

UNIVERZITA PALACKÉHO V OLOMOUCI
Pedagogická fakulta
Katedra anglického jazyka

VERONIKA MRÁZKOVÁ
3. ročník – bakalářské prezenční studium

Obor: Anglický jazyk se zaměřením na vzdělávání a Výtvarná tvorba se zaměřením na vzdělávání

**ANALYSIS OF THE SIGNIFICANT PREHISTORIC
MONUMENTS AT THE BRITISH ISLES WITH RESPECT TO
THE CREATORS' CHARACTER, BELIEFS AND ABILITIES**
Bakalářská práce

Vedoucí práce: PhDr. Světlana Obenausová, MLitt, Ph.D.

OLOMOUC 2014

Prohlašuji, že jsem bakalářskou práci vypracovala samostatně a použila jen uvedených pramenů a literatury.

V Olomouci 30. 3. 2014

.....
Veronika Mrázková

I would like to thank PhDr. Světlana Obenausová, MLitt, Ph.D. for her support and valuable advice while working on my bachelor thesis.

CONTENT

CONTENT	4
ABSTRACT	6
INTRODUCTION	7
1 SELECTION OF THE MONUMENTS	9
2 UFFINGTON WHITE HORSE PEOPLE’S BELIEFS	12
2.1 DESCRIPTION OF THE SITE	12
2.2 ANALYSIS OF THE SITE WITH RESPECT TO THE CREATORS	13
2.2.1 <i>BUILDING ABILITIES</i>	13
2.2.2 <i>RITUALS AND BELIEFS</i>	15
2.3 CONCLUSION ABOUT WHITE HORSE PEOPLE.....	16
3 STONEHENGE PEOPLE’S BELIEFS	18
3.1 DESCRIPTION OF THE SITE	18
3.2 ANALYSIS OF THE SITE WITH RESPECT TO THE CREATORS	19
3.2.1 <i>BUILDING ABILITIES</i>	19
3.2.2 <i>OBSERVATORY AND BURIAL GROUND</i>	21
3.3 CONCLUSION ABOUT STONEHENGE PEOPLE.....	24
4 NEWGRANGE PEOPLE’S BELIEFS	25
4.1 DESCRIPTION OF THE SITE	25
4.2 ANALYSIS OF THE SITE WITH RESPECT TO THE CREATORS	26
4.2.1 <i>BUILDING ABILITIES</i>	26
4.2.2 <i>DECORATION</i>	28
4.3 CONCLUSION ABOUT NEWGRANGE PEOPLE.....	30
5 SKARA BRAE PEOPLE’S COMMON LIFE	31
5.1 UNIQUENESS OF THE PREHISTORIC VILLAGE.....	31
5.1.1 <i>SKARA BRAE PRESERVATION</i>	32
5.1.2 <i>DESCRIPTION OF THE SITE</i>	33
5.2 ANALYSIS OF THE SITE WITH RESPECT TO THE CREATORS	34
5.2.1 <i>BUILDING ABILITIES</i>	34
5.2.2 <i>COMMUNAL LIFE</i>	37
5.2.3 <i>DISCOVERED ARTEFACTS</i>	40
5.3 CONCLUSION ABOUT SKARA BRAE PEOPLE	44
6 RESULTS OF THE INVESTIGATION	46
CONCLUSION	48

BIBLIOGRAPHY	52
APPENDICES	57
RÉSUMÉ	64
ANOTACE	65

ABSTRACT

This bachelor thesis is divided into four main parts. The first part explains the process of selection of the investigated monuments. The second one deals with three sites (Uffington White Horse, Stonehenge, Newgrange) and focuses mainly on the spiritual and transcendental aspects of the creators' lives and their faith. On the contrary, the following part is dedicated to the detailed investigation of an earthly and practical life in a village Skara Brae. In the final part the results of the research are generalized.

INTRODUCTION

Prehistory is an era of the life on the Earth that carries along great mysteries. Many scientists and enthusiasts have been trying to answer a number of questions connected with this period. Some of them could be convinced that their explanations are definite, the others just suggest possible explanations.

During my studies of art and English language I became very excited about the prehistoric monuments built millennia ago at the British Isles. This interest influenced the choice of my bachelor thesis theme. I wanted to try to look at the sites in scientists' eyes and I was curious whether I will be able to find out something new about them.

I think it is especially intriguing to focus on the personal qualities of prehistoric people. Dennis Stanford, an American anthropologist, declares that "Neolithic people were doing a whole lot more than we give them credit for; they were just as smart as you and I, they just did different things" (Quotes about Pre-history and Proto-history). It could be amazing to investigate *how* and mainly *why* they did the different things, as Stanford mentions, what pushed them to behave in that way and whether they were thinking about the activities.

Simultaneously, a question to what extent their activities were different from ours could emerge. The comparison of today's thinking with the prehistoric one could sometimes help to understand our ancestors' behaviour. It might be enlightening to put oneself in their position – in the life with no advanced machines and scientific explanations of the natural phenomena – and to find out how they coped with the life like that.

The knowledge can also be gained through the exploration of the remains they have left us. Therefore I have decided to choose some of the significant prehistoric sites and with the help of their analysis and experts' hypotheses try to suggest and generalize what the creators

believed in and what were their character and abilities like. I intended to explore mainly the creators' building abilities, handicraft skills, faith, feelings and common life. I would like to prove whether they were capable of complex thinking or they just follow their emotions and instincts.

I have chosen as diverse sites as possible hoping that it will offer many different stimuli for the investigation and possibly more information about the prehistoric people. After the selection of the monuments, the thesis deals with the sites investigated mainly for their assumed transcendental purposes. The usage of the giant chalk icon, presumably a tribal symbol and a place of rituals, known as Uffington White Horse should be suggested. Then Stonehenge is included to explore its supposed connection with the cosmos. In addition, the symbolism at the passage tomb Newgrange could be discussed to show whether the creators were capable of the symbolical values thinking. The exploration of these three sites should result in the diverse theories about the creators' faith, feelings, religious tendencies and symbolism.

The following part of the project is focused on the detailed research of Skara Brae village being a great example of everyday prehistoric life. The examination of the habitation and discovered artefacts should provide information about the ordinary creators' activities such as obtaining the food or communal living within the village.

Apart from these spheres of life, other aspects – for example the building abilities or fellowship – should be simultaneously investigated as they were probably very closely connected with the people's characteristics and behaviour.

1 SELECTION OF THE MONUMENTS

The selection of the particular prehistoric monuments for the investigation (Uffington White Horse, Stonehenge, Newgrange, Skara Brae) was made on the basis of several aspects. Subsequently they are briefly explained and given reasons for.

Firstly, it has to be clarified why the thesis deals with the territory of the British Isles, not just Great Britain or the United Kingdom of Great Britain and Northern Ireland. It would be inappropriate to apply today's names of the countries, defining the exact territories by the strictly given borders, into the times when no Great Britain or Ireland existed. Therefore it was decided to select the sites for the further investigations from the landmarks in the whole archipelago, dismissing the contemporary political division.

Secondly, it also would not be suitable to explore only the sites located on the largest of the islands. At the prehistoric times the coastline of the British Isles might have looked slightly different (Dawson, 2007). Some of the today's very northern islands seemed to be larger and closer to one another, which could have made the people's movement, sharing the ideas or trading different than it is thought nowadays. That is the reason why the geographical division was dismissed as well and again the archipelago considered integrally.

Thirdly, the intension of the thesis was to investigate several sites from the different corners of the archipelago. The purpose of this minor standpoint was to prove where, within the scope of the British Isles, the prehistoric people were living. The sites of the north, south and west are represented by a few examples.

Apart from the locations of the monuments, the prehistoric origin has to be focused on too. The Oxford Advanced Learner's Dictionary denotes *prehistory* simply as "the period of time in history before information was written down" (Hornby, 2000). Nevertheless, a man

has to be aware of the fact that in the different parts of the world people did not start to record things with the help of various characters and symbols at the same time. Therefore it can already be spoken about the ancient Egypt or China of 2000 BC (Ancient World, 2013) while the “recorded history” of the British Isles begins not until the Roman invasion of Britain in AD 43 (McDowall, 2003). Technically, each of the British monuments built before the Christ’s birth could be marked as the prehistoric one and included in the thesis.

The dates used in this project are undertaken from the quoted literature. They have been established upon a radiocarbon dating technique, Optically Stimulated Luminescence dating technique¹, investigation of inorganic materials and comparison with other not only prehistoric findings.

Next, the aspects of prehistoric life were considered too. The particular places of interest were chosen so that several different spheres of the creators' lives could be discussed. It was focused mainly on the earthly life in a community as well as the possible rituals and symbolism.

In addition, what also influenced the choice was the look of the sites. The intention was to choose the sites with as varied appearance as possible so that many various theories about the creators' building abilities, aesthetic feeling and universality could be introduced. With different monuments it could be discussed from more points of view how the prehistoric people were able to take advantage of the building material and the landscape which surrounded them.

Finally, considering the mentioned issues, four sites have been selected (appendix nr. 1). It is Skara Brae as an example of a prehistoric village, located in the very north of the archipelago. From the western area it is a passage tomb Newgrange, which is discussed mainly for the symbolic values it is carrying along. Stonehenge — situated in the southern part

¹ Measuring of how long the particles are hidden from the light (King, 2014).

of the British Isles — offers many theories about the rituals and the creators' awareness of astrology and not far lying Uffington White Horse about the supernatural powers and related people's feelings.

2 UFFINGTON WHITE HORSE PEOPLE'S BELIEFS

The south of England offers many landmarks. In the neighbourhood of a village Uffington, Oxfordshire, one of the British most important archaeological regions containing a few prehistoric matters of interest can be visited. It is a figure of a white horse which is the best known.

2.1 DESCRIPTION OF THE SITE

The White Horse (appendix nr. 2) is a giant piece of prehistoric art situated on the White Horse Hill, 2.5 kilometres southwards of Uffington. A highly stylized outline of the animal, spreading across the hill covered by grass, is about 114 metres long and 33 metres wide². It is constructed of trenches that measure from 1.5 to 3 metres in width and up to 90 centimetres in depth (Uffington White Horse). The bottom of the trenches is filled with the white chalk which provides a great visibility of the figure in the contrasting green grass area. However, due to its location the entire icon can be observed only from an airplane as no higher natural altitude is nearby.

