

Archaeology and the Celts

ANTH 3808
Spring 2020

Dr. Susan Johnston
WF 2:20-3:35 Corcoran 104

Required Textbooks: James, Simon. 1999. The Atlantic Celts: Ancient People or Modern Invention? University of Wisconsin Press: Madison, WI. ISBN 0-2991-6674-0

Freeman, Philip. 2008. War, Women and Druids. University of Texas Press: Austin. ISBN 978-0292718364.

Reading:

References in italics are on Blackboard

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|----------|----|---|
| January | 15 | Introduction |
| | 17 | Images of the Celts James Ch. 1 |
| | 22 | The creation of the Celts James Ch. 3; <i>Collis Ch. 3</i> |
| | 24 | History and its biases <i>Wells 1999 Ch. 5</i> |
| | 29 | The nature of Classical contact <i>Webster 2012</i> |
| | 31 | Documentary sources <i>Collis Ch. 1, 6</i> |
| February | 5 | The Celts speak Freeman, "Ancient Celts speak"; <i>Celtic languages</i> ; <i>Creighton (excerpt)</i> |
| | 7 | Archaeology and its biases Bahn (if you feel you need some review) |
| | 12 | Archaeology and identity <i>Thurston 2009 pp. 386-92; Wells 2014</i> |
| | 14 | Celtic migrations? James Ch. 2 |
| | 19 | Celtic biology? Coon; Leslie et al; Knipper et al (I know the last two are hard, just get the gist!) |
| | 21 | The nature of Celtic warfare <i>Webster 1996; Armit 2007; Lock</i> ; Freeman "War", "Feasting" |
| | 26 | Celtic political structure <i>Thurston 2009 pp. 359-67; Thurston 2010 (excerpt)</i> |

28 **MID-TERM EXAM**

March

- 4 Celtic religion
Joy; Thurston 2009 pp. 369-77; Freeman, "Religion"
- 6 Celtic art
Harding; Armit 2010
- 11 Celtic gender
Freeman "Women"; Thurston 2009 pp. 393-95; Arnold
- 13 Continental Celts
Thurston 2009 pp. 347-54, 369-77

18-20 **SPRING BREAK**

- 25 Atlantic Celts
Freeman "The Western Isles"; Bradley
- 27 Celts in Iberia
Lorrio & Zapatero (excerpt)

PAPER DUE

April

- 1 Eastern Celts
Cunliffe Ch. 9
- 3 The Roman invasion
Roman Conquest; Wells 1999 Ch. 4; Roymans and Fernandez Gotz
- 8 The occupied Celts
Wells 1999 Ch. 9; Webster 1995
- 10 Modern Celts and language
James Ch. 1, 4, 5; Bowman; Celtic languages
- 15 Modern Celts vs. Romans
Hingley and Unwin; Dietler 1994; Dietler 1998
- 17 The Celts and modern politics I
James Ch. 6; Megaw & Megaw 1996; James 1998; Collis 1997
- 22 The Celts and modern politics II
McDonald & McWhiney; Hague et al; Ray; Hill
- 24 Final thoughts

Learning Objectives

- * to learn something about Iron Age society in Europe, Britain, and Ireland
- * to think about documents and archaeology and what each can tell us about the past
- * to challenge assumptions about the interpretation of past identities
- * to think about how archaeology affects modern identities

Average minimum amount of independent, out-of-class, learning expected per week for this class (as per federal regulation 34 CFR 602.24(f)): 5

Prerequisite: Anth 1003

Course Requirements

This syllabus represents the basic framework of this class. However, **I RESERVE THE RIGHT TO CHANGE IT IF IT BECOMES NECESSARY**. This would only happen if we get behind or want to pursue a topic for more time than I have allowed for that topic. You will get plenty of warning if I do have to change the syllabus.

All of the reading listed in this syllabus is required. It should be completed by the day on which it appears in the syllabus. You are also responsible for anything which happens in class. It will make this class both more interesting and more useful for you if you will **PLEASE DO THE READING**. That will make it easier for you to enter discussions, which will be numerous in this class.

You must take both exams and turn in the paper in order to pass the course. There are two exams, one during the semester and the other on the date when the final exam is scheduled. Each will cover the section of the course which precedes it; the second exam is not cumulative, except in the most general sense. Each exam is worth 35% of your grade.

