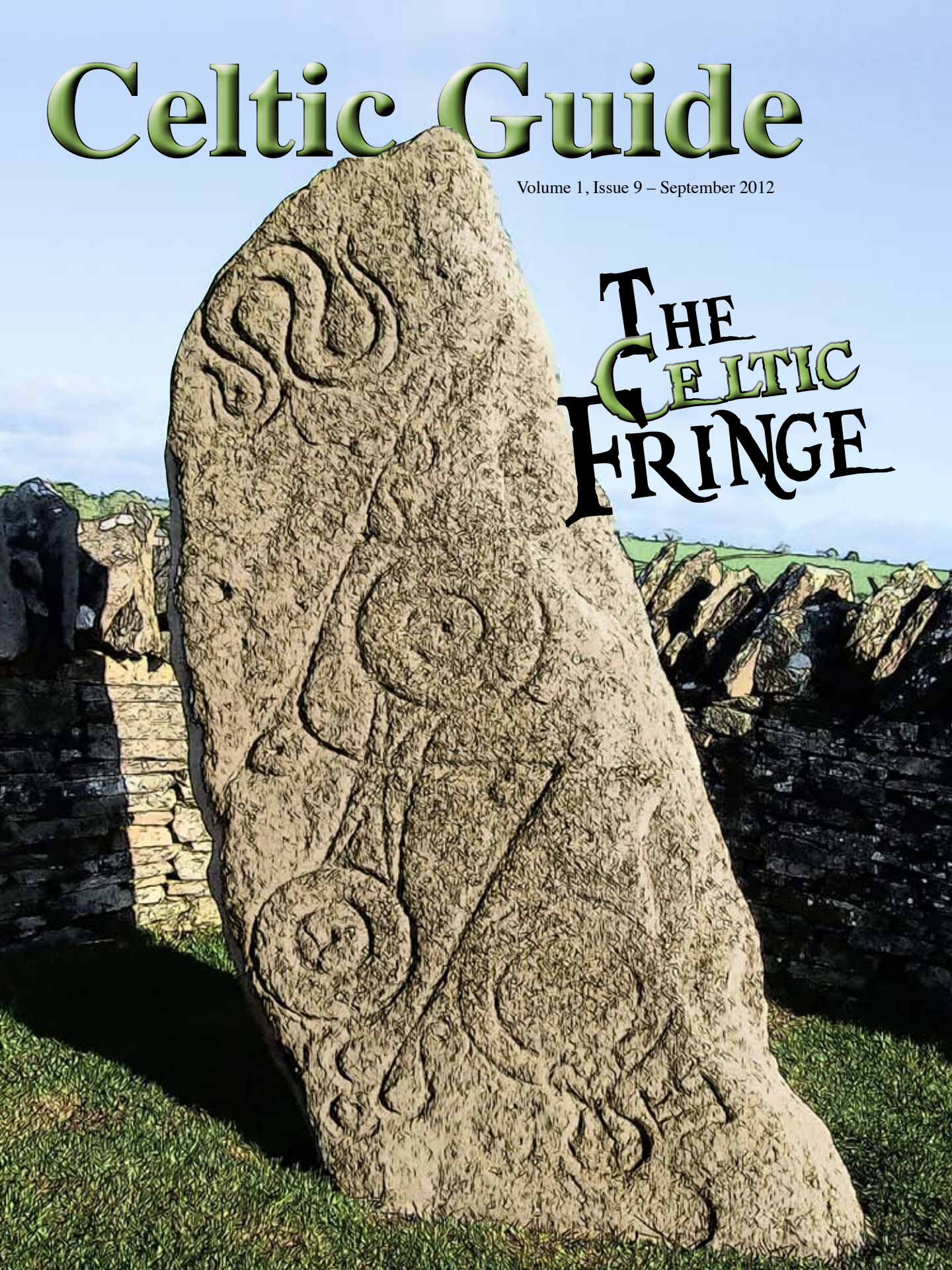


Celtic Guide

Volume 1, Issue 9 – September 2012

THE
CELTIC
FRINGE





From the Editor

Halt! Who art thou that trespasses so unceremoniously upon this phosphorus landscape? Ah! 'Tis but a mortal in search of adventure and Celtic lore. Come with me, then, past misplaced punctuation marks and misspelled words . . . to where the pixels meet your computer screen.

Here you shall find *The Land of the Celtic Guide!* :)

Mention the word “fringe” in association with all things Celtic and many will think of the famous Edinburgh, Scotland, arts festival “The Fringe” – the largest arts festival in the world – taking place as we begin the September issue of Celtic Guide.

Others, with a more historic inclination, may think of the “Celtic Fringe” – lands that qualify as considerably Celtic. These typically include what are also referred to as the “Six Celtic Nations” – Scotland, Ireland, Wales, the Isle of Man, Brittany and Cornwall. Of course, there are other areas, one example being Nova Scotia, that are extremely Celtic in nature.

But history shows that even these seven regions are only part of the Celtic diaspora and so we’ve decided to delve into this subject for the September issue of Celtic Guide. We are gaining so many contributors that to detail them on this page is becoming unhandy, so I will simply allow the reader to be surprised as they turn the pages of CG to read about these lands. I will say that we have many great returning authors, as well as a few new writers, gracing the pages of this issue.

We were thrown a few curve balls, even with our open-minded acceptance of theories and Celtic lore. One author presents two stories – one on the land of the Fairies, and another on the land of *Tir na nÓg*. While these were not on my original list, I can’t argue that they are indeed well-recorded Celtic lands!

Two other out-of-the-ordinary “Celtic” lands to be explored are the world of the Gallowglass warrior and the old Gaelic kingdom of Dalriada. In addition we will have articles on the Galicia region of Poland/Ukraine, the Galicia region of Spain, and a bit on the Galatia region of Turkey, as well as a great story on Queen Anne of “Celtic” Brittany, and another on Wales. A Canadian writer provides us with a story of the Selkirk Settlers of Canada, and I follow this up with a story on the Susquehanna Settlements of Pennsylvania. And what about Pict-Land? Yes, that is covered, too!

We will review the early history of Celts in the area called Gaul or Celtica, which consisted of France, Germany and neighboring countries. Along the way, we’ll take a look at the earliest of Celtic settlements down to the current Celtic Fringe and beyond. We’ll even look at a small group of Celts who found their way to China!

August was a banner month for the Celtic Guide and we hope we can continue the progress with each issue. Not only did we get pushed out to 48 pages but, as I write this, the August issue has garnered about 2000 hits! Our Facebook page has more than kept up, with around 32,000 hits in one week (yes, that’s thousand) and many thousands since. Our “likes” are heading toward 800.

Methinks I must need thank our avid readers, too!

So much credit, of course, goes to the authors who are providing such great writing and also to our Facebook volunteer. Apparently, CG authors are like I once was – anxious for a place to tell the stories they have collected. Luckily for us, they choose the pages of Celtic Guide. And luckily for everyone that our readers enjoy the diversity of opinions and themes. It seems to be working. So let’s head down the path to some obvious and some not-so-obvious Celtic lands of the world with the Celtic Guide as our trailblazer.

We've got . . . **m@il**

Dear Mr. McQuiston,

I just discovered your delightful Celtic Guide, having been led there on Facebook by Celtic Mythology. I have downloaded all eight issues to my computer and my Kindle and can't wait to begin reading, but first I wanted to thank you. I know I have found a treasure and you are so generous to share it so freely. God bless you!

Brightest blessings,
*Kathleen Melissa Bright
Allen, Maryland
(Irish through my
Malone grandmother!)*

Hi James,

I just wanted to let you know that I appreciate your Celtic Guide. I wish you well with it. I have posted about it on my blog, *That Moment in Time*, and will also mention it in a Co Clare Facebook group I'm in. I am also the Australian Diaspora Coordinator for Clare Roots Society. I look forward to reading each and every issue.

Best of luck,
*Chris Goopy
Brisbane, Australia*

Dear Jim,

Thank you so much for taking the time to freely share your knowledge. Myself and my husband are of Scottish stock – so to speak; his side is much newer to New Zealand than mine and I have been gaining information for our children to be proud of their ancestry. Your Celtic Guides are awesome.

Thank you from us,
*Vicky Gillespie
New Zealand*

Celtic Guide,

I come from a family who is very proud of our Scottish heritage and, in my case, Presbyterian history. Today I have discovered

your online magazine for the first time and am hooked on it. Thank you so much for taking the time to write and to share the history, the stories, the myths, the photos with those of us whose hearts will forever be linked to Scotland. Your work, your time and your talents are greatly appreciated.

Thank you!
*Meleta DeJong
Pierre, South Dakota*

Celtic Guide,

I just came across Celtic Guide while weaving through links and threads within Wild West Irish Tours website. I've read your first three editions already and can't get enough. Thanks for the fantastic work you're doing with Celtic Guide. I'll be a regular reader. And who knows, maybe we'll cross paths someday. (We reside outside of Baltimore and love Irish Festivals and everything Celtic.)

Sincerely,
Jack Healey

CELTIC GUIDE CONTRIBUTORS

Rod Perry	Debbie Kennett
Ed and Star Jones	Christine Woodcock
Cass and Deborah Wright	Andy Douglas
Kristin Olsen	Rev. Scott Woodburn
Victoria Roberts	Cindy Vallar, MA
Crichton Miller	Albert Thomson
Ronald Henderson	Rebecca Knowles, LPCC
Sharron Gunn, MA	Tyrone Bowes, PhD
James Wiener, MA, BA	Gillian Smith, PhD
Joshua Mark, MA, MA	James McQuiston

Ancient History Encyclopedia • Family Tree DNA
Freens o Reid Harlaw • Gaelic College of Nova Scotia
NYC St. Patrick's Day Parade
Carolyn Emerick - Social Media Coordinator

Diaspora

by Jim McQuiston

Perhaps the most difficult part of tracing the diaspora of the Celtic race is determining just where their “ancestral homeland” was originally located . . . especially with clues 4000 or more years old! There is the legend that the Celts came out of the lost tribe of Daniel, which would indicate the Middle East as their homeland. But even if this were true, they obviously (like all human beings) had a previous homeland, to be found only on some forgotten page of history.

It is apparent that the Celts were settled in central Europe by about 1000-1500 BC, some say along the west bank of the Rhine River, near Alsace-Lorraine. Coincidentally, others say the ancestors of the Vikings were located on the east bank of the same river, and slowly pushed the Celtic society out of their way, spreading it into the Slavic nations, into Spain and western France, Brittany, and finally to the British Isles.

Julius Caesar is credited with doing his fair share to drive the Celts away from the Roman Empire and into Ireland, Scotland and Wales.

There are remnants of Celtic or Gaelic types of names scattered across Europe and these provide us with at least some hints. There are ancient writings, sometimes contradictory, that also help. Finally, there is at least some archeological evidence to help map out the diaspora of the Celt.

From more modern times, especially after the “official” discovery of America, historical records and modern day evidence of Celtic influence make it much easier to discover Celtic hotspots around the world.

In this issue of Celtic Guide many authors lend their expertise to explain at least some of the migration of a people representing the continuation of the Celtic culture.

While there is much disagreement and many theories available, some have the Celts

- the movement, migration, or scattering of people away from an established or ancestral homeland.

coming out of Europe and the Vikings out of Asia. It may be a coincidence, but the ancient historian Josephus places the two lost tribes of Israel in Europe and in Asia. In China was found a very small settlement of Celts, many with red hair and freckles, shown by their well preserved mummies, and accompanied by a small amount of tartan plaid in the gravesites.

DNA testing shows that the mummies had a Haplogroup R1a (Y-DNA)

characteristic of western Eurasia – the area of East-Central Europe, Central Asia and Indus Valley.

It may well be that the Celts and Viking had a similar origin and just went their separate ways through the centuries.

Both were Caucasian, both displayed red hair quite frequently, both seem to have traces back to the Middle East, working their ways north into Eurasia and eventually into the northern countries.

We know the Celts sacked Rome and even made their way into Greece. We know in Turkey there was a region named Galatia. These Celts are said to have come into Turkey during the 3rd Century BC and, as Galatians, may well be the same Galatians as mentioned in the Bible.

The area of China where the small group of Celtic burials was found also included standing stones and Celtic icons. This area is directly east of Turkey, though a fair distance. It is also known that the Celts had a substantial settlement in the



A Celtic mummy found in China

Alpine countries above Italy. They are credited with founding the cities of Milan, Italy, Munich, Germany, and Zurich, Switzerland. In Zurich a huge cache of ancient Celtic weapons and day-to-day items was found several years back. These items make up most of the initial displays at the Swiss National Museum in Zurich. I visited these exhibits in 2003 and was amazed at advanced Celtic items such as clothes pins, drain valves, and eating utensils. This society was very advanced and was not what one might think of as just a band of roaming warriors.

However, the Celts did reign terror down upon more than one great kingdom of old. The Celtic Galatians of Turkey also hired out as soldiers of fortune, much like the Gallowglass of Scotland and Ireland. Here are two sets of mercenaries, separated by well over a thousand years each carrying similarly designed weapons and art, each having a link to Celtic history, each boldly heading into battle for the spoils of war, and each with the letters G-A-L beginning their name. Perhaps this is more than just a series of coincidences.

From the Middle East it may be that the Celts moved into Europe while their counterparts, the Vikings moved into Asia and into parts of Europe, before each group headed even further north into the Scandinavian countries and into the British Isles.

Along the way, Celts in the region between Poland and the Ukraine established an area known as Galicia. It wasn't until after World War I that this land was split between these two larger countries.

On a map from 1881, a geographer and ethnologist by the name of Richard Andree published a report and map on *Die Verbreitung der Juden in Mitteleuropa*, or “the dispersion

of the Jewish people in Middle Europe.” On that map he shows an area called *Galizien*. It is located in the approximate region where the Polish/Ukraine Galicia would have been located.

In Spain another Galicia was created and that region still exists with its own brand of Celtic music. From Spain, Celts are said to have sailed to Ireland. The Spanish Galicians have a very close DNA match to Scottish and Irish Celts.

The northwest shore of Europe saw its own settlement of Celts in Brittany, and a settlement of Norseman in Normandy.