According to the recent exploration and modern methods for dating it is assumed that the origins of the White Horse reach to a period between 1400 and 600 BC (Carr-Gomm, 2009)³. It could be argued that such a time span is too huge and does not tell us much about the site but it importantly proves that the figure might belong amongst the prehistoric ones.

² Measured with the help of <https://maps.google.cz>.

³ This period has been confirmed by the Optically Stimulated Luminescence dating technique that allowed the scientists to date the silt layers in the horse's belly roughly to 1000 BC (Miles, 2003).

The comprehensive investigations in years 1989 – 1995 by David Miles and his colleagues show that the existence of the figure is evidenced by the British Iron Age⁴ coins on which it appears. The documents of the 11th and 12th centuries proves that the figure has already been known among the general public because the names “White Horse” and “White Horse Hill” are commonly used in the papers (Miles, 2003). However, the exact date of its origin has not been specified yet.

2.2 ANALYSIS OF THE SITE WITH RESPECT TO THE CREATORS

Generally, the purpose of such figures⁵ in the landscape remains unresolved. However, there exists a number of hypotheses about them and therefore, sometimes with the help of comparison with the others, the White Horse can be discussed in more details. It will be focused on the creators’ building abilities and then the various possible uses of the icon as a tribal symbol, place of rituals and depiction of a constellation.

2.2.1 BUILDING ABILITIES

Broderick believes that the creators were Celts, who found and developed the occasion of creating diagrams on the chalk hills. He also says that the animal as well as human figures in the south-west of England were achieved by removing of the upper soil layers to the layers

⁴ Cunliffe dates the Iron Age at the British Isles from 800 BC to 100 AD (Cunliffe, 2005).

⁵ In the southern England there is also prehistoric Westbury White Horse, the Long Man of Wilmington from the 16th or 17th century and Osmington White Horse and others from the 18th century (Hill figure, 2014). In Nasca, South America, there are (not chalk but stone) figures from around 2000 BC (The Secrets of Nasca, 2009).

of chalk. The building technique was probably discovered accidentally when farming the land (Broderick, 2001).

However, it cannot be said whether the creators of the White Horse discovered the possibility themselves and in that case were the pioneers of the work process or they learnt it from others. The scientists are not able to define whether the Uffington White Horse was the first icon of this type⁶. Moreover, there could be much older figures in the territory that could have been overgrown by grass – as the White Horse would be if the following generations had not cleaned it constantly.

Even if the creators of the Uffington White Horse had not invented this method of producing such pictures, they adopted it perfectly. To form the figure on this hill had to be especially arduous because they probably never saw the icon as a whole piece. But there also exists a possibility that they could have built a high wooden construction as an observatory (that obviously was not preserved) to supervise the work process. Hardly ever will the scientists be able to prove whether the people did a preparative planning or were led just by the intuition, great sense of direction and visualization.

To sum up, it cannot be claimed that the White Horse people invent the way of the landscape drawing with the help of chalk subsoil. On the other hand, they certainly can be highly appreciated for their aesthetic feelings and space imagination as well as the building process itself. There is no doubt that they were capable of creating a piece of land art undeniably fitting into its countryside.

⁶ Results of some investigations indicate the Westbury White Horse as the oldest one but there is no clear evidence of its existence before 1742 (The Westbury or Bratton white horse, 2001-2013).

2.2.2 RITUALS AND BELIEFS

Miles describes how the explanations of the existence of the White Horse change during the last centuries. The debates whether the figure really depicts a horse or another animal, perhaps even dragon, emerged too. Today it is widely understood as a tribal symbol that should mark the territory and inform the strangers that they are approaching somebody's land. It is believed that subsequently the inhabitants of the nearby Uffington Hillfort used the icon in the same way (Miles, 2003).

Nevertheless the symbol could have had more transcendental usage too. Certainly the individual creators were aware of their identity within the group and they felt proud of belonging to the clan. In that case they could have believed that the creation of such a large tribal symbol will strengthen the coherence of the crowd. Then it could have been used as a place of meetings and group discussions.

Furthermore, it is believed that in Nasca a tribe was marching through the trenches of a figure as a part of the rituals to attract God's attention (The Secrets of Nasca, 2009). Similarly, the White Horse people could have understood the icon as a medium between them and the "higher powers" and used the site as a place of their harvest or burial rituals. They might have hoped that the figure is big enough to be seen by God. Considering those powers, the symbol could also have been used to repulse the bad ones which they possibly believed in.

In connection with the Nasca figures, the scientists introduced another theory. They see the great similarities between the drawings and the night sky. Some lines of the stylized patterns are pointing to the significant stars or cosmic places. However, as they admit, whenever one draws a line in a desert, there is a 30 per cent possibility it will look towards an important space

object (The Secrets of Nasca, 2009). Despite this fact, it can be believed that the White Horse creators were fascinated by the night sky as well. Maybe they wanted to bring nearer the inaccessible mystical nocturnal lights that they desired to understand. This idea could explain the high stylization of the animal. The creators could randomly have chosen a group of stars reminding them of a running horse and used it as a model for their work. The constellation known today as Leon could have been the inspiration, however, they could have used the parts of a few nowadays constellations to create an image of a horse.

Summarizing these theories about the White Horse purposes and uses, the creators could have been capable of the faith in a symbolic as well as ritual values of the icon. They might have supposed they could use it as a means for communication with the passers-by as well as the supernatural powers. Apart from the practical usage the creation of the icon could have been led just by emotions and desire to bring the untouchable sky nearer.

2.3 CONCLUSION ABOUT WHITE HORSE PEOPLE

The investigation of the preserved chalk diagram of the Uffington animal, presumably a horse, leads to the various hypotheses concerning its creators. We do not know the determinate date of its origin and therefore it can only be assumed that the icon has been formed by Celts.

The authors' building abilities are admirable. As they could hardly ever see the piece of art completely, they had to be provided with the great imagination and special orientation. It remains unknown whether they prepared sketches in advance or let their minds and feelings to lead them during the process.

It is also uncertain what motivated the people to create it. They might have been aware of their attachment to the particular group of people and the icon was probably perceived as a tribal symbol emphasizing the strength of the group. Similarly, they could have marked their territory with the help of this symbol. Moreover, the community could have used their tribal symbol as a place for performing their rituals. They wanted either to attract the attention of the unearthly powers or to repulse them. Additionally, the creators might have been interested in the unexplored stars and copied a picture they have seen.

All of these theories might have been combined. Similarly, it cannot be refuted that the usage was changing during the time, which makes it even more difficult to find the creators' initial intent. In any case, we can confidently say that it was of a huge importance to the creators as well as the following generations because they kept it visible despite of the overgrowing grass.

3 STONEHENGE PEOPLE'S BELIEFS

One of the most famous prehistoric sites ever is also located in the south of England, on Salisbury Plain, Wiltshire, just about 48 kilometres southwards from the Uffington White Horse⁷. Since 1986 it is considered a UNESCO World Heritage Site (Stonehenge, Avebury and Associated Sites, 1992–2014). The unique piece of the megalithic architecture is called Stonehenge.

3.1 DESCRIPTION OF THE SITE

The complex consists of huge mostly upright standing stones. The height of these stones, called menhirs, varied usually from five to six metres and their average thickness is about a metre (Stone, 1924). Some of them carry just a little bit smaller vertically placed blocks of stone. It seems obvious that the stones had been arranged into the circles or their parts, although there are some exceptions made by the ravages of time.

From the eye-bird perspective the composition of the innermost part of the complex might have looked like a horseshoe (appendix nr. 3). There are remains of five pairs of menhirs, Each pair was probably supporting a vertical stone. Inside the horseshoe there was a smaller menhir called the Altar stone. (Stone, 1924). The horseshoe is circled with other menhirs. As Stone mentions, there used to be thirty of them and followed the similar pattern as those forming the horseshoe. The fragments testify that here the vertical stones probably used to form a whole uninterrupted circle with about thirty metres in diameter (Stone, 1924).

⁷ Measured with the help of <https://maps.google.cz>.

Apart from these remarkable parts of the monument, there are a few smaller stones which might presumably be remains of another horseshoe and a circle. On the whole the monument might have looked as follows: the Altar stone at the centre, a horseshoe formed of small single stones around it, next the horseshoe with the vertical blocks, again small single menhirs – this time arranged in a circle – and that all circled once more with thirty large menhirs supporting the vertically placed stones (Sitchin, 1998).

The complex of four concentric partial circles stands in the centre of another circle determined by the earth ditch. This circular formation is about 100 metres in diameter (Stone, 1924). Nearby this area there is one more single stone called the Heel stone.

3.2 ANALYSIS OF THE SITE WITH RESPECT TO THE CREATORS

Stonehenge surely is one of the most mysterious places in the World. It is being investigated for its appearance as well as the assumed purposes. To find out something about the creators it will be discussed how Stonehenge might have been built and what it tells us about the people. The second part of the chapter concentrates on the possible usage of the site as an observatory or a prehistoric graveyard and simultaneously on the creators' knowledge and feelings.

3.2.1 BUILDING ABILITIES

Scientists describe that the construction of Stonehenge can be divided into phases and subphases but the number of them and the periodization differ amongst the enthusiasts. Nevertheless, comparing the opinions, it could be said that the process of the formation started around

2500 BC, lasted for about 1,200 years and was accomplished after three or four phases. However, the recent excavation of the neighbourhood proved that the area could have been occupied more than 4,000 years earlier, which could mean that even the monument could have been older (Collins, 2013). As a result a great number of generations have to be considered as the creators.

Concerning the building process itself, at first the material had to be transported to the place. As Stone describes, the sarsen, which the construction is made of, might have been transported either just within the Salisbury Plain or from the Marlborough Downs. The stones were probably moved with the help of the system of tree trunks rolling beneath the lying blocks (Stone, 1924). If this was proven it would mean that the creators were intently looking for the material (which they were able to work with) in broader surrounding. They were capable of quarrying the material and they could use a simple principle for moving the giant blocks.

Moreover, according to a Stonehenge expert Richard J. Atkinson's scheme, the stones were erected with the help of a lever. The creators dug a pit and using the lever they placed the bottom part of the stone into it. Sklenář completes the explanation with a theory that the vertical stones were probably elevated with the help of a ramp (Sklenář, 1996). Although the builders might have known how to use these simple machines, still the procedure had to be carefully planned. As the site was becoming filled with the erected stones, it had to be more and more difficult to manipulate with the other ones.

