

# DECONSTRUCTING THE CELTS (BRITISH ARCHAEOLOGICAL REPORTS (BAR INTERNATIONAL) pdf

## 1: Oppidum - Wikipedia

*Buy Deconstructing the Celts: A skeptic's guide to the archaeology of the Auvergne (British Archaeological Reports International Series) by Stephen David Morgan Jones (ISBN: ) from Amazon's Book Store.*

Although he did not explicitly define what features qualified a settlement to be called an oppidum, the main requirements emerge. They were also political centres, the seat of authorities who made decisions that affected large numbers of people, such as the appointment of Vercingetorix as head of the Gallic revolt in 52 BC. By , only 21 of these had been positively identified by historians and archaeologists: Most of the places that Caesar called oppida were city-sized fortified settlements. However, Geneva , for example, was referred to as an oppidum, but no fortifications dating to this period have yet been discovered there. Caesar also refers to 20 oppida of the Bituriges and 12 of the Helvetii , twice the number of fortified settlements of these groups known today. That implies that Caesar likely counted some unfortified settlements as oppida. A similar ambiguity is in evidence in writing by the Roman historian Livy , who also used the word for both fortified and unfortified settlements. However, research has shown many of the localisations of Ptolemy to be erroneous, making the identification of any modern location with the names he listed highly uncertain and speculative. An exception to that is the oppidum of Brenodurum at Bern , which was confirmed by an archaeological discovery. The settlement has to have a minimum size, defined by Dehn as 30 hectares 74 acres. Most oppida are situated on heights, but some are located on flat areas of land. The settlement is surrounded by a ideally uninterrupted wall, usually consisting of three elements: Gates are usually Zangentore. The settlement dates from the late Iron Age: They could be referred to as "the first cities north of the Alps". A notional minimum size of 15 to 25 hectares 37 to 62 acres has often been suggested, but that is flexible and fortified sites as small as 2 hectares 4. One of the effects of the inconsistency in definitions is that it is uncertain how many oppida were built. For example, significantly older hill-top structures like the one at Glauberg 6th or 5th century BC have been called oppida. Such wider use of the term is, for example, common in the Iberian archaeology; in the descriptions of the Castro culture it is commonly used to refer to the settlements going back to the 9th century BC. Some oppida had internal layouts resembling the insulae of Roman cities Variscourt. Little is known, however, about the purpose of any public buildings. The major difference with earlier structures was their much larger size. Earlier hill forts were mostly just a few hectares in area, whilst oppida could encompass several dozen or even hundreds of hectares. They also played a role in displaying the power and wealth of the local inhabitants and as a line of demarcation between the town and the countryside. Typically oppida in Bohemia and Bavaria were much larger than those found in the north and west of France. Typically oppida in Britain are small, but there is a group of large oppida in the south east; though oppida are uncommon in northern Britain, Stanwick stands out as an unusual example as it covers hectares acres. Dry stone walls supported by a bank of earth, called Kelheim ramparts, were characteristic of oppida in central Europe. To the east, timbers were often used to support the earthen ramparts, called Pfostenschlitzmauer post slot wall or " Preist -type wall". Dump ramparts, that is earth unsupported by timber, were common in Britain and were later adopted in France. The latter group were larger, more varied, and spaced further apart. Most were built on fresh sites, usually on an elevated position. Such a location would have allowed the settlement to dominate nearby trade routes and may also have been important as a symbol of control of the area. The traditional explanation is that the smaller ramparts were unfinished because the region was invaded by the Romans; however, archaeologist John Collis dismisses this explanation because the inhabitants managed to build a second rampart extending the site by 20 hectares 49 acres to cover an area of 80 hectares acres. Instead he believes the role of the ramparts as a status symbol may have been more important than their defensive qualities. The development of oppida was a milestone in the urbanisation of the continent as they were the first large settlements north of the Alps that could genuinely be described as towns. Oppida continued in use until the Romans began conquering Iron Age Europe. This often involved a change of

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location from the hilltop into the plain.

