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Celtic Society, Legacy Of The Celtic Culture In Present-day Britain

Bakalářská práce

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Prohlašuji, že jsem závěrečnou práci vypracoval samostatně a použil jen uvedených pramenů a literatury.

V Olomouci 23. 4. 2015

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vlastnoruční podpis

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ABSTRACT

The work is focused on Celtic society and its culture and in what way it is reflected in present-day British society. The project itself is divided into two parts, beginning with a general description of Celtic society. Here, individual aspects of its culture such as origins, hierarchy, culture, traditions and art are dealt with separately, each containing the most important information. The aim of the second part is then to find a legacy of Celts in today's Britain, in order to show how crucial they were in shaping of such significant nation.

INTRODUCTION

Life in present-day world is a very hectic one. People are always in a hurry, thinking about their future and have no time to look back into their past. But what they do not realize is the importance of their ancestors who created the world known today. History is not only something that happened years ago and is inevitably gone but it is most importantly a priceless source of knowledge. It is history that helps people learn from their mistakes and avoid them in the future. Moreover, it is history that enables people to take inspiration from and do or create something that had a great success in the past. Tracing down the ancestors, seeking for clues suggesting how they lived, what they looked like; all this belongs to people's culture. As Marcus Garvey said: "A people without the knowledge of their past history, origin and culture is like a tree without roots." (Marcus Garvey)

This bachelor's project is focused on the culture of ancient Celtic society of Iron Age. The work itself is divided into two parts, the first covering a general overview of Celtic culture and society, the second then aimed at searching for their legacy in present-day British society. Individual aspects of their culture such as origins, social hierarchy, religion, traditions and art are dealt with separately. In each chapter a general knowledge of the topic is presented, in order to create a stepping stone for the second part. Dealing with Celtic legacy, this major chapter is looking for remains of these magnificent peoples, covering the issues like genetics, language, festivals and feasts, neo-Celtic culture and remains of Celtic structures. For a better orientation in the problematic, figures and tables are included, positioned at the end of the work in the section Appendices.

The main aim of the work is to emphasize how crucial the Celts were in shaping today British society. Numbers of contemporary traditions and customs have their roots in these ancient people's culture and today's inhabitants of the whole Europe encounter

them everyday without even realizing it. Beside enriching one's knowledge of these European peoples, by reading this project, one should be also encouraged to think about not only the Celtic legacy but also their own ancestry.

CELTIC SOCIETY AND CULTURE

This first major chapter is dealing with Celtic society and its culture in general terms, starting with its origins and continuing with the description of the society and culture as such. The individual aspects of the culture such as the religion, traditions and art are dealt with separately, each containing the most important facts.

Basic information about Celtic peoples is provided and then used in the second chapter to compare the long extinct Celtic nation with present-day British society.

I | ORIGINS OF CELTIC SOCIETY

I.1 | THE "PROTO-CELTS"

The Celts have always been a bit of a mystery to the historians. As said by Angus Konstam (2003), no proper documents written by the Celts themselves have been found and so the knowledge about their society comes from other nations, like the Greeks or the Romans. Nevertheless, many archaeological discoveries have been made, pushing the historians closer to the understanding of who the Celts were, where they came from and how they lived. According to these findings, a common theory has been created, claiming that the Celts originated far earlier than previously thought. Their traces have been found in earlier European societies of the Neolithic and Bronze ages, mainly the "Urnfield"[1] and the "Tumulus"[2] people, who were the immigrants from eastern and southern Russia. The region settled by them is thought to be in central Europe, somewhere around the modern Austria, Hungary, Germany and the Czech Republic. Today, they are claimed to be the direct ancestors of the Celts, dating as far as to the

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[1] The name derives from the way of burying dead: they were cremated, placed in urns and buried into the ground. (Konstam, 2003)

[2] Tumulus is a "large pile of earth built over the grave of an important person in ancient times."(Oxford Advanced Learner's Dictionary of Current English, 2010)

thirteenth century BC. (Konstam, 2003)

When talking about Celts, it is important to realize that they cannot be called a nation as such. As is written by Dáithí Ó hÓgáin (2004), Celts were people who spoke the same dialect of Indo-European language but in terms of nationality they lived in separate groups called tribes. Both Urnfield and Tumulus people spoke with the same Indo-European dialect, which is now considered to be a proto-Celtic language. In around the year 1000 BC these two major cultures clashed and merged together. This process was naturally accompanied by brutal wars and conflicts, resulting in creation of new warlike people. There are numerous evidence being found throughout the whole Europe supporting this view, consisting mainly of hand-crafted metal weapons. Indeed, the capability of working the metal offered new opportunities to expand and conquer. (Dáithí Ó hÓgáin, 2004)

Now it would be appropriate to briefly comment about the origins of the name "Celts" itself. There are many different opinions, each suggesting a different story. There is, however, one similarity in all of them. In Konstam's book (2003), one can read that when first encountered by Greek traders, they started calling them the "Keltoi" or sometimes spelled "Celtoi." (Konstam, 2003) Ó hÓgáin (2004) supports this claim and suggests that the word "Celt" might actually have its roots in the word "kel," meaning "to strike." All put together, the term Celts could have virtually meant "warriors." (Dáithí Ó hÓgáin, 2004)

I.2 | THE "TRUE" CELTS

From history it is well known that war means expansion and, what is more, technological development. Constant searching for new materials and improvements pushes people towards exceptional discoveries. Prehistoric times, such was the Bronze Age, were no exception. Around the year 700 BC, as written by Konstam (2003), a significant change in the proto-Celtic society was about to happen. This was the time

when Celts learned to process iron and transform it into the most used material in the whole of Europe for another hundreds of years. Harding (2007) agrees, saying: "The introduction of iron technology might be regarded as evidence enough for an industrial revolution..." (Harding, 2007, p. 17)

This was the time when a new culture was born, the culture of Hallstatt[3], succeeding the Urnfield people. From this time forward the civilization of central Europe can be called the "true" Celts. (Konstam, 2003)

It is convenient to mention another culture that, in fact, succeeded the Hallstatt civilization. The talk is about the "La Tène"[4] culture. A proper description of this culture will be provided later in this work [Chapter III.3.2].

For a better and easier understanding of Celtic origins, a short overview of individual cultures with approximate dates and a map of Celtic migration [*Figure 1*] will be provided:

the "proto-Celts" - Tumulus people (1200 – 850 BC)

- Urnfield people (850 – 700 BC)

the "true" Celts - Hallstatt culture (700 – 500 BC)

- La Tène culture (500 – 1 BC)

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3   The name "Hallstatt" comes from a town near to an excavation site in Austria, where a host of early Celtic graves was uncovered. (Konstam, 2003)
4   Named after a Swiss archaeological site. (Konstam, 2003)

II | Celtic Society

This chapter is primarily focused on the Celtic society as such. In the first part it explains the hierarchy of the society and what the life most probably looked like. The second part then lists individual Celtic tribes occupying the British Isles.

II.1 | Hierarchy Of Celtic Society

Many societies in the past were somehow divided into several classes or groups of people covering different parts of the community. Hierarchy played a vital role in the terms of the nation's survival. Unfortunately, the individual members of certain classes were often discriminated and unequal with the "higher" classes. Celtic society was no exception to this.