It is obvious that the stones had to be shaped into the blocks by people using tools. Several mauls have been excavated at Stonehenge (Stone, 1924). Nevertheless, if we focus on the particular circles it can be found out that the blocks are not alike, they differ in the width (Stone, 1924). It can be supposed that the creators did not make much effort to work

on the particular stones as the transport and building process were very time demanding themselves. However, the differences between the sizes could have been caused by the weathering too.

3.2.2 OBSERVATORY AND BURIAL GROUND

Stonehenge is widely understood as a place for the observation of solar as well as lunar annual changes. According to Sitchin's explanation "the structure was oriented on a northeast-southwest axis." This axis lies on a line that probably divided the horseshoe semicircle and also the whole complex into two identical parts. The line passed through two significant menhirs – the Altar and Heel stones – and simultaneously pointed at the place where the rising sun appeared during the summer solstice⁸ (Sitchin, 1998).

This should with no doubt demonstrate the people's considerable knowledge of the phenomenon and its importance to them. An investigator Jan Wicherink believes that Stonehenge might have represented the Sun itself. He speaks about this possibility in connection with the nearby Neolithic mounds Winterbourne Stoke Barrows whose distribution looks like the star cluster Pleiades (Wicherink, 2007).

On the other hand, there also are researchers, such as Dr. Rice Holmes, who claim that the prehistoric inhabitants could not have been capable of the astronomical phenomena and cosmos understanding (Stone, 1924). Nevertheless, it is highly improbable that such an arrangement of the stones would be a coincidence. Therefore it can be said that even though the creators might have not fully understood the Earth's rotation and revolution and the relations in the cosmos, they were interested in them, especially in the repeating annual events.

⁸ Today the point is slightly shifted eastwards because the Earth axial tilt changes (Stone, 1924).

However, there exists another possible usage of Stonehenge. An English archaeologist Michael Parker Pearson investigated bones of people who had been buried at that place even before the monument was constructed. During the research 63 bodies were recovered, both male and female. They were not entombed separately but mixed together, which was quite unusual in prehistoric times. As some children's bones were found as well (Secrets of the Stonehenge Skeletons, 2013) it can be concluded that the whole families had been buried there. The people were laid to rest as a community, not individuals. The bereaved might have wanted to keep the families and clan together even after the death. As a result they might have built the monument to remind the other following generations of their ancestors.

During another recent research Pearson's team discovered the remains of a village located just 2.8 kilometres far from Stonehenge and built roughly at the same time. Pearson believes that the settlement was occupied by the Stonehenge people. However, because only few artefacts have already been found, scientists claim that some of the dwellings could service only as the ritual places (Owen, 2007) or possibly shelters for the pilgrims.

As Morgan writes, other investigators – professors Tim Darvill and Geoff Wainwright – claim that pilgrims were marching to the site to be healed because they believed in the magic power of the stones. This was partially proved when the excavated teeth had been analysed and it was discovered that around a half of the buried people were not from the Stonehenge area (Morgan, 2008). This could mean that even the prehistoric people were aware of their health and it was so important for them that they were willing to travel long distances to be cured. The faith in the special power of the stones played a remarkable role in their determination.

The fact that the buried ones were not only from the Stonehenge neighbourhood also tells us about the spreading of information over the prehistoric Isles. If the foreigners were visiting

the monument intently, they had to know about its existence and probably about its possible mystical effects as well. They could have been introduced by other travellers who had seen Stonehenge themselves or been told too.

Interestingly, while Pearson claims that the people had been buried *before* the Stonehenge construction, Darvill and Wainwright are convinced that at least half of them wanted to be healed by the *already erected* stones. One of the explanations could be a slight contradiction in the dating processes, which is understandable – in case of dating the millennia old remains the deviation of several hundred years can occur (Morgan, 2008) and it could result in the overlap of the two theories.

However, it also is possible that at first some local people had been put into the grave, then Stonehenge was built and afterwards the pilgrims who were treated unsuccessfully were laid to rest beneath the monument so that at least their souls could have been healed. The exact knowledge of the sequence would tell us more about the creators' intention.

Nevertheless, when investigating Stonehenge, broader surrounding should be taken into the consideration. Owen mentions that at Durrington Wall⁹ a timber circular monument was constructed around 2500 BC. Its connection with Stonehenge is so remarkable that they have to be seen as a ritual complex, not two separate sites. Both of the locations used to be connected with the River Avon by the avenues. Pearson explains that the wooden monument could have symbolized life while the stone one represented death. The river between the avenues was then working as a “passage to the afterlife” (Owen, 2007).

⁹ A prehistoric site about three kilometres eastwards of Stonehenge (measured with the help of <https://maps.google.cz>).

3.3 CONCLUSION ABOUT STONEHENGE PEOPLE

As the building process of Stonehenge lasted for a great period of time it had to be of an importance for many generations. They had to be intently looking for the suitable material in the surrounding and transporting the huge pieces of stone over kilometres. During the transport as well as the building action itself they might have been capable of the simple machines usage – such as a lever or an inclined plane – to manipulate with the cuboids easily. It means that they could have been thinking in the similar way as we are today, because the same principles are still used.

Concerning the arrangement of the stones there are clear connections with the universe, primarily the Sun. It evidences that even the prehistoric people had to be interested in the sky objects and were able to observe the annual repetitions.

Beneath the ground a great communal graveyard has been discovered. The Stonehenge creators might have felt strong emotions towards the buried people, which influenced them to build such a breath-taking memorial to their ancestors. Simultaneously, the fragments of the foreigners evidence that Stonehenge was important to people from the wide area. It means that the creators were able to build a monument attracting the pilgrims and visitors.

The nearby uncovered village and Durrington circles show that Stonehenge should not be investigated as an isolated site. Its linkage with the surrounding proves the creators' ability to take advantage of the natural features (the river) to express an abstract thought (passage to the afterlife).

4 NEWGRANGE PEOPLE'S BELIEFS

The western part of the British Isles is today known as the Republic of Ireland (appendix nr. 1). At its north-east territory named the Meath County several prehistoric passage graves and other burial places full of upright standing stone desks could be found. It is the passage tomb Newgrange which is the most significant (appendix nr. 4).

It has been declared the World Heritage Site by UNESCO in 1993 together with its neighbouring passage tombs Knowth and Dowth, both being probably a little bit younger than Newgrange (Brú na Bóinne, 1992-2014). All the three sites called generally Brugh na Bóinne Complex (Carr-Gomm, 2009) are situated on the bank of Boyne River¹⁰.

4.1 DESCRIPTION OF THE SITE

Sklenář describes a passage tomb or a passage grave as a structure consisting of a narrow corridor connecting the outside area with a burial chamber (or a group of chambers). The construction of Newgrange is made of the stone blocks visible only inside the monument. Outside it is covered in the rocks and earth and it might look like a hill. However, the construction is circled with the huge upright standing stones denoting its exceptionality.

About 200,000 tons of stone was needed for the formation of Newgrange. Its passage, which is 25 metres long and about a human size high, is leading to the central grave occupying

¹⁰ Boyne River is also known due to the Battle of Boyne fought in 1690 between William of Orange and James II. (The Battle of Boyne, 2014).

the area of 16 metres square. The whole inner space is terminated by big monoliths¹¹ between which no connecting substance was found (Sklenář, 1996).

The grave was accidentally revealed in 1699¹² and considered to be created shortly after Christ's birth (Wonders of the World, 2002). However, it is known today that Newgrange is more than 5,000 years old. Authentic Ireland declares that Carbon 14 dating techniques defined its existence from 3200 BC (Newgrange: 20 intriguing facts, 2013).

4.2 ANALYSIS OF THE SITE WITH RESPECT TO THE CREATORS

As Newgrange is exceptional mainly for its construction and decoration, it will be these two themes that will be discussed in this chapter. These topics could introduce us to the creators' skills and beliefs the most.

4.2.1 BUILDING ABILITIES

Neither here are the scientists sure who the creators were. Nevertheless, it was ascribed to Celts just after its discovery (Wonders of the World, 2002). If Newgrange had not been uncovered accidentally, people would probably have known about it much later, as it had been partly embedded into the surrounding ground (Wonders of the World, 2002).

Because the monument itself is really well coalesced into the landscape, it could raise a discussion whether it was the creators' purpose. According to the investigations, the building

¹¹A monolith is “a large single upright block of stone, especially one that was shaped into a column by people living in ancient times, and that may have had some religious meaning“ (Hornby, 2000).

¹² The cause of discovering the grave was searching for the building material (Wonders of the World, 2002).

structure is done so that it needed to be covered with earth. The creation of the grass dome roof, looking in the countryside like a hill, provided the stability and waterproof layer as well as aesthetic appearance of the site. On the other hand, the entrance, covered when it was found, was probably not filled with the earth by people. It is assumed that they visited the grave (Sklenář, 1996) — therefore they had to build it large and quite comfortable to get in. Supposing that today's Newgrange looked the same way at the time of its origin, it can be claimed that the creators were able to put together their awareness of the surrounding area as well as the practicality and easy access.

The monument could be investigated also from the astronomical point of view. As explained in *Divy světa*, surely it cannot be an accident that the winter solstice was the only day during which the rays of the rising sun passed through the corridor into the chamber¹³. Even when the entrance was closed by a huge stone, still there was a cranny for the light to get inside (Wonders of the World, 2002).

Because the similar phenomenon can be observed at Maes Howe, Orkney¹⁴ (Carr-Gomm, 2009), it can be deduced that the monuments were built in such way on purpose. Then it could be declared that the creators had to have some knowledge of the movement of the sun. Before the building process itself they had to be observing the sun at the place for several years to find out where exactly and how to build the passage and the adjacent grave. As it is done very accurately, exhausting planning might have been done.

This theory brings us to the connection of the sun rise and the buried people inside. The sun rays could have been understood as the power awakening a new life and therefore

¹³ The Earth axial tilt constantly changes and therefore the sun rays do not reach the chamber straight (Stone, 1924).

¹⁴ Maes Howe (appendix nr. 5) is a passage grave built around 2800 BC. In 1999 it was also designated a UNESCO World Heritage Site (Heart of Neolithic Orkney, 1992-2014).

the creators paid attention to lead the rays up to the chamber. The buried people had to be especially important¹⁵ for the community if so much time has been spent with thinking about the tomb for them. The planning and building might have been started even before the first of the buried died as it was done for example in Egypt¹⁶.