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## 2: Deconstructing the Celts - Iron Age - European Prehistory - Prehistory

*Jones Stephen D.. Deconstructing the Celts: a skeptic's guide to the archaeology of the Auvergne (British Archaeological Reports International series S). v+ pages, 26 figures, 3 tables.*

But do we really know who we are, where we come from and what defines the nature of our genetic and cultural heritage? Who are and were the Scots, the Welsh, the Irish and the English? And did the English really crush a glorious Celtic heritage? Everyone has heard of Celts, Anglo-Saxons and Vikings. And most of us are familiar with the idea that the English are descended from Anglo-Saxons, who invaded eastern England after the Romans left, while most of the people in the rest of the British Isles derive from indigenous Celtic ancestors with a sprinkling of Viking blood around the fringes. Neither group had much more impact on the British Isles gene pool than the Vikings, the Normans or, indeed, immigrants of the past 50 years. The genetic evidence shows that three quarters of our ancestors came to this corner of Europe as hunter-gatherers, between 15, and 7, years ago, after the melting of the ice caps but before the land broke away from the mainland and divided into islands. Our subsequent separation from Europe has preserved a genetic time capsule of southwestern Europe during the ice age, which we share most closely with the former ice-age refuge in the Basque country. The first settlers were unlikely to have spoken a Celtic language but possibly a tongue related to the unique Basque language. Another wave of immigration arrived during the Neolithic period, when farming developed about 6, years ago. But the English still derive most of their current gene pool from the same early Basque source as the Irish, Welsh and Scots. These figures are at odds with the modern perceptions of Celtic and Anglo-Saxon ethnicity based on more recent invasions. There were many later invasions, as well as less violent immigrations, and each left a genetic signal, but no individual event contributed much more than 5 per cent to our modern genetic mix. Many myths about the Celts Celtic languages and the people who brought them probably first arrived during the Neolithic period. The regions we now regard as Celtic heartlands actually had less immigration from the continent during this time than England. Ireland, being to the west, has changed least since the hunter-gatherer period and received fewer subsequent migrants about 12 per cent of the population than anywhere else. Wales and Cornwall have received about 20 per cent, Scotland and its associated islands 30 per cent, while eastern and southern England, being nearer the continent, has received one third of its population from outside over the past 6, years. These estimates, set out in my book *The Origins of the British*, come from tracing individual male gene lines from continental Europe to the British Isles and dating each one see box at bottom of page. If the Celts were not our main aboriginal stock, how do we explain the wide historical distribution and influence of Celtic languages? There are many examples of language change without significant population replacement; even so, some people must have brought Celtic languages to our isles. So where did they come from, and when? The orthodox view of the origins of the Celts turns out to be an archaeological myth left over from the 19th century. Over the past years, a myth has grown up of the Celts as a vast, culturally sophisticated but warlike people from central Europe, north of the Alps and the Danube, who invaded most of Europe, including the British Isles, during the iron age, around BC. Hoards of such jewellery and weapons, some fashioned in gold, have been dug up in Ireland, seeming to confirm central Europe as the source of migration. The swirling style of decoration is immortalised in such cultural icons as the Book of Kells, the illuminated Irish manuscript Trinity College, Dublin , and the bronze Battersea shield British Museum , evoking the western British Isles as a surviving remnant of past Celtic glory. But unfortunately for this orthodoxy, these artistic styles spread generally in Europe as cultural fashions, often made locally. There is no evidence they came to Britain and Ireland as part of an invasion. Many archaeologists still hold this view of a grand iron-age Celtic culture in the centre of the continent, which shrank to a western rump after Roman times. It is also the basis of a strong sense of ethnic identity that millions of members of the so-called Celtic diaspora hold. Everything else about his description located the Keltoi in the region of Iberia. His idea has remained in the books ever since, despite a mountain of other

