

Tuatha Dé Danaan at the Paps of Anu? Some Thoughts on a Rainy Day.

- Anu of Persia in Duhallow barony (North West, County Cork)? The blood claw (***Crobh Dearg***, red claw) as the blood flow of a wound to the god/ goddess's side after a battle, the blood flow as a claw sprawling to a holy well and a place called 'the city' i.e. a drystone built enclosure similar to a ringfort at Shrone on the northern side of the mountain and becoming three lesser goddesses. The goddess fallen to create the geomorphology of the landscape of South West Ireland? Her paps as two mountain peaks with a pre-historical burial cairn on each of them? Anu as the mythical mother of Irish goddesses. The mother of Ériu, Banba and Fódhla? In Persian mythology is Anu a male figure and chief god and god of the sky, his children being lesser gods? Or can this god be both male and female - or male in one place while female in another? What association, if any, is there with a triad of goddesses in Persian mythology? In Irish mythology was a triad of lesser goddesses in the Sliabh Luachra district, beneath the Paps of Anu mountain-scape, to become christianised into three female saints Lasair, Latiaran, Ingen Buidhe? How might they have come to be understood in later times as the sisters of an Anglo-Saxon prince nearby named Saint Berihert? Did a triad of women bearing these names exist as nuns / holy women in the civil parishes of Cullen and Drishane in the 7th century AD?
- There is a very interesting account of the folklore and history of the landscape of the Paps of Anu called *The City and the Paps of Anu (Rathmore, Co. Kerry)* on the website voicesfromthedawn.com
- Duhallow and Sliabh Luachra. Sliabh Luachra a plain between two mountain ranges stretching from Cork into Kerry. An ancient kingdom called Luachra, a place called Tara Luachra...the Tara of a Munster tribe, not that of Co. Meath.
- Sliabh Luachra district the place of the civil parishes of Cullen (a *cúille* i.e. a 'corner patch of land' place and a *drishane* i.e. thorny place) and Drishane. Associations with Saint Berihert, his three sisters at this place and an early nunnery (semi-cenobitic and a high concentration of souterrains in these two parishes), his brother John a hermit on the mountain of Musherá nearby. Berihert, an Anglo-Saxon prince, the saint of Tullylease a few miles eastward, he with a large retinue of Saxon monks to found the monastery there and his burial slab there still proclaiming his name) and of Berihert's Kyle in the Glen of Aherlow County Tipperary further again to the east towards the River Suir. Anglo-Saxon lords married to Munster princesses

(of *Mumhan*) in a genealogy list. Old stories of a partial Anglo-Saxon invasion of Ireland in the writings of Seathrún Céitinn (Fr. Geoffrey Keating and his *Foras Feasa ar Éirinn*). A 7th century post -Whitby Roman Christian response to Celtic Christianity?

- Anu a goddess / god of Persia...male/female /hermaphrodite....? Or is this a different and utterly unrelated god/goddess? Was the cult of Anu something which had much influence across the world of the Roman Empire from east to far west?
- Why the blessing of cows at the ancient annual festival at the Paps?
- What story and what timeframe lay beneath the Dindsheanchas reference to Greeks with gold and fine raiments at an annual fair at Carmun somewhere near the Irish south coastline, was it held in a Wexford locality or elsewhere?
- What was the true story of that find of Greek and Persian (or was it just Greek) coins of the reign of Philip of Macedon the father of Alexander and builder of the Bronze Age army of Macedon which his son Alexander would lead to glory and an empire which stretched to India? Where on the south coast of Ireland was the discovery made and why doesn't 19th century Cork numismatist and antiquarian John Lindsay give more detail and reference it with more certainty in his book on Irish coins? [Does any further information exist in the manuscript catalogue of John Lindsay's coin collection (see website archiveshub.jisc.co.uk re Lindsay manuscript catalogue at John Rylands Library in UK)]. Was there also a coin from beneath a church in Wexford mentioned by Lindsay or by collector Redmond Anthony of Piltown, Kilkenny [check]?
- How much of Bronze Age Greece was once dominated by Persia until Thermopylae and its aftermath? How much influence did Persians have on Greek trade and its connections to the west? Would their coins have become intermixed and of equal value for their metal content?
- If Sliabh Luachra overlooked on its southern side by the **Paps of Anu** was the **Tuatha** land of the people of the **Dé** (god/goddess) named **Anu** (Anu, Anann, Danu, Danaan (Dé and Anu contracted to Danu, Dé and Anann contracted to Danaan?) i.e. of the **Tuatha Dé Danaan** of Irish mythology and also of the **Lebor Gabhala** i.e. the **Book of Invasions** of Ireland) a place of a tribal people of Greek or Persian origin or one trading with merchants and a port of call for prospectors and **periplus** makers from these places? Would it become a fabled land across the sea to them and might others have followed in search of a new home land as certain

circumstances in the Levant and Mediterranean (including Carthage) might have dictated?