On the basis of the provided theories and the further discussions it can be concluded that the creators were great builders responsive to the surrounding landscape. They also were able to understand a part of the astronomy and, moreover, they could interlink this knowledge with the building abilities and aesthetic feeling to create a well thought out monument.

4.2.2 DECORATION

In Sklenář's opinion, the megalithic art reaches its top just at the passage graves. At the passage tomb Newgrange there are about a hundred of the huge stones decorated with engravings. They appear inside as well as outside the grave (Sklenář, 1996). Apart from many lozenges they are mainly the spirals that make the surface of the stones special (appendix nr. 6).

A spiral is understood as a fundamental line of life. As it is continuously returning back to its beginning, it symbolizes a life cycle — birth and death — or a cycle of the seasons (Philosophy, 2008). Firstly, the connection between the symbol and the buried could be seen. The creators might have believed in the afterlife, they might have wanted the souls to be kept

¹⁵ The uniqueness of the tomb is also evidenced by the fact that remains of only four or five people have been found there. In other passage tombs (La Chaussée-Tirancourt, Altendorf, Bougon) the bones of two to three hundred people were found (Sklenář, 1996).

¹⁶ *Tajemný Egypt*, 1997. card: AC 735 401-25.

alive or to return¹⁷ and the spiral could be a path for the soul. Secondly, the spiral could be connected with the annual winter solstice and the sun as they are coming back in the cycles as well. The link between the spirals, rays of the rising sun and a new life should not be overlooked.

The stones of Newgrange are usually decorated on the whole surface. As the stones are lying on the ground, the engravings on the bottom side of the stones are difficult to observe and it had to be even more complicated to create them. Therefore the decoration could have been created before the stones were moved into the tomb place. This would evidence the creators' capability of thinking about the process of decoration in advance.

The work process itself is striking too. Sklenář says that sometimes the surface of the stones had been smoothed out before the authors started to engrave the motifs. That could mean that they inclined to the precise results even though the procedure had to be very time demanding. Some ornaments were created such as its surrounding surface had been peeled off, which led to the formation of the high relief decoration (Sklenář, 1996).

Nevertheless, it has to be considered carefully whether we can credit this decoration to the creators of the tomb. Sklenář explains that at the tomb Maes Howe the wall engravings were found too. However, the diagrams refer to the art of Vikings who invaded north-west Europe around 800 AD. It could also be created by a group of warriors who were marching along this area and they used the tomb as a shelter to survive the winter in the 12th century, during the crusades (Sklenář, 1996).

¹⁷ Charles Mount presents a few remains of pottery and other artefacts discovered at Newgrange which could affirm that people wanted the souls of the buried persons to feel comfortable (Mount, 1992).

4.3 CONCLUSION ABOUT NEWGRANGE PEOPLE

Newgrange is understood as an extraordinary showplace in many ways. Despite the fact that it is also classified as a passage grave, it is honoured as the “Ancient Temple”¹⁸. It could be more suitable term not only because of its importance for us but especially for the creators.

Newgrange people had to be aware of its appearance. They could have built the dome roof of grass looking as a hill intently not to ruin the landscape. They probably had to connect the planning of the construction with the observation of the sun lasting for several years.

The decoration of the stones had to be important for them as well because a great period of time had to be spent with creating it. They were able to make the ornaments into the stone surface in different ways. Moreover, they might have thought about a spiral as a symbol of life and felt a supernatural power linking the rising sun, spirals, life and the buried people.

Although some of the symbols have almost disappeared over the years, they still show that the prehistoric people mastered several various techniques to achieve the miscellaneous artistic results.

¹⁸ The term “Ancient Temple” is suggested at www.newgrange.com where Newgrange is compared to today’s stately cathedrals.

5 SKARA BRAE PEOPLE’S COMMON LIFE

The northernmost unobtrusive islands of the British territory deserve no less attention than any other part of the archipelago. Next to the incomparable landscape a visitor of the Orkney Islands (appendix nr. 1) is offered a view into the common life of prehistoric people.

Mainland, the largest of the Orkney, has been concealing a wonderful sight known as Skara Brae (appendix nr. 7) for millennia. It lies on the southern coastline of Bay of Skail. Ritchie suggests that it belongs among the best-known prehistoric monuments in the Great Britain (Ritchie, 1994). Some people say it is of the same importance as the pyramids in Egypt¹⁹ (Orkney Skara Brae).

5.1 UNIQUENESS OF THE PREHISTORIC VILLAGE

The significance of the site was documented in 1999 when it was together with other three Orkney monuments²⁰ inscribed on the World Heritage List as “The Heart of Neolithic Orkney” (Heart of Neolithic Orkney, 1992-2014). Arriving at the site a guest can investigate remains of a Neolithic village assumed to be about 5,000 years old (Ritchie, 1994). It could be argued that the label “village” (speaking of several spaces demarked by stones) is exaggerated. However, not only the particular dwellings should be taken in consideration. Instead, when classifying a settlement as “a village”, not just its appearance and situation but mainly the way in which people were living there matters.

¹⁹ Origins of Skara Brae reaches to 3200 BC, the earliest Egyptian pyramids have been built around 2700 BC (Orkney Skara Brae).

²⁰ Stone circles of Brodgar and Stenness and the passage tomb of Maes Howe (Heart of Neolithic Orkney, 1992-2014).

What this site has in common with later villages is the gregarious distribution of the houses. They all are situated just next to each other along a pathway connecting the inhabitants with their neighbours. Another similarity with what we nowadays describe as “a village” could be seen in the location of the whole body. As well as most of the villages and towns later have been founded near rivers, coasts or in the places with fertile land, Skara Brae had been built-up at the area with friendly climate, great accessibility to water and land suitable for agriculture. Another reason for possible description of Skara Brae as a village is the extension in which it, as a whole, was preserved.

5.1.1 SKARA BRAE PRESERVATION

The fact that the lower halves of the dwellings had been emplaced into the dug ditches helped to conserve the houses and many artefacts in almost perfect state. However, something more contributed too. Schama describes that around 2500 BC the climate became colder and wetter. The environment changed and became no longer suitable for agriculture, breeding animals or people themselves. Therefore they decided to find another place to live in and they left the village to be filled with peat, sand and later covered with grass (Simon Schama, 2006). The rooms, equipped with sophisticated stone-built furniture and various objects, had been hidden in the earth for more than 4,300 years, until a bit of the filling mass was accidentally blown away by a great windstorm and washed out by tides in 1850 (Towrie, 1996 – 2014b). This occurrence resulted in a wave of excavations.

According to Towrie, by the year 1868 four houses have been revealed. Then the work at Skara Brae was interrupt for more than fifty years. In 1925 another storm interfered – this time in damaging of unearthed dwellings. During the formation of a sea-wall to protect the site,

further remains of other houses were discovered (Towrie, 1996 – 2014b). It can be claimed that we are bound to coincidences and nature for safekeeping and conserving the village as well as its discovery.

5.1.2 DESCRIPTION OF THE SITE

On the basis of what was preserved, the habitation had consisted of about eight semi-subterranean largely stone houses clumped along the winding corridor running through the whole village – from the east to the west.

Ritchie declares that the early houses are a bit smaller but all of them are uniform in the design, very simple but serviceable. It consists of a single room (appendix nr. 8), 3.6 by 1.8 to 2.7 metres large, and in the centre a hearth has got its place (Dunrea, 1997). Interestingly, no ruins of a kind of chimney were found. Neil Oliver describes that the smoke was uprising and leaving the room through the straw roof (A history of ancient Britain, 2011), which is, at the best preserved houses, about three metres high from the floor level (Ritchie, 1994). The stone structure standing usually opposite the door is supposed to be a shelved dresser. A bed is found by a wall and in some of the houses a primitive cupboard embedded into a wall was discovered too.

A dwelling known as “House 8” depicts a different layout (appendix nr. 9). No remains of a bed or dresser were uncovered, therefore it could have served as a workshop or communal kitchen (Ritchie, 1994). Nevertheless the basic features shared by all of the houses and equipment found inside them can provide us a significant number of information about the inhabitants’ lives.

5.2 ANALYSIS OF THE SITE WITH RESPECT TO THE CREATORS

An insight into Skara Brae can lead us to an understanding of the early housing. If the habitation is explored in details, we can also learn what abilities the creators were provided with, what a relationship meant to them and how the community was organised.

It could be appropriate to start the investigation of the housing and common life with the building process itself, then move forward to the living in that place and finish the analysis of the Skara Brae people's life with focus on other products of their activities discovered within the village.

5.2.1 BUILDING ABILITIES

It is assumed that when Skara Brae people came to the place no wood for building shelters was available because there are no trees in the area today. Neil Oliver is convinced that they used to be there but probably the first farmers cut them down to achieve fields for cultivation of crops and keeping animals (A history of ancient Britain, 2011). However, nothing before the arrival of Skara Brae people is documented. Fortunately, the territory is full of another building material, sandstone, which is quite easy to work with.

Dunrea describes the building process lasting for several weeks. Meanwhile, the families were living in the simple tents from skins and wooden sticks that the future villagers had brought with them from their previous home place. The men, women and even children were gathering stones from the surrounding area (Dunrea, 1997). As stones of various sizes were needed, all members of the community could cooperate according to their strength and capability.

Although building mostly just of this material, they really took the advantage of that as much as they could. The stones are overlapping each other, no mortar was needed to be used (Dunrea, 1997). Further, not only were the incomers able to think of entrenched houses to ensure stability of the walls and warmth in the room, the inside design of the building structure seems to be very well-thought-out and effective too.

An opening representing a door is quite small, only about 120 centimetres high. For nowadays people it is not easy to get inside. Nevertheless, there are some ideas why the creators built it in such way and neither of them contradicts the other one, they can be applied simultaneously. If we assume that the inhabitants wanted to go through it comfortably, as they were leaving the house several times a day and sometimes also with some stuff, then we can deduce that they were of smaller growth. It is very unlikely that they were only slightly more than a metre high²¹ so probably they had to cringe a little bit too. But still they could have been smaller than us and therefore passing through the door more easily. There was no need to have a big door.

