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University of Oslo. Biography. Lotte Hedeager was born in Copenhagen on February 24, 1948. ...

Lotte Hedeager - Wikipedia

Native Tribes of Britain. This map shows the approximate location of the major tribes who lived in Britain at the time of the Roman Conquest of Britain in the First Century AD. The sole source for...

BBC - History - Ancient History in depth: Native Tribes of ...
The Dobunni were one of the Iron Age tribes living in the British Isles prior to the Roman invasion of Britain. There are seven known references to the tribe in Roman histories and inscriptions. Various historians and archaeologists have

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examined the Dobunni, including Stephen J. Yeates in his book *The Tribe of Witches*, where he suggests that the latter part of the name possibly derives from *bune, a cup or vessel, with a similar meaning to the later tribal name Hwicce; both being related to the

Dobunni - Wikipedia

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Iron Age - HISTORY

The Iron Age is the final epoch of the three-age division of the prehistory and protohistory of humanity. It was preceded by the Stone Age and the Bronze Age. The concept has been mostly applied to Europe and the Ancient Near East, and, by analogy, also to other parts of the Old World. The duration of the Iron Age varies depending on the region under consideration. It is defined by archaeological convention. The "Iron Age" begins locally when the production of iron or steel has been brought to t

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Skandinavien - Eisenzeit - Sozialgeschichte/Alltag -
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This dissertation analyzes the interactions and power negotiations between “tribes” and “States” with the emergence of a more centralized political and social structure in the Iron Age southern Levant. It advances the argument that the eventual emergence of a more or less centralized state led to a diminished role for kinship under central political control and a concomitant greater complexity of social organization. Such an exploration depends on evidences from the Middle Bronze Age Mari texts of the interactions between tribal groups and Mari’s leaders and on tribes nominally subject to the state and

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their complex power negotiations with the monarchy, and the transition of societies in the Iron Age Moab which provides a promising comparative model of change in hegemony as a result of “ force and consent operating together. ” The evidences from the Middle Bronze Age Mari texts and the Moab society of the Iron Age serve as case studies to argue that the emergence of a more centralized monarchy in Israel consolidated and legitimized its power through manipulation and coercion by co-opting and weakening the structures of the Iron Age tribal societies, although tribes never disappear because of political centralization. This dissertation demonstrates that tribes and states continued to exist in various forms and permutations and in a relationship of opposition to each

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other where each have mutually shaped and maintained each other, although such a relationship was one of inherent instability. Thus, there were both continuities and changes in tribal structures and kinship allegiance in ancient Israel after the establishment of the monarchy. And, irrespective of the historical period or social locations, a sobering example in ancient Israelite society demonstrates the truth of the famous dictum that “ power corrupts. ” Demonstrably, tribal society was unjustly controlled and changed by the pressure of the state-making project of the Israelite monarchy.

During HaA-HaB, many settlements were established in Silesia and in the central part of Poland, and their stability

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BC AD 700 Social Archaeology seems to be confirmed by the existence of regional groups and subgroups, by long-lasting colonies, and by long-used burial grounds, located at large settlements. At the end of HaB, many pre-Scythian elements occurred in this area, only partly influenced by the Cimmerians . During that period the peoples living north of the Carpathian and Sudeten Mountains remained very dependent on the productive and cultural circle south of the Carpathians, with which they maintained strong connections . The Lusatian settlement zone , apart from its increasing internal stability, also tended to extend its range . A partition of the Lusatian Culture, which had appeared earlier , became more pronounced under the strong influence of the East Hallstatt cultural and productive center in the eastern Alpine region , and the so-

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called amber route . The eastern zone of the Lusatian Culture remained under the influence of the Carpathian center, while the western zone was strongly influenced by the pre-Celtic (Bylanska or Horakowska) and northern Illyrian (Calon denberian) cultures. In HaD2' ca. 520-500 B.C., this latter area was the site of an armed incursion of Scythian groups coming from the east through the Karpacka Valley. The most characteristic features of the western zone include its own varieties of more general Hallstatt traits , such as fortified settlements (which date from HaA in the Lusatian Culture) , production of iron (done domestically since HaD), and decorated pottery.

Until now the old religions of Britain have only been looked

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at in a piecemeal way. This book presents a detailed and focused investigation of the religion of the Dobunni and the Hwicce peoples who occupied the Severn valley and the Cotswolds immediately before and after the Roman occupation. It uncovers some secrets of the old religion of Britain that have lain hidden in reams of unconnected and largely forgotten information, from a variety of sources. The first part of the book concerns the deification of the natural world; the second, the deities of the tribal groups. It explores the deities of the different areas of the Dobunnic/Hwiccan territory; identifying the goddess of the Cotswolds, and describes how the worship manifested itself. Yeates demonstrates how the deification of rivers was important and how this has led to the location of a number

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of ancient river shrines as well as the identification of a number of monumental arrangements used by the peoples in their religious activities and folk-group identity; numerous recognizably pre-Old English folk-names are also shown to relate specifically to river-names, town-names, and folk-group-names. The religious use of the hill-forts, of which there are so many dotted over the landscape, and their shrines is discussed. These are connected with mineral extraction, warfare, nemetons, and sacred groves. The use for standing totems and burial practices is also covered. Once the associations are made between deity, river, and folk-group, and all other aspects of religion have been discussed the deity who resided over the Dobunni is revealed. Her cult, which was evident in the major Roman

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towns, can be traced back into the Iron Age, and can be identified as the inspiration for the tribal name Hwicce . This shows an element of continuity in British culture, not recognized previously because of the assumed obliteration of British culture due to the extent, success, and longevity of the Roman occupation and Anglo-Saxon migration.