- How might one walk an ancient routeway from the Paps of Anu to Ballyvourney to Gougane to the Ilen River and on to Bantry Bay; or to **Inbhear Scéine** (the Kenmare River Estuary) just beyond westward? **Inbhear Scéine**, named for **Scéine**, the wife of **Amirgín**, Amir Geni, the amir/emir and poet who was Lord (Amir) of the Scholars (Geni)?
- Were the Oestymnides of the Greeks - a place in the Atlantic far to the west, South Munster's Cnoc Osta i.e. Mount Gabriel in West Cork with its prehistoric copper mines? Was the legendary magic of the Tuatha Dé Danaan that of mining copper ore and gold, converting it to liquid metal poured into ingot moulds for export to Mediterranean lands? In the territory of Cnoc Osta a colony of metalworkers and furnaces and fire-pits, a people of bonfires and of the official religion of the Persian empire (and parts of ancient Greece) i.e. that of Zoroaster, of the everlasting flame? Northwards a great plain to cultivate between two mountain ranges, northwards running perhaps seams of ore (?) from the coast, prospecting, a river settlement and monolith markers of land tract allocations...ancestors in cairns among the mountain gods overlook the segmentations of the settlement and its workings...a religion of identity is written, and is buried, and is configured, in the land and in the genes of its blood flows, endless rhythms in its rivers of birthing and dying, its windblown priests of agelessness on mountaintops, forever harvesting and harnessing the light and shadows beneath.
- What other early myths and legends of the origins of Ireland's many tribal peoples and their individual, independent tribal (composed of many clans and extended families of perhaps diverse origins in themselves) kingdom lands (tuathas) have a resonance of a Greek origin myth attached to them?
- Why a footnote to a version of the (fictional or compendium of seafarer references and knowing (?)) story of Jason and the Argonauts identifying the Irish coastline as part of a great journey around the known world of early times? See 'Orpheus Argonautica' version.
- Why would it not be unusual to find early / nascent Irish Christianity at places with Bronze Age or Iron Age associations? What were the secrets of the ethnogenecities of the individual tribal histories of South Munster? How were they Christianised? Were the great and already ancient fair and festival places (*aonach*) , the annual or seasonal tribal clans assembly places for games, festivities and law giving - and much more of the commonality of the individuality of tribe, the places first chosen to address the masses under the watchful eyes of their nobilities? Was this the

situation at Cnoc Áine and at Cush by Sliabh Reagh both in south east County Limerick (an early Christian settlement upon a Bronze Age cemetery....excavated by O Riordáin in 1940s), at Barrykilla in Imokilly, Co. Cork, at the Paps (Sliabh Luachra of Cork and Kerry) and at what other places? Was it usual for the cairns of the tribal ancestors to be positioned on high places overlooking the tribeland...how frequent a pattern? How vibrant did these communities remain as their technologies slowly shifted if at all from Bronze to Iron? How long do some attributes of settled and remote ways of living persist? Why does the folklore record of Ireland reference local traditions of seasonal assembly at ancient places, places where myths of pagan as well as early Christian to medieval associations linger, right through to the mid 19th century and even later in time...places of 'monster meetings' , why faint echos even as late as the early 20th century? With such traditions of persistence why would aspects of Bronze Age mentafacts - (cultural artefacts of the mind in the practical skills of self-sufficiency, of independent living and identity in particular environments, in the folk music and verse, in folk-story, in language and in heritage ways of being and living according to the dictates of climate and specific landscapes survive ; as well as artefacts and monuments to lost memory? Why would a saddle quern to grind grain still be used in the early 20th century by a native of the remote Scottish Island of St. Kilda? What stays continuous, fixed and unchanged, in remote places beneath the radar of time and change ...and why?