Whatever path they may have taken, it appears that a race associated with the Celts of old made its way from somewhere around the Middle East, up through Eurasia and into Wales, Ireland and Scotland. A race associated with the Germanic tribes of old made its way from Eastern Asia and Europe on up to the Scandinavian countries of Norway and Denmark, particularly, and others as well, to become the Scandinavians. These Norsemen also settled in Normandy during the 10th Century as they began their many raids on Europe and the British Isles, as Vikings.



The 1881 map showing Galizien (see arrow) located in the same general area as the Polish/Ukrainian area once known as Galicia.

Travels of the Celts and Vikings

A map of Europe and surrounding regions, including North Africa, the Middle East, and parts of Asia. Red numbers 1 through 12 are placed on the map to indicate specific locations of interest. The locations are: 1. Near the border of Egypt and Syria; 2. In Egypt; 3. In Pakistan; 4. In Turkey; 5. In Kazakhstan; 6. In Poland; 7. In France; 8. In Spain; 9. In France; 10. In the United Kingdom; 11. In the United Kingdom; 12. In Norway. The map also shows major bodies of water like the North Sea, Bay of Biscay, and Mediterranean Sea, and various countries and regions like Sweden, Finland, Denmark, Germany, Poland, Belarus, Ukraine, Romania, Austria, Italy, Greece, Turkey, Syria, Iraq, Iran, Afghanistan, Pakistan, Nepal, Saudi Arabia, Libya, Tunisia, Morocco, Algeria, and Portugal.

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6) An area between Poland and Ukraine was once called Galicia and is known to have had Celtic people living there who mixed with other races.

7) Central Europe was known as Gaul and as Celtica in old descriptions. Many ancient historians considered this as home to the Celts. The Alpine region has been proven to be one home to the Celts due to caches of weaponry and day-to-day items being found. Zurich, Milan and Munich are all cities said to have been founded by Celts. On the border between France and Germany lies the region known as Alsace-Lorraine. It has been part of both countries at various times. Some records show the ancient Celts lived in Alsace-Lorraine, with the Vikings across the Rhine river to the east. The Celts appear to have been driven westward and northward by both Viking and Roman forces.

8) There is a region of Spain also known as Galicia, which has its own brand of Celtic music

and DNA which matches some of that found in Ireland and Scotland. Ancient stories say the Celts left from here for Ireland and then moved on to Scotland.

9) Brittany is a portion of France with Celtic settlers, which still has a Celtic form of language.

10) Normandy is a portion of France settled in the 10th Century by Vikings from the North.

11) Celts seem generally to have been driven into Wales, Ireland, Scotland and the Isle of Man, with some traces in England especially at Cornwall, bordered to the north and west by the Celtic Sea.

12) The Vikings settled in the Scandinavian countries before invading the British Isles, and moving on to Normandy, Iceland, Greenland and possibly mainland America.

Although my explanation may be a bit general and condensed, it is simply my attempt to quickly relay the diaspora of two often mysterious races.

Back to the Future

We at least have a rough idea of how the people of the Six Celtic Nations got to their respective lands, principally from Europe. It was after these countries were long established in their own right that migration began in earnest to new worlds around the globe.

In our first issue of the Celtic Guide I told the story of Rev. MacLeod and how he led Scots to Nova Scotia, Australia and New Zealand. He wasn't alone. In fact, it was a common practice for several related or friendly families to follow their preacher across the ocean. This phenomenon in the Celtic world was known as "clachan." There are a number of place names in the old world with the word clachan in them.

The word clachan translates roughly as "a small community with a church." In reality, it almost always included families who were intermarried, or who had lived near each other and moved as a unit. These units, planted in America mostly by the Scotch-Irish, could be considered the model for the United States, as everyone was expected to pull their own weight, and yet no one was left out in the cold. These clachan communities were a safe, supportive jumping off place, when moving to a new land. The exact same phenomenon took place with families coming out of the Galicia that is now part of Poland and Ukraine. These families lived in the valleys of the foothills of the Alps, much like their Celtic counterparts in the Highlands of Scotland and the Glens of Ireland.

I happened to know this from experience as the "Polish" side of my family actually came to America from Galicia. I had a few classmates in high school whose families tell the same story, and one of our authors, Victoria Roberts, also has one-half of her family coming from Galicia in the same fashion. I will let her tell more of this tale.

In our second issue of the Guide we spoke of how Celts played a significant role in settling the Yukon River Valley. This was true of many frontiers in North America, in the Caribbean, in the South Pacific and elsewhere. What we don't get to in this issue, we'll cover in a future issue of the Celtic Guide. Lots of great stories to come – in this issue and in the future.



GALICIA: CELTS IN SPAIN

by Sharron Gunn, MA

Galicia is the name of a region in the extreme northwest of Spain; the name is at once magic and holy. Like the west of Scotland and Ireland, the coastline has many beautiful *rías* or inlets, and the loveliest may be the *Rías Baixas*. *Fisterra* means 'land's end', where magnificent headlands jut out into the Atlantic with high cliffs and pounding surf. During the Middle Ages, *Fisterra* was truly thought to be the end of the world. Sail westward and you fall off the earth!

EDITOR'S NOTE: Sharron Gunn provides this view of the Spanish land of Galicia, which many say was a jumping off point of Celts for Ireland. In this article, Sharron carries on where I left off, filling in many blanks in the history of the Celtic race. Sharron has an MA (Honours) from the University of Glasgow, and not only has she studied Celtic history and the Gaelic language extensively but she also now teaches these in British Columbia, and online. She is also in the midst of writing a novel using knowledge she's gained in her many years of collecting Celtic stories.

Like Ireland and parts of Scotland, the land is divided into many small farms on slopes too steep for tractors with soil too thin for ploughs. The green forest-covered hills are dotted with villages of granite stone, which means that churches built more than 1000 years ago remain in good condition if compared with the limestone churches of parts of Mexico at only (!) 500 years old.

And like Scotland and Ireland it was a land where Celtic warriors ruled and gave justice, and where they fought and feasted and loved. And, believe it not, some archaeologists and linguists believe that Celtic languages developed in the west of Spain.

Who were the Celts?

My definition of a Celtic people is that they spoke a Celtic language (duh) and they formed a warrior society who lived in defended stone structures and were supported by large numbers of farmers. If I understand correctly, the celtioskeptics (a few archaeologists) deny the existence of some Celtic peoples; they say that if

a people didn't call themselves Celts, and if the Romans or Greeks didn't make a note of it, they can't be called Celts. So the Britons and Gaels were not Celts. They say that the myth of 'Celtic peoples' was created by antiquarians of the 18th and 19th centuries.

I think the ancient peoples of western Europe recognised linguistic and cultural differences between themselves and Germanic peoples, and themselves and the Romans. The two most important things when defining Celts are language and the nature of their society. Evidence of a Celtic language and dwellings are found in Galicia, and the Celtic peoples of ancient Iberia had contacts with Ireland and Britain thousands of years ago.

Celtic Iberia (Spain & Portugal)

The presence of Keltos in Iberia was mentioned by Greek writers about 2500 years ago. Hecataeus of Miletus (c. 550-490) wrote a *periegesis*, a description of places, based on a voyage around the Mediterranean, and he also described a vague region from Spain to France called Celtica. He thought the Danube stretched from the Balkans to Spain – a wee bit inaccurate.

For the Ister [Danube], beginning in the lands of the Celts and the city of Pyrene flows through the middle of Europe. The Celts lived beyond the Pillars of Hercules [Gibraltar] ...(Hist. 2.33)

From 2200 to 800 BC communities along the “entire Atlantic face of Europe were engaged in the exchange of bronze metalwork on a large scale with items being exported over considerable distances.” From Iberia to Shetland in the north of Scotland these people were part of a trading network which provided prestige goods for the warrior elite: the long, slashing sword, the spear and the circular shield as well as the cauldron, roasting spit and meat hook necessary for the feast at which the aristocracy gave hospitality. (Cunliffe 2010: 32)

Hallstat & La Tène

Most people recognise the sinuous curves on shields, mirrors and swords which are known to have been crafted by Celtic craftsmen. Since the 18th century, many people have believed that the Celts originated in Austria & Switzerland, and their language and culture spread north, east, south and west with the export of their iron technology. The metalwork of the Hallstatt and later the La Tène Iron Age, were thought to be the hallmark of a Celtic people. But new research has indicated that the Celtic languages and, in particular, Gaelic may have originated in Iberia.

Language

Today the official language of Galicia is Gallego which resembles Portuguese more than Spanish; all three developed from Latin, brought to Spain by the Romans.

A Celtic language, Q-Celtic (Gaelic) distinct from other Indo-European languages, could have emerged by the 3rd millennium BC in western Iberia according to some archaeologists and linguists. Celtic could have been the *lingua franc* used by the people along the trading routes of the Atlantic littoral. (Cunliffe 2010: 34) P-Celtic (Welsh, Pictish, Cornish and Breton) differentiated from the Celtic parent in what is now France.

But you can tell that these languages are related. For example, the suffix for the names of the leaders was often *-reiks* which looks like a cognate of the Gaulish suffix *-rix* or the Gaelic word for king – *rìgh*.

The Celtic languages have disappeared in the Iberian Peninsula, but Celtic place-names abound, and numerous words from the Celtic language were borrowed into Gallego, and the bagpipes are the most popular musical instrument in Galicia.

The Celtic Landscape

A Celtic warrior class lived in fortresses on hilltops often with the suffix *-dunum* or *-acum*. A warrior king and his retinue dominated the

farmers who tilled the soil. The armed and warlike retinues look very much like those of the La Tène lands (France, Switzerland, Germany and Austria). In the case of the Celtiberians, the warrior class spoke a Celtic language and their farmers Iberian, a non-IndoEuropean language.

The Castros of Galicia

The most dramatic physical evidence of Celts are the castros, defended stone settlements; several thousand of them cover the north-west of Spain. They were occupied from the Late Bronze Age, about 1000 BC, until the period of the Late Roman Empire. The castros are similar to other small hillforts in the Atlantic region from Portugal to Shetland (Cunliffe 2001: 362) In Ireland and Scotland a structure like a castro can be called a *ráth*, *lios*, *dùn* or *caiseal*.

These forts all shared certain characteristics: a hilltop location and several defensive walls with round stone houses sited close to each other. The material culture suggested a hierarchial society with a wealthy elite who wore gold torcs as well as gold bracelets and earrings. Torcs were worn by Celtic peoples elsewhere in Europe. In Galicia the profusion of torcs show a “regional variation in their distribution” – that is, a certain style indicated membership in a certain tribe. Their pottery is distinctive as well; they used stamped and incised motifs to differentiate between themselves and their neighbours. (Cunliffe 2001: 343) And they were clean! Sauna baths were in use before the coming of the Romans.

On the slopes of Monte Tecla is a Celtic town of about 100 stone houses built from about 600 to 200 BC. The Castro de Baroña is a small fort built on a low promontory projecting into the sea on the rugged west coast of Galicia. It shares the characteristics of other castros, large and small: densely packed with houses but orderly and neat.

Cliff ‘Castles’

Cliff castles aren’t castles, that is, they are not fortresses full of knights in shiny armour whose

purpose was to defend a royal or noble family. But they were meant to protect something. They are “sea-girt promontories divided from the mainland by one or more systems of banks and ditches” which are distant from productive land and exposed to extremes of weather. Certain headlands along the south and west coasts of Iberia were noted by classical writers as being sacred to the gods. *Dun Aonghusa* on the Isle of Aran in Ireland may have had the same function. “The interface of sea and land may have been important to them;” they are perhaps liminal places, the boundary between the seen world and the unseen. Or so the people who built them may have believed.

EDITOR’S NOTE: Just to the side of *Caisteal Uisdean*, on the Trotternish Peninsula of the Isles of Skye, Scotland, are the remnants of what was most likely a cliff castle. There is a round fortification ring just barely visible under the grass and soil, which sits on the very edge of the cliff overlooking Loch Snizort, as does the later-built castle of 1601. Other Scottish castles were built on the remains of earlier fortifications. There was a particular connection between Ireland and the Isle of Skye. *Cú Chulainn* studied warfare at another Skye Castle - Dunscaith, which was built on top of an older Pictish fortification, and the Coolin Mountains of Skye were named for this Irish hero and warrior.

Celts in Spain & Ireland

There is another important connection between the Celts of Ireland and Spain -- myth and legend.

The *Lebor Gabála Éirenn* (The Book of the Taking of Ireland) was compiled from older manuscripts and oral traditions in the late 11th century. The book is a synchronism, an attempt to combine the Bible with Gaelic tradition. Accordingly, the Gaels of the Early Middle Ages believed that Ireland was settled by waves of different invaders. The last people to arrive were the Gaels, the sons of *Míl Espáine* (Soldier

of Spain); this people lived for a time in Spain before invading Ireland. And earlier, according to the Lebor, the Gaels were present at the Tower of Babel and one of them, Gaedal Glas, married Scota, the daughter of an Egyptian pharaoh. In this passage 'Pharaoh' was thought to be a name, not a rank.

Conabbath dana Scota ingen Fraind rí Égept isin cath sin, ben Éremóin meic Míled. Ar Míl [mac] Bíle luid i nÉgept for lingis, lucht. iii. long, 7 dorat Scota di mnai, 7 dorat Éremon dia éis.

Scota, daughter of Pharo, king of Egypt [who] also died in that battle, was the wife of Erimon son of Míl. For Míl son of Bile went voyaging into Egypt, four ships' companies strong, and he took Scota to wife, and Erimon took her after him.

The belief that the Gaels of Ireland and Scotland came from Spain formed part of the Gaelic tradition centuries old, and there may be a folk memory of the westward migration of neolithic peoples bringing tools and the knowledge of farming with them.

The Romans

After soundly defeating the Carthaginians in the Punic Wars, the Romans occupied the lands of their enemies in Africa and the south-eastern part of Spain. In less than 200 years they conquered the whole of the Iberian Peninsula. Julius Caesar marched into Galicia in 61-59 BC and captured Brigantium (now called Coruña). The conquest of the north-west was completed by Augustus in the Cantabrian wars of 29-19 BC. A strong and enduring Roman presence is indicated by roads and towns in the Roman style. Latin became the language of Spain and Portugal with a strong Celtic substratum.