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evidence that Celts derived from southwestern Europe. And the well-recorded Celtic invasions of Italy across the French Alps from the west in the 1st millennium BC have been systematically reinterpreted as coming from Germany, across the Austrian Alps. *Origins, Myths and Inventions* by John Collis Nevertheless, the story lingers on in standard texts and notably in *The Celts*, a Channel 4 documentary broadcast in February. This is too drastic a view. It is only the central European homeland theory that is false. The connection between modern Celtic languages and those spoken in southwest Europe during Roman times is clear and valid. Caesar wrote that the Gauls living south of the Seine called themselves Celts. That region, in particular Normandy, has the highest density of ancient Celtic place-names and Celtic inscriptions in Europe. They are common in the rest of southern France excluding the formerly Basque region of Gascony, Spain, Portugal and the British Isles. Conversely, Celtic place-names are hard to find east of the Rhine in central Europe. Given the distribution of Celtic languages in southwest Europe, it is most likely that they were spread by a wave of agriculturalists who dispersed 7, years ago from Anatolia, travelling along the north coast of the Mediterranean to Italy, France, Spain and then up the Atlantic coast to the British Isles. There is a dated archaeological trail for this. My genetic analysis shows exact counterparts for this trail both in the male Y chromosome and the maternally transmitted mitochondrial DNA right up to Cornwall, Wales, Ireland and the English south coast. Further evidence for the Mediterranean origins of Celtic invaders is preserved in medieval Gaelic literature. Yet Irish legend tells us that all six of the cycles of invasion came from the Mediterranean via Spain, during the late Neolithic to bronze age, and were completed 3, years ago. The other myth I was taught at school, one which persists to this day, is that the English are almost all descended from 5th-century invaders, the Angles, Saxons and Jutes, from the Danish peninsula, who wiped out the indigenous Celtic population of England. The story originates with the clerical historians of the early dark ages. Gildas 6th century AD and Bede 7th century tell of Saxons and Angles invading over the 5th and 6th centuries. And then there is the well-documented history of Anglian and Saxon kingdoms covering England for years before the Norman invasion. But who were those Ancient Britons left in England to be slaughtered when the legions left? The idea that the Celts were eradicatedâ€”culturally, linguistically and geneticallyâ€”by invading Angles and Saxons derives from the idea of a previously uniformly Celtic English landscape. The genocidal view was generated, like the Celtic myth, by historians and archaeologists over the last years. Some geneticists still cling to the genocide story. One of the London groups attracted press attention in July by claiming that the close similarities were the result of genocide followed by a social-sexual apartheid that enhanced Anglo-Saxon reproductive success over Celtic. The problem is that the English resemble in this way all the other countries of northwest Europe as well as the Frisians and Germans. Using the same method principal components analysis, see note below, I have found greater similarities of this kind between the southern English and Belgians than the supposedly Anglo-Saxon homelands at the base of the Danish peninsula. These different regions could not all have been waiting their turn to commit genocide on the former Celtic population of England. The most likely reason for the genetic similarities between these neighbouring countries and England is that they all had similar prehistoric settlement histories. When I looked at exact gene type matches between the British Isles and the continent, there were indeed specific matches between the continental Anglo-Saxon homelands and England, but these amounted to only 5 per cent of modern English male lines, rising to 15 per cent in parts of Norfolk where the Angles first settled. There were no such matches with Frisia, which tends to confirm a specific Anglo-Saxon event since Frisia is closer to England, so would be expected to have more matches. When I examined dates of intrusive male gene lines to look for those coming in from northwest Europe during the past 3, years, there was a similarly low rate of immigration, by far the majority arriving in the Neolithic period. English females almost completely lack the characteristic Saxon mtDNA marker type still found in the homeland of the Angles and Saxons. But if that were the case, a modest Anglo-Saxon invasion is unlikely to have swept away all traces of Celtic language from the pre-existing population of England. Yet there are only half a dozen Celtic words in English, the rest being mainly Germanic, Norman or medieval Latin. One explanation is that England was not mainly Celtic-speaking before the Anglo-Saxons.

