of the Milesian people. Thus, this confirms Cohen's (1985) revised theory that rituals have the power to heighten, affirm and reinforce community boundaries.

### 3.5. Analysis of linguistic aspects

In this section, I examine the linguistic evidence for Celtic-Galician historical connections, by means, firstly, of an analysis of Galician place names and their possible linguistic origins and meanings, by comparison with the lexically-derived Gaelic toponymy and its own meanings. The data will be used to argue that there may be shared linguistic roots in certain place names of both Celtic Ireland and Galicia. Secondly, a Galician poem will be analysed in an attempt to locate a possible Celtic identity which can be discerned in the poem, from a contemporary vantage point.

#### 3.5.1. Investigation of Galician toponymy compared to Gaelic language

I began to develop the hypothesis that Galician place names may have a content of Gaelic language in the module dissertation of my final degree year 2009. The following toponymic analysis will attempt to shed more light on the previous investigation and whether the LGE is of a literary nature or a historical one. The methodology of this investigation of Galician toponymy is based on the Literature Review chapter two, section *Toponymy*.

It has been seen in the last chapter, *Methodology and Literature Review*, section *Toponymy* that Caridad (2006: 3-14) states that Celtic Galician toponymy has been latinised, leading to misinterpretations of its original meanings. Also, it is relevant to mention that Caridad (2006) has studied the root and the ending of some of Galician place names, concluding that their roots are of a Celtic origin, and the ending latinised. Caridad (ibid) finds two types of place names in Galicia: Theonyms and Theophanic names. The first are the names of gods; the second are visible manifestations of deities (Merriam Webster Dictionary online). Nevertheless, Galician place names continue to exist with no meaning.

I have observed the phonetic adaptation of Irish place names, from Gaelic to English, with no meaning in the target language when anglicised, as well as Galician place names being latinised, due to the Roman invasion, with no meaning in any derived Latin language (Galego and Spanish). Therefore, if Galician place names are of Celtic origin such as Caridad (ibid) and Murguia (reviewed in Background chapter) (2000) state, I hypothesise that if Gaelic/Irish lexicon is applied to Galician place names, they should acquire meaning. Thus, I will apply this second method or phonetic translation to the following Galician toponymy analysis as well as the Irish lexicon, in an attempt to attain meaning from them:

- **Balinaiga**, a mountain in Lugo's province, Galicia. (this place name has no meaning in Latin, Galego or Spanish, as phonetic translation has been applied. When Gaelic lexicon is applied to this place name, it acquires meaning:  
**Balinaiga** = */Bali na ga/*. Theonym (name of a god): According to Caridad (2006: 317-8) Bali, Belan, Bel, mean Celtic solar god. In Ireland, Bel related to Beltain, summer solstice. In Gaelic */na/* is *the* plural; */ga/* means "ray", "lightning", "brightness". By applying the Irish language to the Galician place name **Balinaiga** means: "the rays of Bel" or "Bel of the Rays".
- **Belan**, a town in Lugo's province, Galicia, with no meaning. */Bel an/* theonym of Celtic solar god Bel, seen above. According to Caridad (2006: 329), Bal, Bel, Beleno, is a theophanic foundation or "a visible manifestation of a deity" which refers to the Celtic solar god (online). In Gaelic language */an/* means *the*. By applying Gaelic language to the Galician place name **Belan**, it means: "the bright Bel", or "the gleaming Bel". In Ireland, "*Baile Beltain*": "the city of Bel". Also in La Coruña province, **Castro de Belmil** = */Bel mil/*. *Castro* is a latin word for "fortification" or "Celtic settlement". In Gaelic */mill/* means to destroy, to ruin (dictionary online). Noun: warrior or destroyer. By applying Gaelic language to the Galician place name, **Castro de Belmil** means: Castro (fortification) of "Bel the destroyer", or "Bel's warriors", or "Bel's destroyers". **Belan** and **Belmil** are Latinised with no meaning in this language or Galician language, Galego, and Spanish as they derived from Latin of "*Bel an*", and "*Bel Mill*".
- **Boiro**, a town in La Coruña's province, Galicia, with no meaning. */Boir -o/* by applying the Irish language it means: "rocky place". The */-o/* ending is Latinised. In Ireland: Boireann means a "rocky place". Boireann is a phonetic translation into English, Anglicised, with no meaning in this target language. **Boiro** is the Latinised translation with no meaning in this language of "*Boir*".
- **Brandal**, a village in Pontevedra's province, Galicia, also is a Galician surname. */Bran -dal/* theonym and theophanic base of the Celtic god Bran, Baran, Branno. See



below for more detailed description of the Celtic god Bran. In Ireland: *Brann* –o “crow” or *Brian* “sun”. **Brandal** is a Latinised place name with Latin ending and no meaning in Latin or its derived languages. By applying the Gaelic/Irish language, **Brandal** means “*Bran’s place*”.

- **Brando**, a town in Lugo’s province, Galicia. /**Bran –do**/, /**Brand –o**/ are the theonym and theophanic base of the Celtic Otherworld god Bran, Baran, Branno, the Celtic god of the settling sun, according to Caridad (2006: 91-117). **Brando** means: “Bran”, or “Bran’s place”. In Ireland: “*Sliabh Bhreandáin*”, also “*Cnoc Bréanainn*”: “Brendan’s, Brandon’s or Bran’s mountain”. *Mount Brandon* in Ireland is the centre of the cult of the god Bran, Brannno who is related to Dagda, “the good father”, “the hostess of the dead”. Caridad (2006: 9-114) stresses that Bran also has the connotation of *dark* and means *crow*, a bird related to the Celtic solar divinity. Also in La Coruña province, with no meaning, is **Castro de Brandomil** = /**Brand-o mil**/. When applying Gaelic language this means: Castro (fortification) of “Bran the destroyer”, or “Bran’s warriors”, or “Bran’s destroyers”. **Brandomil** is the Latinised phonetic translation, with no meaning in the former language or its derivations Galego and Spanish of “**Brand Mill**”.
- **Brigantium, Brigantia**, La Coruña city and its province. /**Brigant-ium**/, as stated by Caridad (2006: 116), is a theonym of the Celtic goddess Brigantia, Brigit, or Brita. **Brigantium** means: “the most noble/high Brigit” or “the great Brigit’s tribe”. According to Puhvel (1987: 174), the theonym Brigantia is identical to the Sanskrit feminine adjective *brharí* which means *great, lofty*. In Ireland, the Celtic Irish goddess Brigit, Brita, Brigid related to the spring and water. Her celebration in the Celtic Irish calendar is the first of February. **Brigantium, Brigantia**, is the Latinised form of Bridgit, **Bridget**, Bríd. In Latin /-ium/ is the plural genitive of the third declension functioning as a possessive genitive. **Brigantium** means “the ones of the Briga” or “the people of Briga”. According to Caridad (2006: 116) there is a Lenicio from <g> to <t>: Brigantia= Brantia, Brigant=Brant. Also: *Briochan/Breoghan*, Celtic chieftain of Brigantia, La Coruña, Galicia. Caridad (ibid) states that his name is connected to the goddess Brigit. Her name is connected to the Celtic goddess Brigit. *Briochan/Breoghan* in Irish: Broichanus o Broghan. According to the *Leabhar*

*Gabhála Éireann* (2007:154) chapter XI, Breoghan, after subjugating the Spanish tribes, founded the city of Brigantia and built a tower called *Breoghan's Tower*. After the Roman invasion of Galicia, they renamed it the Tower of Hercules. The Tower of Hercules (La Coruña, Galicia, Spain) is inscribed in UNESCO's World Heritage as the oldest working lighthouse in the world.

- **Carnota**, a village in La Coruña province. **Carnota** is a Latinised place name with a Latin ending meaning “big”, /**Carn –ota**/, with no meaning in any derived Latin languages. In Irish/Gaelic, “*Carraig*” or “*Carrick*” means “*rock*”. By applying Gaelic/Irish language, **Carnota** means “rocky place”.
- **Cillobre**, a town in La Coruña's province with no meaning. By applying Gaelic/Irish language, and according to the Irish Dictionary (2003: 302), /**Cill**/ means *church*. According to Calvete (online), /**Bre**/, /**Bri**/ in old Gaelic, Breton and Welsh means *hill*. **Cillobre** changes into /**Cill o Bre**/, / **Cill Bre**/ with the meaning of: “the temple of the hill”, “the sanctuary of the hill”, and syncretised by Christianity, “the church of the hill”. In Ireland: “*Cill-dara*” “the sanctuary or temple of the oak”. *Kildare* is an Anglicised phonetic translation with no meaning from the Gaelic *Cill dara*. Also, “*Brí Chulainn*”, means “the hill of Chulainn”. *Bray* is the Anglicised phonetic translation, from Gaelic into English, with no meaning in the latter language. **Cillobre** is a Latinised phonetic translation with no meaning in Galician language, Galego, or Spanish, as they derived from the Latin of “**Cill Bre**”.
- **Dumbria**, town in La Coruña's province with no meaning. By applying the Gaelic/Irish language, and according to Placename Meanings (online) /**Dun**/ means *fort*, and /**Bri** /, /**Bre**/ *hill*, as analysed above. **Dumbria** changes into /**Dun –Bri** /, /**Dun –Bre**/ which means “the fort of the hill”. In Irish/Gaelic “*Dun na nGall*” means “the fort of the Gall or foreigner”. *Donegal* is the Anglicised phonetic translation, with no meaning in English, of the Gaelic “*Dun na nGall*”. **Dumbria** is the Latinised phonetic translation, with no meaning, of “**Dun Bre**”.