At the same time, independently on the villagers' size, they could have built just a small door for keeping the pleasant temperature inside. Such an opening prevented the warm air produced by the fire blow out and the colder air from outside into the room freely. Moreover, the opening could have been easily closed by a piece of fur, skin or plants. At the expense of warmth, however, the room had to be quite dark inside as there are no windows. It is the absence of windows what strengthens this theory. The creators probably applied their previous experience that the less and the smaller holes are there in the walls of a shelter,

²¹ Some bones have been discovered and they do not show huge differences from the current human being anatomy (A history of ancient Britain, 2011).

the easier it is to keep it warm inside. We can also conclude that heat was more important for them than light.

The house was furnished with shelves, benches around the fireplace, a construction of a bed or two and a detached cell representing either a toilet or storage place (Dunrea, 1997). In some houses other features have been preserved. Simon Schama describes one of them as a “stone tank for keeping live fish bait” (Simon Schama, 2006). However, it could also serve as a kind of wash basin or for washing the laundry. Even though today we can only argue about its exact purpose, the inhabitants were surely able to adapt the space they were living in to their needs. What should be pointed out is that the village did not consist of a kind of “shelters” but real houses. It is an output of a compact style and unique culture.

The Skara Brae architecture also includes the already mentioned pathway. The creators imbedded it into the ground as well. It allowed them to move in the village comfortably, at least partially protected from wind or the side rain. As it also is overlain with stone, a person could visit the co-inhabitants or perhaps some communal events in the House 8 without getting muddy. Although there is no evidence of any additional construction, the passage way could have been originally sheltered by a kind of a porch made of decaying material such as strong plants, hay or skins. There are two shorter branches between some of the houses so that it is easy for everyone to get to the main footpath. Whether for practical reasons or just for visual unification of the whole stony village, in any case the people created the pathway in this way on a purpose.

All of the frameworks are very similar to nowadays house architecture. As the elementary needs of a human being have not changed very much since his existence (sleeping, secretion, keeping pleasant temperature, using water and meeting people), the basic patterns of essential facilities has not done so as well. That could be the reason why the enthusiasts are able to explain

the particular built-up objects quite easily – they just compare contemporary adjustments of architecture to our lives with what can be seen in Skara Brae. Then it is explicit that Skara Brae people were capable of the same architectural thinking as we are.

5.2.2 COMMUNAL LIFE

Neil Oliver introduces Bronze Age settlement at Dartmoor²² as a place where people started a new way of living. They spent the whole life at one place, were grouping the houses together, seeing the same neighbours each day (A history of ancient Britain, 2011). In fact, Skara Brae people had been already living in this way for approximately 1,700 years, only in smaller community in comparison with the one of Dartmoor.

Schama believes that in Skara Brae village the community had everything except for a church and a pub (Simon Schama, 2006). It was suggested that the House 8, whose pattern is different and its position²³ is unique too, used to be a workshop or communal kitchen (Ritchie, 1994) but it could also represent a kind of pub or church or just a community place where people were meeting, discussing the harvest or praying. Its role could have been changing during the time as well but still we can assume (on the basis of the pathway connecting the other houses with this one) that the House 8 was of a remarkable importance, probably the communal one.

Whether the House 8 had ever been used for sacred and other rituals or not, the people's religiousness can still be discussed. Alison Sheridan, a specialist in prehistoric artefacts, mentions that in one of the houses the skeletons of two women were found below the floor level

²² Dartmoor is said to be the best preserved Bronze Age landscape in Europe. The round houses at that area were built-up around 1500 BC (A history of ancient Britain, 2011).

²³ The House 8 is the most western building of the village, not so strictly bound to the others.

(A history of ancient Britain, 2011). They must have been buried there deliberately and again we can only speculate what was the reason to keep the bodies there. Probably the inhabitants wanted to have their relatives among them even after the death. Another reason could have been just to let the women repose in the house where they spent whole their lives. Possibly both of these suggestions could have contributed to the decision to bury the women there. Interestingly, the bones were put into the ground exactly beneath the bed (A history of ancient Britain, 2011). The residents might have understood the death as the eternal sleeping and therefore they chose this place as the right one to keep the bodies in. The different assumptions lead to the same conclusion – the Skara Brae people had to see some connections between the life and death. However, the skeletons were found just in one dwelling and the fact provides us no detailed or straightforward information about the people's religion.

In addition to that, just a few miles further we can visit a passage tomb Maes Howe. The question is if it was the Skara Brae people who built it. Maybe this monument is what should stand for a church, maybe they were marching to the place regularly to pray for their relatives or good harvest. Unfortunately, in 1153 Vikings²⁴ broke in and stole everything what could tell us more (Towrie, 1996 – 2014). The artefacts could give us the clues leading to Skara Brae people and open a new field of investigation concerning their religiousness.

What we know quite a lot about is their practical living. Looking at the fragments of tools the scientists recognised that the prehistoric inhabitants were fishing, hunting, breeding animals and cultivating crops. The land was suitable for all of this and the inhabitants got to know that. Nothing needed to be imported from a wide area (Ritchie, 1994). The location of the village had been chosen so cleverly that everything required either was at the spot (stone, grass, water)

²⁴ Vikings were the "Scandinavian people who attacked and sometimes settled in parts of north-west Europe, including Britain, in the 8th to the 11th centuries" (Hornby, 2000).

or the territorial environment enabled the inhabitants to create it (agricultural crops, livestock, tools and other artefacts). Although they could have missed wood for making fire, they probably have not. As fuel they were using peat, which can substitute coal (Dunrea, 1997). Everything depended only on the people and their ability to take the advantage of what the nature offered them.

They could use every bit of livestock (A history of ancient Britain, 2011). They could store meat in a suitably adapted part of the house, manufacture tools and jewellery from bones or animal sinews and stitch the skin and fur together to create larger pieces of cloth. Interestingly, no equipment for spinning or weaving has been ever found (A history of ancient Britain, 2011). It means that they either took it with them when leaving (if the instruments were of mobile size) or they did not know how to weave or spin. Furthermore, Schama reveals that according to the excavated bones a pack of dogs was kept in a village too (Simon Schama, 2006). If the possibility that they were not treated as a source of meat is admitted, it could mean that people were thinking not only about the materialistic outcome of the animals but also about their implicit usage. If they really were kept in a systematic way then it surely was for hunting but maybe even for companionship.

When we get back to the particular houses and their stony furniture we can deduce even more. Some of the dwellings are provided with two beds, which confirms the fellowship. It is highly probable that at least two persons were living in the house. Others could have been sleeping on the floor, in the unpreserved beds or more people could have shared one bed. The construction is made such as it was very likely filled with a soft material (skin, fur, hay, straw). The shelved dresser is standing opposite the door so that a visitor can immediately see the displayed owner's valuables (Simon Schama, 2006).

This all in combination with the warm temperature provided conditions for the comfortable life within the self-sufficient village. People were able to create the permanent settlement as well as live inside it.

5.2.3 DISCOVERED ARTEFACTS

Due to the great preservation many objects made of various materials such as stone, bones and others have been found in the site. Despite the fact that even the specialists are not able to explain the exact purpose of some of the hardly identifiable ones (appendix nr. 10), theories about them and therefore also about the craftsmen can be developed.

The artistic and spiritual values of these objects are of a great significance. Because the manufacturing process had to take many days, the artefacts had to mean a great deal to the people too. As it was so time and handicraft demanding it could be as important as obtaining food. Perhaps the society was divided into the farmers and craftsmen, perhaps the craftsmen role was undertaken by the older ones or those unable to work in fields.

In connection with the precious artefacts, Oliver introduces another theory of the Skara Brae residents. He suggests that the houses could have been inhabited by highly regarded people – the earliest priests. This idea can be evidenced by the enigmatic stone objects. As their function remains unknown, Oliver supposes that they could have been used for religious purposes (A history of ancient Britain, 2011). Then there is the clearly spiritual passage tomb Maes Howe near the village, which could support the opinion as well. Perhaps the village itself had been built in such a perfect way because it should serve to those special people. However, this theory is based only on the hardly interpretable artefacts and has not been confirmed by other evidence yet. If the objects were created for the sacred ceremonies, they still could have been used by

ordinary villagers and farmers. On top of that, the great amount of other objects excavated in the village underlines its status as the ordinary people's settlement.

Archaeologists found many fragments of various tools and weapons. Flints, mattocks, axes and knives prove that the village was occupied by people working in fields and hunting. The pins and tools for cleaning skins (Ritchie, 1994) tell us about their ability to work with the animal outputs. Certainly the inhabitants were equipped with bottomless patience. Mark Edmonds from University of York states that some tools from the stone took hundreds or thousands hours to create a smooth surface (A history of ancient Britain, 2011). The process was not only about the tool effectiveness but its appearance was carrying along a piece of the creator's soul. A man can argue that this is too much sophisticated thinking not possible in prehistoric time but it is not so unlikely with respect to what we know about the people for sure.

Despite the fact that obtaining the food and other necessary stuff was probably their priority, the labour was not the only thing in the villagers' minds. Their aesthetic feeling and thinking, which has already been revealed during the investigation of the houses and furniture, can also be evidenced by several personal objects. Bone beads, tusks and shells were used to create pendants and necklaces of various designs. The jewellery, together with an excellently preserved comb (Dunrea, 1997), are the testimonies to the desire for nice and attractive appearance as well as to the creators' ability to work in such an accurate way. Furthermore, the fact that the comb very likely worked as greatly as those manufactured today in factories should be borne in mind too.

Ritchie claims that "small containers for red ochre" were found (Ritchie, 1994). The inhabitants could keep this pigment, and maybe also some others, for many reasons.

Firstly, they might have been painting on their bodies as a part of the rituals. Secondly, it could have been used for minor dyeing of cloth or fur. Next, they could have been colouring their faces on behalf of their visage, as for example the old Egyptians did²⁵. Moreover, the hunters could have understood the pigments on the skin as the camouflage helping them to get closer to the prey. On the other hand, the pigments might have produced an unusual odour that repelled the insect when the villagers spread it on their bodies. Unfortunately, hardly will these assumptions be ever proved, because nothing supporting the mentioned theories had been left at the site.

On the other hand, painted stone objects, parts of the houses and pottery have been discovered (Dunrea, 1997). The stone artefacts and houses have already been dealt with in more details in the previous paragraphs. The fact that some of the objects had been coloured does not help us in the interpretation of their purpose. The aim of painting the houses could be to make it different from others or at least slightly reduce the omnipresent stony colour. Anyway, what the colouring tells us quite much about is the not yet commented pottery.