- Does Sliabh Liachra link to Kilorglin in County Kerry and does the annual Puck Fair - still alive today - where a mountain goat is crowned a king, resonate a very ancient tradition of goat worship and of the Levant? Where in the Levantine or Mesopotamian world might one find similar or associated practices or myths? In the **Golden Bough** of Sir James Fraser (Wordsworth Editions, 1993) or within the **White Goddess** by Robert Graves Farrar, Straus and Giroux 1966 New York) ? Does Sliabh Luachra connect by mountain ridgeway and pass to the West Cork coastline and the Mount Gabriel district? Does it connect to the Lakes of Kilarney district and the mining of gold? Does it connect to the sea-coast by Sliabh Mish or Tralee in Kerry and stories of Scotia and Egypt?
- Did they come directly from the Mediterranean via Greek ports such as Marseilles where the maritime explorer Pytheas once resided (see book by Sir Barry Cunliffe re The Voyage of **Pytheas the Greek**, 2002, Walker and Company, New York).
- Did they come from (or via) Greek Bronze Age ports/trading stations along the Atlantic coast of Iberia? Or were metals sourced in the Atlantic islands of the North West (subsequently known to the Roman Iron Age world by

the names Britannia and Hibernia) by Bronze Age Tartessian mariners and residents of south western Spain (see Koch, John T. (2013) **Tartessian. Celtic in the South-west at the dawn of History**, Aberystwyth, Wales for a detailed scholarly discussion of the Tartessians and their subsequent 'Celtic' associations), then prepared by them into bronze before onward shipment by sea to the eastern mediterranean?

- Bronze is made by alloying copper with tin. Was **Mount Gabriel** in South West Cork (**Cnoc Osta** in Irish) which is noted today for the discovery of its prehistoric copper mines, the **source of the copper** and was **Cornwall** (known in the ancient world as the **Cassiterides** i.e. the tin islands) the **source of the tin**; Cornwall being an obvious way-station for Greek, Tartessian, Carthaginian (and Phoenician?) mariners (out of French and Spanish Atlantic ports) heading for South West Ireland's coastline; through what some archaeologists call The Atlantic Sea Province?
- To the Greeks, **Cornwall** was known as the **Cassiterides** i.e. the tin islands because of its abundance of tin ore.
- Was the **Kenmare River Estuary, Bantry Bay and Cnoc Osta on the Mizen Peninsula** a locality which was once the land of the **Oestymnides** of Greek lore? Would a story of 'rounding the Mizen Head' become a detail in a version of a fictional Greek travel story about Jason and the Argonauts? Was **Ivernis** 'an urban-like settlement ' (hillfort surrounded by a great **clash** boundary fence?) of the Ivernii of 2nd century AD Ptolemy of Alexandria's Geography? (See Gógan, L.S. (1944) Where was Ivernis? **IN** Measgra i gCuimhne Mhicíl Uí Chléirigh. Studies in Honour of Brother Michael Ó Cléirigh. Edited by S. O'Brien, Assisi Press, Dublin).
- As some have suggested did the Carthaginians learn their sea routes from the south western Iberians of Tartessus? How close in origin was the word Hibernia to Ibernia?
- Did the early Carthaginians (of Phoenician origin) source their metals, to manufacture bronze for domestic and military purposes, from the **Oestymnides** and **Cassiterides**?
- Did the early Carthaginians (as Phoenicians of ancient Carthage which was situated on the Barbary coastline of North Africa, Barbary as it was subsequently known among Irish and Cornish pirates some millennia later) provide a shipping routeway/link from the Atlantic to Carthage in the western Mediterranean and on to Phoenicia on the Levantine coast of the Mediterranean?

- Did the relationship between Carthage and Rome (as an emerging sea power replacing that of the Greek Empire) deteriorate until Carthage blockaded trade in the western Mediterranean; and beyond into the Atlantic? What happened after Hannibal? What happened after the eventual fall of ancient Carthage to Rome?
- Did the Carthaginians learn the ancient sea routes to the north west islands (Hibernia and Britannia) from the Tartessians of the Atlantic coastline?
- Some times it is told as the story of an Egyptian princess named Scotia (daughter of a Pharaoh) and her partner the warrior / mercenary Gaytholos who was Spanish its said but soldiered in the Black Sea lands of Dacia, a place of great gold mines. He subsequently went to Egypt with his band of warriors as a mercenary and military leader at a settlement near the Delta ...(when ? Time of Ramesis the great, time of Alexandria's early years, later?). He married Scotia after a successful battle on Pharaoh's behalf but is then called home to Spain to settle some tribal dispute in his homeland in Iberia. Then he and Scotia travel to Ireland in search of new lands but she is killed by falling from her horse during a battle at Sliabh Mish which is part of the Dingle Peninsula Mountain range in County Kerry. She is then buried nearby beside a glen overlooking Tralee Bay...there is a memorial to her there today. Was Gaythalos a Tartessian? In origin, is this a Bronze Age story?
- In other versions of the above story Scotia's story seems to have been grafted on to the Iron Age story of the Milesians and their 'invasion' of Ireland...such is the nature of mytho-history and oral storytelling traditions??... the Milesian story also coming - some would say - out of Iberia, but this time out of north western Spain and the Bay of Biscay; and not the Tartessian lands of the south west.
- In a great expanse of oral storytelling over many centuries and many generations, centuries of loose transmission through the fortunes of clans and tribes, their curators of memory, and their landscapes and sense of place, meaning and identity? How confused and conflated do the stories become? How do they travel through time, space, and memory and tradition, from lord's hall to bothy and cabin?
- Are there fragments of fact beneath such stories and deeply ingrained folk traditions and practices of great antiquity in Ireland's South West ? In the old lands of the lost County of Desmond i.e. West Cork and South Kerry i.e. Carberry and Iveragh? Are there fragmentary facts about the origins of ancient settlers there and about a purpose (s) in being there buried beneath such stories?