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Consider, for example, the near-total absence of Celtic inscriptions in England outside Cornwall, although they are abundant in Ireland, Wales, Scotland and Brittany. Who was here when the Romans came? So who were the Britons inhabiting England at the time of the Roman invasion? The history of pre-Roman coins in southern Britain reveals an influence from Belgic Gaul. Caesar tells us that these large intrusive settlements had replaced an earlier British population, which had retreated to the hinterland of southeast England. The latter may have been the large Celtic tribe, the Catuvellauni, situated in the home counties north of the Thames. In other words, a Germanic-type language could already have been indigenous to England at the time of the Roman invasion. In support of this inference, there is some recent lexical vocabulary evidence analysed by Cambridge geneticist Peter Forster and continental colleagues. They found that the date of the split between old English and continental Germanic languages goes much further back than the dark ages, and that English may have been a separate, fourth branch of the Germanic language before the Roman invasion. Apart from the Belgian connection in the south, my analysis of the genetic evidence also shows that there were major Scandinavian incursions into northern and eastern Britain, from Shetland to Anglia, during the Neolithic period and before the Romans. These are consistent with the intense cultural interchanges across the North sea during the Neolithic and bronze age. Early Anglian dialects, such as found in the old English saga Beowulf, owe much of their vocabulary to Scandinavian languages. This is consistent with the fact that Beowulf was set in Denmark and Sweden and that the cultural affiliations of the early Anglian kingdoms, such as found in the Sutton Hoo boat burial, derive from Scandinavia. A picture thus emerges of the dark-ages invasions of England and northeastern Britain as less like replacements than minority elite additions, akin to earlier and larger Neolithic intrusions from the same places. There were battles for dominance between chieftains, all of Germanic origin, each invader sharing much culturally with their newly conquered indigenous subjects. So, based on the overall genetic perspective of the British, it seems that Celts, Belgians, Angles, Jutes, Saxons, Vikings and Normans were all immigrant minorities compared with the Basque pioneers, who first ventured into the empty, chilly lands so recently vacated by the great ice sheets. How does genetic tracking work? The greatest advances in genetic tracing and measuring migrations over the past two decades have used samples from living populations to reconstruct the past. Such research goes back to the discovery of blood groups, but our Y-chromosomes and mitochondrial DNA are the most fruitful markers to study since they do not get mixed up at each generation. Study of mitochondrial DNA in the British goes back over a decade, and from to London-based researchers established a database of the geographically informative Y-chromosomes by systematic sampling throughout the British Isles. Most of these samples were collected from people living in small, long-established towns, whose grandparents had also lived there. Two alternative methods of analysis are used. In the British Y-chromosome studies, the traditional approach of principal components analysis was used to compare similarities between whole sample populations. This method reduces complexity of genetic analysis by averaging the variation in frequencies of numerous genetic markers into a smaller number of parcels—the principal components—of decreasing statistical importance. The newer approach that I use, the phylogeographic method, follows individual genes rather than whole populations. The geographical distribution of individual gene lines is analysed with respect to their position on a gene tree, to reconstruct their origins, dates and routes of movement. You can also find out more about his work here, at the Bradshaw Foundation website.

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## 3: Past Times and Present Tensions: Understanding the ancient Celts and their art: part two

*Based on archaeological data and theory he looks at landuse, modes of production, socio-economic organisation and the sites themselves to reveal aspects of the political and economic stratification and degree of centralisation of this late Iron Age society.*

Prothesis and Ekphora in Greek Geometric Art. Indo-European languages and archaeology. Ancient histories and modern archaeologies, ed. Cambridge University Press, The Need for an Engendered European Prehistory. Archaeological Association of the University of Calgary, The Material Culture of Social Structure: Celtic Chieftdom, Celtic State. New Directions in Archaeology. Towns, Villages and Countryside of Celtic Europe: London and New York: Comparative Studies in Archaeology, ed. Unwin Hyman, One World Archaeology The Retreat of Scientific Racism: Changing concepts of race in Britain and the United States between the world wars. Untersuchungen zu Geschichte und Technik. Marseille grecque et la Gaule. Regional Approaches to Mortuary Analysis. Interdisciplinary Contributions to Archaeology. The Scientific Book Club. Das neue Bild der alten Welt. Catalog of exhibition, Cologne: August October 13 Stuttgart, Konrad Theiss Verlag. Centre and Periphery in the Hellenistic World. Studies in Hellenistic Civilization. Der Donnersberg, eine keltische Stadtanlage. Akademie der Wissenschaften und der Literatur. The Diffusion of Classical Art in Antiquity. Princeton, Princeton University Press. The European Community in later prehistory: Race, Language and Culture. The excavation, treatment and study of human skeletal remains. Recent Archaeological Excavations in Europe. Specialization, exchange, and social complexity. Die orientalisierende Epoche in der griechischen Religion und Literatur. Space, Hierarchy and Society. Interdisciplinary Studies in Social Are Analysis. Continuity and Innovation in Celtic and Mediterranean Ornament. Comparative Studies in Archaeology. Aspects of West European Prehistory in the first millennium B. Social and Biological Aspects of Ethnicity. Biosocial Society Series 4. The Construction of a Myth. A Study of Indo-European Origins. The History of Civilization. The Prehistory of European Society. Manual of Physical Anthropology. The Uses of Style in Archaeology. The Political Economy of Gender in Archaeology. Feminist Anthropology in the Postmodern Era, ed. University of California Press: Hundert Meisterwerke Keltischer Kunst. Schmuck und Handwerk zwischen Rhein und Mosel. Catalog of exhibition, Trier: Schriftenreihe des Rheinischen Landesmuseums Trier 7. Studies on the Iron Age in Temperate Europe, eds. Greeks, Romans and Barbarians. The Beginnings of Urbanisation in Barbarian Europe. Catalog of exhibition, Lokschuppen Rosenheim, 19 May- 1 November Greek Colonists and Native Populations. Trendall, Sydney July Le Char de Vix. Kelten und Germanen in heidnischer Zeit. Kunst der Welt "Die Kulturen des Abendlandes". Women in Celtic society and literature. Power, Economy and Ideology.