The pottery itself proves that the villagers were able to create it. Williams informs us about different kinds of rocks and non-plastic inclusions knowledgeably used (basalt, sandstone, quartz, siltstone, mudstone, limestone and others) as well as various colours, mainly buff, red and grey (Williams, 1978). Moreover, the decoration evidences the importance of the stuff to the people. If they had made the pottery just as the essential need for common usage they would not have been thinking about its design and they would not have spent so much time with drawing the ornaments. Therefore it can be assumed that the pottery, similarly to the discovered tools or jewellery, was carrying among it a part of the creator's soul and mind as well as his

²⁵ *Tajemný Egypt*, 1997. card: AC 735 08-10.

craftsmanship. However, Dunrea claims that the pots were not decorated remarkably and in comparison with other Neolithic peoples the Skara Brae inhabitants did not approved their skill at this craft very much (Dunrea, 1997).

Ritchie also mentions the discovery of several small wooden objects such as handles (Ritchie, 1994). These apparently common parts of instruments could contradict the theory that no wood was present at the territory when the Skara Brae people arrived. Nevertheless, it cannot be judged as long as we do not know more about the origin of the used wood.

Since not many and not large wooden objects have been found, it can be assumed that the migrating people were carrying the small objects with them from their original home. Similarly they could have prepared themselves for the journey so that they had taken a little amount of raw wood. Then the actual objects (or the discovered parts of tools) could really have been created at the Skara Brae village but the used material originated somewhere else. Another possibility is that the inhabitants did find some wood in the neighbourhood of the village. In that case the amount could not have been adequate for building the houses so they simply used it for smaller things. Then there is a question whether they were aware of the exceptionality of the material.

When investigating the villagers' characteristics and abilities with the help of the discovered artefacts, a man should think of the fact that the inhabitants of Skara Brae did not have to be necessarily the creators of all the artefacts found there. They could have gained the stuff for example through trade with other Orkney communities²⁶ or with other people even before they arrived in Orkney.

²⁶ At that time there were many more settlements in Orkney, such as Barnhouse settlement, Knap of Howar, Links of Noltland village and others (Ritchie, 1994).

Whether or not all of the objects were produced by Skara Brae people, still they can inform us at least about the villagers' taste. A man can speculate about the dwellers' aesthetic feeling and spiritual values as well as the purpose of the unidentified objects, tools, jewellery and ochre. For further research a few small wooden objects and many fragments of ceramics had been left at the site too. Based on the uncovered artefacts, various theories about the inhabitants were expressed, however, only too little can be proved.

5.3 CONCLUSION ABOUT SKARA BRAE PEOPLE

By virtue of the preserved Skara Brae village we can say that the existence of the real permanent houses, shared living and cooperating team of people reaches behind 3000 BC. The comprehensive survey tells us that it really could have been a self-reliant habitation.

The submitted evidence also leads to a conclusion that the inhabitants were successful builders and designers thinking about many material and environmental aspects. A considerable gregariousness appeared too. Doubtlessly they were very skilful and patient craftsmen with a great sense of beauty and serviceability.

The residues do not give us much accurate information about the Skara Brae people's religious persuasion. However, on account of the artefacts which are said to be spiritual objects, discovered skeletons and other sights from the same period, such as not far lying Maes Howe, it can be assumed that they had devotional tendencies.

The remains of the village as well as the individual houses and the detected personality of the occupants prove that they probably made the settlement very neat and hospitable. Since the

generations have been living in the place and its customized surrounding over a period of 600 years, they must have felt satisfied there and therefore practically enjoyed their lives.

6 RESULTS OF THE INVESTIGATION

Concerning the selected prehistoric monuments it was possible to investigate many aspects of the creators' lives. The results include the information about their abilities, character and beliefs. Although some of the conclusions are yet unproven hypotheses, they still give us an idea of a possible prehistoric people's personalities.

The creators of the monuments were brilliant builders. They managed to use the local ground and material that the land provided as well as to find the suitable material in the further area and transport it to the determined place. They knew how to make the manipulation with the heavy stones easier. They could use the landscape so that it serviced the people's need – for example the embedded warm and socially connected houses or a white chalk mark of the territory. They had to be equipped with a great sense of direction and accuracy.

They were creating the permanent, self-sufficient settlements before 3000 BC. The living in the communities within which everyone had got his own place was quite common. The members were working together, spending time together and they wanted to keep the binds between them even after the death. The people had to believe in the still living souls which they wanted to feel pleasant. They understood the death as a part of the life. Moreover, the builders of the burial places expressed a special appreciation of the entombed men and women by the long lasting planning of the monuments.

The prehistoric people were also great craftsmen who created objects necessary for everyday life, jewellery and the spiritual artefacts too. It was desired to appeal to one another and differ from the others. The inhabitants' aesthetic feeling and skill are also expressed in the decoration of the buildings. The workmen showed their ability of mastering several different artistic techniques. A great amount of patience had to be involved in the creation

processes as they had to be very time demanding. Because the people devoted so much time and effort to it, the objects as well as the decoration or the buildings themselves must have been very important for them.

Furthermore, the people might have been thinking of the symbolic values. Firstly, the spirals found at the grave could have symbolized a life cycle. Secondly, the sun rays could have been understood as a power awakening the life. In addition, a landmark on a hill could have represented the territory and strength of a particular clan.

To sum the results up, generally speaking, it is inappropriate to think of a prehistoric human being as a person capable only of hunting, gathering food and building primitive shelters. Their thinking was in many ways similar to ours. They led the practical communal life which must have been quite comfortable for them. At the same time, their mind and feelings tended to something higher. They must have been aware of the existence of the souls and afterlife. Moreover, the transcendental tendencies had to be very important for the prehistoric people because they highly influenced the way of life.

CONCLUSION

The aim of my bachelor thesis was to find out what were the British prehistoric people like. It was achieved through the analysis of several chosen prehistoric sites. The findings were summarized and generalized, which resulted in a description of the creators' (and also prehistoric people's) characteristics.

The initial idea was to explore each of the chosen monuments just for the best evidenced aspect of life. However, during the process of selection and investigation it was found out that the common life very probably depended on the people's beliefs, imagination and rituals and vice versa and it is nearly impossible to investigate the particular spheres separately. Therefore each of the selected places could be understood as an example of one life aspect (rituals, symbolism, faith, ordinary life) but some others are introduced as well, reappearing with other monuments too.

The remains of the monuments demonstrate that the creators were able to work with different materials (the ground, stone, bones, wood) variously. They proved their ability to work with what the nature had offered them , for example the chalk subsoil at Uffington Hill or stones in Orkney. The builders were also forming the landmarks so that they are in harmony with the surrounding countryside – as in case of Newgrange, whose hill construction perfectly merges with its grassy neighbourhood.

The rituals might have been very important for the prehistoric people because they made an effort to create the remarkable places for performing the ceremonies, such as the Uffington White Horse or Stonehenge and the adjacent area. Many constructions, for instance those of Stonehenge or Newgrange, were probably being planned for a great period of time as they are

linked to the particular annual phenomena. The creators wanted to build a precise monument so that it would serve the needs of the connection between their lives and the supernatural.

Their faith, presumably in the afterlife and paranormal powers, could also be evidenced by symbolism that appears at the investigated sites. At Newgrange the repeating motif of a spiral – being a symbol of life cycle today – could be connected with the burial purposes. Simultaneously, the construction itself shows the faith in the afterlife evidenced by rays of the rising sun passing through the passage and bringing the new beginning.

Similar phenomenon of the rays was noticed at Stonehenge as well. This time, however, the monument was investigated together with its neighbouring sites. Although the original purpose of the whole complex remains unproven it is assumed that Stonehenge has to be of a significant importance to the pilgrims who believed in the recovering power of the stones. Concerning the faith and symbolism, the exploration of the Uffington White Horse might suggest that the people might have been thinking about the huge figure as a tribal symbol marking its territory and power. However, the understanding of the symbols changes during the time so it can only be supposed that the people understood the symbolic values equally as we do.

The results of the investigation also show many aspects of the everyday activities. The discoveries at Skara Brae evidence that the prehistoric people were creating the self-sufficient village already. They were working in fields, domesticated animals and learnt how to use every bit of them. The construction of the village – as well as the facilities of the particular dwellings – indicates that the inhabitants were gregarious. The skilfully created jewellery and everyday objects (tools, kitchen utensils) prove their desire for the comfortable common life and there are some references to the possible religiousness too.

This all proves that the prehistoric people were capable of rational consideration and they were thinking about their activities. At the same time, however, a number of the people's actions were based on their faith and feelings. It means that sometimes it must have been the deep inner power rather than their mind what pushed them to act in the particular way. As they were probably aware of this transcendental power, it can be concluded that the prehistoric people did not consider just the necessities of the earthly life but the souls' life as well.

The life over the explored time and territory was in many ways very similar to ours. Although the prehistoric people's feelings and thoughts cannot be defined without doubts, still it is possible to find out, with the help of the monuments, that the people led quite comfortable lifestyle within the permanent villages. The relationships were important for them and they were also interested in the connection between their lives and the strange phenomena – as some of us are as well.

While studying the different sources I learnt that the scientists' hypotheses might differ significantly. Nevertheless, it was surprising how much the prehistoric monuments and artefacts can suggest us about their creators. I learnt how to understand the remains and I also tried to introduce my own interpretation of them. However, the research might have been more exhaustive if I had had the opportunity to spend the time directly at the sites with the exploration of the architecture and objects on my own and discuss all my ideas with the British prehistory and other experts and scientists.

Interestingly, even nowadays many things about the prehistoric people can still be discovered. It means that the future investigations could lead to other new explanations which actually might also contradict the current theories. Nonetheless, it remains important to realize

that any theories about the purposes of the monuments are just speculations and only the creators themselves could reveal the millennia old secrets.

BIBLIOGRAPHY

Books:

BRODERICK, Marian, ed. *Velká Británie: hrady a zámky, zahrady, muzea, hospody, mapy, hotely, koleje, trasy, katedrály*. Translated by 1st Ed. Praha: Euromedia Group – Ikar, 2001. 672 p. Společník cestovatele. ISBN 80-7202-710-7.

CARR-GOMM, Philip. *Posvátná místa: poutní svatyně od Stonehenge po Santiago de Compostela*. Translated by Eva Křístková – Václav Procházka. 1st Ed. Praha: Brána, 2009. P. 166-121. ISBN 978-80-7243-409-1.