Lugo is the capital of Galicia's largest province; it carries the name of Lugh, a Celtic sky god known to the Gauls and Gaels as well. The Romans were attracted to its thermal springs and they built a town, Lucus Augusti, whose 3rd century walls still stand.

Visigoths

The Vandals, Goths, Franks and others were Germanic peoples who migrated and colonised western Europe in the period of the Late Roman Empire. The Visigoths gained control over much of western Europe from AD 400-700. They founded the Kingdom of Toulouse with territory in the south of France and Spain. They sacked Rome in 410 and first entered Spain about 415. In 507 Clovis, king of the Franks routed Alaric, king of the Visigoths; that ended the Kingdom of Toulouse, but the Visigothic kingdom in Spain continued until the invasion of Arabs and Berbers from North Africa in 711. Only the north remained Christian; Spain would become Christian again through the efforts of the kingdom of the Asturias (including Galicia).

The Visigoths were the first Germanic people to become Christian (3rd and 4th centuries AD) probably through the influence of their female Christian slaves. In 654 their clergy produced the Liber Iudiciorum, a law code used for centuries. Many personal names from the north of Spain are Visigothic in origin such as Alphonso, Ramiro, Alvaro and Eurico

Santiago de Compostela

Galicia has several towns but the most famous is Santiago de Compostela, the goal of thousands of pilgrims who still follow the Way of St James (*Camino de Santiago*), a medieval route across northern Spain. Iago is the form of James which developed in Galicia; Jaime from Jacome, a variant of Latin Jacobus, the usual elsewhere.

According to church tradition as early as the 6th century, St James preached in the west of Spain and then returned to the Holy Land and was beheaded there. His remains or relics were taken back to Spain.

In the early ninth century the people of the region thought they had found the tomb of St James the Apostle; soon after a basilica was built by Alfonso II (AD 759-842). The church became the second most popular place of pilgrimage after Rome in the Middle Ages. The portico or



The Spanish cathedral of Santiago de Compostela located along the Way of St. James (Camino de Santiago).

doorway of the cathedral is baroque, but most of the structure dates to the 11th to 13th centuries. The relics in the crypt (cellar) are said to be those of St. James and two disciples.

In 844 the saint is said to have appeared as a warrior on a white horse with a white banner to help the Christian armies of King Ramiro I at the battle of Clavijo against the Moors (Muslims) who had conquered Spain. The Christians won and St James was called *Santiago Matamoros* (moorslayer) ever after. He became Spain's patron saint (and moral booster) in the era of the *reconquista* (reconquest) of Spain.

Along the *Camino de Santiago* (Way of St James) are many old churches, influenced by the Celtic, Roman, Visigothic and Muslim traditions. Near Oviedo is the highly unusual church of Santa María del Naranco, built in the 9th century.

Originally it was the palace of Ramiro I, king of Asturias; it looks more or less as it did in the 9th century. The nave, once the great hall, has a high barrel-vaulted ceiling and the ground floor contained the baths, storage and service rooms. The hall is accessed by a straight stairway with a pentice (sloping) roof on the side of the building similar to other stone houses of the Central

Middle Ages. The palace became a church in the 10th or 11th century -- an amazing survival!

There is little doubt that Celtic peoples lived in the north and west of Spain and Portugal as well as in other parts of western Europe over 2000 years ago, and those Celts were in contact with Ireland and the British Isles. They are linked by language and their society, but also to some extent by material culture. Spain was conquered by Rome and then conquered again by Germanic peoples, the Vandals and Visigoths; the latter created

a kingdom which endured from the fall of the Roman Empire until the Muslim conquest of Spain. But the people who made the most lasting impression on the north-west were the Celts.

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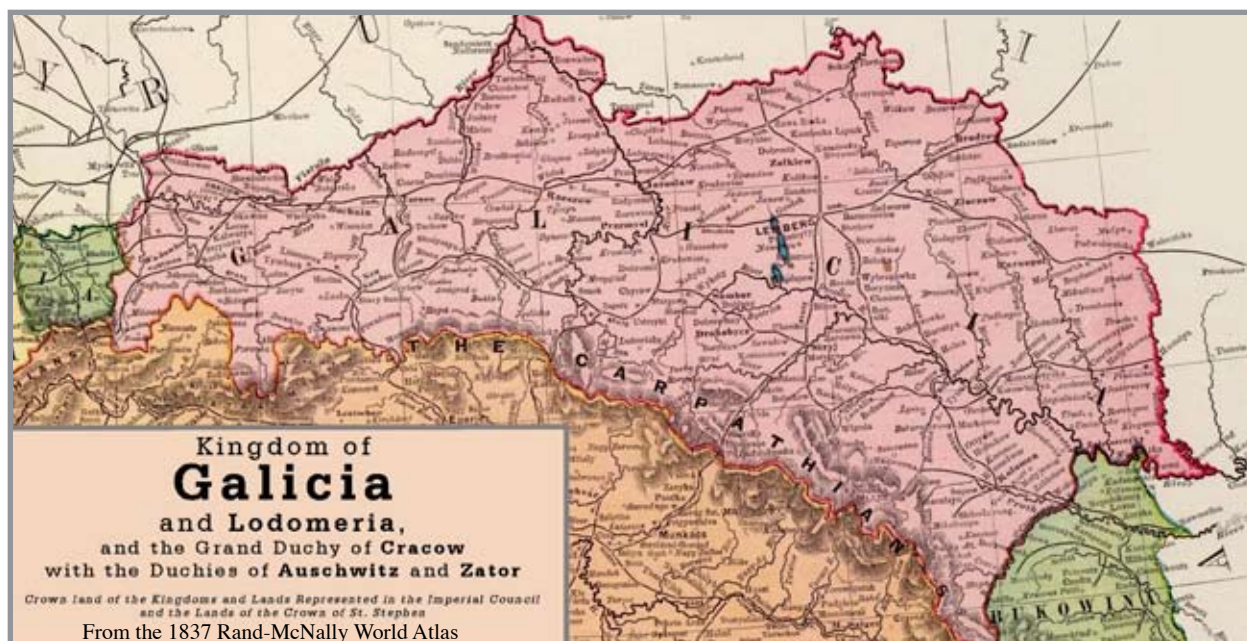
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GALICIA: CELTS IN POLAND

by Victoria Roberts

I have always been intrigued by family history. I love hearing stories about the past. The tales are full of hope and promise where our ancestors sought and sometimes fought for a better way of life.

I find it fitting that September's issue of the Celtic Guide touches on the various Celtic nations. My family lineage traces back to Galicia, Austria, Poland, Czechoslovakia and Lithuania, just to name a few! I am one big melting pot of nationalities.

EDITOR'S NOTE: Victoria is the author of Scottish romance novels with some great history included. She is one of a handful of people I know who has part of her family coming from the foothills of the Alps, and though typically registered as Polish in American records, actually hailed from "Celtic" Galicia. My own grandparents on my mother's side did the same. My grandmother's maiden name was Wilgus, which translates as Wild Geese, and of course the Wild Geese were Irish ex-pats! It's a smaller world than it sometimes seems.

My great-grandmother, Rosalia Tomsko, was born in Galicia and came to America as a mail-order bride. She was sixteen years old and married my great-grandfather, Fabian Mayher, who was in his thirties.

Modern day Galicia is divided and split between south-eastern Poland and western Ukraine. In the beginning of the Roman period, the region was home to many Celtic and Germanic tribes. From the sixth century, Galicia was part of Polish tribal territories. Various groups of nomadic people came to the area but overall, Slavs eventually came to dominate the Celtic-German population.

Galicia et Lodomeria was the name used by the 13th century king, Andrew II, of Hungary. Hungarians were driven out of Galicia's cities by 1221, but the Hungarian kings continued to add *Galicia et Lodomeria* to their official titles. Some historians believe the name had something to do with the people of Celtic origin who may have settled nearby. There were similar place names through Europe such as Galatia in modern Turkey or Galicia on the Iberian Peninsula.

With the Rurikid dynasty dying out in the 1340's, the area passed to King Casimir III of Poland. Since the region was now a Polish possession, the area was divided into a number of *voidodeships*. In modern terms, this context of the word primarily refers to provinces of Poland. Armenian and Jewish immigration also began to occur in large numbers once the area was under Polish rule. Hence, numerous castles were built and new cities were founded.

In 1772, Galicia was the largest annexed area of Austria. The Austrian region of Poland, later Ukraine, was referred to as "Kingdom of Galicia and Lodomeria" to underline Hungarian claims to the country. When a large portion of the Polish lands were added, this changed the reference to simply Galicia. The Austrian leaders blamed Polish nobility for treating the peasants as slaves while the new regime portrayed themselves as a civilized people. In 1786, the Polish laws were abolished and replaced by Austrian code.

Beginning in the 1880's, a mass emigration of the Galician population occurred. What first started as travel to Imperial Germany later became a Trans-Atlantic crossing to the United

States, Brazil and Canada. The emigration began in the Polish populated parts of Galicia and then shifted to the Ukrainian areas. The Polish generally migrated to New England and the Midwestern United States and the Ukrainians primarily migrated to Brazil and Canada.

And God bless my great-grandmother, Rosalia (below) for she was one of them.



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Tir na nÓg

The Otherworld

by Kristin Olsen

As we look to the magic and mysticism of the Celtic lands, let us delve into a place revered by and inspiring to the Celts – a place if mentioned today might bring out fear of the devil, fire and brimstone, hell and damnation. Let us journey to the Otherworld, to the land known as -

Tir na nÓg

Come with me and let us carefully part the veil of fine mist and lace, and journey into the unknown. Off to the lands of death and rebirth, the lands that create the awe-inspiring image of Celtic warriors, princesses, princes and goddesses. Come our ancestors await! Welcome to the Celtic Otherworld.

The Otherworld according to legend basically has three levels – the upperworld, middle world and underworld. Most Celtic myth and lore explores what is known as the Tir na nÓg. It is sometimes seen in Irish tales as an island far to the west of Ireland. To reach this sacred land one must travel over the water and a far distance indeed. Water is present in most tales about the journey to the Tir na nÓg. Water is a symbol of rebirth and purity, so it makes sense one must travel via water to reach such a sacred land. It is

EDITOR NOTE: Kristin is the owner of a website dealing in imports and gifts from Scotland, Ireland and even Scandinavia. She has written extensively on her own website and for others, and also has authored books. If ever there was a legendary “Celtic” land it is Tir na nÓg, and Kristin opened my eyes to the fact that not all Celtic fringe lands need be physical. We hope you enjoy the magic of legend and lore in this tale of Tir na nÓg!

cleansing just to take the journey.

Other myths offer a wide range of ways you can enter the underworld. Two of the most popular are via a *Sidhe*, the Gaelic world for mound or hill, or via the fairy women such as the Banshee Fairy. This is the land of our ancestors. This island stands still to time and is the place of myth and fantasy. Heroes and heroines, gods and goddesses live suspended in mist on the island of legend.

The island known as Tir na nÓg is a land of perpetual youth and beauty. Time stands still, flowers do not die or wilt, and life is ageless. It is found in many Irish tales of magic and mysticism. The land of youth holds the legends and tales of mighty heroes and sorcerers, and of the ancient ones long ago honored for their deeds.

This island keeps secrets and only the brave and daring, who listen with their whole hearts and souls, can hear the whispers upon the winds of past tales of glory. If you listen oh so carefully you might just hear an ancestor impart words of wisdom for we mere mortals to only contemplate and praise. Pay close attention to the air as it brushes past your ear for it might be your ancestor or a grand goddess telling you a tale of their mighty life and love. This is a land of fairy tale and adventure. This is Celtic Heaven.

Once upon a time the tales and legends of heroes and heroines were passed from person to person and generation to generation. They were not fairy tales, but tales of astounding bravery and magic. As the years passed and Christianity came to the island of Ireland, these tales have been resigned to the realm of fantasy. Tir na nÓg is no exception. It has slowly been woven into the modern culture and pleasantly referred

to as Heaven. The underworld became a separate entity and was resigned to the realm of fear and danger, and became equated with the Christian idea of Hell. The old ways and some of the ancient practices for honoring the ancestors became viewed as evil. *Samhain*, which is celebrated as a day when the veil between the world of the physical and the world of the spiritual are so close our ancestors can step through and visit us, is now seen as a scary day by some. It is feared as witches and magic are feared. The tales of our ancestors are not to be feared, nor are their ways. Like the old ways of all cultures, they are lessons and myths to learn and grow from. Open your minds and hearts. Celebrate the magic and mysticism for there is wisdom in the old ways!

Why fear what you do not know? Why not just explore life for the positive experiences that it has to offer. We can't prove if there really is a

heaven or hell or a Tir na nÓg or Underworld.

Life is about exploring and finding adventures to ride through time on. Learning allows the mind and the spirit to soar to heights that the physical world has place constraints upon.

What if there is magic and wee fairies do run through the woods outside your bedroom window? What if Tir na nÓg really does exist and our ancestors await us to boast of grand tales of fortune and exploration? Anything is indeed possible and most tales have some basis in reality, so why should these Celtic adventures be any different. Open your mind and your heart and your soul, for you will need all your senses to truly live a life of adventure, promise and blessings. If you want something, just close your eyes and see it happening. The power of the mind and soul are endless as are the adventures and tales of the Celtic people and its culture.

One of the most famous Celtic legends of Tir na nÓg is that of Connla, son of Conn of the Hundred Fights. Many a Scottish clan claims descent from Conn, and some used the term "Sons of Conn," even a thousand years or more after his reign. The same or perhaps another Connla is said to be the son of Cú Chulainn. In this case, however, Connla of the Fiery Hair is the son of Conn of the Hundred Fights, one of the most legendary of Irish kings.

One day as Connla stood by the side of his father on the height of Usna, he saw a maiden clad in strange attire coming towards him. Though no one else could hear her, she spoke to Connla – "I come from the Plains of the Ever Living," she said, "there, where there is neither death nor sin. There we keep holiday always, nor need we help from any in our joy. And in all our pleasure we have no strife. And because we have our homes in the round green hills, men call us the Hill Folk."

