

THE WORLD OF THE IRISH

El mundo irlandés

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The Irish – Who are they? The question was posed to Irish artist George Campbell by a Spanish friend in Pedregalejo the tiny Málaga fishing village where he resided several months each year since his arrival in 1950. The answer was simple. George replied: “The Irish are Spaniards who got lost”. This was meant as a tongue-in-cheek reply and the Spaniards did not get lost. There is some truth about the relationship between Irish and Spaniards, implied in Campbell’s reply. A connection that may be traced back to 900 AC. Controversy has surrounded this connection that allowed a strong, unusual relationship to develop and evolve over centuries. The relationship of two people, physically separated by an ocean has remained unbreakable; without impacting cultural, religious, economic and political ties. What/where is the link? Why is the relationship not found between either and other European countries geographically much closer? Discussions and heated conversations surround the answer. One link appears in all research as the only possible thread weaving through time – the answer – Celtic Ancestry. What does Celtic mean? Definitions abound always based on language. If language is the only connection how do shared attributes and similarities remain constant in religion, traditions, environmental beliefs, political inclination, etc. This can only be found in societies that share a common ancestry.

Los irlandeses... ¿quiénes son? A George Campbell le planteó esta pregunta un amigo español que también era vecino de Pedregalejo, el pueblo pesquero donde Campbell residía varios meses al año desde que llegara por primera vez en 1950. La contestación de George fue simple: «Los irlandeses son españoles que se perdieron». Aunque esta respuesta es irónica y los españoles no se perdieron, hay algo de cierto en esa conexión entre irlandeses y españoles que insinúa Campbell; una conexión que se remonta al año 900. Muchas polémicas rodean esta conexión permitiendo el desarrollo de una relación excepcional que ha evolucionado a lo largo de los siglos. Una relación entre dos pueblos separados físicamente por un océano que permanece inquebrantable durante siglos, pero sin influir sobre los lazos culturales, religiosos, económicos y políticos. ¿Cuál es el lazo que sostiene esta relación? ¿Por qué que no se da entre cualquiera de los dos territorios con otros países europeos más próximos geográficamente? Acaloradas conversaciones envuelven las respuestas. Todas las investigaciones revelan un enlace entretejido a través del tiempo: la ascendencia celta. Pero ¿qué significa «celta»? Las definiciones más abundantes se basan en el idioma. Sin embargo, si la lengua es la única conexión, ¿cómo es que se mantienen constantes similitudes en la religión, las tradiciones, los valores del medio ambiente, las preferencias políticas, etcétera? No encontramos una explicación definitiva, pero una relación tan peculiar y unas tradiciones que se mantienen sin cambios durante siglos solo se pueden dar en sociedades que comparten una ascendencia común.

Keywords

Celt, Ancestry, Samhain/Halloween, Diaspora, Exchange, Traditions, Trade

Palabras clave

Celta, ascendencia/linaje, fin del verano/Día de Todos los Santos, diáspora, intercambio, tradiciones, comercio

Celts in the Bible? Yes, the Galatians

Yes, from Galatia in Turkey. The people in Paul's New Testament Epistle to the Galatians were Celts, from Gaul. The Continental Celts eventually arrived in Macedonia in approximately 279 B. E. They organized under a tribal leader named Brennus with the intention of raiding the temple of Delphi. Like their narrow-minded brothers, these Gauls were independent of thought, and eventually split in two different groups. Those who remained under the leadership of Brennus, travelled south to Delphi. The other group, organized under two leaders named Leonorius and Luterius, and decided to travel east toward Thrace.

Eventually Brennus killed himself when he was repelled by the Greeks and the small group that was left of his army joined Leonorius and Luterius. These two with approximately 20,000 Gauls were joined by several other tribal leaders and crossed over to Asia Minor. They hired out as mercenaries to Nicomedes I, King of Bithynia, who rewarded them with land in the heart of Asia Minor, now known as Galatia.

The group now known as Galatians continued to work as mercenaries and were later hired by Pompey in Rome where they were politically involved fighting on the side of Marc Anthony. Later Augustus proclaimed the land of the foreign Gauls the Roman province of Galatia. About 75 years later St. Paul wrote his Epistle to the Galatians.

An article in *Archaeology* magazine suggested that Celtic descendent of the Gaulish settlers were in good Celtic traditions¹.

Excavations at Gordion clearly reveal that several of the people whose remains were found in one of the areas died violently. All of these people were presumably "sacrificed", but it cannot determine the exact circumstances. One possibility is that they were killed as part of Celtic divination rituals. Greco-Roman sources report that the Celtic religious leaders, or Druids, were prophets who killed humans in order to discern the future as revealed by the dying victims' movements.

The skull of a 20-35-year-old male was found in another bone cluster. Decayed wood in the opening at the skull's base through which the spinal cord passes suggests that this individual's severed head had been mounted on a wooden stake for display, a practice documented in Celtic Europe.

We might also use European parallels to speculate about the timing of the feast. Based on their age at death, the animals in this large deposit were slaughtered in the fall. And it was in the fall that Celtic groups in Europe celebrated Samhain. Around No-

vember 1 each year, herds of domestic animals were brought from their summer pasture and culled, the herdsmen slaughtering weak animals that could not survive the winter.

Celts believed that during Samhain the barriers between the natural world and the spirits broke down, and the veil between the present and the future was most transparent. Rituals were performed to foretell future events through various forms of divination, and it may not be too far a stretch to associate bone clusters with this Celtic festival, which we still celebrate as Halloween.

Today, Halloween –once All Hallows Eve, now All Saints Day– is a time for children to trick-or-treat costumed as super heroes, the latest characters invented by corporate marketing departments, or more traditionally as witches or ghosts.

Some Halloween traditions are related to an ancient Celtic harvest festival, Samhain, and Celtic rituals, not all of them pleasant. In many past cultures the boundary between the living and the dead was thought to be shaky at times, as with Samhain. Those beings believed able to cross it –in spectral form as ghosts or as walking undead, such as vampires and zombies– were to be feared.

And throughout history people have used love spells, protective charms, and curses to gain their ends. Were they successful? We also have the remains of witchy rituals, as well as evidence of counter-rituals intended to fend off attacks by witches.