- **Lajobre**, a town in La Coruña province, whose place name has no apparent meaning. By applying Gaelic/Irish language /Loch/ means *lake*, and /Bre/, /Bri/ *hill*, as analysed above. **Lajobre** changes into /**Loch –bre**/, /**lough –bre**/ which means “the lake of the hill”. In Ireland: “Glenn da lough”, “the lake of the valley”. *Glenn dalough* is Anglisised form, with no meaning in English, of the Gaelic “Glenn da lough”. **Lajobre** is the Latinised phonetic translation with no meaning in Latin or derived languages of “**lough –bre**”.
- **Lugo**, Lugo city and its province. According to Puhvel (1987: 172), *Lugus* is a theonym which lurks in toponyms in Ireland and France, and is related to the Irish god. For Puhvel (ibid), Lug was the “all-round man of skill and the father of Cuchulain in Irish saga”. **Lugo** is a Latinised form of the Gaelic *Lugus*. In the Celtic Irish calendar, the first of August is the festival of Lughnasad. According to Free Dictionary (online), **Lugo** was dwelt in by the Celts until the Roman invasion circa 25BD, named after *Lucus Augusti* in honour of Octavius Augustus. *Lucus Augusti* is a toponymic syncretism or palimpsest of the Celtic god *Lugh*.
- **Muras**, a village in Lugo’s province, with no meaning in Latin or derived languages. McCone (1990: 27) mentions that *Mura* is the surname of the *fili* or *bard* of the ninth century BC, to whom is ascribed the origins of the Gael or the Gaelic origins. Thus, /Mura-s/ is a surname or *gentilicio*.
- **Rajoy or Raxoi**, in Santiago de Compostela, capital of Galicia. Has no meaning in Latin or derived languages. By applying Gaelic language we come up with /*Rath Oinn*/, a fort built in the territory of Cuala by the Milesians. Thus, /Rajoy or Raxoi/ means “*the fort of Oinn*”.
- **Samos**, a city in Lugo’s province with no meaning in Latin or derived languages. In Ireland: *Samas* related to the festivity *Samhain* in honour of god *Samas*. *Samos* refers to *Samhain*, *Samain*, *Samonios*, *Samas*, divinity of the final harvest of the year. *Samhain*’s celebration is the thirty first of October, the eve of first of November. Robinson (2006, online) argues that to identity this divinity as a Celtic “*god of*

*death*” is the most tenacious error associated with Halloween. Instead, Robinson (ibid) explains that Samhain is a time of retreat and communal gathering together.

I would like to compare the Irish Celtic Calendar or Celtic Festivals to Galician Toponymy. According to Puhvel (1987: 176), the Irish Celtic calendar refers to the Celtic Irish gods, and the Celtic Irish year was divided into four quarters, marked by great festivities: Samain, Imbolc, Beltene and Lughnasadh. For Puhvel (ibid), the Celtic Irish festival seasons are of a proto-Celtic origin. I have observed a parallelism between the Celtic Festivals and some Galician place names that I will analyse below:

- **Ireland:** *Imbolc or Lá Fhéile Bríde*. Spring season in honour of Celtic goddess Brigit. Goddess Brigit was the High One associated with cattle, spring time, fertility, etc. According to the *Celtic Year* (online), Christianity absorbed the Feast of Brigit.  
**Galician place name:** *Brigantia*.
- **Ireland:** *Bealtaine*. Summer season in honour of Celtic sun-god Belenus. **Galician place name:** *Balinaiga, Belan*.
- **Ireland:** Lughnasadh. Autumn season in honour of Celtic god Lugh. **Galician place name:** *Lugo*.
- **Ireland:** *Samhain*. New Year and winter season in honour of Celtic god Samas. Its celebration day is the thirty-first of October. According to the *Celtic Year* (online), Christianity syncretised the Feast of *Samhain*, and renamed it *All Saints Day*.  
**Galician place name:** *Samos*.

According to the *Leabhar Gabhála Éireann* (Alberro, 2007: 173), the following names are some of the Milesian warriors who embarked from Galicia to Ireland: Amergin, Bile, Bres, Buaighe Buirthemne, Donn, Erannan, Ir, Lui, Luigne. I would like to contrast the names of some of the Milesian warriors and druids from the LGE with Galician toponymy, and with Celtic fortified Iron Age settlements or “Castros” in Galicia.

### **Galician place names:**

**Aimirgin**= Castro Ameigeira or Ameixeira, La Coruña province.

**Bile**= Castro de Vilela, La Coruña province. /b/ = /v/ = Bildeo=Viledo

**Bres**= Castro de Bres, La Coruña province.

**Buaigne**= Buhina, Buin, Buina, La Coruña province.

**Buirthemne**= Castro Buide, La Coruña province.

**Donn**= Donobria, Donon, Castro do Dono, La Coruña province.

**Erannan**= Erainn is related to Eriu, Eire, Eirexe and Eirexin, according to the *Royal Irish Academy* (online). Also, these names are related to surnames and habitation names in Lugo province and La Coruña e.g. Castro Eirexe. Eirixe, Eirixa, Eiris, and Castro de Eiris in Elviña.

**Ir**= **Irixo**, **Irixo**= Irixo, Orense province. Irixo, Lugo province. Common place names in Galicia.

**Lui**, **Luigne**= Castro Luia, La Coruña province.

The result of this toponymic data will be considered in Findings.

#### 3.5.2. Myth and rituals in contemporary Galician poet Luz Pozo Garza. Celtic identity?

In this section, I will analyse as suggested in the Master's proposal, the poem "Atlantic Page" (2010: 39) by the contemporary Galician poet, Luz Pozo Garza. The aim of this analysis is to investigate whether there is still nowadays a Celtic identity and a connection between Ireland and Galicia or vice versa. In section VII of this analysis, *Methodology*, I will apply to this analysis de Saussure's (1971) *structural criteria* theory, and Jakobson's (1975) *linguistic functions* theory. I will firstly begin with a discussion of text location of the poem "Atlantic Page". Please see Appendix C for the original Galician poem, and to Appendix D for its English translation.

### ***I) Text Location***

The text on which I will comment is a poem, whose author is the contemporary Galician writer Luz Pozo Garza, from the *Real Academia Gallega*. The text is entitled “Atlantic Page” (2005: 93), and forms part of a section entitled “*The Sea Between*”. It is part of the collection of poetry *The Harps Of Iwerddon* (2005), which consists of 141 pages and contains a prologue by the doctor and lecturer Olivia Rodriguez, University A Coruña, Galicia. The poem is dedicated to the lecturer X. Alonso – Montero. This book was awarded a prize by the “Association of Writers in Galician Language” in 2006. “Atlantic Page” has been translated by the contemporary Irish poet Nuala Ní Dhomhnaill, published by O’Donnell, Palacios (2010: 39).

### ***II) Theme***

The poetic voice of the text reveals to us, in an emotive parallelism, the shared identity existing between an Eire recognized as real and mystical, and an actual Galicia, venerable and universal.

### ***III) Functions***

The text offers four essential functions:

- a) Emotive – passionate sentiment.
- b) Reference – the information that the poet has collected in Eire.
- c) Poetic or Aesthetic which illustrates the signs of the message - it manifests itself through the rhythm, parallelisms, epithets, similes, images, symbols and other resources.
- d) Metalinguistics, which speaks of the actual language, such as this text commentary. It confirms that the emitter (author) and the receiver (reader) utilize the same code.

### ***IV) Approach***

The essential terms of the parallelisms Eire – Galicia are the main theme. The poetic voice, emanating an emotive identity, focuses on Eire and compares it to Galicia. This identity has been recognized by the poetic voice, which speaks in the text, through a delayed visual and reflexive contemplation until being recorded in the poetic conscience of that voice as on the pages of a book.

#### **V) Details of the Book reflected in this Poem:**

##### **- Cosmovision**

The author has started from the premise that “the Universe is an Open Book” in which the poet can read the world, her own life and everything that exists. This writer’s approach is based on the God's Finger “*Digitus Dei*”, according to the Latin formulation of Hugo of Saint Victor, XIII century, an idea which the author develops throughout her works. And here it is confirmed, as the author has assumed this idea as her own *cosmovision*. And it is thus announced through the title of the poem which I am commenting on, “Atlantic Page” and in other contexts of *The Harps Of Iwerddon*.

#### **VI) A suitable motto**

The poem “Atlantic Page” should be read after the poem of the previous page “The Sea Between”, which is the *suitable motto* in Galicia to establish an affective – geographical, close relation between Ireland and Galicia. This means that the sea does not always separate, but it unites the two lands, given that they were united by a cultural identity, tradition and friendship.

#### **VII) Methodology**

a) To comment on the previously presented text, I will base my discussion on Saussure’s (1971) *structural criteria* theory which considers the work – in this case the poem – as a system of supporting signs. In other words, it is about a collection of interdependent signs, which carry out a task: the poetical task.

b) I will apply Jakobson’s (1975) investigation in which he analyses a variety of linguistic functions. Taking his hypothesis from the foundation of the *Theory of Communication* as a starting point, Jakobson selects six principal functions, from many other existing ones, these being: emotive, vocative, referential, poetical, phatic, and metalinguistic. The “message factor” must always be present as this is what contains all the information. There is never a single function. There is usually a predominant one and other subsidiary ones (Jakobson: 1975).

#### **VIII) The Poetic Function. Principles**

- a) The poetic or aesthetic function is the most important of all the functions of language. The poetic function not only emerges in Literature and Poetry, but also when we speak as we tend to illustrate the signs, whatever sounds best and is more expressive, without noticing it.
- b) The poetic function applies especially to Literature. Poetry is its true kingdom. Also, the poetic function is specific in other literary genres such as Epic, Lyric and Drama. There is always a predominant function and other complementary, subsidiary function, as seen above.
- c) The emitter can only relate with the receiver through the message, not directly but indirectly. The message contains all the information.
- d) The actual message, due to this poetic or aesthetic function, illustrates and re-evaluates all the signs that the message contains within. It updates and highlights them.