She continued, "Oh, come with me, Connla of the Fiery Hair, ruddy as the dawn with thy tawny skin. A fairy crown awaits thee to grace thy comely face and royal form. Come, and never shall thy comeliness fade, nor thy youth, till the last awful day of judgment."

Then Coran the Druid stood forth and chanted his spells towards the spot where the maiden's voice had been heard. And none heard her voice again, nor could Connla see her longer. Only as she vanished before the Druid's mighty spell, she threw an apple to Connla. Connla became very distraught after this encounter and longed to see the woman again.

Many weeks later the maiden returned and said "The ocean is not so strong as the waves of thy longing. Come with me in my curragh, the gleaming, straight-gliding crystal canoe. Soon we can reach Boadag's realm. I see the bright sun sink, yet far as it is, we can reach it before dark. There is, too, another land worthy of thy journey, a land joyous to all that seek it. Only wives and maidens dwell there. If thou wilt, we can seek it and live there alone together in joy."

When the maiden ceased to speak, Connla of the Fiery Hair rushed away from his father and family and sprang into the curragh, the gleaming, straight-gliding crystal canoe. And then they all, king and court, saw it glide away over the bright sea towards the setting sun. Away and away, till eye could see it no longer, and Connla and the Fairy Maiden went their way on the sea, and were no more seen, nor did any know where they came.

La Vie en Breton

Anne of Brittany's Enduring Legacy & Appeal

Anne of Brittany (1477-1514) has inspired painters, poets, Breton nationalists, and even a wildly popular French rock opera. Twice Queen of France and Duchess of Brittany in her own right, Anne's life was marked by power, patronage, and responsibility. Anne was the wealthiest woman in Europe and lived at an exciting time: the transition between a feudal, medieval Europe and the rise of the nation-state with global ambitions.

In the five hundred years since her death, Anne's legacy of patriotism, political savvy, and cultural finesse remains indelible in her native Brittany and across France.

Anne was born the only surviving child of François II of Brittany (1433-1488) and Marguerite de Foix (c. 1453-1486) in 1477. Beloved by her parents and cherished by Breton people as a living-symbol of their independence from France, Anne was given an excellent education, in preparation for her role as reigning duchess. From a young age she demonstrated a marked interest in law and politics in



addition to art and music. It was however Anne's personal wealth and her reputation as a shrewd and cultured young woman, which attracted a multitude of suitors and ensuing problems from abroad. François II had aggressively defended his duchy on behalf of his daughter, as there was no Salic law (medieval Frankish law) barring her, as a woman, from her inheritance.

For over a hundred years the Montfort dynasty had ruled Brittany well, guiding it through the rivalries of the rising powers of the late fifteenth century: England, France, the Holy Roman Empire (Austria), Denmark, Portugal, and a recently united Spain (Castile and Aragon). Under Montfort rule, impressive forts and castles were built throughout the duchy, and flourishing towns, like Fougères and Dinan, were redesigned behind durable walls. Brittany was a fiercely independent, Celtic duchy with its own language (Breton), system of finances,

EDITOR NOTE: As one of our newest authors, James Blake Wiener, of the *Ancient History Encyclopedia*, presents a romantic as well as historic look back at one of Brittany's most famous natives. There have been Celtic people recorded in the area of France known as Brittany since before the time of Julius Caesar. The Breton language is a Celtic language, still spoken by about 200,000 residents, and is somewhat similar to the language spoken in Spain's Galicia region and in Wales. Elsewhere in Brittany the Gallo language is spoken, a language which borrows heavily from the Norse who settled in nearby Normandy. Slowly Gallo/French pushed the Celtic language further towards the tip of the Brittany Peninsula though it still remains strong, today, in this region accepted as one of the Six Celtic Nations - and part of the Celtic Fringe.

legal system, military, clergy, and even its own governing Parlement. Brittany's wealth lay in its strategic maritime position between the Bay of Biscay, the English Channel, and the Irish Sea. Bretons were and remain today a deeply maritime people, and medieval Brittany kept a small but powerful merchant marine of over 2,000 ships. Travelers, merchants, and pilgrims from across Europe utilized safe Breton ports, and the trade of French wine, Breton salts, and Scandinavian cod enriched the million or so inhabitants.

In 1488, at just eleven, Anne became the Duchess of Brittany with the death of her father. The astute Anne knew that the French coveted her inheritance: as a young child she had witnessed first hand several ferocious sieges by the French king, Louis IX (r. 1461-1483). Who ever controlled Brittany would tip the precarious balance of power in Europe. Anne's only hope lay in international marriage with the most powerful dynasty of the age: the Habsburgs of Austria. As Austria was the chief rival of France for influence and power in the Low Countries and Italy, Anne knew that an alliance with Austria would create a stranglehold over French might. When the French King, Charles VIII (r. 1483-1498), heard word of the proxy marriage between Anne and

Emperor Maximilian I of Austria (r. 1486-1519), he ordered an immediate invasion of Brittany.

In late 1490, French forces surrounded and laid siege the ducal capital of Rennes. Anne dispatched regular missives to Henry VII of England (r. 1485-1509)—the English had been the traditional allies of Brittany—and to her distant maternal relatives, Ferdinand of Aragon (r. 1479-1516) and Isabella of Castile (r. 1474-1504) with adroit diplomacy. Anne still hoped that the Austrians would come to her rescue and counter the French by land and sea, but wanted to ensure the survival of Breton independence if they could not. Unfortunately for Anne and the Bretons, the geopolitical game was in vain: the Austrians were preoccupied, securing their interests in Hungary and Bohemia; the Spanish in turn were engaged in the Reconquista, campaigning in Granada; and the English were weary of conflict after decades of bloody savagery during Wars of the Roses (1455-1485). Without aid and few alternatives, Anne surrendered to Charles and repudiated her unconsummated marriage to Maximilian I.

Charles was thrilled with his rich prize, admiring Anne for her beauty and intelligence. He had won Brittany and now would make the captive duchess his queen. In 1491, Anne, now



Celtic standing stones are found in many areas of Brittany. The drawing above is of standing stones in the Breton city of Carnac, which is claimed by some to be the oldest continuously populated city in the world.

fourteen, married Charles at the Château de Langeais in the Loire Valley.

Anne's marriage contract stipulated that whichever spouse outlived the other would retain control of Brittany; however, it also postulated that should Charles die without sons, Anne would be compelled to marry his successor, thus ensuring the French sovereignty over Brittany.

Anne protested vociferously that such a contract was ungallant and demeaning: Anne was the Duchess of Brittany and the wealthiest woman in Europe, with links to Spain and Austria. To ignore her protestation was to play with fire.

Charles relented, promising Anne a substantial number of properties in France and a large personal income, but more importantly he promised that he would respect existing Breton laws, while Anne lived.

The next seven years brought conflict and hardship to Anne: Charles was frequently absent from her side, commencing the devastating Italian Wars (1494-1557), and Anne's influence in French politics was challenged by her envious and equally intelligent sister-in-law, Anne de Beaujeu (1466-1521). Much of her time was spent traveling between Paris, the Loire Valley, and frontier cities close to Italy, including Grenoble and Lyon.

When she was not travelling, Anne was frequently pregnant (fourteen times over the course of her two marriages) and thus was devastated when her son and heir, Roland, died at the age of three in 1495. Although she eventually developed sincere affection for Charles, he had expressly forbidden her use of the title "Duchess of Brittany" in public. Irrespective of Charles' decree, Anne never forgot her Breton inheritance and countrymen: they were never far from her thoughts

and she took to reminding her French subjects that she was still titled in her own right, from birth, unlike the previous queens of France.

Charles VIII died young, in 1498, after hitting his head on a doorway, while on his way to play tennis. The widowed Anne returned to her beloved Brittany with great pomp and circumstance, but was privately devastated by her husband's sudden death. In Brittany, she assumed the reins of government and played for time, while a new king took power in France. Louis XII (r. 1498-1515) was Charles' cousin and vigorously sought Anne's hand in marriage. The two had known each other for many years as Louis had spent time as the Breton court. For years, gossip had circulated around Europe that he had long harbored a deep love for Anne: he had been one of her suitors when she was still just a girl, and his proposal was strongly considered before the death of Anne's father, François II. Louis was just as politically ambitious as Charles had been and even more keen to have Anne as his wife.

In 1499, Anne became queen of France for a second time through marriage to Louis. Anne's decision to accept was as tactical as it was cunning: in this second marriage, Anne's rights to the Duchy of Brittany were acknowledged and she could now assume the position of power and patronage that she had always sought.



A drawing of one of Brittany's many lighthouses.

Anne concentrated on political, religious, and cultural matters until her death.

Enriched by the vibrant cultural milieu of Brittany—with its legends of magical creatures and star-crossed lovers—and deeply influenced by her religious parents, Anne imported gentility and munificence to the rather coarse French court. Her court became one in which manners, piety, and décor took prominence. While Louis imitated his predecessors, coveting the wealth of the Italy and dreaming of military conquest, Anne was determined instead to make France the cultural nexus of Europe. The Montfort dynasty had strengthened Breton political unity through works of charity, the patronage of arts, and through the establishment of efficient bureaucracies. Anne brought what she knew and applied it the French court: historians usually credit Anne as responsible for introducing new methods of bookkeeping and naval organization to France.

Anne displayed a noted interest in the arts—painting, architecture, and especially music throughout her life. She was an avid reader and linguist, and fascinated by the new art and learning from Renaissance Italy. During her life, Anne commissioned countless works of art and translations of books from ancient and contemporary authors alike. Today, Anne is chiefly remembered in the art world for her beautiful tapestries and books of hours. Most art historians find her objets d'art to be among the finest examples of early art from the French Renaissance.

At the age of thirty-seven, Anne fell ill from a kidney stone and died at the Château de Blois. Successive pregnancies shattered her health. As dictated by her will, Anne's heart was placed in a splendid gold reliquary of enamel and placed between the tombs of her parents in Nantes Cathedral. In her last years, Anne devoted herself to her surviving daughters from her second marriage, Claude (1499-1524) and Renée (1510-1574). Salic law prevented Claude and Renée from being queens regnant, much to

Anne's chagrin, but it did not preclude them from inheriting the mother's rights in Brittany. Louis was not prepared to let Brittany depart from France's orbit: Claude was engaged to Louis' designated heir and distant cousin, François de Angoulême (the future François I of France r. 1515-1547), and declared heiress to her mother's birthright. Claude died in her prime at twenty-four, but mirrored her mother in terms of her religiosity and charity. With her death, Brittany's days as an independent duchy were finished. François I assumed the title and later remarried. Renée's life was more dramatic and colorful: she married Ercole II, Duke of Ferrara (r. 1534-1559), patronized the leading writers and artists of Italy, and openly favored the Protestant cause. She was arrested as a heretic and eventually returned to France where she died.

Anne was a leading political and cultural figure in European life at the turn of the fifteenth century. Yet, her principal ambition was the preservation of Breton autonomy. For this reason, she remains a beloved cultural icon in Brittany. Her perseverance, intelligence, and commitment to the Breton people have never been forgotten. Although her dream of an independent duchy ended with her death, Anne's legacy of political and artistic ingenuity positioned France for future glory and expansion in the sixteenth, seventeenth, and eighteenth centuries.

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Dalriada

by James A. McQuiston

A land that preceded Scotland's rise to a unified country is that of Dalriada. The original Gaelic is thought to be *Dál Riata*. It's people consisted of the Irish races who had melted down into what would typically be called the Gael. At one point, the occupants of this region were known as the Gall-Gael, which most likely signified a mix of Viking (Gall) and Celtic (Gael) bloodlines. Certainly, the great Gaelic hero Somerled had a blend of these two bloods, although the exact mix has been in dispute.

Through Family Tree DNA, Somerled's projected DNA was deduced by studying the DNA of all the clans that claimed descent from him. This also holds true for Colla Uais, one of three brothers, all with the first name of Colla, who were significant in bringing the Gaelic Irish to settle Scotland's islands and western coast. Many clans also claim descent from Clan Colla, or Clan Cholla. An anonymous, ancient bard gives us this glimpse of the Colla brothers:

'Of the three Collas have you heard,
Eocaidh's sons of highest fame,
Colla Menn, Colla Da-crioch,
And Colla Uais, the Ard-righ?

Their names, all three, I know full well --
Carrell and Muredach and Aedh;
By these was slain a mighty king,
On yonder fair, well cultured plain.

Carrell was Colla Uais, the king;
Muredach, Colla Da-crioch;
And glorious Aedh was Colla Menn.'

For slaying the king the Collas were banned from Ireland and settled western Scotland and the Isles. The MacDonald Lords of the Isles claimed descent from Colla Uais, and their territory roughly covered the old Dalriada.



Angus McLellan, a Wikipedia author, modified this NASA Visible Earth image to show the approximate area of Dalriada. The area roughly covers the same locations as were settled by the clans considered the Sons of Somerled, in particular Clan Donald. In upper Scotland the MacDonalds were known as Clan Donald North and in Ireland and Kintyre the McDonnells were known as Clan Donald South. I have traveled a fair amount of the old Dalriada in Ireland and Scotland, as well as the old Northumbria. Despite their ruggedness, the distances are not that far between these lands.

The kingdom of Dalriada reached its height under Áedán mac Gabráin who reigned from 574-608, but its expansion was checked at the Battle of Degsastan in 603 by Æthelfrith of Northumbria, a country which, at the time, consisted roughly of the eastern half of Scotland. Serious defeats in Ireland and Scotland in the time of Domnall Brecc (d. 642) ended *Dál Riata's* "golden age", and the kingdom became

a client or vassal nation of Northumbria, and subject to the Picts.

The old kingdom of Dalriada was pretty much taken over by Viking invasion and the Celts of Ireland joined forces with the Picts under Kenneth MacAlpin, often considered a Pictish king, though many historians and ancient records seem to point to him as being the last Gaelic or Celtic king of Dalriada, named thus just two years before he formed the first unified version of Scotland during the 9th Century.

I have found that quite often the accepted version of historical truth is contradicted by actual ancient documents and scholarly study.

