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The ancient Celtic world evokes debate, discussion, romanticism and mythicism. On the one hand it represents a specialist area of archaeological interest, on the other, it has a wide general appeal. The Celtic world is accessible through archaeology, history, linguistics and art history. Of these disciplines, art history offers the most direct message to a wider audience. This volume of 97 papers brings together a truly international group of pre-eminent specialists in the field of Celtic art and Celtic studies. It is a benchmark volume the like of which has not been seen since the publication of Paul Jacobsthal's *Early Celtic Art* in 1944. The papers chart the history of attempts to understand Celtic art and argue for novel approaches in discussions spanning the whole of Continental Europe and the British Isles. This new body of international scholarship will give the reader a sense of the richness of the material and current debates. Artefacts of rich form and decoration, which we might call art, provide a most sensitive set of indicators of key areas of past societies, their power, politics and transformations. With its broad geographical scope, this volume offers a timely opportunity to re-assess contacts, context, transmission and meaning in Celtic art for understanding the development of European cultures, identities and economies in pre- and proto-history.

This interdisciplinary volume of essays examines the real and imagined role of Classical and Celtic influence in the history of British identity formation, from late antiquity to the present day. In so doing, it makes the case for increased collaboration between the fields of Classical reception and Celtic studies, and opens up new avenues of investigation into the categories Celtic and Classical, which are presented as fundamentally interlinked and frequently interdependent. In a series of chronologically arranged chapters, beginning with the post-Roman Britons and ending with the 2016 Brexit referendum, it draws attention to the constructed and historically contingent nature of the Classical and the Celtic, and explores how notions related to both categories have been continuously combined and contrasted with one another in relation to British identities. Britishness is revealed as a site of significant Celtic-Classical cross-pollination, and a context in which received ideas about Celts, Romans, and Britons can be fruitfully reconsidered, subverted, and reformulated. Responding to important scholarly questions that are best addressed by this interdisciplinary approach, and extending the existing literature on Classical reception and national identity by treating the Celtic as an equally relevant tradition, the volume creates a new and exciting dialogue between subjects that all too often are treated in isolation, and sets the foundations for future cross-disciplinary conversations.

From generation to generation, people experience their landscapes differently. Humans depend on their natural environment: it shapes their behavior while it is often felt that deities responsible for both natural benefits and natural calamities (such as droughts, famines, floods and landslides) need to be appeased. We presume that, in many societies, lakes, rivers, rocks, mountains, caves and groves were considered sacred. Individual sites and entire landscapes are often associated with divine actions, mythical heroes and etiological myths. Throughout human history, people have also felt the need to monumentalize their sacred landscape. But this is where the similarities end as different societies had very different understandings, beliefs and practices. The aim of this new thematic appraisal is to scrutinize carefully our evidence and rethink our methodologies in a multi-disciplinary approach. More than 30 papers investigate diverse sacred landscapes from the Iberian peninsula and Britain in the west to China in the east. They discuss how to interpret the intricate web of ciphers and symbols in the landscape and how people might have experienced it. We see the role of performance, ritual, orality, textuality and memory in people's sacred landscapes. A diachronic view allows us to study how landscapes were 'rewritten', adapted and redefined in the course of time to suit new cultural, political and religious understandings, not to mention the impact of urbanism on people's understandings. A key question is how was the landscape manipulated, transformed and monumentalized – especially the colossal investments in monumental architecture we see in certain socio-historic contexts or the creation of an alternative humanmade, seemingly 'non-natural' landscape, with perfectly astronomically aligned buildings that define a cosmological order? Sacred Landscapes therefore aims to analyze the complex links between landscape, 'religiosity' and society, developing a dialectic framework that explores sacred landscapes across the ancient world in a dynamic, holistic, contextual and historical perspective.

In New England today, there are megalithic stones, stone chambers and structures, carvings and petroglyphs, even an unidentified skeleton in armor that defy easy explanation. From Maine to Massachusetts, this work presents an examination of various unexplained historical remains in New England. From the most notorious to the lesser known, it explores not only the layout and dimensions of such sites—some reminiscent of Stonehenge with their huge stones, astronomical alignments and undiscovered purposes—but also the history and possible explanations for their existence. Theories regarding Norse, Phoenician, Irish, Celtic and Native American origins are presented here in an impartial and logical manner. Sites discussed include Mystery Hill in North Salem, New Hampshire (also known as America's Stonehenge); Dighton Rock in Berkley, Massachusetts; Newport Tower in Newport, Rhode Island; and the Bellows Falls Petroglyphs in Bellows Falls, Vermont. An appendix provides information regarding sites open to the public.