#### ***IX) Revision of the Functions of the poem “Atlantic Page”***

The functions I identify in the poem are:

- A) **The emotive** (relation between the Emitter and the Message), which speaks of the *identity* sentiment.
  - B) **The Referential** (relation between the referent and the message). We assimilate all the information that the message gives us: everything that is related to the subject of Ireland. In this commentary, both functions are inseparable.
  - C) **The fundamental poetic function** highlights how the signs are illustrated, this constituting the style of the author.
  - D) **Metalinguistic Function of the Text:** this entire commentary constitutes the metalinguistic function of the text, given that the metalanguage speaks of the actual language.
- Note:** A and B: the emotive function and referential function are inseparably united in this commentary.

“Atlantic Page” will be studied further in the next chapter: *Findings*.

### **3.6. Conclusions**

In the third chapter of this dissertation, I have investigated chapter XIII of the *Leabhar Gabhála Éireann* (LGE) in accordance with the anthropological approaches to language and



culture. The LGE, chapter XIII has been analysed according to previous chapters of this dissertation “Background”, “Methodology and Literature Review”. In the cultural aspect of this investigation I have asked whether the LGE chapter XIII corresponds to the “*hero-myth*” theory, whether the LGE springs from a literary or a historical source, and whether the Milesian myth has credibility and acceptance. The symbolism and spirituality in the Milesian myth and the Ninth Wave have been studied by highlighting three important events, and this myth has been analysed according to the post-modern anthropological view, as discussed in the Background chapter of this dissertation. Also, Galician toponymy has been analysed and applied the Gaelic/Irish language, in order to attempt to understand its lost meaning or to postulate hypotheses as to the possible occluded Gaelic linguistic origins of these Galician place names. A poem “Atlantic Page” by contemporary Galician poet, Luz Pozo Garza, has been studied with the aim of finding out whether there still exists in Galicia, a Celtic identity. All of the analysis and data of this investigation will be discussed in the next chapter, *Findings*. Please, see Appendix C for reading “Atlantic Page” in its original language, Galego, and Appendix D for its English translation.

## CHAPTER FOUR: FINDINGS

### 4. INTRODUCTION

In this chapter, *Findings*, I will once more subject to further more detailed study, the previous *Investigation* chapter. I will hypothesise and make assumptions based on the investigation and literature review of this dissertation. This chapter, *Findings*, is divided into seven sections. Six of them correspond to the six sections of the *Investigation* chapter. The seventh section contains the analysis and findings of the questionnaire that I have administered regarding the key questions of this dissertation. The complete questionnaire may be found in appendix B at the end of this dissertation. Professor Ó hÓgáin from University City Dublin, Ireland, and Dr. Alonso from Santiago de Compostela University, Galicia, have contributed their knowledge of *myth theory* to this dissertation. In the Conclusion to this chapter, I will summarise and categorise the relevant findings of this dissertation into two groups: first, findings related to the research questions of this dissertation; second, findings related to *myth-ritualistic* theory when applied to this investigation.

#### 4.1. The *Leabhar Gabhála Éireann* does not comply with Raglan's *hero-myth* theory

Data from the LGE have been analysed in the previous chapter, *Investigation: Milesian's Myth in LGE: Hero-Myth Theory*, in order to answer the question as to whether the *Leabhar Gabhála Éireann* corresponds to Raglan's *hero-myth theory* (in Puhvel, 1987: 16, also, in Segal, 2004: 87-9), and is, therefore, from a literary source. I have examined three Milesian elite natives/people, two chieftains, Breoghan and Golamh, and a high-ranking druid, Aimirgin. After applying to them Raglan's *hero-myth* theory, I have found that none of the three people mentioned meets Raglan's *hero-myth* profile. In fact, the LGE, end of chapter XI, does not give much prominence to the chieftain Breoghan. He is referred to as the champion warrior who unifies Spain, becomes the chieftain of the Gaedhils and founds the city of Brigantia. Nevertheless, the LGE devotes the entire chapter XII to one of his grandsons, Golamh or Mil, from his birth and childhood through to his death. Having said that, the LGE portrays Golamh, referred to as *Mil of Spain*, more as a human being than as a hero. It endows him with neither a mysterious birth, extraordinary powers nor a mystic death. In fact, Golamh, after uniting Spain again, died, together with some of his relatives and fellow warriors from a plague in Brigantia. A remote distinct death compared to that of

Raglan's hero. In spite of the fact that Golamh was an extraordinary military strategist and warrior (he was hired by the Pharaoh of Egypt to protect the country's borders), his life and death are removed from the intricate Raglan's life and death profile of a hero. Like his grandfather Breogham, Golamh matches the description of a real human warrior, similar to other historical soldiers, high-ranking army officials or warrior kings, such as Julius Caesar, Attila king of Huns or Chinggis Khan. If the latter enjoy valid historical status, so too should the chieftains of the Gaedhils: Breogham and Golamh *Mil of Spain*.

The druid Aimirgin is mentioned briefly in the LGE, chapter XII, when he is born and brought up in Egypt, but he does not assume an important role until the middle of chapter XIII. However, Aimirgin's role is prominent in the Milesian myth, since he is the wise judge and mediator, who negotiates the future of Ireland with the three queens of the Tuatha De Danánn. He is also recognised as a counselor by the kings of the Tuatha De Danánn, who place, in his hands, the final decision as to whether to retreat to the Ninth Wave and later, whether to wage war against them. In spite of Aimirgin's main role of advisor, the LGE also portrays him as a druid priest, invoking and taming the fierce elements sent as a protection by the Tuatha De Danánn and conjuring the land of Ireland to submit to his command. However, Aimirgin's druidic priest role may be dismissed by the rational reader as implausible as it corresponds to the druidic religious beliefs of the Gaelic/Celtic peoples. Nature worship, magic and rituals of origin, as seen in the last chapter, section the *Ninth Wave*, are cultural traits or patterns of behaviour among Celtic people. Aimirgin does not conform to Raglan's (ibid) *hero-myth* theory either, leading to the conclusion that he was in fact a historical character rather than a literary fictional one.

I can plausibly argue, based on this investigation, that the Milesians, as described in the LGE, are real people and not fictional characters. The Milesians do not match the *hero-myth* profile, studied in chapter two and three of this dissertation. The LGE neither complies with Frye's *literary genres myth* theory (in Segal, 2004), discussed in the literature review of this dissertation: 2.2. The LGE describes the roles of some Milesians or Gaedhils (male and female), such as clan leaders, druids, warriors etc., leading to the conclusion that they conform to the social and cultural structures of the Indo-European people.

## 4.2. The cultural analysis of the LGE is a historical account, rather than being or a fictional and literary nature

In the above section, I have concluded that the Milesians of the LGE do not comply with Raglan's (in Puhvel, 1987, also in Segal, 2004) theory of the *hero-myth*, or Frye's *literary genres myth* theory (in Segal, 2004). Thus, I may assert that the Milesian myth in LGE is not literary fiction. Nevertheless, in the previous chapter, section: 3.1. *Synopsis of the LGE: Cultural analysis of the Leabhar Gabhála Éireann. Fictional Story or Historical Account?* I have discussed the question as to whether the LGE is a literary or a historical account. Based on that analysis, I have grouped this investigation in two categories, language and culture, and I have made the following points:

### A. Language:

**First, Goidelic or Gaelic common language:** the LGE states that the language spoken by the Milesians was the same as the one of the Tuatha De Danánn. Therefore, I may argue that the Tuatha De Danánn and the Milesians came from the same grouping of ancestors. This fact may be one of the reasons that the Milesians had knowledge of the land of Ireland. I will be comparing these two cultural groupings in the forthcoming sections, as they continuously match a particular society.

**Second, place names:** the LGE, chapter XIII, provides many details of geographical locations, e.g.

- Spanish city of *Brigantia* founded by the Milesians; the Irish port of *Brentracht of Magh Itha* where the Milesians first arrived.
- Ir's burial place, called *Sceillic of Iorrais Deiscert of Corco Duibhne*; the Irish port of *Inbher Stainghe* or *Inbher Scene* where the Milesians docked for the second time.
- *Sliabh Miss* where the Milesians met Banba, the first of the three queens of the Tuatha De Danánn, and where the final battle between the Milesians and the Tuatha De Danánn took place.
- *Eblinne*, where the Milesians met Fodla, the second of the three queens of the Tuatha De Danánn.

- *Uisnech de Midhe*, where the Milesians met Eriu, the third of the three queens of the Tuatha De Danánn.
- *Temair* or the Hill of Tara, where the three kings of Ireland ruled; *Dumhacha* or *Tech Duinn*, *The House of Donn*, the burial place of the Milesian warrior Eber Donn in Ireland.
- *Inbher Colphta*, the land on which the Milesian Aimirgin set foot and delivered his famous rhapsody urging Ireland to submit to his command.

Some scholars may argue that the purpose of mentioning those places is to give a sense of reality to the LGE fictional narration. However, if these places were mentioned in the LGE only to support a fictional literary text, they would not be remembered or mentioned in the Irish tradition. As discussed in the literature review of this dissertation, chapter two, section: *Toponymy*, place names often disclose the explorers, colonists and settlers that set foot in a particular land at a particular point of history.

According to Alberro (2007: 246), the Irish toponymy and oral tradition locate the Milesian warrior Donn's burial place, *Tech Duinn* or *The House of Donn*, in the Beare peninsula, in Munster. Also, as seen in the third chapter, Scota's burial place is located in *Glenscoheen* or *Scota's Glen*, close to Sliabh Miss, Dingle Peninsula, where the final battle between the Tuatha De Danánn and the Milesians took place. As analysed in the previous chapter, *Investigation*, section: *Toponymy*, in Galicia the local toponymy describes a city named Brigantia and its county, Brigantinos.

**Third, names:** the LGE, chapter XIII, asserts that the Milesians and the Tuatha De Danánn spoke the same language. This affirmation led me to read the previous chapters VII and X, dedicated to the Tuatha De Danánn, and I have found names similar to those of the Milesians. Some kings of the Tuatha De Danánn were named: Bres, Golamh, Brian and even Brigit the poetess. These names which were common to the Tuatha De Danánn and the Milesians may suggest the conclusion that both cultures were of a similar Indo-European origin.