This is one of the driving motivations behind the Celtic Guide – to give authors and scholars a chance to more accurately report on historical “fact” even though that reporting might take a few pages, argue accepted notions, and still not totally exhaust the subject.

The fall back position is the “generally speaking” or “typically thought of” phrase.

Since Dalriada is such an ancient kingdom, it’s history has to fall into this category, except to say that documents as old as the Annals of Ulster, the Annals of the Four Masters, and other ancient manuscripts speak of this land in enough detail that we should “generally” be able to accept that it consisted approximately of County Antrim, in Ireland, plus many of the Western Isles and parts of the Scottish mainland, including Argyll; that it was populated mostly by Gaels from Ireland who, over years, blended with Picts, Vikings and other races; that its downfall came by way of the Picts, followed closely by the Vikings; that its revival began with Somerled; and that its ghost was the land ruled over by the Lords of the Isles, Clan Donald, and their vassal clans.

Dalriada covered what was, and still is, to a large extent, the heart of the Gaelic world.

Celtic Warrior Pendant

Actual size: 1" x 1/8" diameter. This Shield of protection is a Celtic design based on the numbers 3 and 4, which enable magical powers to come into play that help provide circles of protection and other important esoteric forces to enhance well being. The central design in this work is a Quatrefoil composed of 4 circles interlocked into magical Celtic Knots. They represent the four corners of the Earth, the 4 winds, the 4 elements: earth, air, water, and fire. Most importantly these points represent the 4 angelic guardians. The quatrefoil is a symbol of good luck as in the 4-Leaf clover. One of several world symbols, this design is where the 4 realms of North, South, East, and west are joined and the 4 elemental angelic guardians bring protection to those who wear this amulet. Comes on an adjustable black cord.



Artzy Claddagh Shamrock Cake Topper

These tops measure approx. 4.25" wide x 4.25 - 5.25" High (depending on design) and are 3/8" thick acrylic. A clear acrylic plate is included, for extra support on cake surface (most will stand on their own). Afterwards, this top becomes a keepsake to remember your special day. Personalize with your names and date. We will engrave layout and font as shown.



Trinity Knot Cake Topper

Ceramic Trinity Knot Cake topper. Perfect for any wedding. Trinity is the symbol of the divine, but also the interlocking knot work symbolizes the unending union of love.



Kristin Olsen is the proprietor of the Celtic Attic web site, where you will find all types of Irish, Scottish and Viking imports. Kristin won't sell anything that she is not absolutely proud of. "I want happy customers, I want repeat customers, I want my customers to call me by my first name and have a smile part their lips when they think of Celtic Attic and the pride of the Celts & the Vikings!"

<http://www.celticattic.com>



Henceforth Tales

by Cass & Deborah Wright

Buchanan

EDITOR'S NOTE: In this month's Henceforth Tales we learn of the defiant Kingdom of Kippen!

The root of the name Buchanan is rare among Highland clans in being derived from the lands on which the Clan actually settled, those lands originally extending north along the east shore of Loch Lomond, and including mighty Ben Lomond itself. Branches of the Clan also held lands on both sides of the Water of Endrick, as well as Killearn and Balfron, and further east at Arnpryor, near Kippen; even though these lands were not always territory owned by the chiefs. According to Buchanan of Auchmar, the founder of the Clan was a certain Anselan O'Kyan, who was of Irish descent, like the MacNeills, coming over to escape troubles there, circa 1016, and with his followers took service under Malcolm II, at that time warring with invading Danes. For aiding in that struggle, Anselan was granted lands in Stirlingshire, Pitquhonidy, and Perthshire.

MacAuslan remained the name of these chiefs for nearly 200 years; the first one to be styled "de Buchanan" was Gillebrid, seneschal to the Earl of Lennox, around 1240. Before then, in 1225, Macbeth, the father of Gillebrid de Buchanan, obtained from the Earl of Lennox the island of Clarinch, that name becoming the Clan's battle-cry. In 1282 Sir Maurice de Buchanan received from the 6th Earl of Lennox grant of lands for the Buchanans themselves, in which the Chief was given privilege of holding courts of

life and limb, on condition that all sentenced to death be executed on the Earl's gallows at Catter. The stone in which the gallows tree was set can still be seen beside the "old judgment hill of Catter", on Endrickside.

During the wars of succession, Maurice, a Buchanan chief, was one of the Scottish nobles who refused to sign the Ragman Roll, or swear allegiance to Edward I of England; the Chief was quite forthright for Scottish Independence, and for the cause of the Bruce. After the defeat at Dalrigh, Bruce was well hosted in the Buchanan country by their Chief; the King's Cave, near Inversnaid, takes its name from this episode, the Buchanan afterwards escorting the King to safety.

After the English victory at Agincourt, Sir Alexander Buchanan went to France in service to her king, leading warriors of his clan, and at the battle of Beaugé, is believed to have challenged the Duke of Clarence. Evading the Englishman's thrust, Sir Alexander lanced him through the left eye, and as the Duke fell, carried off his coronet on his spear-point. Many widely-known accounts claim that Clarence



Buchanan Tartan and Shield



was slain by a different Scot, that being the Earl of Buchan, then Constable of France, but Sir Alexander and his descendants have always sworn that it was for that signal achievement the French throne granted him the right to use the "double tressure flory counterflory", added thereafter to the Buchanan arms, and the further heraldic emblazonment of a hand holding a ducal cap on their arms' crest. Sir Alexander Buchanan continued to battle English forces in France until slain at the battle of Verneuil in 1424.

From the days of James V, comes this wry tale; as the King's forester rode back to Stirling one day, past the gates of Arnpryor, with a deer freshly slain for the royal table, the Buchanan chief halted him, seizing said beast for his own board, and saying defiantly that if James was King of Scotland, he, Buchanan, was King of Kippen. The forester hastened to Stirling, and voiced a report of the theft to the King; forthwith, that monarch, so fabled for his exploits disguised as the Guidman of Ballingeich, rode alone to the gates of Arnpryor. There, he was denied entrance by the porter, who insisted that his laird was at dinner, and was not to be disturbed; James thereupon sent

the man to inform his chief "that the Guidman of Ballingeich requested to dine with the King of Kippen". This message, credited to a ragged, redbearded traveler, was dutifully relayed to Buchanan, who, recognizing the King's alias, ran to the gate, there making profuse apologies; reportedly, James merely laughed, and merrily followed the Chief back inside to feast upon the royal venison. Forever after, Buchanan of Arnpryor was known affectionately as "the King of Kippen". A signet ring, gifted by James on that occasion, is still possessed by the Buchanan chiefs.

In the time of Mary Queen of Scots, the Buchanans were quite active as tutors, historians, and servitors in the Royal households of Scotland; Sir George Buchanan, the 21st Chief, commanded the Stirlingshire Regiment in the Civil Wars of Charles I, and was taken prisoner at Inverkeithing.

At the death of John Buchanan, the 22nd Chief, in 1682, his entire estate, grossly encumbered with debt, was sold to the 3rd Marquess of Montrose; thus did Buchanan House, the ancient seat of the Clan chiefs, become the seat of the Montrose family, and remained so until about 1870, when it was destroyed by fire, and was replaced by the present Buchanan Castle. In modern times, parts of the old mansion still stand, and for the imaginative among visitors, possess considerable fascination of their own.

This material is just a sampling of one of the 60 clan names and legends appearing in the upcoming book -

Henceforth Tales

by Cass & Deborah Wright

Follow future issues of Celtic Guide for further information about publication details. . . . and thank you for joining us at the hearth !
- DW

Fairy-land

by
Kristin Olsen

The magic and mystery of the Celtic Nations are the focus of my writings and a passionate part of my world. My lineage is part Celtic and part Viking and I am fascinated with the Spirituality, Fantasy, Magic, History and Illusion that this part of the world represents. Here in this article I hope to transport you to the lands of mist and magic. I am but a humble student on a grand exploration of this planet. I was placed here to learn, share and teach. Together we will explore the wondrous Celtic Lands.

Have you ever had your heart leap and you had to stop and catch your breath? Have you ever thought about a place, a thing, or a person and felt that you just belonged there, like your heart and soul were in some way intertwined with it?

Join me now as we step back to a time long passed that is steeped with mystery, illusion, promise and fantasy; Oh and possibly a glorious pot of gold at the end of the rainbow – a time when what mattered was living life.

Close your eyes and see with me green trees, wide open lush valleys, streams teeming with fish, fairies dancing, dragons roaming and leprechauns running freely with human kind and of course magick a glitter everywhere. Welcome to the land of Erin. Come. Shh!... you don't want to awaken the Banshee Fairy!

The belief in fairies is an almost universal attribute of early folk culture. Fairies are magickal (the medieval spelling of magical) creatures that entertain children and adults alike. For adults the fairy represents the innocence of youth and the promise that there is something more than just what we see.

Most adults have lost the ability to see fairies peeking out from behind a tree or chasing a butterfly across the lawn. To read about the Fae Folk takes us back to childhood and cotton candy, slip 'n slides and magic. Well what if you could see fairies and they were chasing butterflies in

your backyard?

Would the world think you sane? Would you care? Let me tell you of the Irish Fae Folk and then you can decide for yourself if they are real or not. If you do believe, maybe you can bring the magic of the Fairyland into your life.

Most fairies today are seen as beautiful fluttering creatures that you see out of the corner of your eye or just imagine them to be dancing around happily. Not so of the ancient Celtic realms. *Sidhe* (pronounced Shee, a fairy) and other magickal creatures lived with human kind. They were there to possibly teach and assist the human folk of the land. Since they were a part of the life process you have the mean, ugly, beautiful, sad, happy and death fairies of the Celtic Isles. The people of the Isles call their fairies "wee folk." Lets take a brief look at some examples of Fae Folk.

The Leprechaun: A solitary creature avoiding contact with mortals and other fairies, he is usually making shoes or protecting his pot of gold. It is said that if a mortal catches a leprechaun and sternly demands his treasure, he will give it to him. He is very symbolic of Ireland.



A rendition of a fairy taken from a product sold on Kristin's website - <http://www.celticattic.com>



Merrows: The female is also called a mermaid (*murúch*) or a sea-maiden (*maighdean mhara*). She has the tail of a fish and web-like scales between her fingers; she is most lovely and graceful. The male sits on a rock, always scanning the sea for cases of brandy lost from wrecked ships.

Silkies: They are seals by day but men and women by night. They are fabled to be extreme beauties.

Lianhan Shee: As the Love Fairy, she seeks the love of mortal men at a high cost. She creates such desire in her lovers that they will overcome all obstacles to embrace her. She does insist on

meeting her lovers in *Tir-na-n-Og*. Mortal men must die to enjoy her fairy delights.

Changelings: This is the dreaded creature of all mothers. These mean, ill-tempered fairies trade places with mortal children. The children are sent to Fairyland to play beside the fairies. There are ways to banish the Changeling and thus bring back the mortal child in perfect condition.

Pooka: This creature can appear as a Black Horse, an Eagle or a Black Goat. In the ancient days of Ireland the pooka was in charge of all that went venturing out after dark, except for those who were on a mission of mercy.

Dullaham: (*Gan Ceann*) rides during the dead of night. He is a headless horseman riding wild upon a headless horse. Wherever he stops a mortal dies. They fear gold, so to save your soul, always carry a gold coin in your pocket.

Banshee Fairy: The banshee, from ban (*bean*), a woman, and Shee (*Sidhe*, a fairy), is an attendant fairy. She wails only for certain families, those whose names have Mac/Mc' or 'O'. She heralds their passing into the otherworld with fierce wails and moaning. She normally appears in one of three stages: a lovely young woman, a graced matron or an old knowledgeable hag. These represent the Celtic triple goddess made so famous over the years - Mother, Maiden, and Crone. She also appears in a variety of other forms, such as that of a hooded crow, stoat, hare and weasel. These also happen to all be animals associated with witchcraft in Ireland.



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The Susquehanna Settlements

In 1720, James Logan, Provincial Secretary for William Penn's Pennsylvania, declared land along the eastern shore of the Susquehanna River to be available to the "families of the brave defenders of Londonderry" at reduced price and possibly even free in some cases.

Logan's motives were two-fold. First and foremost, he looked to these settlers to act as a buffer against Indians living on the west bank of the Susquehanna who were making periodic raids on areas surrounding Philadelphia, PA, and New Castle (now part of Delaware).

Secondly, Logan's own ancestors had fought at the 1689 Siege of Londonderry, and those who withstood the onslaught of King James's troops for 105 days were barely rewarded afterwards by their new King William. They continued to be caught in the strife of Catholic/Protestant disagreements, of the warring royal factions of King James and

King William, and of a countryside desolated and ravaged by war. Atrocities continued to plague the common people on both sides of the divide. Catholic and Presbyterians, particularly, suffered killing times, torture, death, loss of land and belongings, loss of family.

Bobby Sand's "And another eye for another eye, until everyone is blind" was the rule of the day, an unfortunately still rears its head in that region of Ireland from time to time.

The situation has been so confusing that, as Guide author Scott Woodburn pointed out in last month's issue, in 1798 the Catholics and Presbyterians temporarily joined forces against England as the United Irishmen. One force or another, be it imperial, religious, revenge-driven, money-driven, or power-driven, has kept people born of the same glorious, historic blood at some level of disagreement, politically and even fatally.



<http://www.yesscotland.net>

By 1718, the first group of Scotch-Irish (a contraction of Scottish-Irish) immigrants had already moved into New England. Somewhat forced out of Boston, they settled in and around Londonderry, New Hampshire, and Portland, Maine, as well as a few other New England locations, with some remaining in Boston.

Here, too, they were often on the frontier and taking the brunt of Indian attacks. Once the land opened up on the Susquehanna, some left the north to settle in eastern Pennsylvania. They were joined by thousands of other County Antrim and County Derry Scotch-Irish, and, later, families from the balance of Ulster.

The names of families that first lived in these settlements include some of the more famous in early American frontier history and the American Revolution, including Crockett and Craighead (probably the same family), Houston, Jackson, Calhoun, Blair, Caldwell, Crawford, Montgomery Hamilton, and many more, including my own.