Dáithí Ó hÓgáin (2004) argues that, due to the fact that Celts were no united nation but many distinctive tribes, the structures may have varied. Having said that, three main classes might be found in each and every tribe, and these are the nobility, the common people and the bondmen or slaves. While members of nobility and common people were mostly the Celts themselves, the lowest class usually consisted of war captives, including non-Celtic people. (Dáithí Ó hÓgáin, 2004) It is important to realize that the talk is about the "true" Celts, beginning in the era of Hallstatt culture. In support of hÓgáin's argument, Homer Sykes (2001) provides a very similar characterization with only a slight distinction. According to him, there were not three classes but four, with the king or clan chief at the top. The rest is then the same. Nevertheless, there is one more class which stood alone and thus is not counted amongst the others. It was a class containing craftsmen, musicians, lawyers, doctors and, what is more, the Druids. Aes Dana was its name. (Sykes, 2001)

Another source (Social Classes of the Celts, n. d.) talks not only about three or

four classes but six. Generally, the classes are very similar to the previous ones. At the bottom of the society the "non-freemen" stand, being created by slaves, war captives or lawbreakers. These people were usually held for ransom. The class above them were the itinerant tribesmen. They worked for families on the field or in their houses but owned no land since they were constantly on the move. The third group were the tribesmen who worked their own land. Tribesmen were the core of the society as they paid the taxes and worked the fields to provide for they families and the society as well. Above them there were the elected officials. They looked after the administrative part of the tribe, including collecting taxes, running hospitals and orphanages, maintaining the army, etc. Generally speaking, they were responsible for a smooth operation of the society. There are two more groups remaining and these are the professional class [the already mentioned Aes Dana] and the chieftain. (Social Classes of the Celts, n. d.)

II.2 | CELTIC TRIBES

As mentioned above, the Celtic society consisted of individual tribes with their own customs and laws. Just to see how divergent the society was, an alphabetically ordered list of the most influential and the strongest of the tribes covering the area of the British Isles is included. Each of them is listed with the area they occupied.

(a) Atrebates – an important Belgic tribe of today's Southern England, Berkshire

(b) Brigantes – Yorkshire, Cleveland, Durham and Lancashire

(c) Catuvellauni – Hertfordshire, Bedforshire, and southern Cambridgeshire

(d) Cornovii – Midlands

(e) Corieltauvi/Coritani – East Midlands

(f) Deceangli – north Wales and Anglesey

(g) Dobunni – Cotswolds and Severn valley

(h) Durotriges – Dorset, southern Wiltshire and Somerset

(i) Iceni – Norfolk, Suffolk, eastern Cambridgeshire

(j) Picts – eastern and northern Scotland

(k) Regni – East Hampshire, Sussex, Surrey

(l) Silures – south Wales

There were far more tribes [*Figure 2*] covering the area of Britannia, some of them creating tribal confederations, the others standing on their own.

III | Culture Of Celtic Society

Culture is what defines the society, what is unique to it. It provides us with insight to people's lives, how they live and behave. It is culture that enables us to compare and contrast different societies and peoples. The focus point of this chapter is culture of Celtic society, in order to emphasize its importance and beauty. Without this knowledge, the later comparison with present-day society would not be possible. Several aspects of culture will be dealt with here such as religion, traditions and art.

III.1 | Religion

Religion accompanies the human kind from the very beginning of their existence. Having not been able to explain certain situations or matters, people started to believe that there is something more powerful than themselves. Some thought it was the nature, others that there were several (or sometimes just one) divine persons watching over them. One way or another, religion became one of the most important aspects of humans' lives. In the past, religion played far more important role in everyday life than it does today. Let the Celtic society be the proof to this.

Although Celts had the knowledge of writing, almost no written documents were found, for the priests passed their knowledge to their students orally. From this reason, almost all that is known of their religion comes from external sources like Roman or Greek authors. Alexander Macbain (1885) points at this fact, writing: "Three chapters of Caesar, a few lines from Diodorus, Mela, and Strabo, some scattered allusions in Pliny, five lines from Lucan, and a statement from the Greek Timagenes reproduced in Ammianus Marcellinus, are practically all our authorities." (Macbain, 1885, p. 33)

III.1.1 | DRUIDS

Different theories about the roots of Druidism emerged. One (Konstam, 2003), for example, claims that in Ireland, long before the migration of Celts in Iron Age, indigenous druids already lived. After the migration, they where replaced by the newcomers and slowly merged together. This opinion supports the fact mentioned by Caitlín Matthews (1996) that druids from the continent travelled to British Isles in order to study their "profession." (Matthews, 1996)

Before the Roman invasion, druidism flourished in the British Isles. Nevertheless, when the Romans began to conquer the Gauls and later invaded Britain, druids started to be persecuted. Slowly, their teachings and practises faded away, until around the first century AD druidism was officially banned. (Filip, 1995)

Druids belonged to the class of professionals and artists called Aes Dana. Matson and Roberts (2010) talk about them as being social and political leaders of the society. Their personality and role in the tribe can be distinguished into three different functions. Firstly, their job was to control and make sure that the king/chieftain acted to his or her vows and that all other members of the tribe obeyed the laws. Druids ruled with an incredible power, and so were often feared and much respected. Having the authority to choose the kings/chieftains, they were treated as one of the highest members of the class. To some extent, they might be considered the true rulers of the society. The king was supposed to listen to their teaching and advisement. Besides these occupations, druids were priests too. As such they were responsible for religious ceremonies and other sacred rites. Many of them also studied sorcery and magic, which contributed to the belief that they possessed powers like divination to foresee the future. The last but not least function of druids was teaching. Indeed, many young children were studying with them to learn history, religion, mathematics, astronomy and writing.

Their honour towards nature, and especially trees, led them to perform the rituals and rites in wooded areas, sometimes among stands of groves of trees. It is not

by chance that the word "druid" can be translated to English as "oak." (Matson, Roberts, 2010)

Emphasizing the lack of authorities, Macbain (1885) describes druids as truly free men. The duty to pay taxes did not apply to them, and therefore they were free of military service. No wonder that many wanted to join their ranks but only few succeeded. The study of druidism required a very intelligent mind. Some sources talk about twenty years of hard studying. Druids probably did not want their knowledge to be public and so desisted from writing any books. All their teaching was passed orally, just as the soul of a dead person passed to another one (this was their common belief of death).

III.1.2 | GODS AND GODDESSES

Celtic religion, or more particularly Celtic pantheon, is very difficult to define. As numerously stated above, Celts were no unified nation that would worship the same gods/goddesses. Even though there might be found several similar gods all over Europe, there are hundreds of others worshipped only in some of the tribes. In addition to this, it is merely impossible to match the gods with certain powers or functions since they where believed to be present everywhere, thus not referring to a single domain (as, for instance, the Egyptian gods). Another fact that casts a shadow over this issue is that the majority of gods had no real shape, leading to having no evidence of their existence. The Clets believed that gods where capable of changing their shapes, forms. They where everywhere and everything, and so it was almost beyond the bounds of possibility to make their statues or pictures. Having said that, numerous discoveries of small statuettes have been made, yet almost all of them are dated to the period of Roman invasion, when the so called paganism was on its decline. (Hamilton, Eddy, 2009)

In order to gain a better overview of the Celtic religion, a short list of the most widely known and worshipped gods and goddesses is presented.