All of these beliefs have left a surprisingly strong mark on the archaeological record.

Beyond costume parties and trick-or-treating, the origins of Halloween can be traced to the Celtic New Year. The Romans, the Christian Church and, ultimately, commercialized society revised and reinvented this holiday, but inside the modern traditions traces of Halloween's ancient past remain.

What is Samhain and how does it relate to Halloween?

Samhain is the ancient Celtic feast of the dead that is thought to have marked the start of winter. Because the Celts are believed to have measured time by nights rather than by days, as we do today, Samhain was the festival that marked the "New Year" for the Celtic peoples.

The word Samhain is derived from the Old Irish language for the time of this festival and is still used in modern Irish to refer to the month of November. The word might be a linguistic inversion of the Irish-language term *samhradh* ("summer") so that Samhain means "summer's end". Halloween or "All Hallow's Eve" is the night of October 31 and is the eve of All Saint's Day in the Christian tradition. Both feast days are connected with the dead and take place on the same calendar date and the modern Halloween can

¹*Archaeology*: A publication of the Archaeological Institute of America.

be seen to be a scene of merging different cultural elements, some ancient, some pre-modern, some contemporary.

There are Pagan groups in Ireland who follow a Celtic-based tradition, usually meaning that they venerate deities from Celtic and Irish mythological pantheons exclusively or follow the Celtic structure of the ritual year, celebrating their festivals on dates which correspond to the annual seasonal transitions marked by festivals that the ancestral peoples of this land celebrated.

One theory on the origins of dressing as ghosts may be in the notion that the dead are returning on this night and the change of appearance may protect the human from being recognized by the returning spirits of the dead. Today, children dress up in various different costumes, some inspired by the latest films, characters from fantasy stories, and other areas of popular culture. Children trick-or-treat in Ireland nowadays but this tradition may have come back to Ireland from America.

Olden-day Ireland, jack-O' lanterns would be made by hollowing out a turnip or sugar beet and carving bits out to represent facial features and would then be lit from a candle placed in the inside. The dual idea behind this may have been to at once light the way for the souls of the dead ancestors who are returning to visit the human world and to frighten off any supernatural forces that might be about on this night. Today in Ireland, people carve faces on pumpkins, which are again an American import.

Is Halloween celebrated in Spain?

Following pre-Christian traditions Galicians have long celebrated their own version of Samhain, the Celtic forerunner to Halloween. Every year, in the month of August the village of Narón holds a feast to Oenacus, a Celtic deity, to celebrate their Celtic origins. Most festival information and leaflets provided will be in local Galician. School children are taught in the Galician language, although many speak Castilian as their first language.

Also, in late October, the Spanish custom of observing the three-day celebration of Halloween, Día de Todos los Santos, and Día de los Difuntos (known as Día de los Muertos in other Spanish-speaking cultures). One reason that Halloween partying has become more popular in Spain is that the following day, All Saints' Day (November 1), is a public holiday. The night before most public holidays in Spain (*visperas de festivo*) is treated like a Saturday night, with people taking advantage of not having to go to work or school the next day by partying all night long.

Halloween is closely associated with another event in the Spanish-speaking world: Mexico's Día de los Muertos (Day of the Dead, or All Souls' Day, on November 2).

In Spain, this same festival is honored. However, it's not celebrated in the same sense as in Mexico, much to the surprise of many Americans who visit Spain and expect more similarities with Mexico.

Spain's version of the holiday is called both Día de Todos los Santos (All Saints' Day, celebrated November 1) and Día de los Difuntos (literally, Day of the Dead, celebrated November 2). Though technically two different events, the former commemorates saints and the latter allows families to remember their own deceased relatives.

Today, the holidays have been combined into a two-day family event of highly religious significance. Families visit the graves of loved ones and leave flowers. Mass is held three times.

Celtics in Spain: The Galatians

Several tribes made up the larger population of the Celtic people. Indeed, the Gaels, Gauls, Britons, Irish and Galatians were all Celtic tribes. The Galatians occupied much of the Asturias region of what is now northern Spain, and they successfully fought off attempted invasions by both the Romans and the Moors, the latter ruling much of present-day southern Spain.

Evidence of Galatian tradition remains in the region today. Descendants of the Galatians still participate in ancient outdoor dances, accompanied by bagpipes, an instrument that is often associated with more well-known Celtic regions such as Scotland and Ireland. In addition, a Celtic symbol called the "cruz de la victoria" (similar to a Celtic cross) adorns the regional flag.

The Galatians also settled in nearby Galicia, a region on the northwest coast of Spain.

Today, in Galicia, many still believe in the power of witches and druids, in the transmigration of souls and in animals with special powers. They practice rituals similar to those in parts of the British Isles and Brittany.

Modern Galician contains dozens of Celtic words. The region considers itself a natural member of the Celtic League. While that has proved argumentative, the Galician parliament drafted the principles of Galician self-rule in 1978 with folk songs and bagpipes a key "ingredient" of the region's cultural life and proud Celtic heritage.

Galicia's Celtic history is alive in modern Galicia although not free of disputes. Galicia joined Ireland, Scotland, Wales, Cornwall, Brittany and the Isle of Man to become the seventh member of the Celtic League, in 1986 – a political and cultural organization.

This places language at the center of the Celtic identity; the Celtic language, although spoken "infor-

mally" by many in Galicia, is not the official language of the region and its membership in the League was revoked.

Celtic customs are very much part of Galician culture. *Gaitas*, as the bagpipes are called are Galicia's native instrument and the preferred ones used in Galician music.

Ourense, the capital city of the province prides itself for having more than 5,000 registered bagpipers. The city of Ortigueira hosts a major Celtic music festival where Galician folk tunes played are identical to Irish jigs, confirming what many refer to as the regions' Irish legacy.

As much as Galicia's Celtic sensibility is a fact and several *Castros* have been dug up and restored and old-fashioned Celtic huts are being rebuilt, still Galicia is not an official Celtic nation.

