## Chapter 1 : The archaeology of Celtic Britain and Ireland, c. AD - NOBLE (All Libraries)

*The image of the Celt is one of the most emotive in the European past, evoking pictures of warriors, feasts, saints and scholars. This fully-illustrated book, first published in , re-appraises the archaeology of the Celtic-speaking areas of Britain and Ireland from the late fourth to the twelfth century AD.*

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

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.

## Chapter 2 : The Archaeology of Celtic Britain and Ireland : Lloyd Laing :

*This comprehensive and fully-illustrated book, first published in , re-appraises the archaeology of the Celtic-speaking areas of Britain and Ireland from the late fourth to the twelfth century AD, a period in which the Celts were.*

Bronze Age Britain In older theories, the arrival of Celts , defined as speakers of Celtic languages , which derive from a Proto-Celtic language , roughly coincided with the beginning of the European Iron Age. In the Celtic scholar T. However the archaeological evidence for these waves of invaders proved elusive. Later research indicated that the culture may have developed gradually and continuously between the Celts and the indigenous populations. Similarly in Ireland little archaeological evidence was found for large intrusive groups of Celtic immigrants, suggesting to archaeologists such as Colin Renfrew that the native late Bronze Age inhabitants gradually absorbed European Celtic influences and language. In the s a "continuity model" was popularized by Colin Burgess in his book The Age of Stonehenge which theorised that Celtic culture in Great Britain "emerged" rather than resulted from invasion and that the Celts were not invading aliens, but the descendants of, or culturally influenced by, figures such as the Amesbury Archer , whose burial included clear Continental connections. Goidelic substrate hypothesis and Pre-Celtic Remnants of pre-Celtic languages may remain in the names of some geographical features, such as the rivers Clyde , Tamar and Thames , whose etymology is unclear but possibly derive from a pre-Celtic substrate Gelling[ clarification needed ]. It is thought that by about the 6th century BCE most of the inhabitants of the isles of Ireland and Britain were speaking Celtic languages. A controversial phylogenetic linguistic analysis of puts the age of Insular Celtic a few centuries earlier, at 2, years before present, or slightly earlier than the European Iron Age. However, the "Insular Celtic hypothesis" has been favoured as the most probable scenario in Celtic historical linguistics since the later 20th century supported by e. Cowgill ; McCone , ; and Schrijver  This would point to a single wave of immigration of early Celts Hallstatt D to both Great Britain and Ireland, which however divided into two isolated groups one in Ireland and one in Great Britain soon after their arrival, placing the split of Insular Celtic into Goidelic and Brythonic close to BCE. However, this is not the only possible interpretation. In an alternative scenario, the migration could have brought early Celts first to Britain where a largely undifferentiated Insular Celtic was spoken initially , from whence Ireland was colonised only later. Common Brythonic, on the other hand, split into two branches, British and Pritenic as a consequence of the Roman invasion of Britain in the 1st century. By the 8th century, Pritenic had developed into Pictish which would be extinct during the 9th century or so , and British had split into Old Welsh and Old Cornish. Population genetics[ edit ] Genetic studies have supported the prevalence of native populations. A study in by Christian Capelli, David Goldstein and others at University College London showed that genetic markers associated with Gaelic names in Ireland and Scotland are also common in certain parts of Wales and England in most cases, the Southeast of England with the lowest counts of these markers , and are similar to the genetic markers of the Basque people and most different from Danish and North German people. The authors suggest, therefore, that Celtic culture and the Celtic language may have been imported to Britain at the beginning of the Iron Age by cultural contact , not "mass invasions". The only surviving description of the Iron Age populations of the British Isles is that of Pytheas , who travelled to the region in about BC. The earliest tribal names on record date to the 1st century AD Ptolemy , Caesar ; to some extent[ clarification needed ] coinage , representing the situation at the moment of Roman conquest. Roman era and Dark Ages[ edit ].