III.1.2.a | MORRIGAN

Morrigan, a goddess of war, was believed to possess powers enabling her to shape-shift into a crow, but could also be seen as and old hag or a young beautiful maiden. Being a war goddess, she was the one making the decision who would live and who would die. (Matson, Roberts, 2010)

III.1.2.b | LUGH

Lugh was probably the most worshipped Celtic god, as many monuments dedicated to him were found. He was believed to be the creator of all the arts and thus compared to Romans' god Mercury. He was a talented smith as well as metalworker, carpenter or even poet. According to Irish mythology, he later became one of the High Kings of Tuatha Dé Dannan, a race of supernaturally-gifted people. (Matson, Roberts, 2010)

III.1.2.c | DANU

She was the mother goddess and the Irish Tuatha Dé Dannan was named after her (the peoples of the goddess Danu). According to Irish mythology, she created a river that watered a great oak from which other Celtic gods came into existence. Caesar associated her with the goddess Venus. (Konstam, 2003)

III.1.2.d | DAGDA

Translated as "the good god," Dagda was worshipped for his goodness and was associated with fertility. Dagda belongs amongst the most depicted Celtic gods, being shown in the form of a man with stag antlers and often also wielding a club. The Romans identified him with their god Hercules. (Monaghan, 2004)

III.1.2.e | Brigit

Brigit is thought to have been worshipped almost in every Celtic tribe. Possessing the powers to heal, she tended the wounded in battles. She also took care of cattle and crops. Interesting fact about her is that she was so strongly worshipped, that at the time when paganism was superseded by Christianity, she became saint and became part of the new religion (today known as St. Brigit). (Matson, Roberts, 2010)

III.1.2.f | Taranis

Depicted with a huge hammer in his hands, Taranis was a god representing thunder (his name derives from Celtic word for thunder). The Romans thought Taranis to be the chief god and so compared him to Jupiter. There, however, is no evidence to such claim. In order to gain his affection, human sacrifices were made, burning men alive. (Monaghan, 2004)

III.1.3 | Places Of Worship

Worshipping and religious rituals were parts of peoples' lives and pleasing the gods was as vital as breathing itself. These sacred rituals were so important that they were conducted in special places. As Macbain (1885) claims, special sites were chosen for these occasions and many times large temples constructed. What are Celts known for, however, is the importance of tree groves. Unfortunately, the descriptions of temples are not trustworthy and, from this reason, only an assumption that they were similar to the other cultures' temples remains. Having said that, certain conclusions can be made, resulting in creating a better picture of what they might have looked like. Wood was the most common material for constructing buildings in Britain. Macbain quotes Strabo: " 'great houses,' says Strabo, 'arched, constructed of planks and wicker, and covered with a heavy thatched roof.' " (Macbain, 1885, p. 87) Macbain supports this argument by

emphasising the fact that the early-Christian churches consisted mainly of wood and thatches, and he also takes the view that many of these churches were only slightly rebuilt Celtic temples.

It is, however, necessary to realize that temples were not built from the very beginning. People in the older times rather chose a place "made by nature" than constructing their own. Probably the most common worship place for Celts was a grove, oaken one in particular. Not only were these places highly sacred but, what is more, secret. Only a handful of people, mostly druids, knew them and had access to them. Such sacred grove was decorated with religious symbols and markings. In order to conduct some of the rituals, a large stone would be positioned usually in the centre of the grove. It is true that groves were the predecessors of temples, hence the name ("temple" in Teutonic language means "wood" or "grove" and also in other languages refers to a clearing or trees). (Macbain, 1885)

III.1.4 │ Rituals

Rituals played a vital role in Celts' lives. They were supposed to bring them fortune but also ensure a good harvest or cure a disease. Indeed, as argued by MacCulloch (1911), rituals served numerous purposes and as such were considered a solution to almost every trouble there was. Every single ritual was different from the others. In some, an offering in the form of a dead sheep or calf was made. What, however, historians argue about are the human sacrifices. Many ancient writers mention this way of pleasing the gods. MacCulloch provides us with the quotation of Tacitus: " 'the Druids consult the gods in the palpitating entrails of men.' " (MacCulloch, 1911, p. 236) Indeed, there exist opinions that Celts offered the dead to the gods in order to avert certain disasters like pestilence or some illnesses. Usually, the victims of these rituals were slaves but in the time of a great danger, even women and children did not

escape. Human sacrifices were probably not only made to gods but to evil spirits and demons as well. It was believed that if one wanted to escape a demon, he or she could offer another man's life in exchange. In addition to this, Celtic people made such sacrifices even when constructing a new building, especially an important one for the whole community. (MacCulloch, 1911)

These arguments are not just arguments but there, actually, exists quite a number of evidence supporting them. According to Celtic Studies Resources (2010), there are three main sources providing us the information. The first one are written texts by ancient Roman and Greek writers like Strabo or Lucan. The second are written texts by Irish scholars, living a long time after the decline of the Celtic society. These are, however, not so trustworthy. Probably the most accurate are archaeological discoveries made across the whole of Britain. They are usually bodies found in bogs. Being perfectly conserved, they are often able to tell the whole story of the ritual. Let the body of Lindow man be the example, where the scientists were able to state the exact way of his death; "he was strangled, hit on the head, and had his throat cut, in quick order..." (Celtic Studies Resources, 2010)

III.2 TRADITIONS AND FEASTS

Traditions of the ancient Celts were tightly connected with their perception of the year. In his book, MacCulloch (1911) delivers his opinion that the Celts divided the year into two parts; the winter half and the summer half. These halves were then divided again into four other parts connected with the changes of seasons and, of course, the agricultural changes, as seen in the *Table 1*. It is intriguing that non of the festivals refers neither to equinox, nor to solstice. This might imply that the ancient Celts did not operate with these days in their calendar and did not count days according to them. (Mac Culloch, 1911) Patricia Monaghan (2004), however, admits that the pre-Celtic

societies did observe equinoxes and solstices and that some vestiges of their calendar may have survived, influencing the Celtic. An example of such influence might be the festival called Nollaig [Chapter VI.2]. (Monaghan, 2004)

III.2.1 | SAMHAIN

Macbain (1885) writes about this festival as the opening of the year. It is dedicated to fire, fruits and death. The word itself means "summerend." (Macbain, 1885)

Angus Konstam's (2003) view is that Samhain is a time when the dead walk amongst the living, and (Konstam, 2003) Patricia Monaghan (2004) agrees with this opinion, adding that the beings from the "otherworld" came to destroy all vegetation (this might refer to cold, hostile weather). It was the time when pigs and cows were slain to protect the pastures. Also a great deal of alcoholic beverages was drunk, as there was plenty of grain after the harvest. (Monaghan, 2004)

A more detailed description is provided by MacCulloch (1911). In his view, Samhain was a harvest festival. According to him, new fire was carried to every house, resulting in extinguishing of the old, supposedly driving the evil spirits away. The slaughtered animals, mentioned above, where usually sacramentally eaten in order to please the gods and the animals too. In some parts of Europe, a bit different rites took place. In Gaul and Germany, for instance, the tribesmen would put on the animal skin and animal heads and walk the streets. This was to keep off misfortune, followed by burning the skin and inhaling the vapours by every single man. (MacCulloch, 1911)