CUNLIFFE, Barry W. *Iron Age Communities in Britain, An Account of England, Scotland and Wales from the Seventh Century BC Until the Roman Conquest*. 4th Ed. Routledge, 2005. ISBN 0-415-34779-3.

DUNREA, Oliver. Skara Brae: The Story of a Prehistoric Village. In *Our World's Story*. United States of America: Harcourt Brace & Company, 1997. Lesson 3, p. 50-56. ISBN 0-15-302043-1.

HORNBY, Albert Sydney. *Oxford Advanced Learner's Dictionary of Current English*. 6th Ed. Oxford: Oxford University Press, 2000. 1540 p. ISBN 0-19-431585-1.

MCDOWALL, David. *An Illustrated History of Britain*. 1st published 1989, 17th impression. Harlow: Longman, 2003. P. 8-9. Paperback 0-582-74914-X. Cased 0-582-04432-4.

MILES, David – PALMER, Simon – LOCK, Gary et al. *Uffington White Horse and its landscape: investigations at White Horse Hill Uffington, 1989-95 and Tower Hill Ashbury, 1993-4*. Illustrations by Luke Adams – Steven Cheshire – Mel Costello et al. Oxford: Oxford Archaeological Unit, 2003. 331 p. ISBN 0-947816-77-1.

MOUNT, Charles. Animals and rituals in the Beaker period at Newgrange. In *Trowel*, volume 3. University College Dublin, Archaeological society, 1992, reprinted 1993. P. 22-27.

RITCHIE, Anna. *Scotland BC*. 4th impression. Edinburgh: HMSO, 1994. 80 p. ISBN 0-11-493427-4.

SITCHIN, Zecharia. *The Cosmic Code: Book IV of the Earth Chronicles*. U.S.A.: Avon Books, 1998. 298 p. ISBN 0-380-80157-4.

SKLENÁŘ, Karel. *Tanec obrů: Není jen Stonehenge*. 1st Ed. Praha: Akademia, 1996. 236 p., ISBN 80-200-0415-7.

STONE, E. Herbert. *The Stones of Stonehenge*. London, 1924. 149 p.

Tajemný Egypt. MCMXCVII Editions Atlas, Encyclopedic card system. MMII Literary Rights International, Inc., Czech version – Printed in EU: Nakladatelství ATLAS, 1997.

WILLIAMS, F. D. *Ancient monuments laboratory report 2472: Petrological analysis of Neolithic pottery from Skara Brae and Rinyo, Orkney*. 1978.

Wonders of the World. Translated by Gabriela Veselá – Jiří Veselý. 3rd Ed. Praha: Euromedia Group k. s. – Knižní klub, 2002. P.10-11. ISBN 80-242-0772-9.

Documentary films:

A history of ancient Britain - presented by Neil Oliver [film]. Directed by Arif NURMOHAMED - Dick TAYLOR - Jeff WILKINSON et al. BBC Worldwide Ltd., 2011.

Secrets of the Stonehenge Skeletons [film]. Directed by Nick GILLAM-SMITH. UK – Austria. Channel 4 Television Corporation – Oxford Scientific Films – Terra Mater Factual Studios et al. 2013.

Simon SCHAMA: A history of Britain: The complete series – Volume 1 [film]. BBC Worldwide Ltd., 2006.

The Secrets of Nasca [film]. Directed by Michael KASCHNER. IFAGE Filmproduktion GmbH, 2009.

Internet sources:

Ancient World [online]. Ancient World: Find everything you want to know about the Ancient World history. Last updated in 2013. [Accessed 23th March 2014]. <<http://www.automaticfreeweb.com>>.

Brú na Bóinne – Archaeological Ensemble of the Bend of the Boyne [online]. UNESCO. 1992–2014. [Accessed 10th March 2014]. <<http://whc.unesco.org/en/list/659>>.

COLLINS, Nick. *Stonehenge occupied 5,000 years earlier than previously thought* [online]. The Telegraph. Last updated on 19th April 2013. [Accessed 6th March 2014].
<<http://www.telegraph.co.uk/history/10004598/Stonehenge-occupied-5000-years-earlier-than-previously-thought.html>>.

DAWSON, Sue – WICKHAM-JONES, C. R.. *Sea level change and the prehistory of Orkney* [online]. Antiquity Journal. Last updated in June 2007. [Accessed 23th March 2014].
<<http://www.antiquity.ac.uk/projgall/wickham/>>.

Heart of Neolithic Orkney [online]. UNESCO. 1992–2014. [Accessed 12th March 2014].
<<http://whc.unesco.org/en/list/514>>.

Hill figure [online]. Wikipedia: The Free Encyclopedia. Last updated on 13 March 2014. [Accessed 9th March 2014]. <http://en.wikipedia.org/wiki/Hill_figure>.

KING, Georgina. *Optically Stimulated Luminescence* [online]. AntarcticGlaciers.org. Last updated on 3rd March 2014. [Accessed 23th March 2014].
<<http://www.antarcticglaciers.org/glacial-geology/dating-glacial-sediments-2/optically-stimulated-luminescence/>>.

MORGAN, James. *Dig pinpoints Stonehenge origins* [online]. BBC News. Last updated on 21st September 2008. [Accessed 15th March 2014].
<<http://news.bbc.co.uk/2/hi/science/nature/7625145.stm>>.

Newgrange [online]. Newgrange.com. [Accessed 10th March 2014].
<<http://www.newgrange.com/>>.

Newgrange: 20 intriguing facts [online]. Authentic Ireland. 2013. [Accessed 10th March 2014].
<<http://www.authenticireland.com/newgrange/>>.

Orkney Skara Brae [online]. Orkney: more than you'd imagine. [Accessed 13th March 2014].
<<http://www.orkney.com/skara-brae>>.

OWEN, James. *Stonehenge Settlement Found: Builders' Homes, "Cult Houses"* [online]. National Geographic News. Last updated on 30th January 2007. [Accessed 15th March 2014].
<<http://news.nationalgeographic.com/news/2007/01/070130-stonehenge.html?intcmp=placestoexplore20070208>>.

Philosophy [online]. Spiral of life. Last updated in 2008. [Accessed 25th March 2014].
<<http://www.spiraloflife.info/philosophy.html>>.

Quotes about Pre-history and Proto-history [online]. [Accessed 23th March 2014].
<<http://homepage.eircom.net/~odyssey/Quotes/History/PreHistory.html>>.

Stonehenge, Avebury and Associated Sites [online]. UNESCO. 1992–2014. [Accessed 6th March 2014]. <<http://whc.unesco.org/en/list/373>>.

The Battle of Boyne [online]. BBC – History. 2014. [Accessed 10th March 2014].
<http://www.bbc.co.uk/history/events/battle_of_the_boyne>.

The Westbury or Bratton white horse [online]. Wiltshire White Horses. 2001-2013. Last updated on 6th May 2013. [Accessed 9th March 2014].
<<http://www.wiltshirewhitehorses.org.uk/westbury.html>>.

TOWRIE, Sigurd. *Maeshowe: Maeshowe's runes – Viking Graffiti* [online]. Orkneyjar: the heritage of Orkney Islands. 1996 – 2014. [Accessed 5th March 2014].
<<http://www.orkneyjar.com/history/maeshowe/maeshrunes.htm>>.

Uffington White Horse [online]. [Accessed 10th March 2014].
<<http://www.hows.org.uk/personal/hillfigs/uff/uffing.htm>>.

WICHERINK, Jan. *Stonehenge, letní slunovrat, galaktické uspořádání?* [online]. Matrix 2001: Internetový magazín spisovatele, publicisty a badatele Jaroslava Chvátala. Last updated on 21st June 2007. [Accessed 6th March 2014]. <<http://www.matrix-2001.cz/clanek-detail/2134-stonehenge-letni-slunovrat-galakticke-usporadani-1/>>.

Appendices:

Appendix 1: OWL – MOUSE. *British Isles* [online]. Your Child Learns. Last updated in 2008. [Accessed 4th April 2014]. <<http://www.yourchildlearns.com/online-atlas/british-isles-map.htm>>. The map was taken from the acknowledged source, the labels of the sites were added by the author of the bachelor thesis.

Appendix 2: GRUNDLEFLY. *Wild Place Wednesdays: Uffington White Horse* [online]. Little Outdoor Kylie. Last updated on 18th September 2013. [Accessed 4th April 2014].
<<http://littleoutdoorkylie.com/wild-place-wednesdays-uffington-white-horse/>>.

Appendix 3: BOLMAN, Katherine. *The standing stones in England* [online]. Arthistoryworlds. Last updated in 2014. [Accessed 4th April 2014]. <<http://arthistoryworlds.org/3-the-standing-stones-in-england/>>.

Appendix 4: *Newgrange Is An Ancient Monument in Ireland* [online]. Travel Surround. Last updated on 5th March 2014. [Accessed 4th April 2014]. <<http://travelsurround.com/newgrange-monument-ireland/>>.

Appendix 5: *Maeshowe* [online]. Archaeology in Europe. [Accessed 4th April 2014]. <<http://www.archeurope.com/index.php?page=maeshowe>>.

Appendix 6: *Newgrange Is An Ancient Monument in Ireland* [online]. Travel Surround. Last updated on 5th March 2014. [Accessed 4th April 2014]. <<http://travelsurround.com/newgrange-monument-ireland/>>.

Appendix 7: *Шотландия: загадочный город гномов Скара Брэй* [online]. Travel.Obozrevatel. Last updated on 22nd March. [Accessed 4th April 2014]. <<http://travel.obozrevatel.com/tourism/41527-shotlandiya-zagadochnyj-gorod-gnomov-skara-brej.htm>>.

Appendix 8: *Skara Brae* [online]. Skara Brae, Orkney. [Accessed 4th April 2014]. <<http://www.northernsights.net/skara-brae/skara-brae-9922.html>>.

Appendix 9: *Skara Brae Map* [online]. Chesterfield Pagans. Last updated on 13th September 2010. [Accessed 4th April 2014]. <http://chesterfieldpagans.org/about-us/places-to-go/orkney-2010/orkney-2010-day-2/ork08_skara-brae-map/>.

The map was taken from the acknowledged source, the label “House 8” was added by the author of the bachelor thesis.

Appendix 10: RITCHIE, Anna. *Scotland BC*. 4th impression. Edinburgh: HMSO, 1994. P. 14. ISBN 0-11-493427-4.