The Calhouns had left behind their Scottish

home of Luss, on beautiful Loch Lomond, and their mansion/castle in Ulster – the Crosh House. The Hamilton and Montgomery families, who pretty much began the plantation of Ulster in the early 1600s, left behind many acres of land and homesteads as well. The Jacksons left behind their dynasty in Coleraine; the Blairs, their famous castle in Scotland and their haunts in Ulster and in southern Ireland. All left behind their homeland.

These families made many sacrifices, lost loved ones on the trip over the ocean, sold out long-held family farms for a pittance, left behind their loved one's graves – all for the promise of a better life in America, which came hard-fought.

While they adapted greatly to the American wilderness, they did, as Logan assumed they would, take the brunt of frontier attacks and massacres. They were first to rebel against English control of their lives, when it was they, on the front lines, who were expanding the country, protecting the city folk, and becoming the stereotypical “American” of the day.

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THE SELKIRK SETTLERS

by Christine Woodcock

Lord Selkirk's Influence on Celtic Life in Canada

One of the darkest times in the history of Scotland was the time of the Highland Clearances. While the Highland men were off fishing for food, or fighting in the Napoleonic war, their women and children found themselves run out of their homes by the Laird's men, often watching in horror as their homes were torched and their milk used to douse the flames, only to sizzle in mockery. The few men (elder men, weaker men) who remained were jailed, beaten or killed outright.

The "justice" was swift and the evictions both sudden and brutal. One highlander later wrote "the whole inhabitants were utterly rooted and burned out." In addition, the highlanders were forbidden to wear their beloved tartans and were punished for speaking their native tongue, Gaelic.

The Clearances, which lasted a full century, from 1785, when the Glengarry Estates were first forced into evacuation, until 1886 when the Crofter's Act was passed, causing forced emigration of thousands of Highlanders. These displaced and often destitute Highlanders were left to wander aimlessly, with nowhere to go and no possessions to speak of. Some were granted crofts on the rocky coastal shores, where they learned to farm kelp. Yet others wandered into the larger cities in hopes of finding work in the factories there. But the nature of factory work was as foreign to them as were the languages, customs and diseases of the lowlands.

Many of these former Highlanders took advantage of emigration schemes which saw them transported to Canada, the Colonies of America and Australia.

Young Thomas Douglas, 5th Earl of Selkirk was instrumental in assisting many of these displaced Highlanders in obtaining land in

Canada. Douglas first became aware of these displaced families when he visited the Highlands as a young lad. He later ran into even more of them when he was studying law in Edinburgh.

Thomas used his inheritance to assist these former Highlanders in emigrating to Canada, initially to Prince Edward Island and later further west to Manitoba where he sold them parcels of land for very nominal costs.

In 1802, Lord Selkirk approached the Colonial Office for a subsidized settlement grant in Sault-Ste Marie, Upper Canada, with the hopes of establishing a settlement where the displaced Highlanders could once again farm their own land. The Colonial Secretary instead offered a land grant in Prince Edward Island, in the Belfast area, on the southwest shore. Upon receipt of this notice, Selkirk wasted no time in recruiting Highland emigrants or in contracting ships and supplies.

An advertisement, from the *Glasgow Courier*, for such ships, can be seen here:

"Wanted: A vessel to carry 400 passengers from Portrie in the Isle of Sky, to St John's or Pictou, Nova Scotia, to be ready for sea by the first of June. The owner of the vessel to be at the expense of fitting up berths, furnishing water, casks and water with fuel and cooking places. The berths for each person to be 6 ft by 18 inches, with the allowance of 56 gallons water and 2 barrels bulk of stowage for each person besides sufficient room to be left in the hold for provisions."

~ *The Glasgow Courier*, 5th April 1803.

Selkirk charged each person £10 for their passage and in July 1803, three ships, the *Dykes*, the *Polly*, and the *Oughton* sailed to Canada with eight hundred former Highland

crofters and headed to Prince Edward Island. The *Polly* arrived in the harbour of Orwell Bay, Prince Edward Island on Sunday, August 7th, 1803, carrying 250 adults and 150 children. Most of these passengers were from Skye. The *Dykes*, which also brought Lord Selkirk, arrived in Charlottetown two days after the *Polly*. Most of the passengers on the *Polly* were from Mull. The *Oughton* arrived on August 27th, 1803. In addition to those from Skye, the *Oughton* carried about 50 passengers from Uist.

These first settlers were, by and large, kelp farmers. They were used to hard work and to having a source of income other than kelp farming (usually cattle or sheep). They were not the destitute nomads that Selkirk had originally hoped to assist, but were farmers who had managed to be prosperous in their new environs on the coast and who were looking to emigrate to further the prospects for their future. The land given to these new settlers consisted primarily of evergreen forest. The land parcels were long and narrow, allowing each owner access to the water for farming purposes.

Each family was given between 50 and 150 acres for a nominal fee. The lots were laid out so that four or five families were grouped together. The new immigrants quickly cleared their lands, built their houses, and settled into their new lives.

Being able to work the land once again became somewhat of a tonic for them. The conditions were very similar to what they had been used to in Scotland. They cleared and sold the timber on their land as their second source of income. They were a self sufficient community within a year of their arrival.

Later generations moved to the Bruce County area of Ontario, setting up communities along the Saugeen River near Paisley, slowly moving north toward Lake Huron, and settling along the western part of the lake from Southampton to Kincardine. Having used his land on the southwest shore of PEI for the initial settlers, Selkirk was eager to continue to pursue his

original desire to find land in Upper Canada. He was eventually able to purchase land in Southern Ontario, near the junction of Lake St. Clair and the Detroit River, which he named Baldoon, after his own estate. However, unlike the conditions on the island, these families quickly succumbed to diseases that were rampant on the mainland at the time. Many of the families he brought from Kirkcudbrightshire were soon devastated by malaria and drought and Selkirk's interest in this new little community dissolved after the war of 1812. However, the settlers who had endured continued in their efforts to create a new life for themselves and were instrumental in the founding of what is now Wallaceburg, Ontario.

The influences of these early Celtic settlers extended west to Windsor. Selkirk's bigger accomplishment was in being able to persuade the Hudson Bay Company that an agricultural settlement would lower their costs since local farmers would be able to produce goods that, at the time, the company was having to import at great expense.

Selkirk was able to purchase 116,000 square miles in the Red River Valley and along the Assiniboine River in Manitoba, and what is now Northern Dakota, an area five times the size of the whole of Scotland. Selkirk purchased this land at a cost of 10/s (\$26.50 in today's currency).

Unlike other immigrants, the Selkirk Settlers took no part in the fur trade, opting instead to farm their land. They came as families, often with others from their home communities and once settled they remained on the lots granted to them by Selkirk.

One of these Selkirk Settlers to the Red River Valley was George Bannerman, of Kildonan, Scotland. Bannerman arrived with the second group of Selkirk Settlers on board the *Prince of Wales*, at Churchill in August, 1813. Bannerman's great grandson was John Diefenbaker, Prime Minister to Canada from 1957-1963.

The Red River Settlement was not without its own battles, primarily with the Hudson's Bay Company, resulting in a number of casualties.

It was only once Selkirk came to Red River himself, and used his business savvy with the HBC that things began to settle and the new immigrants began to prosper. Many claim that these battles with the HBC led to Selkirk's early and untimely death.

Selkirk also ended up with land grants along the Hudson's Bay watershed area between Rainy River in Ontario and Lake Winnipeg in Manitoba.

Certainly, Selkirk was not the first Scotsman to arrive in Canada, but he did sustain a new life for thousands of settlers by providing them with land at very minimal costs. Selkirk spoke and understood Gaelic and allowed his new immigrants to carry on their language, their customs, the wearing of their beloved tartan and their traditions in their new country. These early settlers transferred their entire Celtic culture to their new homes in Canada.

Now, more than two centuries later, the influence of these early immigrants (Highlanders,



Landing of the Selkirk Settlers at Red River in 1812

Lowlanders and Irish) is still evident in the many Celtic festivals and Celtic Societies across Eastern Canada, extending through to Manitoba. Summers in Canada are alive with Celtic celebrations as descendants of the early settlers pay homage to their forebears.

Ever wonder what the Celtic Cross is all about?

The Celtic Guide is honored and very appreciative to include Crichton Miller as one of its many contributing authors. There is undoubtedly no other person alive, or perhaps who has ever lived, who has more deeply studied the history and purpose of the Celtic Cross. In his writings, Crichton reveals how this ancient measuring device, which predates even the pyramids of Giza, was also used for maritime navigation. Like much of pre-Dark Age knowledge, its symbol was kept alive in the land of the Celt, in Ireland and Scotland, as grave markers, jewelry, and more.

The author tells us -

Christ said "seek and you will find."

"The truth will set you free" is often used as an ideal to aspire to. But is illusion more comfortable for the Human condition?

This work shows that most ancient religions were born out of measurement, and therefore modern science is descended from that same tree of knowledge. Yet the gulf between has become widened by a lack of understanding of archaic words and symbols.

The Celtic inheritance of ancient practical seafaring skills and the revealing symbols may unlock a door to a hitherto unseen history.

I am a Scottish sailor with an interest in ancient histories, philosophies and religion who has written of his discoveries so that others might tread the path behind the door that has remained firmly shut for a thousand years.



**Available soon
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<http://www.crichtonmiller.com>

Do you belong to a **Warrior Clan?**

by Tyrone Bowes, PhD

THE GALLOWGLASS

For nearly 100 years after the arrival of the Normans in 1169AD the old world of Gaelic Ireland was in retreat. The Normans brought to Ireland superior weapons, the long sword, lance, Welsh crossbows, and iron helmets, and chain mail protecting much of the body. This was in contrast to the native Irish with their axes and short swords and dressed in linen tunics.

To halt the Norman onslaught the remaining

independent Irish Chieftains needed a new weapon and they found it in the mercenary warriors from the Western Isles of Scotland. These Gallowglass or 'foreign Gaels' had served as elite warriors in the Western Isles of Scotland for over 100 years prior to their arrival in Ireland.

The first 160 Gallowglass, who appear to have been from Clan MacDoughall arrived in Ireland in 1259AD as part of Dougall MacSorley's (King of the Hebrides) daughter's dowry in her marriage to Aedh O'Connor, the then King of Connaught. The Gallowglass fought like the Normans, protected in mail coats and iron helmets, see Figure 1 (below, from 1521).



Figure 1

figure 2



But the Gallowglass were notable for their characteristic two handed axes and Claymores (a large 2 handed sword). This trickle of warriors became a flood as many mercenary Gallowglass Clans either sought new lords, after backing the losing side in the Scottish wars of Independence, or just somewhere to ply their trade, and given the battle against the encroaching Normans or the constant inter-clan warfare, there was always a demand for the services in Ireland.

Many clans like the Scottish McCabes and MacSweeneys transplanted completely to Ireland, see Figure 2 (shown above, from 1581). The MacSweeneys totally vacated their homeland around Castle Swin on the Argyll peninsula in Scotland for life in the service of the O'Donnells in Donegal. Others remained seasonal travellers appearing in the spring and summer offering their services to the highest bidder; everybody appears to have decided that making war in autumn and winter in Ireland was a bad idea. Others like the MacDonalds/MacDonnells and MacNeills established territories in County Antrim in the northeast of Ireland to complement their lands in Scotland (the MacNeills appear to have been the new

occupants of Swin Castle vacated by the MacSweeneys). County Antrim provided the shortest crossing point between Scotland and Ireland and the presence of Scottish clans there may have been an attempt to monopolise this lucrative trade.

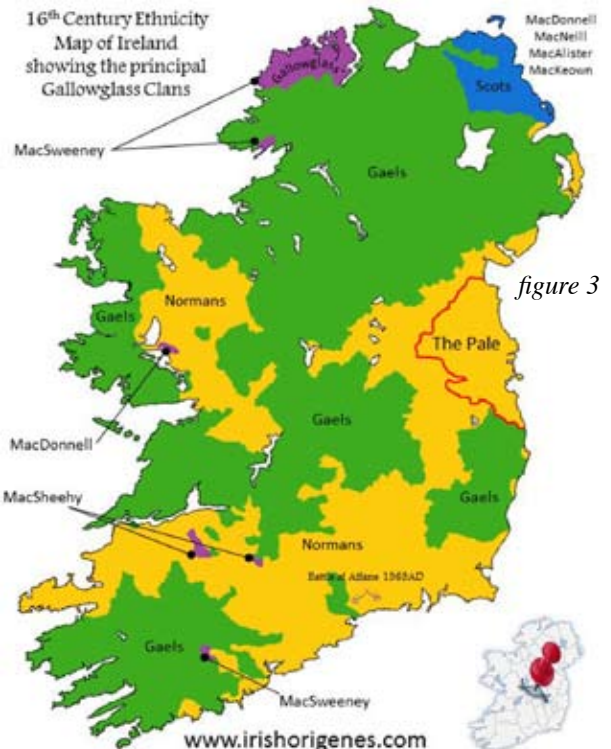


figure 3

What is certain is that the tide had turned. The Norman Conquest had lost momentum, and the Irish chiefs, with the aide of their new weapon, rolled back the Normans. By the 14th and 15th Centuries a stalemate developed, with Ireland divided into spheres of influence as reflected in the medieval ethnicity map of Ireland, see Figure 3 (*previous page*).

There was a mini Gaelic revival and, although not all the Normans adopted Gaelic ways and customs, the habit of hiring Gallowglass was adopted by all, including the English authorities who's rule was restricted to the area known as 'The Pale.' Some of the Gallowglass clans had by this time become independent establishing their own territories.

But who were these warriors who effectively changed the course of Irish history, and how can you tell if you are descended from them?

Clues as to the origins of the Gallowglass can be found in the surname of the first to arrive; the MacDoughalls, whose surname translates as ‘son of the dark foreigner.’ This indicates that they were descendants of Vikings (foreigners) who settled in the western Highlands and Islands of Scotland, who had intermarried with the Gaels they found there and adopted their Gaelic language and customs, but had still retained the fearlessness and fighting prowess of their Viking forebears.