III.2.2 | BELTANE

Beltane was another very important annual event. Macbain (1885) calls it the day of "goodly fire." He describes it in accordance with Cormac's writings but dares to

disagree with his interpretation of the name. Many historians and writers share the opinion that the name Beltane was derived from "bel-tane," meaning "fire of Baal or Bel.[5]" Macbain, on the other hand, sees as more possible the derivation "belt-ane," saying that the ending is most likely the common ending of Celtic words. He also points at the wrong presumption that Baal or Bel was a god of death, writing that there is no real evidence to such claim. Instead, it is more likely that it was a god of light and healing. (Macbain, 1885)

Looking at what Monaghan (2004) and Matson and Roberts (2010) write about this festival, they all come to an agreement that it was truly dedicated to Belenus, the god of light. What all three authors agree on are the rites. Druids were supposed to light fires in their settlements and then walk the cattle in between them. This act was to purify the animals and protect them from evil spirits, since, like Samhain, Beltane was the day when the border with the Otherworld was at its thinnest. (Monaghan, 2004)

III.2.3 | IMBOLC

Imbolc was celebrated on February 1. It was a day people celebrated for having longer days and the awaiting of spring. This festival was connected with the goddess Brigit. According to Monaghan (2004), the name means "in the belly," coming from the fact that sheep and cattle were pregnant.

Macbain (1885) describes a particular rite, being followed at this day. Brigit being the goddess of hearth and fire, women took a sheaf of oats and dressed it in women's clothes. These dolls were then "put in a large basket and lay a wooden club by it," writes Macbain, "and this they call Briid's-bed, and then they cry thrice, 'Briid is come, Briid is welcome.' " (Macbain, 1885, p. 101) Then they set this "bed" on fire and the next day, they looked for an impression of Brigit's club in the ashes, meaning a good crop for the coming year. If there was not such image, a bad luck could fall upon the

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5   Baal was an incorrect name for Celtic god Belenus, sometimes called Bel (Monaghan, 2004)

harvest at the end of the year. (Macbain, 1885)

III.2.4 | Lugnasad

Lugnasad, as desribed by MacCulloch (1911), is a festival of the god Lugh. Interesting about this feast is its origin. A myth tells a story of the god Lugh whose foster mother died and so, to honour her memory, he held a ceremony at her tomb every year, thus being its creator. Lugnasad is connected with marriages, not only between a man and a woman but also in a more allegorical meaning, as the fields got married with new seeds, the act of fertilizing. Animal sacrifices were no exception either. The blood and flesh were supposed to support the growth of corn and other crops, resulting in abundance of food. It was believed, however, that when not doing the ritual in the right way, a scarcity might appear during the next harvest. (MacCulloch, 1911)

Macbain (1885) adds to these arguments that this day, August 1, was connected with manly sports and games, taking place in every Celtic capital all over the Europe. (Macbain, 1885)

III.3 | Art

Art is indisputably one of the most important and observant part of a nation's culture. It is art what usually survives for centuries and what defines the culture. Every single society has its own way of expressing itself and art is the perfect means to do so. Thanks to all the paintings, decorations, statuettes and others, a better picture of how people lived and in what they believed can be created. The Celtic art is a very rich one.

As mentioned above [Chapter I.2], culture of the "true" Celts may be divided into two major chapters, reflecting its evolve and changes throughout the centuries, as the influence of the neighbouring cultures inevitably made their mark on it.

III.3.1 | HALLSTATT CULTURE

Many archaeological discoveries have been made by numerous archaeologists throughout the whole Europe, creating a picture of Celtic art during the Hallstatt era. Harding (2007), for instance, characterizes the art as very geometric and curvilinear. For example of such ornaments see *Figure 3* and *Figure 4.* What was very typical for this era were heavily-ribbed bracelets. Another very fashionable item, which started to be commonly used even in the Bronze age, was a pin. During the Hallstatt they were already made of iron and, thanks to the late discoveries of burial places, they were most likely used as hair-pins or some kind of other head-gear. There was a great step between the art of Urnfield people and the Celts from the Iron age. Bronze items started to be replaced by iron ones, although they were connected mostly with the upper classes and rich people. Gold and silver was not nearly as used as iron, but still in this period bronze managed to hold its privilege as the material of beauty amongst the lower classes. (Harding, 2007)

Miranda Green (1992) classifies the Hallstatt culture as a culture of horse-riding people, significantly affecting the art as well. Indeed, a great deal of zoomorphic ornaments may be found almost everywhere, from weapons to the most fashionable jewellery. Horses meant power, and cattle, whose ornaments were very common too, meant wealth. (Green, 1992)

Dáithí Ó hÓgáin (2004) states that the people of Hallstatt culture returned to the traditions of Tumulus civilization. The dead were laid on a wagon which was then placed in a specially created wooden chamber. Objects like iron swords, spears, pottery, knives and also joints of pork and beef were scattered around the body, indicating a belief of an afterlife, where the dead continue to feast. (Dáithí Ó hÓgáin, 2004)

In this period, spirals were not yet widely used, instead, lines and shapes similar to rectangles and squares appeared.

III.3.2 | La Tène Culture

La Tène culture, as Angus Konstam (2003) claims, is the high period of pre-Roman Celtic culture. The majority of found Celtic artefacts belong to this period. The art itself is characterized by natural designs, resembling flowers, plants and animals. What is, however, important to state is the fact that these representations of nature were merely symbols affected by the author's fantasy. All these patterns were intertwined and sometimes noticeable only for a keen eye. It was La Tène art when also human faces started to commonly appear on various objects, yet they were quite often combined with animals. What was also typical for this era were spirals, often appearing in their tripartite designs, as seen on the Holcomb mirror [*Figure 6*]. (Konstam, 2003)

While the Hallstatt period, as suggested by Harding (2007), was in the sign of two-dimensional decorations, the era of La Tène brought with it a new style of metalworking that included three-dimensional relief. An example of such incredible deed is an artefact found in the River Thames in London, the Battersea Shield [*Figure 5*]. It is believed that this item belonged to a powerful and rich Celtic chieftain, as a common soldier could probably not afford it. A very noticeable thing was the decline of bronze used as a material. Iron became more affordable and so more used for creating various objects. (Harding, 2007)

Legacy Of Celtic Society In Present-day Britain

With the knowledge of Celtic society and its culture, the focus point of this second major chapter would be moved to the present-day Britain and its society. The importance and aim of this second part is to emphasize how vital the Celts were in forming today's Europe and The Great Britain especially. The targeted topics will be genetics, language, feasts and festivals, Celtic Revival and remains of Celtic structures.

IV | Genetics

When studying the origins of a society, finding its roots, genetics is, most likely, the best way to do so. The science of humans' biology is so advanced today that even the smallest traces of as old peoples as several thousand years may be found within a single man's DNA. This offers unbelievable possibilities for the biologists and geneticists to precisely identify one's ancestors and so define the composition of the targeted society. Thanks to such discoveries, conclusions of how and where people lived or what migrations they underwent might be made.

If the physical appearance of the Celts is considered, apparent similarities with today's inhabitants of British Isles are to be seen. Michael Wangbickler (1997) describes them as tall, fair, well built people. What is true, however, is that they cannot be easily characterized as one nation, so many diversities appear amongst them, according to the region. For instance, Wangbickler states: "...the Scots with reddish hair and long limbs, the Welsh with swarthy faces and curly hair, and those occupying the south-east of the country who more resembled the Gauls." (Wangbickler, 1997) These characteristics may be found among the people of the British Isles even today, suggesting genetic connections.