## Chapter 3 : Ancient Celtic Hairstyles | Synonym

*If it is a more "coffee table" pictorial book on celtic culture of Britain and Ireland you are seeking, but still written by an authority, also try "Celtic Britain and Ireland: Art and Society" by the same author.*

Ewan Campbell Laing, L. Although subsequent authors have produced excellent accounts of parts of this region, for example Nancy Edwards for Ireland, Susan Pearce for Dumnonia, Sally Foster for Scotland, and Leslie Alcock for western Britain, this remains the only volume to cover all regions of this important and ever expanding field of research. A generation of students will be familiar with the volume, if only for the famously poor quality of some of the line illustrations! The bulk of the original version consisted of a survey of the different classes of material culture, and a regional survey of site types with a discussion of key sites. This remains the core of the new volume, though chapters have been re-ordered, and new introductory chapters added. One can sympathise with the difficulties of trying to update a text after such a long period of accumulating advances in our understanding of the period, and especially in the current research-driven university environment, where the production of text- books is actively discouraged. However, it has to be said that the text shows clear signs of this rather traumatic birth. Many sentences hang in isolated paragraphs or appear in the wrong place, there are repetitions and lacunae, errors and omissions in referencing. Despite fifty pages of references, no primary sources are given. There are a few inconsistencies in the reference format and ordering: Dorothy and Edward Kelly may be amused to have been conflated as one person. Much more confusing is the pattern of organisation of the chapter sub-headings, where in many instances the level of heading has been distorted in a way to mislead the student. Larger problems await the student in the material culture sections, which were probably the most useful section of the original volume, as they brought together or established typologies not otherwise accessible. While these are still very useful as a starting place for the material culture of the period, the cross-referencing of the types to the illustrations is haphazard, partly negating their usefulness. The illustrations themselves have been improved â€" many are better reproductions, many new ones are added, and some older items have been redrawn. Scales have been added to some of the artefact illustrations, but not to others. The photographs are of variable quality compared to the original version. The book is a production of Cambridge University Press, whom one would have expected to have much higher standards of editorship. To the academic reader, it is the general introductory chapters, and those discussing art and documentary sources that will cause most concern. Perhaps the major failing of the book, however, is the lack of acknowledgement of advances in theoretical approaches in archaeology in the last thirty years. The original volume, as a product of the late s, was cast the culture history mould, and the present text still follows the same approach. The student will search in vain for a discussion of the relationship of material culture to ethnicity migration is seen as the major force of change ; there is no acknowledgement of landscape studies, gender studies, post-colonial critique, scientific analysis, or indeed almost any discussion of mortuary practice, one of the major areas of evidence for the period. A huge amount of material has been collected together here, but the student may well be perplexed as to the purpose of all this. Overall, while the book will remain a useful mine for information, if used with caution, it cannot be recommended as a text for the modern-day teaching of early medieval archaeology.

## Chapter 4 : Staff View: Celtic Britain and Ireland, AD :

*The Archaeology of Celtic Britain and Ireland The image of the Celt is one of the most emotive in the European past, evoking pictures of warriors, feasts and gentle saints and scholars.*

Long-Haired Celts The Celts were not a single unified people, but a number of different peoples who lived in central Europe and western Europe during the Iron Age and spoke related languages belonging to what modern linguists call the Celtic language family. Although the explorer Pytheas of Massalia described Ireland and Britain as being north of the Celtic lands, the inhabitants of these islands also spoke Celtic languages. Considering the diversity of the ancient Celts, any statements about Celtic hairstyles will be generalizations. However, writers describing the Celts of Gaul and Britain usually emphasized the Celtic fondness for long hair. For instance, the Roman writer Dio Cassius described the Celtic warrior queen Boudica as having hair that hung all the way to her hips. Manes and Spikes Celtic warriors favored fierce-looking hairstyles. The writer Diodorus Siculus claimed that Celtic men would use lime water to wash their hair, allowing them to shape it so that it looked something like the mane of a horse. A coin depicting the Celtic war leader Vercingetorix shows his long hair streaming out behind his head as if stiffened with lime. Warriors favoring this horse-mane hairstyle may have been trying to invoke the aid of the Celtic horse goddess Epona, according to "Lords of Battle: Lime water may have been used to create other intimidating hairstyles as well. Beards and Mustaches Celtic noblemen always wore large mustaches but preferred to be otherwise clean-shaven according to Diodorus Siculus. Some commoners imitated the style of the noblemen while others wore beards. A Celtic god depicted on the Gundestrup Cauldron has neat, short hair and a short beard, while the humans depicted in the same image appear to be clean-shaven. The famous statue known as the "Dying Gaul" shows a Celtic warrior with the long hair and large, hanging mustache of a Celtic nobleman. The ancient Irish wore their hair and mustaches long like other Celtic peoples, but also favored pointed beards, according to "The Archaeology of Celtic Britain and Ireland: AD " by Lloyd Robert Laing. Irish women wore long hair, sometimes with pigtails. The Pictish women of Highland Scotland wore their hair to their shoulders. Pictish men had both beards and mustaches. The glib was a set of bangs worn low enough to cover the eyes, leading the English to refer to Irish warriors as "shaggy-haired kerns.