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## 4: Myths of British ancestry | Prospect Magazine

*Deconstructing the Celtic Idiom - Free download as PDF File .pdf), Text File .txt) or read online for free. Is the celtic label valid in terms of its modern cultural application? - The meaning of Celtic - The conventional history - The argument against celtic cultural unity - Overview of the modern celtic horizon - Deconstructing the modern.*

Linguist Patrizia De Bernardo Stempel falls in the latter group, and suggests the meaning "the tall ones". Galli called themselves Celts, [21] which suggests that even if the name Keltoi was bestowed by the Greeks, it had been adopted to some extent as a collective name by the tribes of Gaul. The geographer Strabo, writing about Gaul towards the end of the first century BC, refers to the "race which is now called both Gallic and Galatic," though he also uses the term Celtica as a synonym for Gaul, which is separated from Iberia by the Pyrenees. Yet he reports Celtic peoples in Iberia, and also uses the ethnic names Celtiberi and Celtici for peoples there, as distinct from Lusitani and Iberi. Galli might stem from a Celtic ethnic or tribal name originally, perhaps one borrowed into Latin during the Celtic expansions into Italy during the early fifth century BC. Celtic refers to a family of languages and, more generally, means "of the Celts" or "in the style of the Celts". Several archaeological cultures are considered Celtic in nature, based on unique sets of artefacts. The link between language and artefact is aided by the presence of inscriptions. Celtic cultures seem to have been widely diverse, with the use of a Celtic language being the main thing they had in common. These are the regions where four Celtic languages are still spoken to some extent as mother tongues. Celtic regions of Continental Europe are those whose residents claim a Celtic heritage, but where no Celtic language has survived; these areas include the western Iberian Peninsula, i. The Celts of Brittany derive their language from migrating insular Celts, mainly from Wales and Cornwall, and so are grouped accordingly. By the time speakers of Celtic languages entered history around BC, they were already split into several language groups, and spread over much of Western continental Europe, the Iberian Peninsula, Ireland and Britain. The Greek historian Ephorus of Cyme in Asia Minor, writing in the 4th century BC, believed that the Celts came from the islands off the mouth of the Rhine and were "driven from their homes by the frequency of wars and the violent rising of the sea". Hallstatt culture Some scholars think that the Urnfield culture of western Middle Europe represents an origin for the Celts as a distinct cultural branch of the Indo-European family. The Urnfield period saw a dramatic increase in population in the region, probably due to innovations in technology and agriculture. The spread of iron-working led to the development of the Hallstatt culture directly from the Urnfield c. Proto-Celtic, the latest common ancestor of all known Celtic languages, is considered by this school of thought to have been spoken at the time of the late Urnfield or early Hallstatt cultures, in the early 1st millennium BC. The spread of the Celtic languages to Iberia, Ireland and Britain would have occurred during the first half of the 1st millennium BC, the earliest chariot burials in Britain dating to c. Other scholars see Celtic languages as covering Britain and Ireland, and parts of the Continent, long before any evidence of "Celtic" culture is found in archaeology. Over the centuries the language s developed into the separate Celtiberian, Goidelic and Brittonic languages. Early Irish literature casts light on the flavour and tradition of the heroic warrior elites who dominated Celtic societies. Celtic river-names are found in great numbers around the upper reaches of the Danube and Rhine, which led many Celtic scholars to place the ethnogenesis of the Celts in this area. Diodorus Siculus and Strabo both suggest that the heartland of the people they called Celts was in southern France. The former says that the Gauls were to the north of the Celts, but that the Romans referred to both as Gauls in linguistic terms the Gauls were certainly Celts. Atlantic seaboard theory Myles Dillon and Nora Kershaw Chadwick accepted that "the Celtic settlement of the British Isles" might have to be dated to the Bell Beaker culture concluding that "There is no reason why so early a date for the coming of the Celts should be impossible". Using a multidisciplinary approach, Alberto J. Stephen Oppenheimer [42] points out that the only written evidence that locates the Keltoi near the source of the Danube i. However, Oppenheimer shows that Herodotus seemed to believe the Danube rose near the Pyrenees, which would place