Many different experiments have been conducted, showing diverse results. Larissa Nolan (2003) writes about the sameness of Irish, Scottish and Welsh ancestors, admitting that they might be of Celtic origin. As another evidence of this claim, she points at the fact that inhabitants of these regions are more likely to suffer of genetic diseases, like cystic fibrosis and haemochromotosis. This type of illness is connected with a higher amount of iron in blood, indicating a certain analogy with Celtic people [as previously stated a society that used iron as the most common material]. (Nolan, 2003) A well-known geneticist Bryan Sykes writes in his book *Saxons, Vikings, and Celts: The Genetic Roots of Britain and Ireland* (2006): "This is our Celtic/Pictish stock and, except in two places, it has remained undiluted to this day. On our maternal side, almost all of us are Celts." (Sykes, 2007)

A very interesting and eye-opening research was done by a British renowned geneticist Sir Walter Bodmer in cooperation with a well-known archaeologist Neil Oliver on the topic of Celtic DNA in blood of Cornish and Welsh inhabitants. This experiment was published via Oliver's series called *Face of Britain* (2008) and was based on examining blood of volunteers in search for a certain gene connecting them to their Celtic ancestors. Neil Oliver provides a historical background of these regions, saying that Celtic tribes were pushed towards west of Britain by invading Anglo-Saxons and Vikings. The results of the experiment completely supported this claim, as the Celtic genes were eventually found in almost all of the volunteers blood samples. Nevertheless, this was not were Oliver finished his search. By taking pictures of the volunteers, he attempted to find common characteristics in their facial features. By doing so, he would find another very convincing proof of Celtic ancestry. With a help of Dr. Tony Little, a portrait specialist, he eventually created a general face of Cornish and Welsh. When then compared to a face of an ancient Celtic man, a reconstruction in accordance with a found body, quite remarkable similarities emerged. (Oliver, 2008)

All mentioned arguments suggest that a part of British population can indeed be linked with Celtic society. Taken all this in account, it might not be too presumptuous

to claim that Celts survived their downfall and, what is more, still live amongst us.

V | LANGUAGE

In terms of cultural heritage, language is something that is capable of withstanding even the most devastating moments, thus survive for a very long time. When talking about the Celtic languages, it is necessary to realize that, as mentioned in the Chapter I.1, it can be dated as far as to the twelfth century BC. This was the time of so called proto-Celts, being identified by their common proto-Celtic language. As the peoples migrated and moved, so did the language and thus was affected by regional dialects. Donald MacAulay (2008) argues that the so called Continental Celtic was spoken all over the central Europe, yet it had tens, if not hundreds, of dialects. This language, however, ceased to exist in around the year 500 AD and was replaced by other, more dominant such as German. Language on the British Isles, the so-called Insular Celtic, however, was able to survive to this day. As more and more occupants and invaders came to Britain throughout the history, the Celtic tribes were pushed to the western shores of the island, where they were able to preserve their culture in small communities. Today, there are six different Celtic languages (dialects) spoken in Britain, Ireland and Brittany, and these are: Breton, Cornish, Irish, Manx, Scottish Gaelic and Welsh. While Breton, Irish, Scottish Gaelic and Welsh are still spoken by many inhabitants within communities, Manx and Cornish ceased to exist as such languages and survived only as relics of ancient times, remembered and used by only few people. (MacAulay, 2008)

David Greene (2013) mentions in his article that the Insular Celtic can be divided into two groups; Irish and British. The Irish languages include Irish (also called Gaelic), Manx and Scottish Gaelic. The last two evolved from Irish, as it moved from Ireland to Northern Scotland. British languages are then those spoken in Wales (Welsh), Cornwall (Cornish) and Brittany (Breton). (Greene, 2013)

Not only did the Celts left here their languages as their legacy, but they also enriched the English with numerous words and expressions. Piotr Stalmaszczyk (1997) provides a table of such words [*Table 2*].

As seen from *Table 2,* Celtic languages where quite influential, although it is important to state that these words are mainly used in the regions where the languages are spoken.

Another evidence of Celtic influence can be found within place names all over the west coast of the British Isles. Neil Oliver (2008) remembers an old Cornish couplet which says: "By Tre [homestead, settlement], Pol [pond, lake, well] and Pen [hill, head] you shall know all Cornishmen." These words come from Cornish and represent prefixes, hidden in names of towns, lakes or hills all over Cornwall. Oliver adds to this argument that the prefix *Tre* alone appears in over twelve hundred place names. Nevertheless, not only place names can suggest Celtic origin. Surnames can tell their own story as well. (Oliver, 2008)

VI | FESTIVALS AND FEASTS

As stated above, [Chapter III.2] the Celts divided their year into several parts according to natural occurrences and agriculture and in some cases assumed some of the pre-Celtic feasts connected to equinoxes and solstices. Such feasts and traditions survived for thousands of years and are very difficult, if not impossible, to exterminate. After the first Christians appeared in Britain, the Celtic pagan religion and druidism began to disappear. Nevertheless, this does not mean that their traditions faded away with them. Rooted deep inside the society, they prevailed and, what is more, they affected the new religion too. In his article *The Celtic Roots of Christmas Traditions* Alastair Kneale (2014) mentions his view on this matter, writing that Christians, when introducing their festivals, were forced to adjust them to the pagan ones. The people simply could not forget their traditions and continued on celebrating their year events.

This is the reason why many of today's Christian feasts and festivals resemble the old pagan times. (Kneale, 2014)

VI.1 | HALLOWEEN

Halloween is most likely the most well-known festival with Celtic roots, yet etymologically Christian, as Nicholas Rogers (2002) claims. It comes from two days celebrated by Christians all over the globe; All Saints' Day (November 1) and All Souls' Day (November 2). Traditionally, these two days are celebrated in order to honour the souls of dead people and also the saints. Several customs are connected with these days such as visiting graveyards and lighting candles on the graves of the dead or bringing freshly picked flowers. Nonetheless, the core of these festivals still lies in their pagan predecessor, Samhain [Chapter III.2.1]. Like this Celtic feast, Halloween is covered in the mist of supernatural and magical, too. There are undeniable similarities between them, namely the believe that the dead walk amongst the living. This is also in a close connection with the today's custom of little children to disguise themselves as beings from the Otherworld, in order to blend in. Analogous practises were common in Celtic times as well. Having said that, the purpose of fire for Christians and for Celts is where these two diverge. While candles lit on All Saints' and All Souls' are supposed to guide the dead and help them on their way, bonfires lit by Celts on the day of Samhain played a completely different role; to ward off the dead spirits. (Rogers, 2002)

VI.2 | CHRISTMAS

Christmas, being celebrated on December 25, is closely associated with the winter solstice, occurring around this date. This day is probably the most celebrated day during the year in the whole Christian world, since it is the date of Jesus Christ's birth.