Where the Celts come from and have lived for 3,000 years

Here are the eight Celtic regions as defined by the Northern Arizona Celtic Heritage Society:

Asturias

Ancient name: Asturias

Asturias lies between the region of Galicia and Cantabria, in northern Spain. It is a prehistoric land as the many cave paintings illustrate. The area was inhabited by the Iron-age Celtic tribes who fought off the Romans and the Moors.

Folklore: Verbenas are outdoor dances, always accompanied by bagpipes. The Descent of the Sella is a world-renowned canoe competition.

Food: Fabada is a white bean soup, made from the *fabe de la granja* – a bean only grown in this area.

Symbol: Hórreos (grain storage outbuildings). The *cruz de la victoria*, dating to 908 AD, is the model for the cross on the Asturian flag.

Notable people: Severo Ochoa won the 1959 Nobel Prize in Medicine and Physiology, for his discovery (with Arthur Kornberg), of RNA and DNA.

Brittany

Ancient name: Breizh

Located on the northwest coast of France, Brittany's Celtic heritage makes it distinct from other French regions. Brittany's unique culture can be attributed to its long isolation from the rest of France. Breton culture can still be seen today during church festivals and other events when the old costumes with their "coiffes" (hats of lace) – a different hat in each area – can be seen. A quarter of the people still speak Breton, a Celtic language similar to Cornish and Welsh.

Folklore: Brittany has a direct connection to Camelot and Arthurian Week is held in Broceliande every July.

Food: Crepes, oysters, pain mirau is a bread roll, featured annually at the Bread Festival at St. Branda.

Symbol: The ermine. The flag had five black bands representing the former bishoprics of Upper Brittany, four white bands representing the former bishoprics of Lower Brittany, and a field of stylized ermines.

Notable people: Theodore Botrel, Gauguin lived in Pont-Aven.

Cornwall

Ancient name: Kernow

Cornwall is the most westerly county in England.

Folklore: Tintagel ("TIN tajel") Castle is reputedly the birthplace of King Arthur, Dozmary Pool on Bodmin Moor is closely associated with the sword Excalibur.

Food: A Cornish pasty is meat in a pastry wrapper or shell.

Symbol: St. Piran's flag is a black flag with a white cross and is the banner of Saint Piran, the patron saint of the tin-miners of Cornwall.

Notable people: Daphne du Maurier, William Golding, Kristin Scott Thomas.

Galicia

Ancient Name: Gallaecia

Located on the northwest coast of Spain, Galicia boasts green hills and a rainy climate reminiscent of the British Isles.

Folklore: One strongly rooted tradition is the belief in the existence of "meigas" (witches). The city of Finisterre was named based on the belief that this area was the end of the world (in Latin, "finis terrae" means "end of the world").

Food: "Torta de Santiago" is a cake decorated with the Cross of Santiago.

Symbol: The pine tree. Os Pinos (The Pine Trees) is the national hymn.

Notable people: Camilo José Cela, Ramón del Valle Inclán, Julio Iglesias's father was born here.

Ireland

Ancient name: Eire

Ireland is comprised of Northern Ireland and the Republic of Ireland with 32 counties, 26 in the south and six in the north. On December 6, 1921 the southern counties obtained independence from Great Britain and are known as The Republic of Ireland. The northern counties remained with Britain and are called Northern Ireland.

Folklore: St. Patrick brought Christianity to Ireland and drove the snakes out of the country. Leprechauns grant wishes. The shamrock symbolizes the Holy Trinity.

Food: Beer, whiskey, black pudding, salmon, dairy products, potatoes.

Symbol: The claddagh represents love (the heart), faith in friendship (the clasped hands) and loyalty (the crown).

Notable people: James Joyce, Jack Dempsey.

Isle of Man

Ancient name: Mannin

The Isle of Man is part of the British Isles, but is not part of the United Kingdom. The Manx cat comes from this region.

Folklore: Tales and lore of ghosts and fairies.

Food: Kippers.

Symbol: The Trinacria (Three Legs of Man) was first officially used in the 14th century. The source of the legs emblem is attributed to a variety of pagan references to the sun, Sicily's emblem, Medusa, and the swastika.

Notable people: The BeeGees (Barry, Robin, Maurice, and Andy Gibb).

Scotland

Ancient name: Alba

Scotland has over 750 islands. Edinburgh is the capital city.

Folklore: Loch Ness Monster, Cloutie Well.

Food: Haggis, shortbread, whisky.

Symbol: Thistle, heather, Scottie dog, bagpipe.

Notable people: Robert Louis Stevenson, Walter Scott, Robert Burns, Andrew Carnegie, Alexander Graham Bell.

Wales

Ancient name: Cymru

Wales is the Celtic region which has most successfully retained its native language.

Folklore: King Arthur's court is said to have been in Caerleon, while Merlin's birthplace is Carmarthen.

Food: Cockles, laver bread (made from dark seaweed), leek & potato soup.

Symbol: Leek, daffodil, red dragon (draig goch).

Notable people: Dylan Thomas, Catherine Zeta-Jones, Sir Anthony Hopkins.

The Diaspora – Two Ways

The Irish Diaspora is perhaps a bit different than others – particularly when it relates to Spain and Spanish speaking countries in the Americas.

For centuries and for a variety of reasons the Irish have travelled to and settled in Spain. In smaller numbers, the Spaniards have travelled to and settled in Ireland. The number of British and Irish expats living in Spain has exceeded the amount of Spanish expats living in the UK and Ireland.

British and Irish expats living in Spain is on the rise, showing that the Spanish market is most defi-

nately on the increase and also showing that Spain has a healthy lifestyle that is very much sought after. The number of over 65's has doubled over the last 10 years as reported by the Olive Press.

The main reason to move to Spain, many expats mentioned, is that the outdoor lifestyle that you can have in Spain is a huge reason to relocate due the positive effect on health.

Thousands of Irish people live on the Costa del Sol.

Yes, the Irish have travelled to and settled in other countries in most cases bringing their traditions and beliefs with them, at times adapting them to the new environment creating new traditions; at times merging, involving themselves with the existing ones to the degree that the Irish component may slowly become just a memory.