FAILURE TO APPEAR AT AN EXAM WITHOUT LETTING ME KNOW IN ADVANCE, WILL GET YOU AN F ON THAT EXAM. If you must miss an exam, you will have until I hand back the graded exams to make it up. This is usually about a week. If this becomes necessary, please see me as soon as possible to arrange a time.

If you are ill and therefore miss an exam or have to turn in a paper late, **I WILL REQUIRE YOU TO TURN IN DOCUMENTATION TO SHOW THAT YOU SAW A HEALTH CARE PROVIDER**. If you are sick enough to miss class, you are sick enough to go to student health or whatever. Also, **I WILL CALL AND VERIFY THAT YOUR DOCUMENTATION IS LEGITIMATE**. I don't need to know any details of why you saw a health care provider, but I have received fake health notes before so I will make sure that anything you provide is real.

There is also a short paper for this course. The paper topic (explained in more detail at the end of the syllabus) is intended to be a "thought" piece which asks you to consider some of the ideas about the Celts and archaeology considered in this class. It should be 5-10 pages, double spaced. It will be worth 30% of your grade. It is due **IN CLASS** on **MARCH 27**. YOU MAY ONLY SUBMIT PAPERS BY E-MAIL IF YOU HAVE MADE PRIOR ARRANGEMENTS WITH ME TO DO SO. **Last minute submissions by e-mail without such arrangements will not be accepted.**

My office is Rm. 203 in 2112 G St. and you can reach me at extension is 4-6964. My mailbox is in the main anthropology department office, 2110 G St. You can also reach me by e-mail at sjohnsto@gwu.edu. My office hours are Wednesday and Friday 11-1, if you need to see me. I am only on campus on those two days, but I check my email frequently. If you are having trouble with the course material or did not do well on the first exam, **I urge you to come and talk to me.** After a certain point in the semester, it will be too late to correct any errors in approach or help you understand the reading or the discussions. **DON'T PUT IT OFF AND ASSUME THAT SOMEHOW YOU WILL BE ABLE TO MAKE IT ALL UP. I DON'T DO EXTRA CREDIT, SO DON'T EVEN ASK.**

Academic Integrity

All students must practice academic integrity. This means doing your own work, and when you use **the words or ideas of others in any written work in any way, you must:** 1) indicate the source of any ideas that are not your own using appropriate referencing forms; and 2) identify any direct quotations with quotations marks. **THE RULE IS THAT, IF IT IS NOT YOUR OWN IDEA OR COMMON KNOWLEDGE, YOU MUST PROVIDE A CITATION.** That includes both quoted material and general summaries or other references to the ideas of others. If you have any questions at all about what this means, ask me. Plagiarism, and all breaches of academic integrity (for example, the sale of lecture-notes from this class, or use of content from the internet as though it was your own), will be severely dealt with in accordance with the University's policies and procedures. If I have any suspicion that you might have plagiarized, I will ask for a digital copy of your paper and run it through Safe Assign. For more information on The George Washington University's policies on academic integrity, please consult: <http://www.gwu.edu/~ntegrity/code.html>

Academic Integrity Code

Academic dishonesty is defined as cheating of any kind, including misrepresenting one's own work, taking credit for the work of others without crediting them and without appropriate authorization, and the fabrication of information. For the remainder of the code, see: studentconduct.gwu.edu/code-academic-integrity

*The policy on academic integrity in this course is that if you commit a breach of academic integrity in any assignment or exam, you will receive a zero for that assignment or exam. This infraction will be reported to the University's Academic Integrity Council. You will be **clearly** notified by the instructor in person OR by email before the Council is informed.*

Testing Goals

The exam questions will consist of the identification of terms, short answer questions, and a longer essay question. For identifications, you should note 1) what it is and 2) why it is important for this course; for sites, you should also give an indication of its chronological position (specific date or period) and where it is located. For the other questions, you should be sure to 1) address all required parts of the question; 2) provide specific information (and avoid generalities); and 3) demonstrate knowledge of material in the reading and presented and discussed in class.