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the Ancient Celts in a region which is more in agreement with later classical writers and historians i. Linguistic evidence Further information: Celtiberian inscriptions, using their own Iberian script, appear later, after about BC. Besides epigraphical evidence, an important source of information on early Celtic is toponymy. At the beginning of the 20th century the belief that these "Culture Groups" could be thought of in racial or ethnic terms was strongly held by Gordon Childe whose theory was influenced by the writings of Gustaf Kossinna. It is considered equally difficult to maintain that the origin of the Peninsular Celts can be linked to the preceding Urnfield culture. It developed out of the Hallstatt culture without any definite cultural break, under the impetus of considerable Mediterranean influence from Greek , and later Etruscan civilisations. A shift of settlement centres took place in the 4th century. Frey notes that in the 5th century, "burial customs in the Celtic world were not uniform; rather, localised groups had their own beliefs, which, in consequence, also gave rise to distinct artistic expressions". Borders of the region known as Celtica at time of the Roman conquest c. Historical evidence Polybius published a history of Rome about BC in which he describes the Gauls of Italy and their conflict with Rome. Pausanias in the 2nd century AD says that the Gauls "originally called Celts", "live on the remotest region of Europe on the coast of an enormous tidal sea". Posidonius described the southern Gauls about BC. Though his original work is lost it was used by later writers such as Strabo. Caesar wrote extensively about his Gallic Wars in 58â€”51 BC. Diodorus Siculus wrote about the Celts of Gaul and Britain in his 1st-century history.

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## 5: Celts - Wikipedia

*bar international series* The BAR series of archaeological monographs were started in by Anthony Hands and David Walker. From , the publishers have been Tempus Reparatum, Archaeopress and John and Erica Hedges.

Cambridge illustrated history of archaeology. New Penguin dictionary of archaeology. Journey through the Ice Age. Greek and Roman pottery lamps. Catastrophic encounters with comets. Techniques of archaeological excavation. Prehistoric farming in Europe. Prehistoric communities in Northern England: From Roman Viroconium to Medieval Wroxeter. Stone circles of Britain: Book of the Peak District landscapes through time. Houses and the hearth tax: Landscape, monuments and society: Book of Stone Age Britain. Vestiges of the Antiquities of Derbyshire and the sepulchral usages of its inhabitants from the most remote ages to the Reformation. Rome in the late republic: Classical art from Greece to Rome. Rock carvings of northern Britain. History of the English church and people. Book of Roman towns in Britain. Book of Roman villas and the countryside. Buildings of Roman Britain. Finds of Roman Britain. Golden age of Roman Britain. Real lives of Roman Britain. Late Quaternary environmental change: Pearson Education, 2nd ed. The archaeology of Brittany, Normandy and the Channel Isles. Towns in Roman Britain. The lost villages of England. Alan Sutton, reprinted ; rev. Cambridge University Press, 2nd ed. Book of Roman forts in Britain. Legionary bath-house and basilica and forum at Exeter with a summary account of the legionary fortress. Roman Exeter, fortress and town. Roman army in Northern England. Europe between late antiquity and the Middle Ages: Brimpts tin mines Dartmeet. Garrison life at Vindolanda: Life in Roman Britain. People of Roman Britain. Septimius Severus, the African Emperor. Eighth International Congress of Limesforschung, Vindolanda Research Reports, new series vol. I The early wooden forts: III The early wooden forts: Secret history of Roman roads of Britain. Church in Anglo-Saxon society. Archaeology in Barnstaple Archaeology in North Devon Exeter City Wall survey. Mills on the Teign: Waterpowered sites in Devon, listed by river, indexed by parish. The Imperial Roman Army. The story of the Roman amphitheatre. Savory upon his retirement as Keeper of Archaeology. Egyptian painting and the ancient East. Early land allotment in the British Isles: Egypt after the pharaohs BC-AD Roman writing tablets from Vindolanda. Past in prehistoric societies. Prehistoric settlement of Britain. Social foundations of prehistoric Britain: Interpreting the axe trade: Belgic, Roman, Dark Age and early modern farm. Peoples of Roman Britain: Economies of Romano-British villas. The past and the peat: The old Devon farmhouse: Tracing the history of houses. Northern frontiers of Roman Britain. Roman forts in Britain. Frontiers of the Roman empire: Bronze Age in Barbarian Europe, from the megaliths to the Celts. Introductory guide to the Egyptian collections. Drawing archaeological finds for publication. Roman remains of Southern France: Roman small towns in Eastern England and beyond. Megaliths, myths and men: The Sutton Hoo ship burial: British Museum, 3rd ed. Stephens Shaft, Morwell, Devon: Weir Quay Smelters, Devon: The age of Charlemagne. Settlement and economy in the third and second millennia BC. Prehistoric astronomy and ritual. Stone circles of the British Isles. Coins of late antiquity AD Small towns of Roman Britain. Conquest, co-existence and change: Mining in Cornwall and Devon: The Bronze Age computer disc. Dartmoor atlas of antiquities.