The conceptual territory of religious tourism is fluid. While recreation and leisure-based motivation and behaviors are evident in religious tourism, this volume reiterates its rootedness in tenets from religious traditions and pilgrimages. Using fresh perspectives on place-stories, rituals, performances, that are central to pilgrimage and sacred sites, essays in this volume explain contemporary expressions of religious tourism and illustrate the dynamic nature of religious tourism as an ecosystem embedded in religious practices, rituals and performances. The explanations will benefit researchers and practitioners alike and they can find numerous examples that show the significance of religious tourism for sustainable development of destinations.

Select proceedings of the 4th University of Chester Archaeology Student conference (Chester, 20 March 2019) investigate real-world ancient and modern frontier works, the significance of graffiti, material culture, monuments and wall-building, as well as fictional representations of borders and walls in the arts, as public archaeology.

Small finds – the stuff of everyday life – offer archaeologists a fascinating glimpse into the material lives of the ancient Romans. These objects hold great promise for unravelling the ins and outs of daily life, especially for the social groups, activities, and regions for which few written sources exist. Focusing on amulets, brooches, socks, hobnails, figurines, needles, and other "mundane" artefacts, these 12 papers use small finds to reconstruct social lives and practices in the Roman Northwest provinces. Taking social life broadly, the various contributions offer insights into the everyday use of objects to express social identities, Roman religious practices in the provinces, and life in military communities. By integrating small finds from the Northwest provinces with material, iconographic, and textual evidence from the whole Roman empire, contributors seek to demystify Roman magic and Mithraic religion, discover the latest trends in ancient fashion (socks with sandals!), explore Roman interactions with Neolithic monuments, and explain unusual finds in unexpected places. Throughout, the authors strive to maintain a critical awareness of archaeological contexts and site formation processes to offer interpretations of past peoples and behaviors that most likely reflect the lived reality of the Romans. While the range of topics in this volume gives it wide appeal, scholars working with small finds, religion, dress, and life in the Northwest provinces will find it especially of interest. Small Finds and Ancient Social Practices grew out of a session at the 2014 Theoretical Roman Archaeology Conference.

Cattle have been the mainstay of Irish farming since the Neolithic began in Ireland almost 6000 years ago. Cattle, and especially cows, have been important in the life experiences of most Irish people, directly and/or through legends such as the Táin Bó Cualinge (The Cattle-raid of Cooley). In this book, diverse aspects of cattle in Ireland, from the circumstances of their first introduction to recent and ongoing developments in the management of grasslands – still the main food-source for cattle in Ireland – are explored in thirteen essays written by experts. New information is presented, and several aspects relating to cattle husbandry and the interactions of cattle and people that have hitherto received little or no attention are discussed.

This volume contains a selection of papers presented at TRAC 2014, as well as some invited contributions. In keeping with the aims of TRAC, several papers make make innovative use of interdisciplinary theory: in humanistic geography, philosophy and archaeology; social psychology; and the cognitive science of religion in the study of Roman monuments, military social history and religion. Other papers share a common theme: the critical interpretation of archaeological evidence. A more careful consideration of non-grave good pottery sherds from graves suggests that these often disregarded items potentially shed light on funerary rites which are usually considered to be invisible; the potential importance of plant remains, particularly of exotic and rare species, in ritual deposits is examined and a new perspective on the negative aspects of Roman conquest of Northern Gaul presented. New approaches towards our understanding of space and landscape in the Roman world comprise an examination of the suburbs of ancient Rome and preliminary results of an ongoing project exploring the relationship between wetland landscapes and domestic settlements, presenting a case study from Spain.

A Spiritual City provides a broad examination of the meaning and importance of cities from a Christian perspective. Contains thought-provoking theological and spiritual reflections on city-making by a leading scholar Unites contemporary thinking about urban space and built environments with the latest in urban theology Addresses the long-standing anti-urban bias of Christianity and its emphasis on inwardness and pilgrimage Presents an important religious perspective on the potential of cities to create a strong human community and sense of sacred space

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