University Policies

University Policy on Religious Holidays

In accordance with University policy, students should notify faculty during the first week of the semester of their intention to be absent from class on their day(s) of religious observance. For details and policy, see: provost.gwu.edu/policies-procedures-and-guidelines

Support for Students Outside of the Classroom

Disability Support Services (DSS) 202-994-8250

Any student who may need an accommodation based on the potential impact of a disability should contact Disability Support Services in Rome Hall, 801 22nd Street, NW, Suite 102, to establish eligibility and to coordinate reasonable accommodations. For additional information see: disabilitysupport.gwu.edu

Counseling and Psychological Services 202-994-5300

GW's Colonial Health Center offers counseling and psychological services, supporting mental health and personal development by collaborating directly with students to overcome challenges and difficulties that may interfere with academic, emotional, and personal success. For additional information see healthcenter.gwu.edu/counseling-and-psychological-services

GW LISTENS - 202-902-8255

This is a mental health support line for students to anonymously chat with well-trained peers. Call/text or chat online 9 pm-1 am, Sunday- Wednesday. If you call outside these hours, you will be forwarded to the GWU Counseling and Psychological Services 24/7 support line. For additional information please see: <https://www.sa.gwu.edu/gw-listens>

Phone number (call/text): 202-902-8255

Chat online: go.gwu.edu/gwlistens

Safety and Security

In an emergency: call GYPD 202-994-6111 or 911

For situation-specific actions: review the Emergency Response Handbook: safety.gwu.edu/emergency-response-handbook

In an active violence situation: Get Out, Hide Out or Take Out: go.gwu.edu/shooterprep

Stay informed: safety.gwu.edu/stay-informed

References for Additional Readings:

Armit, Ian. 2007. Hillforts at war: from Maiden Castle to Taniwaha Pā. *Proceedings of the Prehistoric Society* 73:25-37.

Armit, Ian. 2010. Porticos, pillars and severed heads: the display and curation of human remains in the southern French Iron Age. In, *Body Parts and Bodies Whole*. Marie L.S. Sorensen, Jessica Hughes, and Katharina Rebay-Salisbury (eds.) Oxbow Books: Oxford.

Arnold, Bettina. 2012. The Vix princess redux: a retrospective on European Iron Age gender and mortuary studies. In, *La Arqueología Funeraria desde una Perspectiva de Género*. Lourdes Prados Torreira (ed.) Universidad Autónoma de Madrid: Madrid.

Bahn, Paul. 2012. *Archaeology: A Very Short Introduction*. Oxford University Press: Oxford.

Bowman, Marion. 1996. Cardiac Celts: images of the Celts in paganism. In, *Paganism Today*. G. Harvey & C. Hardman (eds.) Thorsons: London.

- Bradley, Richard. 2019. *The Prehistory of Britain and Ireland*. 2nd Ed. Cambridge University Press: New York.
- Collis, J. 1997. Celtic myths. *Antiquity* 71:195-201.
- Collis, J. 2003. *The Celts: Origins, Myths and Inventions*. Tempus: Stroud.
- Coon, Carleton S. 1939. *The Races of Europe*. Macmillan: New York.
- Creighton, John. 2000. *Coins and Power in Late Iron Age Britain*. Cambridge University Press: New York.
- Cunliffe, Barry. 1997. *The Ancient Celts*. Penguin Books: London. 5th Edition.
- Dietler, M. 1994. Our ancestors the Gauls. *American Anthropologist* 96:584-605.
- Dietler, M. 1998. A tale of three sites. *World Archaeology* 30:72-89.
- Hague, Euan, Benito Giordano and Edward H. Sebesta. 2005. Whiteness, multiculturalism and nationalist appropriation of Celtic culture: the case of the League of the South and the Lega Nord. *Cultural Geographies* 12:151-173.
- Harding, D.W. 2007. *The Archaeology of Celtic Art*. Routledge: New York.
- Hingley, Richard and Christina Unwin. 2006. *Boudica: Iron Age Warrior Queen*. Hambledon Continuum.
- James, Simon. 1998. Celts, politics and motivation in archaeology. *Antiquity* 72:200-209.
- Joy, Jody. 2011. *The Oxford Handbook of the Archaeology of Ritual and Religion*. Timothy Insoll (ed.) Oxford University Press: New York.
- Knipper, Corina, Christian Meyer, Frauke Jacobi, Christina Roth, Marc Fecher, Elisabeth Stephan, Kristine Schatz, Leif Hansen, Axel Posluschny, Bernd Höppner, Michael Maus, Christopher F E. Pare, Kurt W. Alt. 2014. Social differentiation and land use at an Early Iron Age “princely seat”: bioarchaeological investigations at the Glauberg (Germany). *Journal of Archaeological Science* 41:818-835.
- Leslie Stephen, Bruce Winney, Garrett Hellenthal, Dan Davison, Abdelhamid Boumertit, Tammy Day, Katarzyna Hutnik, Ellen C. Royrvik, Barry Cunliffe, Wellcome Trust Case Control Consortium, International Multiple Sclerosis Genetics Consortium, Daniel J. Lawson, Daniel Falush, Colin Freeman, Matti Pirinen, Simon Myers, Mark Robinson, Peter Donnelly, & Walter Bodmer. 2015. The fine-scale genetic structure of the British population. *Nature* doi:10.1038/nature14230
- Lock, Gary. 2011. Hillforts, emotional metaphors and the good life: a response to Armit. *Proceedings of the Prehistoric Society* 77: 355-62.
- Lorrio, Alberto J. and Gonzalo Ruiz. 2005. The Celts in Iberia: an overview. *e-Keltoi Volume 6*: 167-254. UW System Board of Regents ISSN 1540-4889 online. Date Published: February 1, 2005
- Mallory, J.P. 1989. *In Search of the Indo-Europeans*. Thames and Hudson: New York.
- McDonald, Forrest and Grady McWhiney. 1980. The Celtic South. *History Today* 30 (July): 11-15.
- Megaw, JVS and MR Megaw. 1996. Ancient Celts and modern ethnicity. *Antiquity* 70:175-81.