## 6: Iron Age "Celts": Bibliography

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The experience of living through a certain period of history, which we arrogantly used to call "our times", enriches our experience as scholars and enables a better insight into the past, no matter how remote this past was from the present of "our times". Thus, it is not surprising to note that experiencing the present perpetually influences our interpretation of the past. This paper will examine the changing perceptions of the ancient "Illyrians" through the different realities of recent history, focusing on the current phase of the research, and discussing the necessity of additions to the current explanatory framework of scholarship dealing with the pre-Slavic identities in Illyricum. Changing Perspectives There are numerous examples in the more recent historiography of ancient history when the contemporary political circumstances of the 19th and 20th centuries affected the interpretation of the processes long gone, such as the discourse on Roman imperialism, 11 or the process of acculturation of the conquered natives in the Roman empire known as "Romanization", 22 amongst others. The introduction of the new approaches in the research of group identities in the pre-industrial era is due to the rise of new scholarly interpretations, such as the archaeology of identity,<sup>4</sup> the deconstruction of the discourse on "barbarians" by Graeco-Roman written 1 I Lindcrski ; Rich The development of scholarship and changing concepts of "Illyrians" and "Illyrian tribes" was always affected by the *Zeitgeist*, so that the changing interpretations of their identities reflected the spirit of times in which particular theories were made. The times of Ljudevit Gaj and the 19th century Romantic Illyrian movement in Croatian historiography and literature can be recognised as the first beginnings to define "Illyrians". Their views reflected the power-relations between dominant Austro-Hungarian political construction and the construction of South Slavic identities in the framework of romanticism. It is best visible through terminology, which was used for describing social relations in "Illyrian" societies "primitive community", "tribal aristocracy", "emerging class divisions" , and the notion of continuity and cultural succession in pre- and proto-history. Kossina ; paleolinguistics: Krahe , inter alia. See the overview of "panillyrism" in Benac b , ; and Arnold ; Wiwjorra f. Based on the research developed earlier, 16 there quickly emerged the view that the "Illyrians" were a group of different identities united by the ancient sources under a common name this reflected the Roman administrative terminology and cognitive geography of the space that Romans perceived as Illyricum. The methodology rests on the methodological tripod made of: It can be observed in the context of "tribalism", see Connor , The development of decentralization brought the rise of works dealing with the regional pre-histories of the Yugoslav federal republics, cf. Onomastics analysed native names recorded on Roman-era inscriptions and defined certain onomastic areas such as Liburno-Histriian, Delmato-Pannonian, ethnic Illyrian, Dardano-Thracian and Iapodean. The identity of the peoples from Illyricum: Upgrading the explanatory framework The process of deconstruction of "Illyrians" is currently in the transition towards its next phase. It is inevitably going to move towards the wider context of the debate on identities in antiquity, shifting the attention from character and qualitative analysis of the ethnic groups, towards a social context in which these groups were formed, especially focusing on their social organisation as a tool that might help to establish a firmer explanatory framework. The unreliability of archaeology to define identities from material evidence should be seriously taken into account, as the use of certain artefacts or customs does not necessarily show a common identity of the people who used them, even less their ethnicity. It was used for the construction of modern national identities" Brather , He regards funeral rites , cf. As Brather pointed out , , the graves are primarily of social relevance to archaeology, reflecting social identities within a society, not relating to the outside "Other". LYRICUM I 47 Cultural identity is not necessarily the place where we should search for the formation of identities, as a single cultural identity usually hides a plurality of different identities inside, and the ethnic identity is only one of them. Mechanisms of identity formation that were detected and defined by the scholarship are numerous and depend on individual political, geographical and