APPENDICES



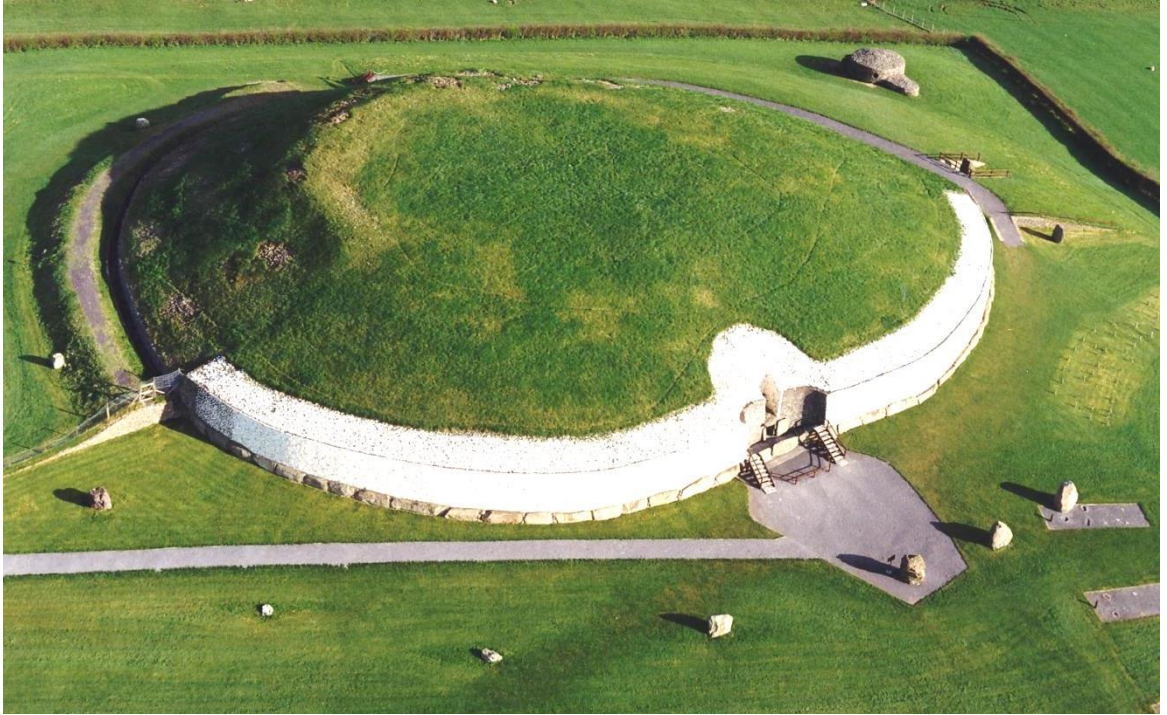
Appendix 1



Appendix 2



Appendix 3



Appendix 4



Appendix 5



Appendix 6



Appendix 7



Appendix 8

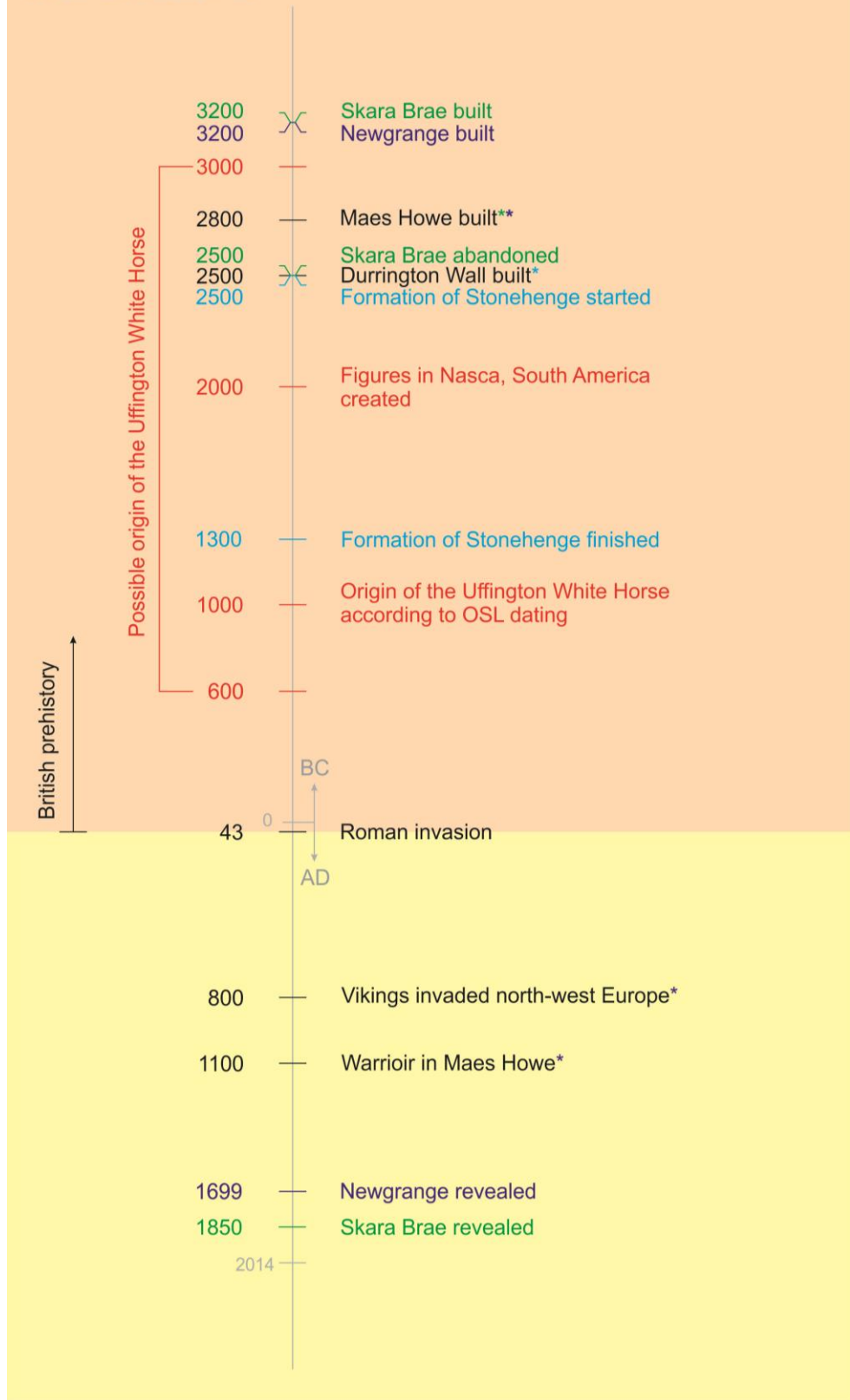


Appendix 9



Appendix 10

THE TIMELINE



RÉSUMÉ

Ve své bakalářské práci se zabývám analýzou významných pravěkých památek na území Britských ostrovů s ohledem na víru, osobnost a schopnosti jejich tvůrců. V první kapitole je zdůvodněn výběr zkoumaných památek, který byl založen na různorodosti monumentů – jejich poloze, vzhledu a možném účelu.

Následující část práce se věnuje památkám Uffington White Horse, Stonehenge a Newgrange, které byly vybrány pro jejich předpokládané spojitosti s nadpozemským světem. Oblasti lidského prehistorického života, které byly v souvislosti s těmito památkami zkoumány, jsou především rituály a víra, mezilidské vztahy a pocity, používání a chápání symbolických významů.

Dále se práce orientuje na detailní průzkum zachované pravěké vesnice Skara Brae, která je dokladem běžného pozemského života prehistorických obyvatel. Nalezené drobné artefakty, pozůstatky kamenného nábytku i příbytky samotné dokazují, že lidé tvořili sjednocenou komunitu. Obdělávali pole, chovali domestikovaný dobytek, z dostupného materiálu vyráběli šperky.

Na základě zjištěných informací a rozvinutých hypotéz byly vyvozeny pravděpodobné charakteristiky tvůrců těchto památek a tedy i pravěkých lidí. Je zřejmé, že budovali trvalá soběstačná sídla, kde mohli vést poněkud spokojené životy. Současně se však zajímali o nadpozemské síly a vztahy, které ovlivňovaly jejich jednání, mysl i duši.

ANOTACE

Jméno a příjmení:	Veronika Mrázková
Katedra:	Katedra anglického jazyka
Vedoucí práce:	PhDr. Světlana Obenausová, MLitt, Ph.D.
Rok obhajoby:	2014

Název práce:	Analýza významných prehistorických památek na území Britských ostrovů s ohledem na víru, osobnost a schopnosti jejich tvůrců
Název v angličtině:	Analysis of the significant prehistoric monuments at the British Isles with respect to the creators' character, beliefs and abilities
Anotace práce:	Cílem této práce je vytvoření analýzy vybraných památek, s jejíž pomocí je možné charakterizovat tvůrce monumentů. Uffington White Horse, Stonehenge a Newgrange jsou zkoumány především z hlediska možného pravěkého chápání nadpřirozených sil a jevů, vesnice Skara Brae z hlediska běžného pozemského života.
Klíčová slova:	Uffington White Horse, Stonehenge, Newgrange, Skara Brae, pravěké památky, Britské souostroví, víra, stavitelské schopnosti
Anotace v angličtině:	The aim of this thesis is to analyse the selected sites and with the help of the results to describe the creators' personalities. Uffington White Horse, Stonehenge and Newgrange are investigated mainly for the possible understanding of the supernatural powers and phenomena, Skara Brae village is explored as an example of the common earthly life.
Klíčová slova v angličtině:	Uffington White Horse, Stonehenge, Newgrange, Skara Brae, prehistoric monuments, British Isles, beliefs, building abilities
Přílohy vázané v práci:	Appendix 1 – Mapa Britského souostroví s vybranými památkami Appendix 2 – Uffington White Horse Appendix 3 – Stonehenge Appendix 4 – Newgrange Appendix 5 – Maes Howe Appendix 6 – Dekorovaný kámen před chodbou Newgrange Appendix 7 – Pohled shora na vesnici Skara Brae Appendix 8 – Jeden ze zachovaných domů ve Skara Brae Appendix 9 – Půdorys vesnice Skara Brae Appendix 10 – Neidentifikované předměty nalezené ve Skara Brae Appendix 11 – Časová osa
Rozsah práce:	65
Jazyk práce:	Angličtina