Ray, Celeste R. 2005. Transatlantic Scots and ethnicity. In, Transatlantic Scots. Celeste R. Ray (ed.) University of Alabama Press: Tuscaloosa.

Roymans, Nico and Manuel Fernández-Götz. 2015. Caesar in Gaul: new perspectives on the archaeology of mass violence. In, Proceedings of the Twenty-Fourth Annual Theoretical Roman Archaeology Conference. Tom Brindle, Martyn Allen Emma Durham Alex Smith (eds.) Oxbow Books: Philadelphia.

Thurston, T. L. 2009. Unity and diversity in the European Iron Age: out of the mists, some clarity? *Journal of Archaeological Research* 17(4): 347-423.

Thurston, T. L. 2010. Bitter arrows and generous gifts: what was a king in the European Iron Age? In, *Pathways to Power New Perspectives on the Emergence of Social Inequality*. Price, T.D. and G. M. Feinman (eds.) Springer Scientific Publishing, New York.

Webster, Jane. 1995. Translation and subjection: *Interpretatio* and the Celtic gods. In, *Different Iron Ages: Studies on the Iron Age in Temperate Europe*. J.D. Hill and C.G. Cumberpatch (eds.) BAR, Int. Ser. 602. Tempus Reparatum: Oxford.

Webster, Jane. 1996. Ethnographic barbarity: colonial discourse and ‘Celtic warrior societies.’ In, *Roman Imperialism: Post-Colonial Perspectives*. J. Webster and N.J. Cooper (eds.). Leicester Archaeology Monographs No. 3: Leicester.

Webster, Jane. 2012. Romans and ‘barbarians.’ In, *Classical Archaeology*. Susan E. Alcock & Robin Osborn (eds.) Wiley-Blackwell: Malden, MA.

Wells, Peter. 1999. *The Barbarians Speak*. Princeton University Press: Princeton.

Wells, Peter. 2014. Material culture and identity. The problem of identifying Celts, Germans and Romans in Late Iron Age Europe. *Fingerprinting the Iron Age*. Catalin Nicolae Popa & Simon Stoddart (eds.) Oxbow Books: Philadelphia.

PAPER ASSIGNMENT

The general theme of this course is how we go about identifying “peoples” in the ancient world, and how that impacts modern societies. For the paper, what I would like you to do is to choose a topic which elaborates on this theme in some way. Some suggestions are:

☯ Using a specific example from literature, movies, the internet, or other aspects of popular culture, discuss how the Celts are portrayed in modern society (note this can also include Gauls, Picts, or anyone else who is made to appear as a Celt, e.g. Mel Gibson’s *Braveheart*). Is this portrayal reasonable? Use specific evidence from archaeology and ideas about history to evaluate the accuracy of the depiction.

☯ The Celts are not the only ancient peoples whose interpretation has impacted modern society. Using an archaeologically known group (i.e. a group whose material culture can be examined, not a group only known from written sources) from elsewhere (e.g. Minoans, Neandertals, or Aztecs), compare the ways they are depicted or understood to those discussed for the Celts. What specific information is the depiction based on? How has the depiction impacted modern society? How is it the same or different in these terms from the understanding of the Celts?