- Who were the Greek merchants with gold and fine raiments at the annual fair of Carmun / Carmen located either in South Munster or Wexford? How old was this activity and how long in the oral folklore record before someone made a written record of it in a monastery scriptorium? What kinds of folklore and legends would all of this have left behind in the storytelling of the **seanacháí** tradition in Ireland?
- **Mug Ruith, Arch-druid of Munster**, Mug Ruith (Slave of the Wheel), based at *Inis Dairbhre* (Valentia Island, County Kerry). Mug Ruith, what was the 'wheel'? The cosmic 'Wheel of Life'? Mug Ruith sometime in Palestine legend says...Simon Magus and Mug Ruith's daughter Tlachtga. Palestine and ancient Persia. Zoroastrianism as the official religion of ancient Persia, a bonfires religion and a religion of the 'eternal flame', of the hymns of Zoroaster as Zarathustra. Zoroastrianism and the 'Mindful One', 'the Creator', the winged 'Faravahar' upon a wheel. The Faravahar as an amulet as a gift from father in Zoroastrian tradition. Mug Ruith as the Faravahar? The Faravahar of ancient Persia as Mug Ruith of Valencia Island in Iveragh, in South West County Kerry? The **Faravahar** as **Fearraibh Athar**, as **Athar na bhFearraibh...father of men?**
- **A four cornered landscape** Dingle to Iveragh to West Carbery to Sliabh Luachra?
 - 1. Scotia daughter of an Egyptian pharaoh by Tralee and a battle fought at Sliabh Mish by the Dingle Peninsula, County Kerry.
 - 2. The ancient Puck Fair at Kilorglin in West Iveragh County Kerry and the annual crowning of a puck goat as king...still a great gathering place for nomads and settled people alike.
 - 3. *Mug Ruith* Arch Druid and as the Faravahar at Valencia Island, South West.
 - 4. *Inbhear Scéine* (Kenmare River Estuary) south coastline of County Kerry and *Scéine* as the wife of Amergen (Amirgín) ancient poet of Ireland and lord of the scholar and poet his footfall upon Ireland at Ventry, Dingle Peninsula County Kerry and his **Song ...I am - a stag of seven tines, a flood across a plain, wind over water, a tear fallen from the sun, a hawk above a cliff, a wonder among flowers, a wizard, a spear in battle, a salmon in a pool, a hill where poets walk, a boar, a noise of the tidal sea, a wave threatening life...** [Source: the song of Amergín with reflections by Jan de Fouw. Wolfhound Press, Dublin, 2000].