As it has been established through research, traditions, religious beliefs, family values, political issues are quite similar in both population groups; this makes the adaptation quite easy for Irish to transition to life in Spain and countries of Spanish heritage as well as for the Spaniards to transition to life in Ireland.

Ireland & Spain cultural relations

The Spanish Cultural Institute was founded in July 1971 in Dublin, with José Antonio Sierra as its first director.

The library, on opening day already had collected 4,000 volumes in the institute's headquarters at 58 Northumberland Road, Dublin 4. Books on literature and the fine arts abound, naturally, but there are also works on economics, engineering and science, farming and sociology. The director plan included adding a substantial number of books in English in order to reach a wider cross section of the Irish public than merely those who can read Spanish

Spanish is the second foreign language taught in Irish schools, with 247 secondary schools having courses on the syllabus, and there are approximately 15,000 students at all levels. In Spain the teaching of English has started in primary schools, so that now over five million children are learning English. This will provide great opportunities for Irish teachers with a knowledge of Spanish. A scheme is now in the pipeline that will give about 200 Irish teachers of Spanish a working holiday during the summer in Spain. They will confer –at holiday resorts– with their Spanish colleagues on teaching methods and the use of audio-visual aids, etc.

Conversa Spain is a Spanish organization that cooperates with more than 300 public schools in different regions in Spain. It offers inspiring, challenging, and rewarding opportunities to potential

English teaching assistants. 95 % of Spanish students at bilingual schools have chosen to be taught in English.

Señor Sierra emphasizes that the institute in Dublin exists not only to bring a knowledge of Spain but also the culture of the Latin America Spanish speaking countries. Books and multimedia materials are available for lending, representative of artists from countries south of Caribbean, Latin-American poets and novelists will be found in the library and naturally, films showing colorful aspects of life in the Spanish-speaking tropics that may tempt the Irish tourists to venture a little further than the Costa Brava.

Broad scope

The Dublin Institute enjoys a great deal of autonomy, which means the director is largely responsible for his programs of activities. It is part of a world-wide network of concerts, lectures and theatrical activities. The director of the Spanish Institute can, therefore, orient his programs to what considers to be the special needs of the Irish people.

Before the Institute was founded there was already a Dublin Spanish Society, a purely private body operating in Dublin and in other towns. Naturally the Institute assumed many of its functions.

The latest effort to enhance relations between the two countries is taking place on March 17, 2020. On this date, for the first time in History a Mass will be celebrated at the church of Santiago Apóstol de Málaga, to commemorate the festivity of Saint Patrick, Patron of Ireland who is responsible for bringing Christianity to Ireland like the Apostle James (Santiago) did in Spain.

The Irish Cultural Center of Málaga wishes this festivity will continue to enhance relations between Málaga and Ireland.

Visual arts & music

The Spanish Cultural Institute in Dublin, Antonio Sierra, the arts councils of the Republic and of Northern Ireland joined with the institute in establishing the George Campbell Memorial Travel Award. This annual bursary alternates between North and South and allows Irish artists to live and work for a period in Spain.

This program is the result of years of both influence and exchange between Irish and Spanish artists, often with the interference of politics.

The Belfast Boys

In June 2019, the Ulster Museum opened a major retrospective show to mark the centenary of the birth of Irish artist Gerard Dillon, one of the most celebrated artists in 20th century Ireland.

More than 20 of his works, including oils on canvas and works on paper are on display in the exhibition titled *Gerard Dillon: Painter, Dreamer, Clown*.

Dillon was part of a group of artists who started to paint in Belfast, then went to Spain continued to Italy and back to London and Dublin.

From different social and religious backgrounds they formed an unlikely alliance of artistic talent and a closer and stimulating friendship that lasted a lifetime.

All self-taught, three of them formed a close group George Campbell, Gerard Dillon and Arthur Armstrong. Later they were followed by Northern artists, Daniel O'Neill, James MacIntyre, Markey Robinson, Noreen Rice.

A retrospective exhibition of their work has been curated by the Dublin art historian Karen Reihill. It is entitled *George Campbell and the Belfast Boys*. The exhibition is, perhaps, the most comprehensive collection of Northern art ever assembled outside of national galleries. Campbell who somehow became the informal leader of the group is highlighted more prominently both in the catalogue and the exhibition.

He lived in Belfast in his early years where after many unsuccessful attempts to find a job, any job, he decided to become a full time painter after his marriage.

Campbell was a talented guitarist, and was attracted to Spain and soon persuaded Dillon to travel there with him and his wife. It was a long train ride that took them through England, France, then into Spain – Barcelona, Granada, Málaga and ending up in a little fishing village called Pedregalejo.

Gerard Dillon folk-inspired Irish painter of the 20th century. From 1936 he began to paint and spent the war years in Belfast and Dublin and was associated in exhibitions with George Campbell and Daniel O'Neill. From 1943 he was a regular contributor and committee member of the Irish Exhibition of Living Art. He represented Ireland at the Guggenheim International in 1960 and the Marzotto International Rome in 1963. Dillon lived in Dublin from 1968 until his death.

Arthur Armstrong often worked in a Cubist style and produced landscape and still-life works. He studied architecture at Queen's University Belfast, but after two years he moved to study art at Belfast College of Art. In 1957 he was awarded a travelling scholarship from the Council for the Encouragement of Music and the Arts and went to Spain where he met and became lifelong friend of George Campbell.

Campbell, Dillon, and Armstrong did not publicly identify with any political philosophy. They were not known for engaging in political discussions of any kind like Spanish artists did. It is believed this was due to the fact that Spain was not their country and the fear of being deported weighed heavily on them.

However, it was known that Campbell despised Franco and declined to accept an award – *Commander of the Order of the Mérito Civil* – from the Spanish government until after Franco's death.

The three artists died in Dublin where they had settled after they were no longer traveling.

Dillon was the first to die in 1971, Campbell followed in 1979 and a few years later Armstrong died in 1996.

With this exhibition they have symbolically travelled north and are back in Belfast.

A roundabout in the city of Málaga was named Glorieta Jorge Campbell to honor George Campbell's memory.