🌀 How would the image of the Iron Age in Europe be different if there were no historical (documentary) sources? Do you think we would think about this period differently if you were only using archaeology? Using a specific site, category of site, or category of artifact, show how this might work. How is it interpreted through documents and how might it be interpreted using only archaeology (warning: don't forget that archaeologists aren't stupid—don't go the “archaeologists wouldn't have a clue what this is” route!).

🌀 Modern people often use ideas about the ancient Celts to create aspects of modern identity, religion, etc. Using a specific example where this kind of modern identity has been created, consider the accuracy of the information on which it is based. What specific information is this understanding based on— archaeology, history, or what? What is the source of this information? Is the image accurate, should it be, and does it matter if it isn't?

These are only some examples. If you can come up with something else in the same spirit, run it past me and we'll see if it works. Also, be sure that you come up with something different from the various things we've talked about in class.

You should be analyzing something specific for this paper, not discussing general ideas. You should also be incorporating specific archaeological knowledge into your discussion. Archaeology is about the use of material evidence to interpret the past, and this should be reflected in your paper. You should not be focusing only on evidence from history (i.e. documents) or biological anthropology (e.g. skeletal remains) for this paper, though they may be a part of it. I also expect you to present original thoughts, and not just simply re-hash class notes—those are my thoughts, not yours, so unless you are specifically citing something I said come up with your own analysis!

The paper should be 5-10 pages, double spaced. And please remember—I was a student once! I know all about large typefaces and large margins. Please give me some credit for intelligence and use a reasonable font and margin size.

While this is a short paper and I do not expect you to be writing prize-winning prose, I do expect you to take it seriously. I will be paying attention to things like typos, grammar, and suchlike, so read it over before you turn it in! An A paper will not look like something you spit out last night after midnight and clearly haven't read over since. If English is your second language, or if you have in the past had trouble expressing your thoughts in writing, I would strongly encourage you to submit a draft or use the writing center. Making sure that your paper is grammatical and follows logically is your responsibility.

You will have to use at least some sources for this paper, so please provide references so that I can look them up if necessary. You may use whatever format you wish for citations (in the text or footnotes), as long as it's consistent. Remember, a reference is required for more than just directly quoted material— **the rule is that anything that isn't either common knowledge or your own idea must be referenced.** I take plagiarism seriously. I am a researcher, and like all researchers, I respect the right of people to own their own work. You should do the same. If I suspect that you might have used outside sources inappropriately, I will run your paper through Safe Assign, so be warned and don't be stupid.

There is a host of printed sources at your disposal, but internet sources are also acceptable as long as they are legitimate websites. If you are uncertain about what constitutes “legitimate” in the academic cyber world, send me the URL and I'll let you know. Just be aware that a lot of, well, crap has been written about the Celts. So use your critical thinking abilities to evaluate any source that you use. Just because someone wrote it down doesn't mean it's accurate!

You are welcome to use class readings in your analysis, but if you do you should cite the reading and not the class discussion of it. If you are citing some argument I made, then cite class notes, but if you are talking about something someone else said, then cite the reading itself, not our discussion of it.

If you want to discuss any details about this paper with me, please come to my office hours. Also, I would be happy to read a draft version of your paper, and make comments on it before you turn the final version in. **Drafts may be emailed to me. If you want to write a draft, please give it to me no later than ten days before the paper is due.**

The paper is due **IN CLASS** on **MARCH 27**. Papers turned in before the due date can be put in my mailbox in to the anthropology department (2110 G St). It is open most days until 5:00, but if the anthropology department is closed there is a plastic bin on the outside of the department door and you can leave it in there (so please don't claim that you went to turn it in and couldn't because the office was closed). **DO NOT PUT THE PAPER UNDER MY OFFICE DOOR.** There are too many ways this can go wrong. I will check my mailbox when I get back from class on the day the paper is due. If your paper wasn't turned in during class or isn't my mailbox, it will be considered late.

And in case you missed it the first time, **YOU MAY ONLY SUBMIT PAPERS BY E-MAIL IF YOU HAVE MADE PRIOR ARRANGEMENTS WITH ME TO DO SO.** Last minute submissions by e-mail without such arrangements will not be accepted.

As noted above, late papers may be accepted under some circumstances, but I will deduct a grade level for each day it is late (i.e. A to A- to B+). If it is late the reason should be something more serious than "I just ran out of time" or "I had a lot of other things to do that week." You know about this paper well in advance—schedule your time accordingly!