- 5. Mount Gabriel (*Cnoc Osta*) a mountain on the Mizen peninsula and its ancient copper mines, and perhaps a mention in the *Argonautica* of the Greeks a composition of the 3rd century BC?...and close-by a West Cork shoreline...*Cnoc Osta* and the *Oestymnides*...and Greek coins of King Philip II of Macedonia (of the 4th century BC) as reported to Lindsay...and Persian ones too....also of the 4th century and of the time of Darius III of Persia?
- 6. *Sliabh Luachra* (and the lands of the *Ciarraighe Luachra*) and the Paps of Anu and the *Tuatha Dé Anú*.
- In what legend or tale or other early source was it that two warriors sat down together and discussed the higher quality of the weapons of the invader warrior over those of the indigenous inhabitant...the outcome being a decision to allow the invading army - or just a relatively small population group of people from across the sea - to settle upon the land - or a part thereof - of Ireland?
- Who was the *Morc* or was it *Corc* (?) of an early Irish legend who was noted for his skill in firing an arrow from a bow while on horse back i.e. Scythian style? In what part of Ireland - and in what form of social and cultural *tuatha* landscape context - did such a story originate?
- **Himilco** out of Carthage in the 6th century BC the first known/recorded explorer / navigator of the classical world of antiquity to venture to the northwest seas of Europe...but were the Tartessians of Iberia already long established traders there before him, were the Venetii of the Baltic amber trade and of the coast of Morbihan already network trading there?... In this century also Cyrus the Great of Persia.
-and two bronze axe heads from a '*tig faoi talamh*' souterrain at Paddock townland in the coastal parish of Aghadown (**see McCarthy, J. P. , 1978, *The Aghadown bronze axes, Paddock Td., Co. Cork. Journal of the Cork Historical and Archaeological Society, 83 (237), pp. 71-72***), a short distance from the Mizen Head and the ancient copper mines of Mount Gabriel there.
- Anthropologically, how long a period of time would a Bronze Age consciousness intermingled with elements of an Iron Age one survive in parallel with an evolving medieval consciousness - and the technologies and built landscapes of later times - on a single island landscape; one varying from rough mountain and bog-land terrain to large stretches of fertile pasture? Are there parallels for such co-existing time paradigms elsewhere in the world?

- ...Greeks? ...and Persians?... 'gold and fine raiments' ...gold and **in** fine raiments (?)...metal miners hollowing mounds for the **Sídhe**?...remnants of the **Tuatha Dé Anú** retired to live underground?...mounds of the **Sídhe** in the rural landscape...Warrior of the **Fir Bolg** people mining and metallurgy - bag carriers of ore from seam face exposed from mountain core - Warrior of the **Sídhe** of **Dé Anú**, merchant mariner and conqueror, enslaver takes control...a conflict of interests at the battle at Moytura...the plain of the tower...coins dropped by a coastline...story-makers and mythographers... the melangerie of legend...memory strands strapped and overlapped, braided...drone screech and click of chanter, skins of **uileann** pipes heaving in the mists of **Cnoc an Ceo**....
- The Mythical **Tuatha Dé Danaan** of Irish mythology: **Anú** as the **Male** form of the god, **Anaan (Anán) / Anann** as the **Female** form of the god. **Tuatha** meaning a tribeland and its people group. **Dé** meaning 'of the god'. **Anaan / Anann** meaning the female form of the god **Anú**. In North West Cork i.e. from Duhallow to Rathmore and beyond, the tribeland of the mythical **Tuatha Dé Danaan**. The religion of **Ahura Mazda / Faravahar** of **Persia** of **Farsi / ?? Mug Ruith** of Iveragh (South Kerry) and **Fir Maighe** (Fermoy) as the **Faravahar**...? ...how seamlessly, how easily such a religion absorbed into or accommodated by early Christianity in North West Cork/South Kerry ?...not just in Ireland but already done in some of the lands of the Levant?....**Christian** versus **Zoroastrian** i.e. how much common ground philosophical and spiritual....[See reference Carus, Paul (1897) Mazdaism. The Religion of Ancient Persia. **IN** The Open Court, Vol. 1897, Issue 3, Article 3. Online at <https://opensiuc.lib.edu/oj/vol1897/iss3/3>] As in 1977 more souterrains on record for Drishane and Cullen civil parishes than any other civil parish (i.e. medieval in origin) in County Cork... just the result of MJ Bowman's early 20th century MA thesis - and the work of other local investigators, or a true representation of the density of underground sites versus elsewhere in Cork county???
- **Greek versus Persian conflict** ...arms suppliers, sources of manufacture...Ballincollig Gun Powder Mills supplying both sides during the American Civil War???...the economics of war and conflicts....sourcing expeditions, emissaries, strategies and routes of imports...blockades and other route-ways... ???...Carthage blocks Persian sea-routes beyond the Pillars of Hercules???...the politics of the ancient Aegean...
- **Greek and Persian coins** found along the West Cork coastlinereport of this find received by John Lindsay of Cork city, historical numismatist, early 19th century internationally known author of numismatics books at the time of the South Munster Antiquarian Field Club based in Cork ...the

manuscript catalogue of his collection now at the John Ryland's Library at the University of Manchester, UK - Philip building an army and equipping it with arms...has coinage minted but only for use as a means of purchasing equipments from abroad...check source for this information re Philip's coinage... ?cargo sourced from a West Cork beach and paid for in coin?