Some authors such as Patricia Monaghan (2004), however, argue that this birthday is not really proved and that the Christians adjusted it to fit the old pagan celebrations of the winter solstice, so that they would eradicate such customs. Indeed, if the feast called Nollaig is taken into consideration, apparent analogies come to the surface. At this time the Celts held feasts in honour of birth of the sun god Belenus, corresponding with the start of lengthening of day. (Monaghan, 2004) Other arguments about this parallel are delivered by James O'Shea (2011): "Decorating the Christmas tree was originally a pagan Irish celebration. Decorations celebrated the three deities, the sun, moon and star and some decorations represented the souls of those who died." (O'Shea, 2011)

VI.3 | MAY DAY

Another very popular holiday, commemorated by many nations around the world, is May Day. Celebrations being held on May 1, this festival might be a successor of the Celtic Beltane [Chapter III.2.2]. According to the article *May Day Celebrations* published by Historic UK, customs connected with May Day are obviously pagan in their roots. People build Maypoles in the centre of the villages and dance around them. They also elect a girl who becomes the May Queen and a boy who dresses up as Jack-in-the-Green, most likely representing trees so much worshiped by Celts. Nevertheless, the main connection between May Day and Beltane is the reason why they are feasted; to welcome summer and ensure great fertility of the land. (Historic UK, n.d.)

MacCulloch (1911) supports these claims. According to him, the ancient Celts used to choose not only a May Queen, but also a May King, representing fertility and vegetation. Together, bound by marriage, they were expected to ensure a good and prosperous year. Dancing around the maypole, mentioned by Historic UK, might have its roots in the dancing through fire performed by young boys on Beltane. MacCulloch also mentions a custom of rolling in the morning dew on May 1. (MacCulloch, 1911) This habit, as noted by Mandy Barrow (2013), is performed by today's young women

too, in order to beautify their skin.

VII | CELTIC REVIVAL

After the Roman conquest, the Celtic culture was struck a deadly blow and almost disappeared. With the coming of a new religion, Christianity, pagan's traditions and customs were banned and only small groups of people managed to hold on to them. Nevertheless, in the nineteenth century, as Joe Cleary and Claire Connolly (2005) put it, significant archaeological discoveries were made, igniting passion for everything that seemed to be Celtic in people's hearts. According to ornaments found on uncovered items, people began to create their own "Celtic" jewellery, clothing or decorations. An interest in ancestry increased and so numerous communities claiming to be the descendants of Celts emerged and new, neo-Celtic culture came with them. This culture brought with it new religious movements, based on the ancient Celts' believes, and new musical styles came to existence too. This era is today called Celtic Revival. (Cleary, Connolly, 2005)

What is though necessary to realize is the fact that this neo-Celtic culture is only an invention of modern age, and thus cannot be directly connected with the old culture of Iron Age Celts. This is why, for instance, what is today called "Celtic music" should not be called "Celtic" at all. Sean Williams (2010) is convinced that to define the term "Celtic music" is almost impossible. Nevertheless, she admits that James Porter's statement, in which he says: " '[Celtic music reflects] the distinctive genres, styles and repertoires from those areas in which a Celtic language was historically, and is now, spoken' (Porter 1998: 215)," (Williams, 2010, p. 83) might be acceptable under certain circumstances.

VII.1 | DRUIDRY

Many generations of different nations such as the Romans or the Anglo-Saxons attempted to extinct Celtic spirituality and believes. There is, however, something that still attracts people to it. One such example of attraction may be a form of modern religion, Druidry, which is practised all over the British Isles.

The history of this religious movement dates back to the 18th century, as written by Barry Cunliffe (2005) (and thus is not connected directly with the ancient druids). Being just a reconstruction of old Celtic ways, it began with the forming of the Druidic Society of Anglesey and the Ancient Order of Druids. Today, Druidry is widely popular in Britain. Cunliffe focuses on one particular order, the Order of Bards, Ovates and Druids and states the main purpose of their work, saying: "Its principal aims are to help the individual develop his/her innate capacities to the full and to respect and care for the natural world." (Cunliffe, 2005, p. 128)

Michael Strmiska (2005) wrote a very comprehensive book on the topic of modern paganism in world cultures, where he dedicated one chapter to Druidry. He describes it as a Celtic spirituality movement that arose from old pagan traditions and believes. Strmiska focuses on one specific group in Ireland called the Owl Grove, pointing out that the particular groups may vary in their practises, nevertheless, their general believes stay the same. These people tend to nature, as much as the Celts did, worshipping trees, plants and animals and conducting various rituals very similar to their predecessors'. One such ritual is connected with mistletoe when a member of the order climbs up a tree and cuts off a clump of mistletoe with a sickle. The clump then falls down on a white sheet. All this is followed by a sacrificial slaying of a bull.

When Strmiska interviewed some of the members, he came across a very fascinating fact. Although the neo-druids are not familiar with all the Celtic practises, they regularly visit the ancient sites of druids and claim to be able "to tune into the energies that are thought to still permeate these sites." (Strmiska, 2005, p. 95) This

means that the Celtic legacy is not only materialistic or social, but magical and spiritual too. Even after thousands of years, people are able, or at least claim to be, to sense the energy the ancient Celts left there.

VIII | REMAINS OF CELTIC STRUCTURES

Celtic structures undoubtedly form the most magnificent legacy of the physical world of Celts. They are to be found all over the lands occupied by this society and remind us of their creators' high skills. Even today, they play a vital role in certain people's lives. Archaeologists from the whole country gather at these sites in search for clues hidden deep beneath the surface, members of various religious movements hold their meetings there, in order to spiritually reconnect with their ancestors, and thus unite with nature, or they simply serve as a place of relaxation and positive energy to common folks.

VIII.1 | HILL-FORTS

Hill-forts, as suggested by Konstam and Bull (2006), were built all over the British Isles [*Figure 7*] and served several purposes. Not only were they constructed as a place for living, but, what is more, they served as defensive structures too. Usually erected on a top of a hill, hence the name, the defenders had a great advantage over the attackers. The common appearance of a hill-fort was a small settlement surrounded by high wooden palisade copying the shape of the hill. There were, however, forts that made use of the natural surrounding as a means of defence like a river, high cliff or a sea. On the other hand, there are numerous forts whose aim was to simply provide an enclosed space for keeping livestock or as seasonal home for farming. These sites did not have a defensive function at all but still could provide a shelter in time of danger.

(Konsatm, Bull, 2006)

VIII.1.1 | MAIDEN CASTLE

Maiden castle, according to Konstam and Bull (2006), is the largest hill-fort found in England near Dorchester, Dorset. It is open for visitors as a self-guided site. (Konsatm, Bull, 2006)

Its history reaches to Neolithic age, somewhere around 3500 BC, when the first enclosure was built on the top of the hill. The first hill-fort was constructed around 800 BC, on the top of the Neolithic enclosure. During the coming hundreds of years it expanded until in 43 AD stood abandoned because of Roman invasion. (English Heritage, n.d.)

VIII.1.2 | OLD OSWESTRY

This hill-fort belongs to the most spectacular and impressive forts ever built in Britain near Oswestry, Wales. It is also the most well preserved hill-fort, built on lower ground. (English Heritage, n.d.)