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other circumstances of the group in question. Ethnic groups that keep the same name over a long period of time do not necessarily represent the same identity, cf. It is indeed a matter of uttermost importance to take into account the individual circumstances of each identity formation in Illyricum. See works cited above n. It looks as there were a two different discourses of othering that developed in Illyricum: External othering of the natives towards the Greeks, Romans, and the "Celts" who arrived on the Balkan peninsula causing political and social turbulence throughout the 4th century BC. We can see that in Illyricum the development of more complex political structures and urbanization occurs gradually, relating to the geographical position coast, immediate hinterland, hinterland, and the distance and intensity of contacts with the expanding core of globalization. SuiC, but also detectable in Strabo, 6. Benac yet they have not been incorporated with sufficient sophistication. See significant developments for the early Iron Age interpretation in BabiC Political turbulence significantly affected ethnic Illyrian communities, Bearzot both works still are entertaining the false notion of "Celts" as the identity that the carriers of the La Tene culture supposedly shared and represented. Then occurred the development of the Japodean political institutions, Cisalpine and Transalpine Japodes, and the Delmataean alliance in the immediate hinterland. Finally we have the appearance of Pannonian political groups and an increasing sense of identity in the hinterland of the Adriatic. It does not appear in this moment that a cultural exchange between the hinterland and Italy via the Odra pass and with North Europe via the Amber road significantly affected the creation of identities, although certainly it affected the "cultural stuff", of the Histri-Japodes-Liburni cultural complex, in the same way as the early import of Greek goods did not affect the creation of ethnic identities within the Central Balkans, as BabiC convincingly argued. It occurred in two phases: Corcyrean 6th- 5th centuries BC, and the settlement of central Dalmatian islands in the early 4th century BC. The former affected the formation of Liburnian political identity through conflict with the Greeks, and the latter coincided with the movements of the La Tene communities throughout the Balkan peninsula in the 4th - 3rd centuries BC. The trade expansion of the Adriatic Greeks intensified the process of globalisation, and the selective acceptance of cultural features amongst coastal communities, which caused their distinctiveness and extended the process of "Othering" within the communities in the hinterland of Illyricum. Conclusion It is clear that scholarly understanding of the identities in ancient Illyricum have been affected by the contemporary political and cultural settings, which are the product of the Zeitgeist as this paper is, after all because our experience as scholars can not be divorced from our experience of the times we live in. The change in the political geography of southeastern Europe makes it easier to assess the nature of identities in Illyricum from different angles. For northeastern fringes of Illyricum cf. This phase lacks direct support from the written sources, however archaeological developments from the 1980s are starting to confirm it. The research on identities should incorporate an awareness of the plurality of identities that existed, rather than to search only for an ethnic, political or cultural identity. This upgrade must be done with regard to the individual circumstances found in identity formation rather than using a single, explanatory model. The development of identities in Illyricum was without doubt affected by global events such as the globalisation of the Mediterranean world, but it is even more significant to note that the mechanisms of creation were also individually specific because of the regional events that exposed native communities to different degrees of inter-cultural exchange with the Mediterranean core and the La Tene movements, resulting in the creation of political institutions and the development of more visible identities. Bevölkerung und Gesellschaft der römischen Provinz Dalmatien. A Critical History of Research". 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