## **B. Culture:**

Findings of cultural evidence, based on the previous chapter, section: 3.1. *Synopsis of the LGE: Cultural analysis of the Leabhar Gabhála Éireann. Fictional Story or Historical Account?*:

**First, a real community:** the Milesian warriors mentioned in chapter XIII of the LGE do not conform with Raglan's (ibid) *hero-myth* theory; neither with Frye's *literary genres myth* theory (in Segal, 2004). Therefore, I may argue that the Gaedhils or Mileseians were real life people.

**Second, voyagers:** the Milesian's clan is made up of explorers, looking for a land in which to settle, a search which had been ongoing over many generations. They knew about Ireland, and their aim was to find it even it meant doing so many generations later.

**Third, religious practices:** both cultures, the Milesian and the Tuatha De Danánn, have a similar religious society, one which gave prominence to druidic and bardic/*fili* wisdom and knowledge. In fact, the LGE, chapter VII, states that the Tuatha De Danánn went to Greece to become instructed in druidic arts and occultism. In addition, according to the LGE (2007: 148), the Milesians also came from Scythia, Greece. Therefore, the sorcery theme illustrated in the LGE, chapter XIII, and analysed in the previous chapter of this dissertation, seems to apply to both cultures, the Milesian and the Tuatha De Danánn. In fact, I may argue that it is the same kind of sorcery; this fact suggests shared supernatural and ritualistic religious beliefs and practices. To emphasise this argument, I have also noticed that the execration or cursing theme, analysed in the previous chapter of this dissertation, applies as well to both aforementioned cultures, leading to the conclusion that they function according to similar patterns of a religious and behavioural nature. Thus, this shared theme suggests a similar Indo- European society.

There are two questions regarding the role of the druids and the historical validity of the LGE that I would like to present here: one, if the chronicles of the LGE are mere literary fiction written to enhance the Irish race, why did the Irish druids and *fili* spend so many years of their lives studying the fictional history of their own clan? Two, why would the Irish druids and *fili*, having being trained for so many years to memorise the annals of their own clan, lie to the Christian monks?

**Fourth, battle maids:** according to McCoy (1998: 67-8), religion was the main component of Celtic society and extended to the waging of religious war. Caillois (2003: 163-8), as seen in the second chapter, asserts that killing in war is related to human sacrifice and is an “act of religious impact”. As studied in the first, second and third chapters of this dissertation, women in Celtic society were initiated into war. Great warrior queens such as Maeve of Connaught, Nessa and Boudicca fulfil the role of Celtic warrior women. The Irish queens of the Tuatha De Danánn, Fodla, Banba and Eriu, also comply with the Celtic female-warrior stereotype, as reviewed in the chapter second, section: *Myth, Power and Symbolism*. The Irish queens also conform to the symbolism of the triple-goddess, or triskelion, of the tripartite functional Indo-European society (from Anatolia to Greece), as analysed in the third chapter, *Investigation*, of this dissertation.

**Fifth, the Ninth Wave ritual:** as seen in this dissertation, Chapter three: *Investigation*, numerology occupies a prominent place in certain aspects of Celtic philosophy and religion, such as cosmology, iconography and mythology. According to Mc Coy (1998: 92-4), for the Celts, the number three and all of its multiples were sacred. Thus, the number nine for the Celts, being a multiple of three, was invested with extraordinary magical powers. It is also relevant to mention that according to the Odinic Rite (Odinic Rite, Online), the Norse god Heimdal was born of the ninth wave. The Theosophy Trust Memorial Library (Theosophy Trust, Online) translated the Norse Mythology and compared the Norse god Heimdal to the Hindu god Bhishma, born of the river Ganga. As stated by The Theosophy Trust Memorial Library (Theosophy Trust, Online), Heimdal was:

“born at the world's edge where Chaos and Cosmos meet, where the ocean of dissolution encounters the land of substance, Heimdal marks the beginning and the end of cycles of manifestation by “the flame of his sacrifice” (Theosophy Trust, Online).

I wish to reiterate that the Ninth Wave's ancient myth and ritual, mentioned in chapter XIII of the LGE, continues to be enacted in present-day Galicia. Bouzas and Domelo (2000: 20-22) state that in A Lanzada beach, Galician people perform purification and fertility rituals known as “el baño de las nueve olas”, “the ninth wave bath”. Bouzas and Domelo (2000: 101) note that the Lanzada beach faces west and people witness the death-rebirth ritual of the sun god who, swallowed by the water at evening, rises again each morning. In this sacred

place there is a Christian church dating from the 10<sup>th</sup> century dedicated to the “Virgin de la Lanzada” or “Our Lady of the Lanzada”, again, as reviewed in the Background chapter, this is a symbol of Christian syncretism. Therefore, the number nine and the ninth wave ritual form a part of Celtic sacred numerology. Based on this argument, I may assert that first, the Milesian’s clan was deeply rooted in Indo-European traditions, thus, the Milesians belonged to the IE group; second, the Milesians were ancient settlers in Galicia, as the Ninth Wave ritual is still carried out there today; and third, the Greek geographers and historians Plinio, Strabo and Herodotus, reviewed in the Background chapter of this dissertation, section: *Cultural History of Galicia*, were accurate when they confirmed that Galicia was inhabited by tribes of *Keltoi*, a Greek word for Gaels, from which the word *Celt* is derived.

Based on this study, I can legitimately argue that the Milesians and the Tuatha De Danánn spoke the same language, as stated in the LGE; also, I can argue that the names of the clan leaders, druids and *fili* of these two different cultures match, and that, they may thus belong to the same proto-Celtic ancestral group but to different clans. Some of the names of the Milesian’s clan leaders still exist in Irish and Galician toponymy, indicating and asserting, as discussed in the second chapter of this dissertation, *Toponymy*, that the Milesians were actual settlers in Ireland and in Galicia. The religious practices of both the Milesians and the Tuatha De Danánn, including druidism, sacred war, battle-maids, execration or cursing themes, punishment of the fall, sacred numerology and the Ninth Wave ritual, allow me to argue that the various clans espoused the religious beliefs and social structures of Indo-European society. Also, as reviewed in the second chapter, section: *Palaeolithic Continuity Theory*, this theory stresses an early sociolinguistic association of a Proto-Celtic origin in the West Atlantic. The PCT coincides with my hypothesis that the Tuatha De Danánn and the Milesians belonged to the same original clan, although the Milesians are, historically, much more recent. I claim that the latter clan may date from the Iron Age, whereas the former possibly dates from the Bronze Age.

#### **4.3. Finding of credibility and acceptance of the LGE**

Liconln’s (1989: 24-5) *myth and classification of narratives* theory has been reviewed in my second chapter, section: *Myth Power and Symbolism*, and applied to the Milesian myth in the LGE in the third chapter, section: *Milesian’s Myth in LGE: Credibility and Acceptance?*



Based on this analysis, I will attempt to answer the following questions posed in the latter section:

### **First. The LGE: Credibility and Acceptance?**

By applying the aforementioned Lincoln's (ibid) theory to the LGE, I have found that the credibility and acceptance of the LGE varies or shifts tremendously after the eighteenth century, and this development is borne out by the historical review of the LGE that I have carried out in the Background chapter, section: *History of the LGE, the Book of Invasions of Ireland*. Before the eighteenth century, the LGE was accepted as a reliable chronicle account of pre-Christian Ireland. The ancient knowledge of the druids was passed on to the Christian monks, who wrote the chronicles as mere scribes, with little influence on the text. The LGE was credible and accepted. After the eighteenth century, with the introduction of rational thought, the content of the LGE was regarded as unintelligible, and cataloged as a legend, as seen in the first chapter of this dissertation, section: *Contemporary Criticism of the LGE*.

### **Second. The LGE is contested by socio-political strategies?**

Having considered the shift in the credibility and acceptance of the LGE before and after the eighteenth century, I ask the question as to whether the LGE is influenced and by, therefore viewed according to a particular socio-political ideology. As seen in the literature review, second chapter, section: *Myth, Power and Symbolism*, Lincoln (1989) stresses that myth can be employed to change the nature of existing social formations. Furthermore, myth can be elevated, or deprived of its authority, by modifying the interpretation of the text (1989: 24-37). Accordingly, to answer the above first question, the socio-political narrative from the eighteenth century until today has devalued and diminished the interpretation of the LGE, consigning it to oblivion. Therefore, it can be established that myth is akin to power.

### **Third. Does the LGE evoke sentiments?**

This question is related to the main one: Credibility and Acceptance of the LGE and the second: socio-political strategies. Having established that the credibility and acceptance of the LGE changes depending on the socio-political narrative of a particular century, it can be deduced that there is also a shift in its perceived evocation of social sentiments. Before the eighteenth century, the LGE was regarded in Ireland as an accurate historical account which coincided with a solid Gaelic sentiment. After the eighteenth century, the credibility and

acceptance of the LGE was rejected, coinciding with two facts: one, the British colonisation in Ireland, which had begun two centuries before, thus annihilating any Gaelic autochthonous sentiment; and two, the empiric ideology of the Enlightenment during which history assumed control of the ancient chronicles. History re-named them and rejected them as *myths* in the pejorative sense, as seen in chapter two of this dissertation, section: *Myth and Meaning*.

Aside from the observed shift in authority and credibility which depends on a particular socio-political discourse and which will provide the LGE with the higher status of history, or else will regard it as a mere myth, I argue, based on the literature review, first and second chapter, and chapter three, section: *The Cultural Analysis of the LGE is of a Historical Account, rather than being of a fictional literary?*, that the LGE can be classified as a historical chronicle or account of pre-Christian Ireland.