Four of George's friends and fellow artists, Manus Walsh of Clare and George Walsh of Dublin, Stefan Von Reizwitz of Germany and Enrique Pérez Almeda of Spain, held a joint exhibition in tribute to George in 2002 in the Pablo Ruiz Gallery in Málaga.

The artists – Irish and Spanish – moved towards political abstraction but at a different pace – change in circumstances helped the Spanish artists to be more prolific than the Irish. The visual arts in both countries, again present similarities in style, and subject matter inspired by political circumstances. But the influence seems to travel more from the Spanish towards the Irish.

Other Irish artists like Michael Cullen found inspiration in Southern Spain – Málaga the adopted home of George Campbell.

Irish and German music

Since the 19th century the Irish and German music world, much like the Spanish and German music world, continued their "partnership".

During World War II German radio broadcast Nazi propaganda in Gaelic to neutral Ireland and a German male voice choir was overheard singing Irish songs phonetically.

Many German musicians still follow the beaten tracks of the Dubliners' pub folk. Irish theme pubs are attracting a young audience that likes shamrocks, stout and a good time. However a renewed interest in traditional music emerged in the decades of the 90s with many artists searching for the roots of the music and returning to fiddles, flutes and banjos. They travelled to Ireland to learn from the masters. Sessions, workshops and regular meetings for pipers and concertina players became commonplace.

Harpist Thomas Loeffke from Berlin assembled an impressive cast and founded the German-Irish super group Norland Wind. Indeed, without a doubt, Irish music is well established in Germany these days, it is very much alive, it is performed at the highest musical level that has ever been.

Spain and Germany

As Spain became more and more culturally sidelined it regarded Germany as the most advanced musical nation of the times, both for its highly valued and recognized musical history but also because Hitler had placed great importance on music. So in Franco's mind developing a musical partnership with Germany had a symbolic value for Spain.

In 1940, the Berlin Philharmonic reestablished its musical performances in Madrid after a 10year "hiatus" and continued to perform repeatedly for the next several years. To publicly confirm the relationship, the Philharmonic was conducted by Spanish composer Conrado del Campo in Berlin in January 1942.

The *Berliner Kammerorchester* (Berlin Camera Orchestra) made two visits to Madrid in 1941 with two guest performers – Italian tenor singer Tito Schipa and violinist Vittorio Brero. A Spanish Commission of Music was created in 1940 headed by Joaquin Turina. The musicians appointed to the Commission had only one task to fulfill – act ambassadors of Spanish music abroad. Turina also reorganized the Madrid Royal Conservatory in an effort to position it at the same international level as German musical institutions. These "preliminary" activities built the foundation for much larger and important cultural exchanges. The most honored and Renown Hispanic-German music festival, took place in Bad Elster in July 1941 and July 1942, and in Spain in January 1942.

The most famous composers and performers from each country were invited to attend. The festival was regarded by Spain as the crowning point of musical events. The critics recognized that political acts accompanied the music. The Festival included a visit of the German attendees to the tomb of José Antonio Primo de Rivera, who founded Spanish fascism, and a visit of the Spanish attendees to the famous Bayreuth Festival (Bavaria), the foundation for much larger and important cultural exchanges. The most honored and Renown Hispanic-German music festival, took place in Bad Elster in July 1941 and July 1942, and in Spain in January 1942.

Members of the Commission for Music and leaders of the Franco regime welcomed German political leaders to Madrid. In reciprocity they were received by officials including Heinz Drewes, leader of the Nazi Reichsmusikkammer. This was a Nazi institution that promoted "good German music" composed by Aryans and seen as consistent with Nazi ideals, while suppressing "degenerate" music, including jazz, and music by Jewish composers. The Institute was founded in 1933 by Joseph Goebbels and the Reichskulturkammer (State Bureau of Culture), and it operated until the fall of the Third Reich in 1945.

It became a regular occurrence for embassy representatives to attend folk music events in Madrid.

The secretary of the Spanish Commission of Music, Antonio de las Heras, praised Spanish music in comparison with rootless "international" music.

Perhaps this sense of national identity was valued because it was perceived to also be a feature of German music, all associated with high art.

In 1942, Germany's problems on the Eastern Front caused concerns regarding possibility of a German victory. Franco immediately became more cautious in his foreign policy which also was reflected in both countries musical activities.

Joint activities such as the Hispanic-German music festivals, ceased in the summer of 1942. High-profile German-Spanish musical events, such as visits from the Berlin Philharmonic and Berliner Kammerorchester, were cancelled.

In 1948, Spain avoided any reference to Germany in an effort to re-establish Spain, like Ireland as an autonomous country with no ties to Axis states.

However, association with the German music world is never interrupted.

Nélida Béjar (born 1979 in Munich) is a Spanish composer based in Germany. She studied Music at the Hochschule für Musik und Theater München and Composition with Wilfried Hiller at Richard Strauss Conservatory in Munich.

Irish Flying to Connect

World War II had convinced the Irish that for Ireland to open up its economy in order to attract foreign direct investment and develop trade relations it was necessary to fly to connect. Air Lingus was established in 1936.

On February 20, 1947, the Count of Artaza, Spanish Minister to Ireland, met with Frederick Boland, Irish diplomat who served as the first Irish Ambassador to both the United Kingdom and the United Nations and urged him to "accelerate" the establishment of direct air links between Ireland and Spain.

Both nations were interested in developing closer bilateral economic ties supported by direct air routes.

Special Cultural Interaction – Close encounter of the third kind

Few other European diplomatic representatives have left such a lasting cultural legacy on the Irish diplomatic stage than the Spanish Ambassador to Dublin – the Marqués de Miraflores.

During the course of his mission he was successful in highlighting the culture, customs and traditions of Spain to the Irish public creating a romantic and idealist vision of Spain.

He developed a very strong relationship with the U. S. Ambassador to Ireland. The most impacting show of his broad strategy was the arrival of the Elcano ship to Dublin.

Spanish Navy Sail training vessel Juan Sebastián Elcano sailed into Dublin Port. Elcano is one of the world's tallest tall ships with four towering masts and is 370 foot long. It is the sail training ship for the Royal Spanish Navy and named after the Spanish explorer Juan Sebastián Elcano who was the first man to complete a circumnavigation of the earth. As well as carrying his name the ship also bears his coat of arms.

