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Annals of the Association of American Geographers Association of American Geographers, 1924

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Sanctuary trappings at the centre of a vast Belgic oppidum defensive system of linear embankments uniquely connected to the Celtic invasion of Ireland and its archaic history are unfolded. It is recorded in early Dindshenchas history of the famous places and associated with the names of archaic kings and queens. The first record of it is by the renowned 1st/2nd century Greek geographer Ptolemy of Alexandria who listed 2 capitals in Ireland, the only 2 in his day. One is Emain Macha near Armagh. The other was never definitively identified. He located it roughly in central Co. Galway where Turoe is. He named it REGIA E TERA Te mh ra the genuine early Celtic name for Capital at Turoe. Cnoc Temhro. It had an acropolis and several necropoli including those around Athenry cited in archaic texts in the Book of Leinster as Releg na R lamh le Cruachain where members of Turoe's Royal Household R gr d Temhr it were interred such as Queen Medb and her father Eochaid Ferach Mhor whose palace Rath Ferach Mhor stood beside the Turoe Stone. Part of its sprawling urban like complex flanking Turoe and Knocknadala Assembly/Parliament Hill is placed under preservation order by The National Monuments Department. Ptolemy renders Knocknadala early Cnoc na nD l as NAG NA TA L the most illustrious city/polis in all Britannia and most considerable in size located in the west of Ireland. The sole reference to a dense population in early Irish literature points to this area. Ancient roadways Sl Mh r and Sl D la converged on Turoe. Knocknadala R t na Ri Royal Road of the Kings ran from Turoe to the great seaport of Ath Cliath. Magh R in Galway Bay. Dindshenchas texts state that Ath Cliath Magh R was the chief seaport of Ireland through which Ireland has most often been invaded. A large segment of the Celtic invasion force landed there and advanced on Turoe the core of its primary settlement area as recorded in the Dindshenchas of Cnoc na D la. Continental and British Belgic tribes are remembered in townland names within this vast Turoe oppidum complex. It was suppressed by pseudo-historians who set the Irish race on the cutting edge of woeful ignorance about its Celtic roots as Armagh's monastic conmen concocted scheming stews of sheer political propaganda to win the patronage of powerful warlords. The enforced Irish exile of King Dagobert II shows the depth of involvement of Armagh-linked Abbots in Frankish politics through whom Pepin's new national Over Kingship of the Franks profoundly impacted the genesis of Ireland's High Kingship. Tara Patrick myth. As E. Breathnach noted, the culmination of the creation of the medieval myth surrounding Tara ensured Tara would be regarded from the late 10th/11th century as the monument of the Kingship of Ireland. Tara's potency as a political symbol was evoked to the extent that by the 17th century it was depicted as one of the institutions on which the Kingship of Ireland had rested from time immemorial. Edel Breathnach, Cultural Identity of Tara in Discovery Programme Reports.

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