#### **4.4. Findings of symbolism and spirituality of the Milesian's myth and the “Ninth Wave Ritual”**

In the *Investigation* section of this dissertation, chapter three: *Symbolism and Spirituality of the Milesians's myth and the “Ninth Wave”*, the *Leabhar Gabhála Éirean*, I divided the discussion into three parts, and I have made the following discoveries:

First, I have applied Bauman's (1990) *in-group v. out-group* theory, as well as Van Gennep's (2004) *rites of passage* theory to the first part of this analysis. I have thus found that the encounter of the Tuatha De Danánn and the Milesians in Ireland corresponds to a real historical meeting of two actual, different groups of people. They may have shared common Indo-European roots in their past. Both groups conform to Bauman's and Van Gennep's anthropological theories. Also, the Milesians and the Tuatha De Danánn conform to Caillois' (2003) *war and the sacred* theory, as reviewed in the second chapter, section: *Myth, Power and Symbolism*. When the Tuatha De Danánn kill Ith, the Milesian's clan leader, they suppress Caillois' chivalry code. I may conclude, therefore, that the LGE, chapter XIII, is historically narrating these two real groups in contact and conflict, as the account fits with their cultural patterns of behaviour.

Second, in the negotiation of Ireland, Fodla, Banba and Eriu, the queens of the Tuatha De Danánn, comply with Littleton's (1966) *tripartite function* theory of Indo-European society: *order, action and substance*, studied in the second chapter of this dissertation, section:

*Comparative Mythology*, and as applied in the third chapter: *Investigation*. Therefore, I may assert that the Tuatha De Danánn belonged to this same Indo-European society.

Third, in the last part of this section, the taking or conquest of Ireland, I have found that the symbolism of the *Ninth Wave* ritual conforms to Eliade's (1999) *cosmogony myths* theory or myths of origin. Also, the *Ninth Wave* ritual in the LGE, complies with Durand's (1992) theory of *symbolism* which fits perfectly within Eliade's theory. Durand's (ibid) symbolism of *dwelling on water*, and of *dwelling on boat*, represents the *container* and the *contained* respectively. It also represents ideas of *collection* and *nurturing*, concepts which helped the Milesians to gather the strength of the *Ninth Wave*. This symbolism, and Eliade's myth of origin, is fully depicted at the end of chapter XIII in the LGE. Also, as analysed previously, the *sea* is a liminal space where chaos and creation work together; thus, the *sea* is the space of encounter where everything becomes possible. Having considered this argument, I conclude that the *Ninth Wave* ritual, carried out by the Milesians, confirms that we are here in the presence of Indo-European people, as the *Ninth Wave* ritual appears in the Norse mythology, examined in previous chapters, and in the previous section of this dissertation.

I may postulate the hypothesis that the Tuatha De Danánn and the Milesians of the LGE were real people, as they conform to the aforementioned anthropological theories. The tripartite function of Indo-European societies is represented by the three queens of Ireland, Fodla, Banba and Eriu, thus, leading to the argument that the Tuatha De Danánn matches the Indo-European (IE) social structure. Finally, the ritual of the *Ninth Wave* is also representative of the philosophy and social structure of this IE community.

#### **4.5. Findings of Galician toponymy compared to the Irish language**

In the toponymy study of the previous chapter, section: 4. Analysis of Galician Toponymy Compared to Gaelic Language, I have pointed out that Galician toponymy is Latinised, with no meaning in Latin or derived languages. However, I have observed that, by applying the Gaelic/ Irish lexicon to some of the Galician place names, the latter acquire meaning. Therefore, if some Galician toponymy can be successfully translated when applied to the Gaelic/Irish language, I may hypothesise that Galicia and Ireland, in the past, may have shared a common Gaelic language. It has been seen in the Background chapter that Sapir's (1949: 34) theory proposes that language is the definition, expression and transmission of culture; thus, if Galicia and Ireland shared a Gaelic common language, I can conclude that in

pre-Christian times there was a sociolinguistic relationship between Ireland and Galicia, as the LGE confirms. On the basis of the toponymic study in the previous chapter, I may deduce that:

First, in some Galician toponymy, as analysed in the previous chapter, section *Toponymy*, semantic traces of the Gaelic/Irish language remain.

Second, Celtic theonyms or the names of Celtic gods and goddesses, and Celtic theophanic names or visible manifestations of Celtic deities in place names, are observed in some Galician toponymy, when compared to Ireland.

Third, the Gaelic/Celtic calendar matches the semantics of some Galician place names. The Celtic calendar reflects and re-affirms the Celtic religion. Each season is in honour of a specific Celtic divinity, involving particular rituals. The fact that Celtic gods and goddesses are traced in some of Galician toponymy may imply a shared Celtic religion between Ireland and Galicia.

Fourth, I successfully contrasted the names of the Gaedhil warriors mentioned in the LGE with the *Castros* or Celtic fortified Iron Age settlements in Galicia. Having considered this parallelism, I may hypothesise that the LGE accurately narrates that the Milesians came from Galicia to Ireland, as this seems to be confirmed by some of the language of Galician toponymy.

Having considered the previous points, I may assume a semantic relationship between the Gaelic/Irish lexicon and Galician toponymy and also a religious connexion or a spiritual cohesion as reflected in the Galician toponymy, between Ireland and Galicia, of a Gaelic/Celtic cultural origin; finally, the names of the Gaelic warriors in the LGE are located in some Galician toponymy. Therefore, I may conclude that we find ourselves within the same shared culture, the Gaelic/Celtic, in which the Gaelic language is the matrix of this culture, and it partially survives in Galician place names. Gaelic language not only empowers and channels communication but is also the matrix of Gaelic culture. Thus, I may assume a sociolinguistic relationship between Ireland and Galicia in pre-Christian times, as the LGE confirms. Alfred Birkhan (Birkhan in Caridad, 2006: 1) affirms: “Toponymy derived, in

general, from people's names, tribes (ethnic names) and gods"<sup>6</sup>. Also, the *Palaeolithic Continuity Theory*, reviewed in the second chapter, section: *Palaeolithic Continuity Theory*, asserts that there was early sociolinguistic contact between countries in the Atlantic West. These point to a possible connection between Ireland and Galicia.

However, if some Galician place names had not matched the Gaelic/Irish language, the Celtic gods and goddesses, or the names of some of the warrior names in the Milesian myth in the LGE, I would not have assumed that the LGE is historically accurate and I would rather have classified it as literary fiction. Nevertheless, in some Galician toponymy, analysed in this dissertation, there clearly appears traces of the Gaelic/Irish language in different forms: Gaelic lexicon, Gaelic gods and goddesses, Gaelic names and surnames. By applying Birkhan's (ibid) above *toponymic* definition theory, I argue that the pre-Christian settlers of Galicia have had Gaelic origins and at some point, they have had a social relationship with Ireland, as seemingly accurately described in the *Leabhar Gabhála Éireann*.he LGE.

#### **4.6. Findings of a Celtic identity in the poem *Páxina Atlántica* by the contemporary Galician poet Luz Pozo Garza**

The poem, "Atlantic Page" by Luz Pozo Garza, has been analysed in the previous chapter, *Investigation*. I will now expand and examine its content and context with the purpose of finding/tracing a possible Gaelic or Celtic characteristics.

##### **Verse 1:**

The text commences with a sense verb – to see – past tense, first person: "I saw", which means that the vision is real and direct. The poetic voice is the witness. It is in the past tense so that is understood that this view of Ireland is not improvised, but an account that comes from the past. Its emotion is always constant. The poem is based around the countryside – *village* - and not in a city in accordance with the essential idea of the classic "*Beatus Ille*" by Horatius, Horace, - "happy he who leaves the city for the countryside", an appraisal of simple life. Thus the substantive village – *village* – is accompanied by the adjective *separated- cut off* — which indicates a separation from hectic city life. And it is complemented by the adverbial sentence "*in its own secret*" which emphasizes its isolation and its unknown secret

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<sup>6</sup> = "Los topónimos derivan, por regla general, de nombres de personas, tribus (nombres étnicos) y dioses". (my translation).

enigma. The *village* represents the nucleus of ancient tradition. It is a timeless, sacred space in which ancestral wisdom is secretly stored.

## Verse 2

Verse 2 reiterates the visual action in the past tense – *I saw* – and describes the sight's focus. For example, the poet sees *donkeys*, loaded as in Galicia; she also observes *That cart full of grass* – grass being characteristic of these two agricultural and peripheral areas which are Ireland and Galicia; and, of course, the poet witnesses the Galician *retamo* – *live broom bushes*- which symbolise the true enchantment of the free forest, symbol of the Atlantic coastlines – for its colour and wild beauty – *live retamo*; the poet also gazes at rustic *sheds*, which are compared to agricultural objects – *the rustic utensils* – tools that nowadays are considered to be obsolete. All of this is contemplated by the poetic voice – *harmonically* – because all of the foregoing observed objects and natural phenomena respond to similar criteria of conserved and shared traditions, a constant parallelism between Ireland and Galicia. Verse 2 emphasises, at the end, the old custom of making the sign of the cross when breaking bread – *a cross above a knife* – a ritual which itself is disappearing nowadays, and which is a syncretised Christian ritual symbolising the Celtic *fourfold cross such as Brigit's cross*. According to Hastings and Selbie (2003: 80), the Irish Celtic year was divided into two parts, the Samharadh, or summer half, and Geimhredh, or winter half. But according to those authors, the old Irish method of dividing the year into four seasons was that the winter and summer were each subdivided again into two parts, so the year was made up of four quarters. Therefore, the fourfold cross or Brigit's cross, invokes protection not only for the whole year round, but also for the four corners of the earth.

## Verse 3

Verse 3 repeats the past tense of to see – *I saw* -, to reiterate that the poetic voice is a solid witness and to highlight something beloved – *the Gaelic camellia in Binn Eadair* – the family place. True "*locus amoenus*", is where the camellia is manifested as the illustrating symbol of a beloved intimacy as an identity. For the poet, the camellia not only symbolises a familiar space, as her immediate family lives in Binn Eadair, but also represents a solid connection between Ireland and Galicia. The camellia was the favourite flower of the Galician writer Rosalía de Castro, wife of Murguía, who has been referred to and analysed in the Background chapter of this dissertation, and this flower now grows in the family garden of the poet in

Binn Eadair. Other symbols, in the poem, are already recognised within this shared identity: - *triskels, lichen, unsubmitable rain* –. These complete the parallelism and harmony between Ireland and Galicia.