Miraflores' efforts resulted in direct air links between both countries, the establishment of student exchange programs between universities, the arrival of Opus Dei educators, and the origins of Irish mass tourism to Spain.

Connections continue – Another Airline enters the Irish Sky

In July 1986, King Juan Carlos I of Spain paid his first official visit to the Republic of Ireland.

In 1993, Mary Robinson became the first Irish President to pay an official visit to Spain. Since then, there have been numerous visits between leaders of both states.

Recently, in January 2017, Irish Prime Minister Enda Kenny paid a visit to Spain. The "political" travels impacted regular folks travel habits in an unprecedented way.

Spain has increasingly become an important tourist destination for Irish travelers. In 2016, 1.4 million Irish citizens visited Spain for tourism. At the same time, 263,000 Spanish tourists visited Ireland.

Ryanair

Was founded in 1984 as "Danren Enterprises" by Christopher Ryan, Liam Lonergan (owner of Irish travel agent Club Travel), and Irish businessman Tony Ryan, Founder of Guinness Peat Aviation. The airline was later renamed "Ryanair" (after Tony Ryan).

Ryanair the Irish low-cost airline was headquartered in Swords, Dublin, Ireland, with its primary operational bases at Dublin and London Stansted airports. Ryanair has also partnered with Spain-based tour operator Logitravel, to service holiday sun and beach destinations with bases in the Canary Islands.

Iberia Líneas Aéreas de España, S. A.

Iberia Líneas Aéreas de España, S. A. (*Iberia Airlines of Spain*) shortened to Iberia, is the largest airline of Spain, based in Madrid. *Iberia, Compañía Aérea de Transportes* was incorporated on June 28, 1927.

Flight operations started on December 14, 1927 with inaugural flights aimed to coincide at a commemorative show in Madrid. The opening ceremony at Carabanchel aerodrome was attended by Alfonso XIII and the then president of Iberia, Horacio Echeberrieta.

The airline became the first airline to fly between Europe and South America after WWII. Today, Iberia

is also active as a tour operator through its Viva Tours and it also supplies parcel shipment services.

Iberia Express schedules numerous daily flights Madrid-Dublin.

Recently Spain celebrated 1 million Irish visitors in just seven months – The most popular destinations are the Canary Islands, Andalusia, Catalonia, Madrid, Valencia and the Balearic Islands, which in total equate to over 93 % of Irish Tourism to Spain.

At the same time, 263,000 Spanish tourists visited Ireland. Spanish born people accounted for 52 % living in greater Dublin.

Transoceanic Cultural Connections

Irish Immigrants in the Americas and their offspring have played a significant role in the history of the Americas.

St. Patrick's Day in Latin America

Saint Patrick's Day is an annual feast day that celebrates the most commonly recognized of the patron saints of Ireland, and is generally celebrated on the 17th of March.

Legend has it that St. Patrick became the patron saint of Ireland for, among other things, raising the dead and driving snakes out of Ireland. In the United States, drinking has been the way of celebrating St. Patrick's Day since it originally began. The excuse for drinking came from a rumor that Saint Patrick brought the art of distillery to Ireland.

The shamrock became a symbol of the celebration because it is said that the Saint used it to explain the Trinity (Father, Son and Holy Ghost or Spirit) as he converted the Irish to Christianity.

Saint Patrick's Day is celebrated in many places in Latin America including Costa Rica. There is usually some type of Saint Patrick's Day celebration at any of the local bars where Americans hang out.

Here is some of the Spanish vocabulary for Saint Patrick's Day:

- Bagpipes (Irish uilleann pipes bag): *gaita irlandesa*

- Clover: *trébol*

- Shamrock: *trébol*

- Corn beef and cabbage: *carne acecinada y repollo* (cabbage). Please don't confuse *acecinada* with *asesinada*, which means assassinated. *Acecinar* means to salt meat, dry it and then smoke it.

- Leprechaun: *duende* or *gnomo*

- Pot of gold: *la olla* or *perol de oro*

- Rainbow: *el arco iris*

- St. Paddy's Day: *el Día de San Patricio*.

It's St. Patrick's Day. Perhaps a Latino, may not be sure what the fuss is all about. Why is everyone obsessed with wearing green, sporting silly

hats and drinking Guinness, an alcoholic version of Malta?

It is a major Irish holiday, though Americans have turned it into a big party the same way they've made *Cinco de Mayo* all about Coronas and lime.

So for a Latino, here are a few pointers that will help you get into the swing of things on March 17, and perhaps make the holiday a little more personal for you.

The Irish's St. Patrick's Day is a Catholic holiday. It celebrates St. Patrick, the patron saint of Ireland, just like *la Virgen de Guadalupe* is the patron saint of Mexico. These are both Catholic holidays worth celebrating.

In the U. S., St. Patrick's Day is like the Irish *Cinco de Mayo*. What else does a Latino have in common with St. Patrick's Day?

A shared culture

The Irish and Mexicans have a special and strong common bond. American soldiers from Ireland deserted the U. S. Army during the Mexican-American war (1846-1848), to fight on the Mexican side. The group of a few hundred soldiers became known as the St. Patrick's Battalion, or *Batallón de San Patricio*, led by John Riley. While the group was mostly made up of Irish immigrants, there were also Italians, Canadians, Poles and Scots in the group. All of them were deserters and Catholics fighting for Mexico.

When the U. S. won the war, many of the members of the *Batallón de San Patricio* were tried for treason and executed. The 30 men from the battalion, who were hung at Chapultepec in Mexico City, cheered the Mexican flag as they faced the gallows. In Mexico, the men of the *Batallón de San Patricio* are honored on St. Patrick's Day, the anniversary of the executions.

There is evidence of the Irish influence throughout the country, such as the First International Celtic Music Festival of Mexico, that took place in Puerto Vallarta during March 20, 21, and 22, 2014. This unique event gathered Celtic musicians and other traditional artists as well as Celtic crafts and art vendors. For three days all enjoyed Celtic Music of the highest caliber in the magnificent setting of Sunny Puerto Vallarta and the hospitality of its people. The event is supported by the State of the Jalisco and Puerto Vallarta Tourist Authorities as well as the Irish and UK Embassies.