Homer Sykes (2001) talks about it as having an "elaborate defensive system of ramparts." It was first settled during the fifth and sixth century BC but then left empty until the Iron Age. It is believed that this site was known also as Caer Ogyrfan. Sykes speculates about this name, suggesting that it used to belong to Gogrvan, the father of Guinevere, the wife of King Arthur. (Sykes, 2001)

VIII.1.3 | TRE'R CEIRI

Konstam and Bull (2006) describe this fort as a living fort, built around 100 BC. According to archaeological discoveries, historians assume it used to be a centre of a secluded community, a thriving agrarian place. It is also believed that due to the Roman invasion at the beginning of the first century AD, its population significantly increased

thanks to the refugees. (Konstam, Bull, 2006)

When translated from Welsh to English, Tre'r Ceiri means "The Town of Giants." (Sykes, 2001)

VIII.2 | BROCH

If hill-forts were erected all over the British Isles, brochs are to be found solely in Scotland, as portrayed by *Figure 8.* These high drystone, windowless towers, as depicted by Konstam and Bull (2006), are a bit of a mystery to the historians. They argue whether their function was of a defensive structure or of a storage place. (Konsatm, Bull, 2006)

An article called *Mysterious Ancestors – Brochs, Crannogs & Hillforts,* published on BBC websites, explains why brochs were made of stone. It is simply because in the north and the west of Scotland, stone was far more available than timber. They consist of round walls, creating a hollow tower with staircases leading up to the wooden floor. This floor was occupied by people, leaving the lower part of the tower a place for cattle and sheep, in case of a siege. In this article a function of a house for tribal chief is assigned to them. There are even evidences of villages being erected around brochs, serving as its centre and a perfect watch tower. (BBC, n.d.)

VIII.2.1 | THE BROCH OF MOUSA

With its 13m of hight, it is the most astonishing of Scotland's brochs, located on the island of Mousa. Shetland Heritage explains why it was able to survive for so long, saying: "One reason that Mousa survives so well might be that the diameter is slightly smaller in than others and that its walls are slightly thicker." Even long after the Celts inhabited it, it still was used as a defensive building. There exists a story of Erland the Young who took a refuge there in the year 1153 AD. (Shetland Heritage, n.d.)

VIII.2.2 | THE BROCH OF GURNESS

According to Orkneyjar, the heritage of the Orkney islands, this broch is a great example of the type surrounded by a village, and thus served as a watch tower and a defensive fortification at the same time. The entire settlement was able to house about forty families. During the first century AD, however, it was abandoned by the settlers and the tower's highest floor disassembled. When the Norse came in the fifth century, only a mound cover by grass was all that was left of this magnificent structure, until archaeologists uncovered it in 1929. (Orkneyjar, n.d.)

VIII.2.3 | TORR A' CHAISTEAL DUN

Homer Sykes (2001) talks about this dun (another name for broch) as a home of an extended family of farmers and fishermen. Torr A' Chaisteal Dun is architecturally very similar to other brochs, yet it is slightly lower and wider. It is believed that it was too re-occupied throughout the centuries by Gaelic speakers calling themselves Scotii. (Sykes, 2001)

CONCLUSION

Through the content of the thesis, the overview of Celtic society and their legacy in today's British society was presented. In the first major chapter a general knowledge of were Celts originated was introduced, revealing some surprising facts of their long existence. We learned that their oldest traces might be dated back to the thirteenth century BC and their decline began only after the Roman invasion. Throughout this unbelievably long term, the Celts were able to create their own unique culture full of diversities. It was a culture of fearsome warriors, on one hand, but skilful craftsmen on the other. These people were able to push their civilization to a higher level by learning to process iron, thus starting one of the earliest industrial revolutions of all times. The society being strictly structured, everybody had their place and significance, together creating a dominant culture in Europe. We must, however, not forget that it was a culture of beauty and deep rooted traditions as well. Although some of their rituals and customs may seem too violent or inhuman for modern man, everything had its reason and by doing so, people felt much closer to nature than today.

By looking at the contemporary British society, many references to ancient Celts were found. Not only did some of their traditions, feasts and customs survive throughout the centuries, but also their language is still spoken in some parts of Europe. Moreover, studies of genes in human blood proved to be eye-opening too, revealing the outstanding fact that descendants of Celts still live amongst us. Their legacy was so strong that even people of modern age began to gather more information and started to establish various neo-Celtic movements and religions, in order to revive the long lost believes. All put together, their presence is seen all around us even today, after such long time, meaning that it was truly a magnificent civilization.

In conclusion, were it not of Celts, the present-day society would most likely look utterly different.

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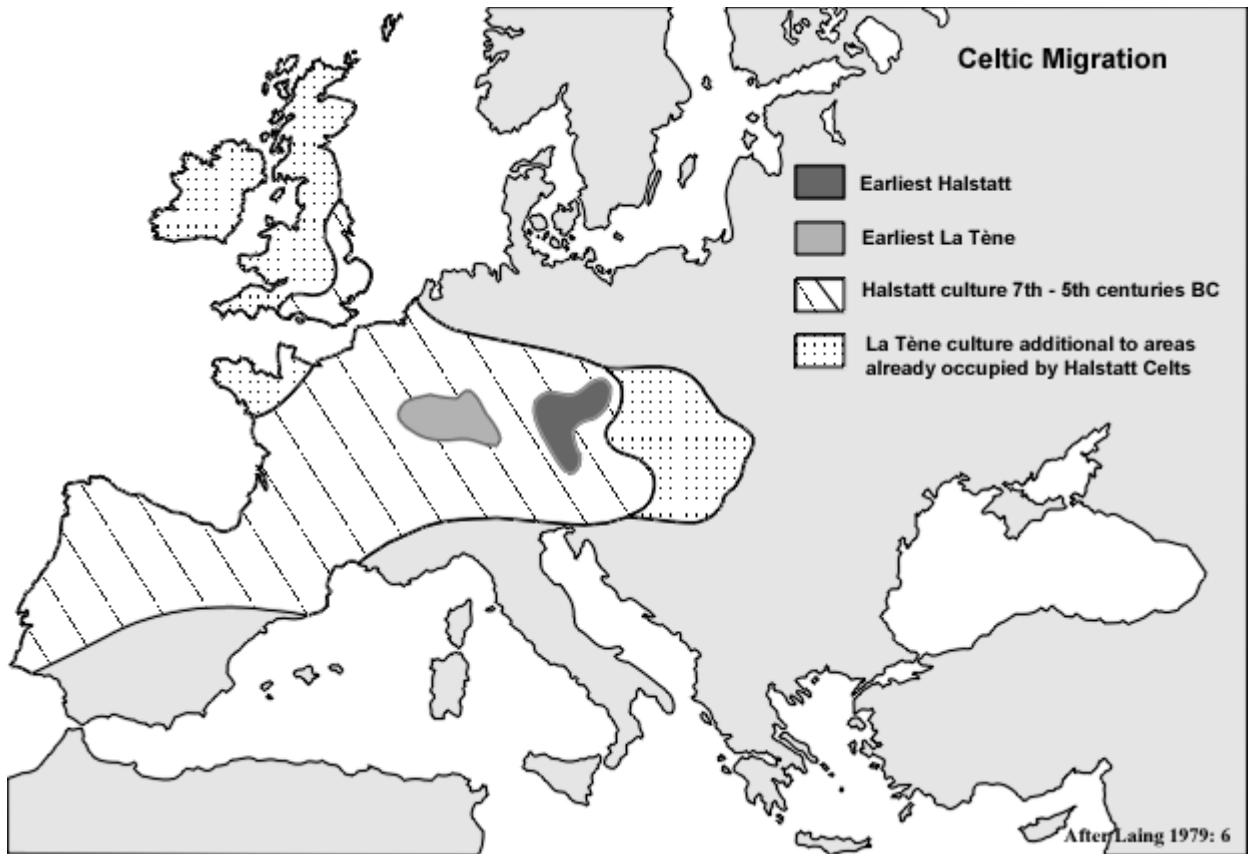## IX | FIGURES AND TABLES

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The areas of major distribution of hill-forts in Britain. The main sites mentioned in the text are also indicated.