#### Verse 4

Verse 4, very brief, consisting of only a verse and a half, stresses in all its value, the venerable –*huts* – in danger of extinction in both lands. Other objects are represented, symbolising traces of a shared past – *torques* – without mentioning the richness of its aureal or golden material. Torques are priceless pieces, common in both lands, Ireland and Galicia. But the highest level of prestige is achieved with the allusion to the ancient royal centre of Tara, custodian of the Stone of Destiny, *Lia Fáil*, with the treasures of its history – *mystical treasures* – as the pride of a great mystical and warrior culture, also shared between these two lands. In the following, loose, verse there is mention of one object only – *the plough*- a farming implement, conserved with humble loyalty to an old tradition in zones of precarious economy. In the text it is referred to as – *erotic* - ironically turning it into a pleasant form of rough agricultural work, and giving it the symbolic connotation of fertility.

#### Verse 5

Verse 5 is a final summary of the previous ideas and concepts. It refers to the existential identity of the human genre – *the death* – and to the final affinity with the “antas” - *dolmens* – through which all must pass. The full Celtic circle is closed as it recalls the principle from which it departs – *everything can be read in this Atlantic page* – which reveals its inescapable cosmovision: “The Universe is an open book [...]”. Therefore, all has been a considerable substance of the identity recognised as narcissistic – *the unitary substance of Celtic narcissism* – as everyone sees themselves in that mirror. Everything is summarised and focused around a floral symbol – *in the Gaelic camelia* – in a unique garden – *the garden in Binn Eadair* – of a specific and familiar space.

##### 4.6.1. Metalinguistic function of the text

This textual analysis, as previously mentioned, constitutes the metalinguistic function of the text. All verbal operations have been formulated in order to explain the mechanisms of poetical language as equational sentences: Y = Z. I have not dealt with vocative functions of

mandate, nor of plea or exhortation in the text. Nor have I found any phatic functions in which zero information is given ( $I = 0$ ).

The commentary and findings of the poem “Atlantic Page” is finalised and it can be concluded that the poetic voice is filled with emotion and passion in reviving the identity of the Celtic past, where these two cultures mirrored each other. The poetic voice also finds similarities in the melancholic/gloomy climate, and in the plant life and flora of these two lands. The poetic voice shows admiration for the fabulous Tara, demonstrating an understanding and recognition of an ancient shared culture. The Celtic narcissist is predisposed to share the beauty of the sea, as in a mirror, connecting these two countries. Also, there is a bridge between the Gaelic camellia of Binn Eadair and the camellia of Rosalía de Castro in Santiago de Compostela. It is also relevant to point out that the poem “Atlantic Page” contains numerous details of nature worship, this being a feature of Celtic religion which is fundamentally animist. Celtic religion is based upon deep observation and adoration of nature and its elements, which are perceived as being alive. Thus, water, plants, trees, flowers and rain, are aspects of nature, representing its multiple possibilities. Also, according to Celtic Europe (online), Celtic spirituality has a cyclic nature, in that there is continuity between the material world and the otherworld. In “Atlantic Page”, the link between the *world* and the *sacred* is constantly represented, as is the spiral of life, -past-present-future-; in fact, the author declares in this respect: “Todo se pode ler nesta páxina atlántica”, “Everything can be read in this Atlantic page”.

#### **4.7. Questionnaire analysis with Irish Professor *Dáithí Ó hÓgáin* of University College Dublin, and with Galician Doctor *Fernando Alonso Romero* of Universidad de Santiago de Compostela**

I have personally interviewed professor Ó hÓgáin of University City Dublin, Ireland, in July 2010, and I have sent by email the same questionnaire (refer to Galicia) to Dr. Alonso in Santiago de Compostela University. The full questionnaire and the answers are in Appendix E of this dissertation. The questionnaire was based on five questions related to the main research questions of this dissertation, and has provided important insights, albeit differing ones into the views of the aforementioned professors. The first question was related to the historical or literary fiction of the LGE; the second was about the Ninth Wave ritual; the third was concerned with the possible pre-Christian relationships between Ireland and Galicia; the



fourth was connected with the Gaelic culture and Christian syncretism, and finally, the fifth, with the possible Gaelic identity in contemporary Irish and Galician writers. Thereby, the analysis is as follows:

First question, in their replies to the first question, related to the historical accuracy of the LGE, Professor Ó hÓgáin asserts that the LGE is a medieval history fiction, whereas Dr. Alonso believes that the LGE is early history interspersed with literary myth.

Second question, when asked whether the Ninth Wave ritual is still performed in Ireland, Professor Ó hÓgáin claims that as far as he knows, there is no Ninth Wave myth in Ireland, only that of the LGE. When asked whether the Ninth Wave ritual is still performed in Galicia, Dr. Alonso confirms that in Galicia there is a fertility ritual in La Lanzada beach connected to the Ninth Wave ritual.

Third question, on the possible pre-Christian relationship between Ireland and Galicia, Professor Ó hÓgáin claims that there has indeed existed a sociolinguistic relationship between these two lands. He explains that Galician language was originally a Q-Celtic language, and so it is the Irish language. Professor Ó hÓgáin asserts as well that P-Celtic originated in the bend of the Danube River and afterward, spread through Europe, but Q-Celtic survived only in Ireland and the Iberian Peninsula around 8 BC for geographical reasons. On the other hand, Dr. Alonso also agrees that there was a pre-Christian sociolinguistic relationship between Ireland and Galicia, and he refers to Cunliffe, B. 2001. *“Facing the Ocean”*, and also 2008, *“Europe between the Oceans”*.

Fourth question, regarding the possibility that the cult of St. Brigit in Ireland, based in the Celtic goddess Brigit/Brigantia may be in relation to Christian syncretism, Professor Ó hÓgáin affirms that the imaginary and the ritual of the Gaelic/Celtic goddess Brigit may be associated with the Christian saint. Professor Ó hÓgáin also explains that Brigit means the Highest One. *Bre/ Bri= High*. Moreover, Dr. Alonso agrees as well that the cult of St. Brigit is a Christian syncretism of the Celtic goddess Brigit.

Fifth question, as regards the possible Gaelic/Celtic identity in certain contemporary Irish and Galician writers, Professor Ó hÓgáin believes that some Irish writers in English express a Gaelic identity, but that others do not; also, for Professor Ó hÓgáin some Irish writers in Irish express a Gaelic identity while, others do not. In addition, Dr. Alonso states that some

Galician writers, in particular those of the nineteenth century, express themselves as having a Gaelic or Celtic identity.

#### 4.7.1. Summary of findings from the questionnaire

The interviews have provided important insights into the main research questions of this dissertation. It seems that both scholars agree for the most part on a pre-Christian sociolinguistic relationship having pertained between Ireland and Galicia. In this regard, Professor Ó hÓgáin hugely contributes to this research when he makes clear that Ireland and Galicia, in early history, shared a similar language: Q-Celt. However, the two respondents differ on the historical accuracy of the LGE. Whereas the Irish scholar affirms that the LGE is literary fiction, for the Galician scholar, the LGE is of a historical nature. According to Professor Ó hÓgáin, apart from the Ninth Wave ritual of the LGE, there are no records of this ritual in Ireland. However, Dr. Alonso emphasises that the Ninth Wave ritual is still maintained in Galicia. Both agree that the Celtic goddess Brigit is absorbed or syncretised by the Christian feast day of St. Brigit. Equally, the Irish professor and the Galician doctor agree that some contemporary Irish and Galician writers preserve a Gaelic or Celtic identity in their works, while others do not. Dr. Alonso highlights that the writers of the nineteenth century in Galicia retained this Gaelic identity.

The answers to this questionnaire by Professor Ó hÓgáin from UCD and Dr. Alonso from Santiago de Compostela University have greatly contributed to this dissertation. Based on those answers, I may hypothesise that there was a sociolinguistic relationship between Ireland and Galicia in pre-Christian times, as both Irish and Galician language belong to the same group of Q-Celtic language or *Gael*, differing from the standard P-Celtic spoken in Britain and the rest of Europe, see Alberro (2007: 219). As examined in this dissertation, chapter two, section: *Sociolinguistics*, Hymes (1977) emphasises the multiple relations between linguistic means and social meaning. Therefore, if Ireland and Galicia may have shared a common language, Q-Celtic, they may have as well shared a social network and exchanged knowledge and technology.

Although Professor Ó hÓgáin and Dr. Alonso do not agree on the first question of this questionnaire related to the historical nature of the LGE, I wish to assert that the LGE steams from a historical source rather than being merely literary fiction, based on the fact that Ireland and Galicia had spoken the same language Q-Celtic or *Gael*, as the LGE confirms. The

presence of a Gaelic tongue in Galicia is corroborated in the Galician toponymy study of this dissertation, as some Galician place names can be translated by applying the Gaelic language. Also, the Ninth Wave ritual described in the LGE is an important clue in this dissertation. The fact that Ireland no longer, apparently, exhibits any traces of this ritual may indicate that the LGE is precise in its account of the Gaelic Milesian Ninth Wave ritual, otherwise, how did the scribes of the LGE know about this Galician practice?