So if you know what to look for you can reveal whether you are directly descended from these fearless Norse-Gaels. Firstly, one can examine surnames. History records the most notable Gallowglass were from the clans of McCabe, MacDonald/McDonnell, MacDougall/McDowell, MacRory, MacSheehy, MacSweeney, and McCoy. But this was a trade that continued for over 400 years and many Scots clans got in on the act, so how does one identify other clans and surnames associated with Gallowglass? Luckily these Scots-Gallowglass can be readily distinguished from the later Scottish settlers that

flooded Ireland as part of the Plantation of Ulster in the 16th and 17th Century. This is simply because these later arrivals were Protestant and spoke English, in contrast to the Catholic faith and Gaelic language of the native Gaels and earlier Gallowglass.

Religious and language differences meant that these two people rarely mixed, which was reflected 300 years later in the 1911 census that showed that Planter surnames could readily be identified based on their 88% Protestant religious affiliation. So if you have a Scottish surname and recent Irish ancestry, and that surname demonstrated a Protestant religious affiliation significantly less than 88%, in 1911, then your ancestors may well have been Gallowglass.

Surnames that fit these criteria are shown in Figure 4 (*below*).



But this surname and historical approach is somewhat flawed, leaving one with statistical probabilities. For conclusive proof one must explore commercial ancestral DNA testing.

The ancestral DNA test that can establish your Gallowglass-warrior credentials is the

Family Tree DNA Y-DNA37 test. This test looks at the Y chromosome which is passed from father to son through the generations. What you get with the results of that test are the names of people with whom you share a common male ancestor.

Typically one will match many individuals with many different surnames, but how can one share a common ancestor with people with different surnames? The answer is quite simple; when one's direct male ancestor first took his surname approximately 1000 years ago, his neighbours some of whom he shared ancestry with, crucially picked other surnames.

Hence one's ancestor's neighbours are reflected in the DNA results, and since surnames can still be found concentrated in the area they first arose, plot where the surnames as revealed by the Y-DNA occur and you'll reveal where your direct male medieval ancestor lived.

So if you have Irish ancestry your closest Y-DNA37 matches may reflect your ancestor's presence in his ancient clan territory. But if you have a paper trail showing recent Catholic Irish ancestors and a Scottish sounding surname like MacDonald, McNeill, or McSweeney, your DNA results may reflect your ancestors earlier presence in Scotland when he assumed his Scottish-Gaelic sounding surname.

If they were indeed descendants of Vikings your Norse ancestry will also be reflected in earlier or more distant matches to Scandinavian individuals, thus reflecting your ancestor's earlier presence in Norway (or Denmark) and conclusively establishing your warrior credentials.

This sounds logical in principal, but can commercial ancestral DNA results truly reflect this? The answer again is Yes! I analyse people's DNA results professionally for a living and found my first case study with clear Gallowglass ancestry in the most unlikely of places. The surname of the individual in question was 'Terry,' which is associated with Norman settlement in Ireland. The family has a

genealogical paper trail that places their recent Irish ancestors in County Waterford on Ireland's south coast. However the Y-DNA test revealed that Mr. Terry is part of the 50% of males whose Y-DNA does not match their (Terry) surname. His association with the Terry surname is a result of a non-paternal event (e.g. adoption or infidelity) that occurred at some point in his distant paternal ancestry.

Mr. Terry's closest DNA matches were to overwhelmingly Scottish surnames, and specifically with the MacNeills and the area around Swin Castle on the Kintyre peninsula in the Western Isles of Scotland. Strikingly his more distant matches included many of clear Scandinavian origin and others with Scandinavian surnames. His paternal ancestors were the Vikings who settled in Scotland, who adopted the Gaelic language and customs, and served in Ireland as mercenaries. They left evidence of their presence in the DNA of the Irish people and their descendants, even those with a paper trail leading back to Waterford.

The association with Waterford is interesting as the last private battle fought in Ireland, between the Norman Butlers and Fitzgeralds took place near the town of Affane in County Waterford in 1565AD, not far from where Mr. Terry's recent Irish ancestors originate.

Both sides fought with contingents of Gallowglass, and since the tradition of 'coyne and livery' was to quarter the Gallowglass amongst the local population, this tradition most probably led to the non-paternal event in Mr. Terry's ancestry.

The Butlers carried the day, but this battle marked the beginning of the end of the Gaelic way of life (including the bad Irish habits adopted by the old English/Normans).

Queen Elizabeth was furious that her subjects (particularly her cousin Lord Butler) could wage war without royal consent.

This crackdown resulted, eventually, in the Plantation of Ulster which took place in part to halt the flow of Gallowglass to Ireland and

prevent the Irish and Norman lords from waging war!

The Terry Case Study can be downloaded from the Irish Origenes website.

I am Dr. Tyrone Bowes, and DNA research and ancestry have always been my passion.

I have created the Irish, Scottish, and English Origenes websites to help people to rediscover their heritage using commercial ancestral DNA testing.

A Welsh Origenes website will be launched in December 2012.

FIGURE LEGENDS:

Figure 1: Three Gallowglass (two with Claymore's) and two barefoot Kern (Irish foot soldiers) as depicted in a watercolour by Albrecht Dürer from 1521.

Figure 2: The MacSweeney feasting outdoors after the hunt as published in 'The Image of Irelande,' by John Derrick from 1581.

Figure 3: The most notable Gallowglass and Scottish clans in Pre-Plantation Ireland.

Figure 4: Gallowglass and Pre-Plantation Scottish Surnames in Ireland.

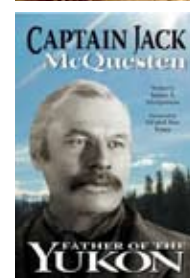
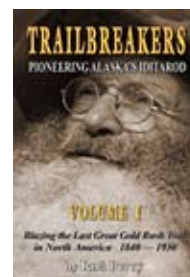
Celts in the Yukon?

People of Celtic blood played some of the more substantial roles in exploring the Yukon River Valley and other parts of Alaska and Northwest Canada. The three books shown here have been written by some pretty darn good Yukon River historians.

- Book one *Trailblazers* is by Rod Perry, most likely the world's expert on the Iditarod race. Rod has been with the race since its beginning. He also produced a feature movie in Alaska. You can find out more about Rod's work at <http://www.rodperry.com>.

- The second book *All That Glitters* was written by Ed and Star Jones and is principally about the Frenchman Joe Ladue. These folks are two of the premier historians for Alaska and Yukon. Their stories are as authentic as it gets. Their book is on <http://www.amazon.com>.

- Finally, Celtic Guide publisher, Jim McQuiston, presents some great history of the Father of Alaska, Father of the Yukon, along with substantial information on the 25 years BEFORE the Klondike gold rush. His book *Captain Jack* is available on [amazon.com](http://www.amazon.com) and other book sites, with more info at <http://www.fatheroftheyukon.com>.



WALES AND THE CELTIC FRINGE

by Gillian Smith, PhD

Natural forces and human activity, over the last six thousand years, have combined to produce a landscape of great beauty and variety in Wales. That human activity has made a profound impact on the natural landscape to afford Wales the unique place it holds, both within the British Isles and Europe

From the re-colonisation of the land, following the last ice age, we can see how human impact and natural forces have worked together to shape the progression, through thousands of years, with which Wales has become seen as a distinct unit or region.

Today, Wales is considered to be a Celtic nation, one of a family of nations and regions along the Atlantic fringes of Western Europe.

This Celtic identity is fully accepted and recognised, and is a modern national identity and perception.

Although there is this perception of a Celtic past in Britain, this idea has been challenged in recent years. The old idea of a mass migration or invasions of Celtic people into the British Isles and Ireland is no longer seen to be an accurate assessment of the past. Evidence from excavation and recent DNA studies indicate that the invasion theories are to be largely discounted. Archaeology reveals little or no real evidence for migrations or invasions on any large scale during the so called 'Celtic' period.

However the idea of a Celtic identity still holds strong in the British Isles and we can instead see this as the adaptation of a 'Celtic' material culture in the form of artwork, weaponry, building styles and possibly some shared 'religious' and ritual beliefs.

The definition of Celt given by the National Museum of Wales is this: "Celts - Constructed ethnic name, deriving from *Keltoi* in Greek and *Celtae* in Latin, given to people who spoke Celtic languages. Commonly also used in relation to people who used 'Celtic' or La Tène art."

I shall refer to this period in Wales then as the Iron Age rather than the Celtic period.

One way of defining the link between Wales and Europe during the Iron Age is to look to the artwork of the period.

It was, until recently, thought that early La Tène styles (found throughout Europe from around the late 5th century BC onwards) were Celtic in origin and were shared with peoples having a common language, and religious and ritual beliefs, throughout Europe and the British Isles, including Wales

It can be seen now that societies did not share this common cultural identity as previously believed; rather it was the spread of art and metal working styles which were passed on through tribal units, through communities and between different ethnic groups without any shared perceptions of ethnic and cultural unity.

Celtic art had been recognised and named by British scholars during the mid 19th century. At the beginning of the twentieth century, around 1910-14, the earliest objects decorated in this style were traced to the areas of what are now northeast France, southern Germany, Switzerland and the Czech Republic.

The spread of La Tène or Celtic art across Europe, including Britain and Ireland, was until recently interpreted as due to invasions by Celtic people. The image below is an example of La Tène artwork, of the triskele variety, on a plaque from the Llyn Cerrig Bach hoard found in a lake on the Isle of Anglesey. This design is interpreted as displaying a bird's head.



It is therefore more accurate to see the period from 500BC to the eve of the Roman conquest as Britain being an island inhabited by regional groups with their own identities and little concept of a wider unity.

Classical texts do not refer to the people of Britain and Ireland as Celts. Academics, notably Simon James and John Collis, have challenged the use of the term 'Celtic'.

Classical writers do however tell us that in the area which is now Wales, four main tribal groups were identified –

The *Deceangli* were associated with the Northeast, the *Demetae* with the Southwest, the *Ordovices* in the Northwest and the *Silures* in the Southeast.



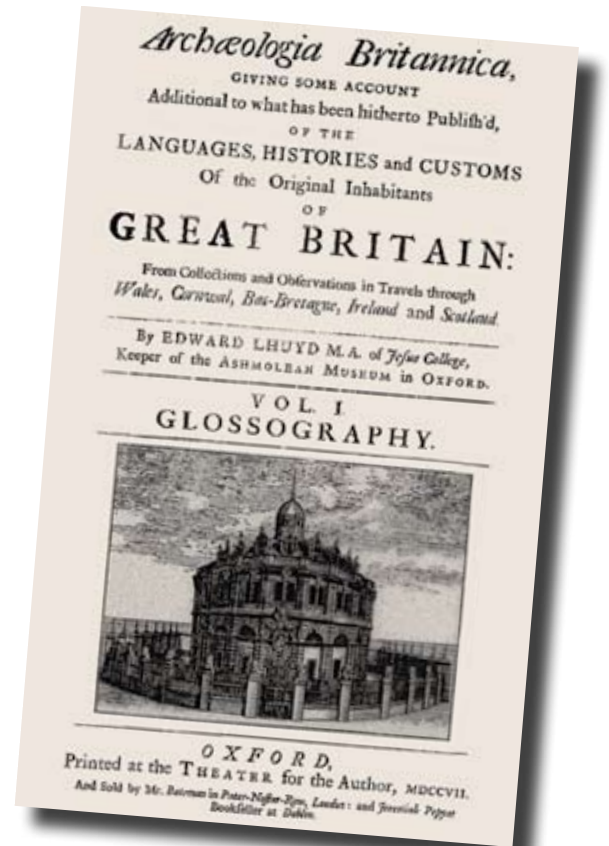
Map of the Iron Age Tribes of Wales

Another reason it was thought that the ancient inhabitants of Wales were Celts was based on pioneering linguistic studies.

George Buchannan, a 16th Century Scottish historian and humanist suggested that the peoples of continental Europe had once spoken a related group of Gallic languages. Since modern Welsh, Irish and Scots Gaelic were similar to these

ancient languages it was thought that the British Isles must be inhabited by incomers from the continent, particularly France and the Iberian peninsular.

A later study by the Welsh Edward Lhuyd, a Welsh antiquary, botanist, geographer, linguist and naturalist, strengthened this view of Wales once having been part of a 'Celtic' past.



In his first volume or "Glossography" called *Archaeologia Britannica: an Account of the Languages, Histories and Customs of Great Britain, from Travels through Wales, Cornwall, Bas- Bretagne, Ireland and Scotland*, Lhuyd noted the similarity between the two Celtic language families: *Brythonic* or P-Celtic: Breton, Cornish and Welsh, and *Goidelic*, or Q-Celtic: Irish, Manx and Scottish Gaelic

This prompted him to argue that the Brythonic languages had originated in Gaul (France) and the Goidelic in the Iberian Peninsula and therefore these languages must have been of Celtic origin.

If people spoke these Celtic languages it was concluded that they were Celts.

It was from the 18th Century that the peoples of Brittany, Cornwall, Ireland, the Isle of Man, Scotland and Wales were increasingly labelled Celts with a common culture, language and ethnic identity.

With this came the presumption that the Welsh must indeed be Celts – a label and identity which has stuck even for those of us who now know that it is unlikely that Wales was peopled by waves of ‘invasions of Celts’ from the continent.

We can now see that the idea of a pan-European ‘Celtic Society’ and belief system prior to the Roman invasions is inaccurate and simplistic, ignoring as it does the rich regional and cultural differences of each tribal unit. When the archaeological evidence is examined it reveals strong regional contrasts suggesting a mosaic of diverse societies across Europe, including Wales.

Each region possessed its own belief systems, customs and rituals. Interpreting the past in this way celebrates the uniqueness of these societies as being diverse and dynamic.

Wales has a dynamic part to play in this story as we shall see when further examining the role of Wales in British and European pre-history during the ‘Iron Age’, in future articles.



Above: is shown a reconstruction of an Iron Age or ‘Celtic’ roundhouse at Castell Henllys, Pembrokeshire, Wales. This Iron Age hillfort has been the subject of an ongoing excavation for more than twenty years. Four roundhouses and a granary have been reconstructed on their original Iron Age foundations. At right: these nations are today known as the Six Celtic Nations of which Wales is proud to be a member.