## Chapter 5 : The Archaeology of Celtic Britain and Ireland: C. Ad by Lloyd Robert Laing

*Get this from a library! The archaeology of Celtic Britain and Ireland, c. AD [Lloyd Robert Laing] -- The image of the Celt is one of the most emotive in the European past, evoking pictures of warriors, feasts, and gentle saints and scholars.*

Print this page Introduction The story of early Britain has traditionally been told in terms of waves of invaders displacing or annihilating their predecessors. Archaeology suggests that this picture is fundamentally wrong. For over 10, years people have been moving into - and out of - Britain, sometimes in substantial numbers, yet there has always been a basic continuity of population. Substantial genetic continuity of population does not preclude profound shifts in culture and identity. It is actually quite common to observe important cultural change, including adoption of wholly new identities, with little or no biological change to a population. Arguably this remained generally true until the 17th century, when James I of England and VI of Scotland sought to establish a pan-British monarchy. Throughout recorded history the island has consisted of multiple cultural groups and identities. Many of these groupings looked outwards, across the seas, for their closest connections - they did not necessarily connect naturally with their fellow islanders, many of whom were harder to reach than maritime neighbours in Ireland or continental Europe. We can, however, say that biologically they were part of the Caucasoid population of Europe. The regional physical stereotypes familiar to us today, a pattern widely thought to result from the post-Roman Anglo-Saxon and Viking invasions - red-headed people in Scotland, small, dark-haired folk in Wales and lanky blondes in southern England - already existed in Roman times. Insofar as they represent reality, they perhaps attest the post-Ice Age peopling of Britain, or the first farmers of 6, years ago. From an early stage, the constraints and opportunities of the varied environments of the islands of Britain encouraged a great regional diversity of culture. These groups were in contact and conflict with their neighbours, and sometimes with more distant groups - the appearance of exotic imported objects attest exchanges, alliance and kinship links, and wars. However, there is one thing that the Romans, modern archaeologists and the Iron Age islanders themselves would all agree on: This was an invention of the 18th century; the name was not used earlier. The idea came from the discovery around that the non-English island tongues relate to that of the ancient continental Gauls, who really were called Celts. This ancient continental ethnic label was applied to the wider family of languages. Archaeologists widely agree on two things about the British Iron Age: Of course, there are important cultural similarities and connections between Britain, Ireland and continental Europe, reflecting intimate contacts and undoubtedly the movement of some people, but the same could be said for many other periods of history. Compare the later cases of medieval Catholic Christianity or European Renaissance culture, or indeed the Hellenistic Greek Mediterranean and the Roman world - all show similar patterns of cultural sharing and emulation among the powerful, across ethnic boundaries. To a population of around three million, their army, administration and carpet-baggers added only a few per cent. The future Scotland remained beyond Roman government, although the nearby presence of the empire had major effects. These islanders actually became Romans, both culturally and legally the Roman citizenship was more a political status than an ethnic identity. Roman rule saw profound cultural change, but emphatically without any mass migration. However, Rome only ever conquered half the island. Yet in the long term, the continuous development of a shifting mosaic of societies gradually tended as elsewhere in Europe towards larger states. Thus, for example, the far north-western, Irish-ruled kingdom of Dalriada merged in the ninth century with the Pictish kingdom to form Scotland. The western-most parts of the old province, where Roman ways had not displaced traditional culture, also partook of these trends, creating small kingdoms which would develop, under pressure from the Saxons, into the Welsh and Cornish regions. The fate of the rest of the Roman province was very different: In contrast to Gaul, where the Franks merged with an intact Gallo-Roman society to create Latin-based French culture, the new Anglo-Saxon kingdoms in Britain, although melded from indigenous and immigrant populations, represented no such cultural continuity; they drew their cultural inspiration, and their dominant language, almost entirely