Professor Ó hÓgáin and Dr. Alonso agree on the fact that the significant and extended cult of the Celtic goddess Brigit or Brigantia, *the highest*, was absorbed or syncretised, by the early Christians, conscious of her relevance and influence, in Ireland and in Galicia. According to Sapir (1949: 151-5), reviewed in the Background chapter, section: *Cultural Anthropology and Cultural Patterns of Behaviour*, religion is a systematic pattern of values that reveal the social organisation of the tribe, through ideas of higher or lower status and government itself. Consequently, the fact that Galicia and Ireland, in pre-Christian times, shared a common cult to the Celtic goddess Brigit, leads to the conclusion that they also had a common Celtic religion, thus, Ireland and Galicia had shared a common Gaelic/Celtic culture in pre-Christian times. It should be considered as well that Brigantia was the name of La Coruña and its county, analysed in the *Toponymy* section of this dissertation, and according to the LGE, it was founded by the Gaedhil or Milesian leader, Breoghan. Hence, the LGE is accounting for historical facts rather than fictional occurrences and persons. Also, the *Palaeolithic Continuity Theory*, discussed in the second chapter of the literary review, confirms a Proto-Celtic sociolinguistic relationship between the lands of the West Atlantic. This early sociolinguistic cultural contact is stated in the Milesian myth of the LGE, as the Tuatha De Danánn is reported to speak the language of the Milesians.

Finally, it is asserted in this questionnaire by the Irish and Galician scholars Ó hÓgáin and Alonso, that a Gaelic identity is traceable within the works of some Irish and Galician contemporary writers. Ó hÓgáin's and Alonso's input may guide us to hypothesise that, despite the fact that the source language (SL), in this case Gaelic, has been replaced by English in Ireland and Galego and Spanish in Galicia, still Gaelic identity manifests itself in the foreign languages. In this regard, Cronin (2006: 54) asserts: "English in a manner of speaking becomes a special way to know the Irish".

#### **4.8. Changes to the Dissertation**

As part of Findings, I will comment next on the important changes that this dissertation has undergone during my investigation. The original title was:

*“Ritual and Myths between Ireland and Galicia: Over the Ninth Wave: Origins, Contacts and Literary Evidence of the Irish Milesian myth in the Leabhar Gabhála Éireann”.*

As my investigation progressed, I was led to examine the *Leabhar Gabhála Éireann* in even more depth, as it was the only source of literary evidence connecting Ireland and Galicia in pre-Christian times. This fact caused me to re-examine the research title and research questions, and instead of giving prominence to the Nine Wave ritual, I highlighted the Irish Milesian myth in the LGE, and secondly, the Ninth Wave ritual. The final title is:

*Ritual and Myths between Ireland and Galicia. The Irish Milesian myth in the Leabhar Gabhála Éireann: Over the Ninth Wave. Origins, Contacts and Literary Evidence.*

This dissertation investigates the pre-Christian relationships possibly existing between Ireland and Galicia, as described in the *Leabhar Gabhála Éireann*. Therefore, I wished not only to investigate this possible pre-Christian relationship between Ireland and Galicia, but also to find out whether the LGE was historically accurate. The research questions were thus expanded. The initial research questions were:

##### **1. Research questions**

The aim of this MA is to investigate whether Galicia has Celtic origins and whether there was once a sociolinguistic relationship between Ireland and Galicia.

During the investigation of this dissertation, the research questions were enlarged to:

##### **1. Research questions**

The aim of this MA dissertation is to investigate the Milesian myth stated in the *Leabhar Gabhála Éireann* and to examine its historical accuracy. Also, this MA seeks to investigate whether Galicia has Celtic origins and whether there was once a sociolinguistic relationship between Ireland and Galicia.

Also, in the research proposal I intended to compare a poem by the contemporary Irish poet Nuala Ní Dhomhnaill, with a poem by the contemporary Galician poet Luz Pozo Garza. However, the limited space of this dissertation did not allow me to venture into the field of comparative literature.

#### **4.9. Conclusions of findings**

I can plausibly hypothesise, based on the literature review and the investigation of this dissertation that:

- The *Leabhar Gabhála Éireann* (LGE) should be evaluated as a historical myth or narrative rather than literary fiction. The accounts of the LGE, chapter XIII, narrate historical events, and as analysed in this dissertation, are accomplished by the Milesians and the Tuatha De Danánn, both groups of human warriors, rather than fictional characters or literary heroes.
- The Milesians and the Tuatha De Danánn may have used the same language, Q-Celtic or Gael. The names of royals and warriors of the Tuatha De Danánn match those of the Milesians, and are still found in Irish and Galician toponymy.
- Both cultures, that of the Milesians and of the Tuatha De Danánn, may have shared similar Celtic religion and druidic religious practices, which transcended into sacred war, courageous warriors and battle-maids.
- The Milesians who came to Ireland from Brigantia, Galicia, performed the Ninth Wave ritual, as stated in the *Leabhar Gabhála Éireann* (Alberro: 2007, also, LGE online). The Ninth Wave ritual is still today in practice in Galicia. The druids of the LGE recounted that the Ninth Wave ritual was of a Milesian origin. If the LGE were fiction, it could not possibly describe this particular practice of the Milesians, later transmitted to Ireland.
- The credibility and acceptance of the LGE is recognised as constituting valid pre-Christian historical annals of Ireland until the eighteenth century. After this century, the LGE is acknowledged as literary fiction. This fact indicates that the LGE's historical validity is subject to the socio-political discourse of a particular time, rather than being subject to empirical study.
- The symbolism and spirituality of the Tuatha De Danánn and the Milesians have similar traits that match those of Indo-European societies. Therefore, both cultures possibly had shared common origins of language and culture.

- Some of the Galician toponymy acquires meaning when Gaelic/Irish is applied to them. Galician place names account for Gaelic gods, goddesses and tribal names which match those of Ireland. Thus, Ireland and Galicia have shared, in pre-Christian times, a common Gaelic language and culture.
- Professor Ó hÓgáin from UCD, Ireland, and Dr. Alonso from Santiago de Compostela University agree that, in pre-Christian times, Ireland and Galicia shared the Q-Celtic language and maintained a sociolinguistic connection. They both agree that the cult of Indo-European goddess Brigit was extended in Galicia and Ireland, and latter syncretised by the Christian church in both lands. They concur that some of the contemporary Irish and Galician writers convey a Gaelic identity.
- The poem “Atlantic Page” from the book *As Arpas de Iwerddon* (2005) by the contemporary Galician writer, Luz Pozo Garza, contains traces of a Gaelic spirituality which is the nucleus of a Gaelic identity. The poet recognises and compares a shared Gaelic culture between Ireland and Galicia. Therefore, it confirms that there is still a Gaelic identity in Galicia.
- The investigation of this dissertation led me to expand further the original research questions, and to modify the original title of this dissertation, thus giving prominence to the investigation of the Milesian myth in the *Leabhar Gabhála Éireann*.

When the *myth-ritual* theory of the literature review of the second chapter is applied to the third chapter of this dissertation, I am led to the following conclusions:

- The meaning of *myth* in this dissertation is a narrated story of a valid historical argument.
- The meaning of *myth*, as a valid early historical account, has been derogated since the eighteenth century. Therefore, the annals or chronicles of early human history have been diminished since the eighteenth century.
- *Myth* has been equated with superstition and primitive mindsets since the eighteenth century; thus, it erases the global heritage of our ancestors.
- *Myth* is dependent on socio-political forces which confer it with its credibility and acceptance within society. *Myth* is manipulated by our socio-political discourse, with the aim of obliterating its status of historical truth within society. The folk memory of contemporary society extends only to a

comparatively recent past, so that pre-Enlightenment history has been expunged from the Establishment record of Western society.

- *Myth*, as a historical narrative, fulfils cohesive social functions. The aim of contemporary discourse is the opposite of that of myth. Contemporary discourse dispels and tears apart any possible social cohesion.
- The rituals of the Milesian's myth of the LGE function around the "myth of origin" or the "narrative of origin", thus *myth* justifies ritual, as Malinowski (1992) points out.
- *Myth* and the rituals of the Milesian's myth of the LGE imply a complex symbolism of a Gaelic identity. Hence, myth and rituals are charged with symbolic meaning, enabling scholars to decode a particular culture.

## CONCLUSION

This dissertation has attempted to answer the research questions posed at the outset of this research project: first, to address the question of the possible historical accuracy of the the *Leabhar Gabhála Éireann* (LGE), second, to ascertain whether Galicia has a Gaelic/Celtic past, and third, whether there were pre-Christian connections existing between Ireland and Galicia, as described in the Milesian myth, chapter XIII, of the *Leabhar Gabhála Éireann*. The Milesian myth in the LGE covers three chapters, XI, XII and XIII. The word count limit of this dissertation allowed me to focus only on the last chapter, i.e. Chapter XIII, dealing with the Milesian's arrival in Ireland. In order to attempt to respond to the research questions, I have applied, for first time, an anthropological perspective to the Milesian myth in the *Leabhar Gabhála Éireann*.. Although the scientific field of anthropology is divided into four sub-fields, viz. language, cultural anthropology, biological anthropology and archaeology, I could only apply two of them to this dissertation, viz. language and cultural anthropology, for space reasons.

In the attempt to answer the first question related to the historical accuracy of the *Leabhar Gabhála Éireann*, I have concluded that the LGE is indeed a source of historical accounts. The LGE should thus, heretofore, be taken more seriously by scholars, rather than being relegated to the realms of mere literary fiction, supposedly written by a group of druids and Christians whose aim was to elevate the early history of Ireland to the status of classical Greece. The LGE accounts for the early history of real human groups like the Milesians and the Tuatha De Danánn, thus describing history made by human warriors, druids and clan leaders, and not by fictional heroes. The historical credibility of the LGE depends on the socio-political discourse of the time; today's socio-political narrative rebuffs the historical content of the LGE, therefore, the LGE is not subjected to independent study and criticism.