In 1411, one of the most dramatic and important battles in Scottish history took place at Harlaw, just outside the City of Aberdeen. Hardly a Scottish family or clan cannot trace someone with their bloodline back to this battle. Now, you can be part of the effort to commemorate and preserve the history of this important day in Scottish history through the

Freens o Reid Harlaw

<http://www.freensoreidharlaw.com>

Pict

by Ronald Henderson

Land

The question “Where did the Picts come from?” isn’t an easy one to answer. Were they descendants of the original inhabitants of Scotland, the people who had been here since the Ice Age ended, as some DNA research seems to show?

The ancient “Foundation Legends” seem quite definite in their opinion that the Picts and the Scots had come from somewhere in the East.

Readers may be interested in the following piece of information that can be found in the book *Kingdom of the Ark*, by Lorraine Evans.

In her work, published in 2000, Ms. Evans, an Egyptologist, pursues and cultivates her persuasive view that ancient Egyptians came to settle in Britain, and in particular Scotland and Ireland, around 1350 B.C. The passage, given on page 249 of her book, is worth quoting in full –

“We are now left with one final enigma. Very high frequencies of O blood, similar to those found in much of Wales, Scotland and Ireland, are rarely encountered. Apart from a few islands in the Aegean Sea and pockets in the western Caucasus, Irwin Morgan-Watkins (Welsh geneticist and author of *ABO Blood Group Distribution in Wales in Relation to Human Settlement*) discovered that the only other region of the world which produced similar gene frequency results to those of Britain was North Africa, particularly the so-called Hamatic tribes, which, as we have seen, are the accepted descendants of the ancient Egyptians. Along the Atlantic seaboard the only other correlation with Britain was to be found upon the peculiarly named ‘Island of Ra’, just off the North African coast.”

It would be nice to see some specific research being done on the question of Pictish genetics. The results may surprise us all.

The other question often asked is, “Where did the Picts go to?” This, thankfully, is slightly less problematic.

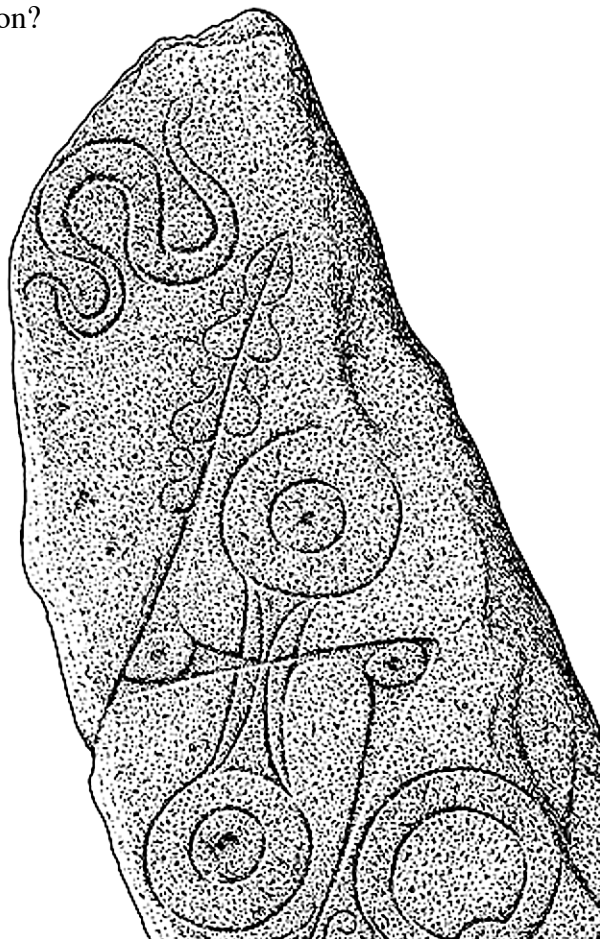
The commonly held belief is that when Kenneth Mac Alpin, King of Scots took over the governance of the Picts, the Scots migrated eastwards from Dalriada to colonise the whole of Pictland. The Picts, according to this perceived wisdom, somehow disappeared into thin air, allowing the Scots to move in and settle down.

Of course, this is quite impossible. The population of Pictland was much larger than that of Dalriada, and there is no way that the Scots could have taken over the whole country without enormous bloodshed, which clearly did not occur. So what actually happened? For an explanation, we must return to King Kenneth.

As we know from the Pictish Kings List, Mac Alpin was not the first king to rule over both Picts and Scots. It had happened before, during the reigns of Oengus, son of Uurguist, and Constantin, son of Wrguist. Constantin had even been recognised by the Scots of Dalriada as their ‘*Ard-Righ*’, or High King, in 809 A.D.

Surprising as it may seem, Kenneth Mac Alpin was not described by the Irish scribes as ‘*Rex Scotorum*’, King of Scots, but as ‘*Rex Pictorum*’, King of the Picts. It was the same with the next three kings who followed him. Donald Mac Alpin (859 – 863 A.D.), who was Kenneth’s brother, and Kenneth’s two sons Constantin (863 – 877 A.D.) and Aed (877- 878 A.D.) were all described in the annals as *Rex Pictorum*, never *Rex Scotorum*. Then something happened to bring about change.

During the joint reign of Eochaid and Giric (878 – 889 A.D.), they, and all subsequent kings crowned at Scone began to be called *Ri-Albain*, King of Alba. But that still is not the same as being called King of Scots. What was going on?



A drawing of the above stone – one of the oldest Pictish standing stones ever found – also graces our September CG cover thanks to author Ron Henderson. This stone is part of a group known as ‘the Aberlemno Stones’. Over the last 100 years, The Royal Commission on the Ancient and Historical Monuments of Scotland (RCAHMS) has been recording Scotland’s treasured places. Carolyn Troup, a RCAHMS staff member says, “The unique symbol markings seen on the Aberlemno 1 stone are an essential resource for understanding the Picts. These are continually studied and sketched in the hope of revealing their purpose or meaning, however no answers only possible interpretations have been drawn. This has added a sense of mystery to the symbols and the Picts who dominantly marked the Scottish landscape with these cultural statements.”

The answer is that up until the close of the 9th century, the language used by the scribes in their annals was predominantly Latin, but when the clerics started writing in their own language, Gaelic, they began to employ the name which was used in common by all the Celtic peoples to designate the land of the Picts; Alba. The description *Rex Pictorum* simply became redundant, to be replaced by *Ri-Albain*. Yet if the new kings of the Picts were happy enough to be known as *Rex Pictorum* or *Ri-Albain*, how did Alba become Scotland, and how did they become Kings of Scots?

What seems to have happened is that from the 11th century, writers in England and Scotland who did not speak Gaelic began to use the Latin term ‘*Scotia*’ (for the Scotti of Dalriada) to describe the whole country for reasons which are quite unclear.

Historically, the people who lived in the West of Pictland, or Alba, were called the Scotti; supposedly after Irish colonists going under that name settled in what was to become Dalriada sometime in the 5th century. However, recent archaeological research shows that this suggestion may be quite wrong, and that the Scotti were actually the indigenous inhabitants of Western Scotland; they simply shared a common culture with the people of Northern Ireland in a similar way to the situation regarding the Welsh and the Strathclyde Britons. Be that as it may, the term Scot or Scotia just seems to have crept into common usage by English speaking chroniclers.

This practice did not escape the notice of contemporary critics, however, as one (anonymous) scribe, writing in Latin in 1165 A.D. complained, “That country which is now wrongly called Scotia (*Que nunc corrupte vocatur Scotia*) was long ago called Alba”

The Pictish language was in retreat. We cannot be sure why, but it is not an unknown phenomenon that when a people start to lose pride and faith in themselves, the first thing to go is usually their indigenous language. Gaelic had

become the language of court and government in Alba after Kenneth Mac Alpin ascended the throne, and English was fast making sweeping inroads through the Lothians and Borders. Consequently the Pictish language, along with its own unique sense of identity, began to die out and with it went Pictish history, culture and customs.



Forteviot occupies a special place in the history of Scotland. The death of King Kenneth Mac Alpin, one of the first kings of a united Scotland, was recorded at the 'palace' of Forteviot in AD 858 and at this time this site was a major royal centre in a fledgling Scottish nation. Forteviot is also the location of one of the most extensive concentrations of early prehistoric ritual monuments in mainland Scotland. Since 2006 archaeologists from the Universities of Glasgow and Aberdeen, with the help of local volunteers, have been exploring Forteviot and the neighbouring parishes of Dunning and Forgandenny. Above is a photo of one of the digs in progress and shows a 4000-year-old (at least) Bronze Age dagger with gold trim on the handle, found along with some fragments of a leather sheath and some fire starting tools.

It is difficult to say exactly when Pictish culture disappeared and opinions vary widely among historians. However, consider this report from Picard (a town in France) chronicler Guibert de Nogent, writing in 1100 A.D. about the colourful strangers encountered in France on their way to the Crusades – “You might have seen

groups of Scots, ferocious among themselves but elsewhere unwarlike, with bare legs, shaggy cloaks, a purse hanging from their shoulders, rolling down from their marshy borders..... Their speech was then unknown, so that, having no voice, they crossed one finger over another in the sign of the cross; thus showing us that they had set out for the cause of the faith”.

“Their speech was then unknown...”

Was Guibert talking about Gaelic or was it Pictish? Gaelic was certainly known on the Continent, as Irish annals record frequent pilgrimages by Celtic church missionaries to places like Rome and Santiago de Compostella in Spain.

In matters less spiritual we also know, for example, from the *Annals of Inisfallen*, (compiled 1215 A.D. and written in a blend of Latin and Irish Gaelic), that in the year 1105 A.D – “A camel, which is an animal of wonderful size, was presented by the King of Alban (Scotland’s King Edgar) to Murchertach O’ Brian” (a king of Ireland).

Scotland, as we can see, obviously traded far and wide. Consider this also. *The Latin Chronicles of Marianus Scotus* (1028-1081 A.D.) make the following informative comment about Mac Beth, the Gaelic speaking King of Scots, whilst he was on a pilgrimage to Rome in 1050 A.D. –

“Rex Scottiae Mac Bethad Romae argentum pauperibus seminando distribuit”

“MacBeth the King of Scots in Rome scattered money like seed among the poor.”

Quite apart from the fact that Marianus’ observation salvages something from the wholly undeserved bad reputation that poor old Mac Beth has suffered since Shakespeare wrote his calumny of a play 400 years ago, it also shows us that the Scots did not live in isolation, that Gaelic speakers were not particularly remarkable in themselves, and that they were probably quite familiar in Europe. It is impossible to be sure of course, but it is this author’s opinion that the Scottish gentlemen observed by Guibert

de Nogent, with their “bare legs and shaggy cloaks,” in 1100A.D., were the last remnants of the Pictish speakers of Alba.

The Pictish people did not die out; they were still there, living and breathing. They just started speaking another language and calling themselves by another name, and that name was Scots. Gaelic speakers still used the name Alba, and continue to do so right up to the present day, but before too long the language of court and government would be English, (with a brief spell of French) and Alba would become Scotland.

The Picts may not have realised initially what was happening, of course, for people are generally too tied up in day-to-day affairs to bother with things like keeping a culture alive. Some would certainly have been concerned about their loss of identity, for some always are, but their voices of protest would have been lost to the wind until gradually, little by little, the Pictish language and culture would decline until the day came when there was only one person left alive who could speak the ancient tongue. One wonders how that person felt. Very sad, we must imagine. A Scottish Gaelic phrase

rather neatly sums up the whole argument about whether language is an important feature in the question of national identity. It says, simply –

‘Tir gun Chanain, Tir gun Anam.’

“A Land without a Language is a Land without a Soul.”

The final chapter in the story of the Picts came in the year 1165 when, at the coronation of King William I, ‘The Lion’, the Royal Standard of Scotland which up until then had been a black wild boar emblazoned on a white background (some say a silver boar on a blue background, or field), was dropped in favour of the Lion Rampant, red on a yellow or gold field.

The Pictish Wild Boar, like the Pictish people themselves, had become a distant memory; something akin to a half remembered dream. Soon only their beautifully carved stones would be all that remained to bear testimony to their existence and heroic past. How regrettable it is that there are Scots today who have no idea that a great many of them will have the blood of the Picts pumping through their veins, carrying with it two thousand years of history and high deeds and almost all of it forgotten.

COURSE: SCOTTISH HIGHLANDS

15 November - 30 December 1500 - 1700

In the 16th & 17th centuries, the customs of the Scottish Highlands were considered archaic although common in Western Europe in the High Middle Ages. Highland chiefs were still inaugurated, not crowned, in ancient ceremonies, and revered by their clansmen as quasi-sacred figures. A Highland assembly for justice in the 17th century resembled a Viking “Thing” of the 10th or 11th centuries. Secular marriage outside the church was normal. But what really frightened Lowlanders and English was the chiefs’ ability to raise a small army at little cost to themselves. The Jacobite Rebellions would have been impossible without clan armies.

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More Info: www.celtichearts.org/workshops

Sharron Gunn, w/a Sheila Currie, lives in British Columbia, and teaches Scottish & Irish History as non-credit university courses.

So, what's next?

The last two issues have been so fantastic in telling of how we've learned what we have about our Celtic heritage, and how we can learn more, along with the basic travels of the Celts over the centuries. The Celtic Guide is becoming a digital reference library for a wide variety of opinions and themes relating to the Celts, and occasionally the Vikings. There are at least two facets to Celtic lore. One is "Just the facts. M'am" as Joe Friday use to say on the *Dragnet* TV show – these being the science, archeology, historical documentation, etc. The second consists of the legends and myths – the Celtic mysteries.

In the October issue, at least in part because of the Celtic-inspired holiday of Halloween, we are going to explore Celtic mysteries again. There are so many of these that, even though this will be our second issue dedicated to them, it most likely won't be our last.

We have a wide, wide range of themes and belief systems expressed in the Celtic Guide and this is by design. I am of the opinion that, as a friend of mine and avid reader of the Guide said to me just the other day, “Every good Celt has a story to tell!”

These stories might not always be of the same ilk and that is good, for it shakes us out of our rut to hear other opinions, to be pleasantly surprised by something we hadn't even thought of. So watch for more Celtic mysteries in October, as you enjoy this great September issue.

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