from across the North Sea. Mixed natives and immigrants became the English. While its population has shown strong biological continuity over millennia, the identities the islanders have chosen to adopt have undergone some remarkable changes. Many of these have been due to contacts and conflicts across the seas, not least as the result of episodic, but often very modest, arrivals of newcomers.

## Chapter 6 : Celtic Britain - Q-files - The Online Library of Knowledge

*Ireland and the Isle of Man; Southern Scotland and Northern England; Northern Scotland; Epilogue: the end of Celtic Britain and Ireland; Further reading; Bibliography.*

In lieu of an abstract, here is a brief excerpt of the content: ISBN More than thirty years after publishing the first student textbook to cover the archaeology of early medieval Atlantic Britain and Ireland, Lloyd Laing has produced an updated version. Although subsequent authors have produced excellent accounts of parts of this region, for example Nancy Edwards for Ireland, Susan Pearce for Dumnonia, Sally Foster for Scotland, and Leslie Alcock for western Britain, this remains the only volume to cover all regions of this important and ever expanding field of research. A generation of students will be familiar with the volume if only for the famously poor quality of some of the line illustrations! The bulk of the original version consisted of a survey of the different classes of material culture, and a regional survey of site types with a discussion of key sites. This remains the core of the new volume, though chapters have been re-ordered, and new introductory chapters added. In his preface p. One can sympathise with the difficulties of trying to update a text after such a long period of accumulating advances in our understanding of the period, and especially in the current research-driven university environment, where the production of text-books is actively discouraged. However, it has to be said that the text shows clear signs of this rather traumatic birth. Many sentences hang in isolated paragraphs or appear in the wrong place, there are repetitions and lacunae, errors and omissions in referencing. Despite fifty pages of references, no primary sources are given. There are a few inconsistencies in the reference format and ordering: Dorothy and Edward Kelly may be amused to have been conflated as one person. Much more confusing is the pattern of organisation of the chapter sub-headings, where in many instances the level of heading has been distorted in a way to mislead the student. Larger problems await the student in the material culture sections, which were probably the most useful section of the original volume, as they brought together or established typologies not otherwise accessible. While these are still very useful as a starting place for the material culture of the period, the cross-referencing of the types to the illustrations is haphazard, partly negating their usefulness. The illustrations themselves have been improved â€" many are better reproductions, many new ones are added, and some older items have been redrawn. Scales have been added to some of the artefact illustrations, but not to others. The photographs are of variable quality compared to the original version. The book is a production of Cambridge University Press, whom one would have expected to have much higher standards of editorship. To the academic reader, it is You are not currently authenticated. View freely available titles:

## Chapter 7 : Recommended Reading | The Sisterhood of Avalon

*Get this from a library! The archaeology of late Celtic Britain and Ireland, c. AD. [Lloyd Robert Laing].*

## Chapter 8 : The Archaeology of Celtic Britain and Ireland - Lloyd Laing - HÃ¤ftad () | Bokus

*This comprehensive and fully-illustrated book, first published in , re-appraises the archaeology of the Celtic-speaking areas of Britain and Ireland from the late fourth to the twelfth century AD, a period in which the Celts were a leading cultural force in northern Europe.*

## Chapter 9 : Celts - Wikipedia

*More than thirty years after publishing the first student textbook to cover the archaeology of early medieval Atlantic Britain and Ireland, Lloyd Laing has produced an updated version.*