This dissertation allowed me to research the question of whether Galicia has a Gaelic/Celtic past as asserted by the LGE, a point often debated by modern scholars. In order to address this question, I have compared the Irish/Gaelic language with some Galician toponymy, with revelatory and extraordinary results. When I applied the Irish/Gaelic language to the Galician place names, which have no meaning in any Latin-based languages such as Gallego and Spanish, they recovered their original meanings. The result of this toponymic investigation coincides with the opinion of Professor Ó hÓgáin, who asserts that Q-Celtic was spoken in Ireland and the Iberian Peninsula in pre-Christian times. The LGE asserts that the Milesians,



coming from Galicia, spoke the same language as the the Tuatha De Danánn, the settlers of Ireland, and this linguistic observation would appear to confirm a pre-Christian connection between Ireland and Galicia. This investigation led me to attempt to answer the third question, i.e. is it possible that there was a connection between Ireland and Galician in pre-Christian times? Having discovered that the Galician toponymy acquires meaning when Irish/Gaelic lexis is applied to it, I hypothesise, contrary to the views of some contemporary scholars, that there was indeed a sociolinguistic connection between Ireland and Galicia. This premise is also confirmed by Professor Ó hÓgáin and Dr. Alonso, who postulate that there existed a pre-Christian relationship among territories situated in the North Atlantic area. It was noted in the literature review of this dissertation that there are strong links between language and culture. Most of the toponymy analysed in this dissertation has a religious content, with place names based on the names of gods and goddesses from Indo-European (IE) etymological and cultural sources that coincide with the Irish pre-Christian religious pantheon, which also has IE roots.

The analysed spiritual symbolism of both groups, the Milesians and the Tuatha De Danánn also coincides, leading me to acknowledge that they had shared religious beliefs of IE origins. Also, I have included in Appendix E of this dissertation, illustrations of some Galician torques that are similar to those found in Ireland. Therefore, I may hypothesise that both groups may be connected within their clan origins. Finally, the Milesian's spiritual symbolic ritual of the Ninth Wave, which is inscribed within Celtic myths of origin, is still performed today in Galicia. The Ninth Wave ritual is referred to in the LGE. This fact indicates that the LGE reports, with accurate knowledge, Milesian cultural traces that lead me to think that the druids, responsible for the LGE, were reporting a genuine historical event, which it would have been impossible to be aware of otherwise.

Regarding the myth theory, I suggest that it is advisable to reconsider early historical accounts and to now re-evaluate them as valid historical narratives. Also the term *myth* should be reassessed and should recover its original meaning, equating it with *narrative* as opposed to its pejorative meaning which has infiltrated our society. I suggest that the early narratives of a particular culture should be distinguished from the fictional literature of the clan in question, instead of referring to the entire body of narratives as *myth*.

Finally, this investigation could usefully be further expanded, in order to properly study the Milesian myth of the *Leabhar Gabhála Éireann*, which would involve, as mentioned above, the analysis of two further chapters, and also to expand the *Mythocriticism* theory.

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## APPENDIX A

Application of Raglan's hero-myth pattern theory to the three Mylesian leaders: Breoghan, Golamh and Aimirgin

	1. Hero's mother is a royal virgin	2. Father is a king	3. Favoured by an active relative of his mother	4. Unusual conception	5. Son of god	6. Failed attempt of murder at birth	7. Fostered far away	8. Return to future kingdom	9. Marriage to princess, daughter of previous king	10. Crowning	11. Active reign	12.. Loss of trust	13. Forced into exile
<b>Breoghan</b>	No	No	Not Specified	No	No	No	No	No	Not Specified	✓	✓	No	No
<b>Golamh</b>	No	No	Not Specified	No	No	No	No	✓	✓	✓	✓	No	No
<b>Aimirgin</b>	No	✓	Not Specified	No	No	No	No	No	Not Specified	No	No	No	No

## APPENDIX B

truth claims +

no truth claims –

C.Lincoln's (1989: 25) Figure 1.3 Classification of Narratives applied to the *Leabhar Gabhála Éireann*, applied to A, the LGE before the eighteenth century:

	Truth-claims	Credibility	Authority
<b>Fable</b>	-	-	-
<b>Legend</b>	-	-	-
<b>History</b>	+	+	+
<b>Myth</b>	+	+	+

Lincoln's (1989: 25) Figure 1.3 Classification of Narratives applied to the *Leabhar Gabhála Éireann*, applied to A, the LGE after the eighteenth century:

	Truth-claims	Credibility	Authority
<b>Fable</b>	+	+	+
<b>Legend</b>	+	+	+
<b>History</b>	-	-	-
<b>Myth</b>	+	+	+

## APPENDIX C

“Páxina Atlántica” from *As Arpas de Iwerddon* (2005) by Luz Pozo Garza. *As Arpas de Iwerddon* is written in Galego, Galician Language.

### Páxina Atlántica

Para Xesús Alonso Montero

Vin a aldea arredada no seu propio segredo  
Nin se perdeu o celme inxel do Beatus Ille  
Pasei a contemplar tanta fidelidade

Vin burriños cargados de herba e de xestas vivas  
alpendres que harmonizan cos aparellos rústicos  
a humilde ferramenta trasnoitada  
ou tal vez encetar o pan de cada día signándolle  
unha cruz por riba cun coitelo

Vin a camelia gaélica en Bín Eadair  
A paixón dos triskeles baixo o rigor dos liques  
e da chuva insubmisa

Vin pallozas e torques  
e os míticos tesouros daquel reino de Tara

A cerimonia erótica do arado

Vin revelarse as antas na afinidade da morte  
Todo se pode ler nesta páxina atlántica  
na sustancia unitaria do narcisismo celta  
Na camelia gaélica do xardín de Binn Eadair

Páxina Atlantica was translated into English by the contemporary Irish poet poet Nuala Ní Dhomhnaill (O'Donnell, Palacios, 2010: 39), and is included in the poetry book *To The Winds Our Sails. Irish Writers Translating Galician Poets* (2010).

## APPENDIX D

### PAGE ATLANTIC

To Xesús Alonso Montero

Yes, I saw the village cut off and lost in its' own secret.  
Nor the slight flavour of the Beatus Ille was lost.  
I continued to think upon such infinity of fidelity.

I saw little donkeys loaded down with grass and live broom bushes  
and sheds as battered as rustic utensils  
and humble tools, long gone out of fashion  
or even the way each bread's day is started, by making it  
on top in the shape of a cross with a knife.

I saw the Gaelic camellia that grows on Binn Eadair.  
I saw the passion of triskels in spite of the toughness of lichens  
and the insubordinate rain  
I saw round towers and torques  
and the mystical treasures of the kingdom of Tara

The erotic ceremony of ploughing.

I saw the dolmens reveal their affinity with death.  
Everything can be read in this page of the Atlantic  
in the unitary essence of the deep self-obsession of the Celts  
which flowers in the Gaelic camellia in a garden in Binn Eadair.

Poem by the Galician poet Luz Pozo Garza

Translated by the Irish poet Nuala Ní Dhomhnaill (O'Donnell, Palacios, 2010: 39)



## **APPENDIX E**

This short questionnaire is signed with a disclaimer which gave me permission to use their names and questionnaire information in the report.

### **Questionnaire 1. Professor Dáithí Ó hÓgáin, University College Dublin, Ireland.**

Question 1: The LGE, chapter XIII asserts that the Milesians, coming from Brigantia, Spain, took over Ireland. Do you think that this event could be early history or just a literary myth with no historical content?

Ó hÓ: No, I believe it to be Medieval literary fiction.

Question 2: The “Nine Wave” myth of the Milesians in the LGE, is there in Ireland a tradition of this particular ritual? If not, are there other wave myths in Ireland?

Ó hÓ: There is no myth of nine waves in particular that I know of.

Question 3: Do you think the existence of a Pre-Christian sociolinguistic relationship between Ireland and Galicia is possible?

Ó hÓ: Yes, Galician Celtic was originally Q Celtic. P Celtic originated on the bend of the Danube and spread. In Ireland, Q Celtic survived and in Iberia peninsula (8 BC) for geographic reasons. It would have been sea contacts.

Question 4: Do you think that St. Brigit’s cult in Ireland is a religious syncretism?

Ó hÓ: Yes, the imaginary and ritual of the goddess Brigit got associated with the historical saint. Brigit means the Highest One. Bre/ Bri= High

Question 5: Do you agree, or not, that the Irish writers express themselves in English language with a Gaelic identity, claimed by Seamus Heaney?

Ó hÓ: Some Irish writers in English express a Gaelic identity, others don’t. Some Irish writers in Irish don’t and others do.

### **Questionnaire 2. Dr. Fernando Alonso Romero, Universidad de Santiago de Compostela, Galicia. Spain.**

Question 1: The LGE, chapter XIII asserts that the Milesians, coming from Brigantia, Spain, took over Ireland. Do you think that this event could be early history or just a literary myth with no historical content?

**FAR:** Early history with some literary myth

Question 2: The “Nine Wave” myth of the Milesians in the LGE, is there in Galicia a tradition of this particular ritual? Do you know if in Ireland remains the Milesian tradition of the “Ninth Wave”? If not, are there other wave myths in Ireland?

**FAR:** In Galicia there is the traditional “ninth wave” during the traditional sea bathing in the beach “La Lanzada” (Pontevedra. Galicia). It is a fertility cult.

Question 3: Do you think the existence of a Pre-Christian sociolinguistic relationship between Ireland and Galicia is possible?

**FAR:** Yes, of course. See: Cunliffe, B. 2001. “Facing the Ocean”. And , 2008, “Europe between the Oceans”.

Question 4: Do you think that St. Brigit’s cult in Ireland is a religious syncretism?

**FAR:** Yes, it is.

Question 5: Do you agree, or not, that some Galician writers express themselves with a Celtic/Gaelic identity?

**FAR:** Yes, mainly the nineteenth century writers.

## **APPENDIX F**

### **Cultural Artifacts**

#### **Gold torque found in Galicia**



Torque Galicia. [Online], Available:

:<<http://www.almargen.com.ar/sitio/seccion/historia/celtas3/index.html>> [Accessed 20th August 2010]

#### **Gold torques founded in Orense, Galicia, 2004.**



La Voz de Galicia. Torques Galicia. [Online], Available:

<<http://www.lavozdeg Galicia.es/hemeroteca/2004/11/25/3240274.shtml>> Accessed 20th August 2010]