The International Celtic Music Festival promises to become a tradition.

It comes as no surprise, really, that there is a kindred spirit between the Latino and Irish cultures, particularly when it comes to the fine arts of music and poetry, song and dance. They share strong family values and, perhaps more important, religious views.

Today, Mexico has more than 90,000 Irish descendants residing within the country, mainly in Mexico City and the northern states.

The influence of the Irish in Latin America is quite significant and begins in the late 1700's and early 1800's. After the Great Famine (also known as the Potato Famine an essential part of the Irish story – The crop failures were caused by late blight, a disease that destroys both the leaves and the edible roots, or tubers, of the potato plant. The Irish Potato Famine, began in 1845 causing the death of roughly one million Irish from starvation. Thousands of Irish immigrants fled the country and spread to other parts of the world.

Today the countries of Argentina, Chile, Puerto Rico, Colombia, Mexico, among others, boast thriving populations of citizens with Irish ancestry.

In Argentina, their most famous Irish citizen was William Brown, who created the Argentine Navy and led the country's armed forces in the wars against Brazil and Spain.

One of Chile's founding fathers was Bernardo O'Higgins Riquelme, who helped free the country from Spanish rule during the Chilean War of Independence. He was also the second Supreme Director of the country.

Irish Argentines?

Irish Argentines are Argentine citizens who are fully or partially of Irish descent. Irish emigrated from the Midlands, Wexford and many counties of Ireland arrived in Argentina, many via Spain, mainly from 1830 to 1930, with the largest wave taking place in 1850-1870. The modern Irish-Argentine community is composed of some of their descendants, and the total number is estimated at 500,000-1,000,000.

Argentina is the home of the fifth largest Irish community in the world, the largest in a non-English speaking nation and the greatest in Latin America.

Most of those who left Ireland arrived in Buenos Aires attracted by the possibility of better living conditions, as the economic, social and political conditions in Ireland at the time were quite poor, but the emigrants came from counties and social segments in which the economic conditions were not the worst (Westmeath, Longford, Offaly, Wexford). Others, in turn, left after receiving favorable descriptions of the country from friends and family who had already arrived in Argentina.

The real or perceived possibility to becoming landowners in the Río de la Plata region (Argentina and Uruguay) and consequently joining the South American landed gentry, was the most important factor attracting thousands of young men to the area. Others had arrived earlier as merchants, artisans and

mercenaries. For Irish immigrants, the new lands of the Southern Cone of South America brought further interest for immigration to purchase large land tracts for bargain prices, working first as laborers, then in "halves" or "thirds" in the sheep-farming business, and finally renting and purchasing land.

Regions with significant populations: Buenos Aires, Buenos Aires Province, Córdoba, Entre Ríos, Santa Fe.

The wellbeing and prosperity of all the Argentines has been disrupted by the conflict of the Malvinas.

In 1965 the XX General Assembly of the United Nations accepted by an overwhelming majority Argentina's claim that the United Kingdom has illegally occupied the territory and ordered the decolonization of the islands. Since this resolution Argentina has handsomely contributed to the wellbeing of the 1,800 inhabitants while the United Kingdom has once again retaken the islands by force.

Languages: Predominantly Spanish; minority speak Irish or English. Religion: Predominantly Roman Catholicism. Related ethnic groups: Irish, Scottish Argentine, English Argentine, Welsh Argentine, Irish American, Irish Brazilian, Irish Chilean, Irish Mexican, Irish Uruguayan.

Sharing Language – Honoring Culture – Another Diaspora

Shamrock state? Irish population soars in Florida

U. S. census figures show that Florida now leads the nation in Irish-American population growth. Between 1980 and 1990, about 600,000 Irish immigrants and U. S. citizens who call themselves Irish-Americans because they have ancestors from Ireland flocked to the Sunshine State, bringing its total to 2.2 million, the fifth largest in the country.

Nowhere has the influx of Irish culture been more pronounced than in Orlando. The swell of Irish pubs, a steady stream of Irish-born priests and a rise in the number of Irish cultural celebrations has accented the migration.

Why such a Florida boon in Irish nationalism? One word: homesickness.

Sheila Hynes, a Bronx native who founded the Irish Cultural Institute of Fort Lauderdale. "We don't have Irish neighborhoods down here so we kind of come together and make our own Irish neighborhoods".

Hynes started the institute on St. Patrick's Day 13 years ago after hearing a bar singer play "When Irish Eyes Are Smiling" 10 times, the only Irish song he knew.

The rise in Irish spirits coincides with Orlando's rise in Irish spiritualism. Walk into any area Catholic Church and most likely the priest will be speaking with an Irish brogue.

It is important to remember that during the years of great difficulties in Ireland, future priests and seminarians received their education in Spanish monasteries.

The path of Irish-born priests to Florida began in the 1950s when the Rev. Joseph P. Hurley of St. Augustine traveled to the Emerald Isle to recruit priests.

One of the newest Catholic churches is Mary Queen of the Universe, off Interstate 4 in south Orlando. The parish, created solely for tourists, was built by the Rev. Joseph Harte, originally of Ireland's County Tipperary (a good friend of the writer's family). Looking closely at the top of the church's inside pillars shows carved shamrocks.

The South Florida Irish American Chamber of Commerce an independent, nonsectarian and apolitical organization, is the premier Irish-American business organization in South Florida. It is an innovative and inclusive organization that is dedicated to fostering the economic and cultural prosperity of its members by encouraging trade between the Irish-American community of the tri-county area of Miami-Dade, Broward and Palm Beach. Additionally, the SFIACC seeks to promote opportunities for reciprocal investment between the South Florida region and the island of Ireland. The three-chapter chamber comprises a diverse membership base, spanning across a wide array of industry sectors and provides the easiest means to engage with Irish-American business community in our region.

The first mayor of Miami John B. Reilly (May 18, 1870-November 15, 1928) was Irish Catholic.

Trading partners

Latin American countries as well as the United States have developed close and productive trading relationships with Ireland.

However, none is as special and specific as the trading relationship between Ireland and Spain.