Hill-forts
Major areas of hill-fort concentration

0   50 miles
0   100km

N

SCOTLAND

Burghead
Craig Phadraig
Tap O'Noth
White Caterthun   Brown Caterthun
Barry Hill
Dunsinane
Dunadd
Dunbarton
Dun Eiden
(Edinburgh Castle)   Traprain Law
Dunsapie
Woden Law
Eildon Hill North
Lordenshaws
Burnswark

NORTH SEA

Stanwick

IRELAND

IRISH SEA

Almondbury

Caer-y-Twy
Foel Fenlli
Dinorben
Tre'r Ceiri   Dinas Emrys
Old Oswestry

WALES   ENGLAND

Pen Dinas
Caer Caradoc
Croft Ambrey

Wandlebury

Bredon Hill
Rainsborough
Ivinghoe Beacon
Uffington

Worlebury
Bratton Camp   Beacon Hill
Ladle Hill
Danebury   Old Winchester Hill
South Cadbury   Yarnbury   St Catherine's Hill
Old Sarum   Bury Hill
Blackbury Camp   Hambledon Hill   Winklebury
Hod Hill
Castle Dore   Maiden Castle   Cissbury

ENGLISH CHANNEL   FRANCE

Figure 7: The areas of major distribution of hill-forts in Britain (Konstam, Bull, 2006)

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The major areas of broch concentration in Scotland; the sites mentioned in the text are also indicated by name.

Brochs

Major areas of broch concentration

Shetland Islands

Clickhimin

Mousa

Old Scatness Jarlshof

Midhowe
Gurness
Howe

Orkney Islands

Crosskirk

Dun Dornaigil

Dun Carloway

Carn Laith

Dun Beag

Dun Vulan

Dun Telve

SCOTLAND

Dun Mor Vaul

Tirefour

Torwood
Antonine Wall

Edin's Hall

Torwoodlee

IRELAND

ATLANTIC OCEAN

NORTH SEA

Figure 8: The major areas of broch concentration in Scotland (Konstam, Bull, 2006)

Figure 9: Maiden Castle (Skyscan Photolibrary/Alamy, English Heritage, n.d.)

Figure 10: Broch of Gurness (Konstam, Bull, 2006)

IX.2 | Tables

A. Geimredh (winter half)	1st quarter, *Geimredh*, beginning with the festival of *Samhain*, November 1st. 2nd quarter, *Earrach*, beginning February 1st (sometimes called *Oimelc*).
B. Samhradh (summer half)	3rd quarter, *Samradh*, beginning with the festival of *Beltane*, May 1st (called also *Cét-soman* or *Cét-samain*, 1st day of *Samono-s*; cf. Welsh *Cyntefyn*). 4th quarter, *Foghamhar*, beginning with the festival of *Lugnasadh*, August 1st (sometimes called *Brontroghain*).

Table 1: The Celtic Year (MacCulloch, 1911, p. 257)

Irish	*banshee* (*bean* 'woman' + *sidhe* 'fairy hill'), *bawn* (*bó* 'cow' + *dún* 'fortress'), *galore* (*go* 'to' + *leór* 'sufficiency'), *shamrock* (*seamróg*, dim. of *seamar* 'clover'), *Tory* (*tóraigheachd* 'pursuit')
Scottish Gaelic	*bard* (*bárd* 'poet, rhymer'), *ben* (*beann* 'peak'), *bog* (*bogach* 'soft'), *dulse* (*duileasg* 'edible seaweed'), *glen* (*gleann* 'mountain valley'), *loch* (*loch* 'lake'), *slogan* (*sluagh* 'army' + *gairm* 'shout, cry'), *ptarmigan* (*tarmachan* 'grouse'), *whisky* (*uisge beatha* 'water of life')
Scottish Gaelic (from Latin)	*clan* (Oir. *cland*), *capercaillzie* (*capull coile* 'great horese of the wood'),
Manx	*carvel* (*carval* 'carol'), *lochan* (*loghan* 'pool'), *lough* (*logh* 'lake')
Welsh	*corgi* (*cor* 'dwarf' + *ci* 'dog'), *cromlech* (*crom* 'bowed, arched' + *llech* 'flat stone'), *cwm* (*cwm* 'valley, glen'), *gull* (*gwylan* 'seagull'), *gwyniad* (*gwyn* 'white'), *flannel* (*gwlan* 'wool')
Cornish	*wrasse* (*wrach*, mutated form of *gwrach* 'kind of fish, ugly old woman')
Breton (via French)	*dolmen* (*taol* 'table' + *maen* 'stone'), *menhir* (*maen* 'stone' + *hir* 'long')

Table 2: Contemporary English words of Celtic origin (Stalmaszczyk, 1997)

RÉSUMÉ

Bakalářská práce je zaměřena na keltskou společnost a její kulturu. Na základě obecného přehledu je následně hledán odkaz této civilizace v současné společnosti Velké Británie. Studiem nejrůznějších zdrojů bylo zjištěno, že keltská civilizace byla mnohem důležitější při vývoji dnešního obyvatelstva britských ostrovů, než si mnozí lidé uvědomují. Nejen že po sobě tento lid zanechal různorodé tradice a zvyklosti, ale jeho potomci stále žijí v dnešní společnosti a dokonce mnozí z nich mluví jeho jazykem. Cílem práce bylo pak poukázat právě na tato fakta za účelem uvědomění si významnosti zkoumané kultury.

ANOTATION

Jméno a příjmení:	Daniel Ambrož
Katedra:	Katedra anglického jazyka PdF UP
Vedoucí práce:	PhDr. Světlana Obenausová, MLitt, Ph.D.
Rok obhajoby:	2015

Název práce:	Keltská společnost, odkaz keltské kultury v současné Velké Británii
Název v angličtině:	Celtic society, legacy of the Celtic culture in present-day Britain
Anotace práce:	Bakalářská práce se zabývá obecným vymezením keltské společnosti a její kultury a dále pak hledá její odkaz v současné společnosti Velké Británie. Cílem práce je pak poukázat na důležitost zkoumané civilizace při vývoji dnešního obyvatelstva britských ostrovů.
Klíčová slova:	Keltská společnost, keltská kultura, Keltové, keltský odkaz, Velká Británie
Anotace v angličtině:	The bachelor's project is focused on the general overview of Celtic society and its culture and then looking for its legacy in present-day British society. The goal of the work is then to emphasize the importance of studied civilization in forming of today's population of the British Isles.
Klíčová slova v angličtině:	Celtic society, Celtic culture, the Celts, Celtic legacy, The Great Britain
Přílohy vázané v práci:	12 příloh
Rozsah práce:	55 stran
Jazyk práce:	Angličtina