Bilateral agreements

Both the Republic of Ireland and Spain have signed several bilateral agreements (mostly prior to both states joining the European Union:

- Agreement on the Exchange of Diplomatic Pouches (1935)
- Agreement on the Exchange of Information regarding Meteorology (1950)
- Extradition Treaty (1957)
- Cultural Cooperation Agreement (1980)
- Spanish Agreement on Renouncing Historic Rights of Fishing in Irish Waters (1980)
- Agreement on the Avoidance of Double Taxation (1994)

Both states are members of the European Union and the Organization for Economic Co-operation and Development.

Both countries ratified the Maastricht treaty in the 1990s decade and are members of the EMU (European Monetary Union).

In 2015, trade between the Republic of Ireland and Spain totaled 4.5 billion Euros.

Enterprise Ireland Going Global – Exporting to Spain – A Guide for Clients

This program specifically developed to engage in business with Spain contains information that begins with this question: WHY EXPORT TO SPAIN?

With seven times the landmass of Ireland and 10 times the population, the scale of Spain is not to be underestimated.

Neither is the size of the opportunity it can offer, not least because of its role as a valuable bridge to the South American market.

Now in its fifth year of economic expansion and job creation, according to an IMF briefing in July 2017, Spain's economic recovery remains strong, with consumption, investment, and net exports all contributing to a more balanced growth pattern.

Spain's infrastructure is among the best in the world with two of Europe's 10 largest airports, in Madrid and Barcelona. The country has around 47 airports in all, servicing around 250 airlines and is among the top countries in Europe in terms of passenger traffic.

In addition to one of the largest road networks in Europe, it has some 46 Atlantic and Mediterranean ports, putting Spain among Europe's leaders in goods transportation.

The country has one of the largest railway networks of the EU2811 and one of the biggest high-speed networks on the continent.

In addition to this very market specific information the program includes minute details that refer to Spanish customs and cultural traditions to be observed by Irish business individuals when doing business in Spain.

Spain is a mature market and competitors are generally well established; therefore a clearly defined value proposition with an innovative product or service are essential to gain market share.

Boots on the ground – A direct local presence of some sort helps to build trust with Spanish buyers, assists with overcoming any language barriers and demonstrates your commitment to the market.

For the Irish to GET READY TO DO BUSINESS IN SPAIN a series of absolutely important details must be learned well.

Spanish people typically place great importance on personal relationships as a basis for doing business, and they can help facilitate introductions to the right people.

"Face time" is very important. Developing relationships doesn't necessarily have to involve a scheduled meeting with an agenda; simply arranging to meet for coffee and a brief chat when you are visiting the market is enough to maintain connections.

That said, Spanish business culture is more formal than in Ireland. Spanish companies, particularly in large organizations, tend to be more hierarchical in nature. Business people in Spain prefer to meet on equal terms. Therefore, if you want to meet a company director, you need to bring someone at director level in your own company.

Business lunches are a Spanish tradition but Spanish business people will not normally suggest a lunch until the relationship is either established or in the final stages of negotiation. If you are invited on one by your Spanish counterpart, these rarely start before 2pm and can last an entire afternoon. Business dinners can start from 9pm.

These are only a few of the many areas discussed in the Enterprise Ireland doing business with Spain.

What is very peculiar about this system is that Ireland does not have this type of specific and special detailed trade program with any other country in Europe even with those that are closer distance wise.

Extensive research provides definitive clues to conclude:

Family values, religious beliefs, political circumstances the relationship between Dublin and Madrid cannot be defined as a simple, modern friendship or partnership of convenience – it is much more than that –.

Both countries almost always have marched in unison regardless of the time period, whether during wars, internal conflicts, economic pressures and with no consideration of possible negative results.

Throughout History the known links generally accepted, between Spain and Ireland, are intellectual, economic, political, religious and military.

Racial or Genetic links have been disputed and very often denied. WHY?

If there is no racial or genetic link as is often argued – The question remains:

How is it possible that two people physically separated by an ocean have maintained for centuries, a strong cultural, economic, religious and political relationship, at times protecting each other regardless of consequences, without disagreements or any temporary separation?

This relationship was always based on mutual cooperation and became a strong friendship during the years 1939-1955. There are some who

believe this is due to their shared experiences of territorial disputes/threat of partition, neutrality, post-war isolation, religion and tradition.

Others emphasize it is the bonds of religion, tradition, common experiences and RACE that united both States as if they were "born" as conjoined di-cephalus twins – one body with two separate heads.

A common quality to both countries that has become evident as a consequence of research, reveals the all-embracing presence and influence of their political leaders.

During the Second World War, both De Valera and Franco held a tighter grip on power than at any other time in their respective careers. Both were devoutly religious and conservative yet did not allow the church interference in their respective countries political affairs. They also came to believe that they were the personification of the country they represented, sincerely believing the vision they held for their countries was the correct one.

Throughout research we have come across information showing identical behavior and questionable actions carried out in unison by both countries that are impossible to understand –.

Many times this information is followed by WHY?

There is one characteristic that remains unique in the relationship – it is exclusive reciprocity – since the beginning.

To date, no other country has had a relationship with either Ireland or Spain that remotely resembles the relationship these two countries have sustained for centuries. Never a hostile disagreement or a temporary break in communications.

Yet they are separated by an ocean. This in most cases makes lack of direct access an impediment for other countries but not in the case of Ireland and Spain where behavior is similar to that of "next door neighbors".

Miraflores, Ontiveros, De Valera, Welshe, Kerney and many others on both sides, all understood the importance of this relationship and worked diligently to ensure it would be everlasting.

And it has.

Over and over we come across the desire of many to undertake genealogical studies that would provide proof to Spanish folks of their Celt/Irish ancestry and to Irish folks to provide proof of their "Spanishness".

Through the many issues investigated regarding so many aspects of this relationship, it is possible to assume:

Genetic links – the Celtic Ancestry – as the original source that keeps these two people bonded through centuries in a continual common positive relationship in all aspects of life.

George Campbell concluded the conversation with his friend who asked about the Irish –.

"The Spanish are too much like the Irish".

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