Understanding the tribal goddess also explains why this people were "the tribe of witches". Finally, it is recognised that these gods did not perish but persisted in medieval legends, traditions and place-names. Although at its core this is a study of two British tribes, the work will have a major impact on the understanding of pre-Christian religion not only in Britain but also in Western Europe generally.

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Alternative Iron Ages examines Iron Age social formations that sit outside traditional paradigms, developing methods for archaeological characterisation of alternative models of society. In so doing it contributes to the debates concerning the construction and resistance of inequality taking place in archaeology, anthropology and sociology. In recent years, Iron Age research on Western Europe has moved towards new forms of understanding social structures. Yet these alternative social organisations continue to be considered as basic human social formations, which frequently imply marginality and primitivism. In this context, the grand narrative of the European Iron Age continues to be defined

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by cultural foci, which hide the great regional variety in an artificially homogenous area. This book challenges the traditional classical evolutionist narratives by exploring concepts such as non-triangular societies, heterarchy and segmentarity across regional case studies to test and propose alternative social models for Iron Age social formations. Constructing new social theory both archaeologically based and supported by sociological and anthropological theory, the book is perfect for those looking to examine and understand life in the European Iron Age. We are so grateful to the research project titled "Paisajes rurales antiguos del Noroeste peninsular: formas de dominacion romana y explotacion de recursos" [Ancient rural landscapes in Northwestern Iberia: Roman dominion

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and resource exploitation] (HAR2015-64632-P; MINECO/FEDER), directed from the Instituto de Historia (CSIC) and also to the Fundação para a Ciência e a Tecnologia [Foundation for Science and Technology] postdoctoral project: SFRH-BPD-102407-2014.

This volume deals with the transition from the Late Bronze to the Early Iron Age in the central East Jordan Valley, the period of the fall of the Egyptian New Kingdom, and of the birth of a new era, in which small kingdoms such as Ammon, Moab and Israel were born. A broad spectrum of sources is being reviewed: written evidence, excavations and surveys, and ethnographic sources from the 19th century and later. New archaeological evidence is being presented, including a

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report on the excavations of Tell el-Hammeh on the Zerqa. This evidence, written, material and ethnographical, is incorporated in a new model for the LB-IA transition in the region: a model that explains the events of this turbulent period as the precipitation of a tribal society, where the interactions of tribes and territories determined the political lay-out and shaped the kingdoms of the Iron Age.

Referring to several important introductory books written about the archaeology of the land of Israel, William Dever once stated: “ However adequate these may be as introductions to the basic data, none makes any attempt to organize the data in terms of social structure. . . . This is a serious deficiency in Syro-Palestinian and biblical

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archaeology, when one considers that the general field of archaeology has been moving toward social archaeology for 20 years or more. (Dever, “ Social Structure in Palestine in the Iron Age II Period on the Eve of Destruction, ” in *The Archaeology of Society in the Holy Land* [ed. T. E. Levy, London, 1995, p. 416]). Lack of discussion of social questions has characterized the archaeology of the land of Israel for some time, even though around the world these questions constitute an important component of archaeological research (see, for instance, the work of Renfrew, Flannery, Gibbon, Blanton, Dark, Bahn, Hodder, Trigger, and many others). *The Archaeology of Israelite Society in Iron Age II* fills this gap and analyzes the structure of society in the ancient kingdoms of Israel and Judah from an

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archaeological viewpoint. It also applies models and theories from the field of social and cognitive archaeology, using the tools of various social-science disciplines (anthropology, sociology, economics, geography, and so on). Due to his ability to use what is probably the largest archaeological data set in the world—hundreds of planned excavations, thousands of salvage excavations, and extensive surveys, all from the small region that was ancient Israel—Avi Faust contributes not only to the study of ancient Israelite society but to the most fundamental questions about ancient societies. These questions include the identification of socioeconomic stratification in the archaeological record, the study of family and community organization, the significance of pottery, small finds and

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architecture as indicators of wealth, and more. This groundbreaking monograph is one of the first attempts at a large-scale study of Israelite society based primarily on the archaeological evidence. The following acknowledgments were inadvertently omitted from the front matter of the volume: Amihai Mazar: figure 31 Amnon Ben-Tor: figures 40, 41 Israel Antiquities Authority: figures 21, 24, 25, 26, 29, 30., 32, 33, 36, and Photo 5 Israel Exploration Society: figures 11, 13, 15, 17, 18, 19, 27, 42 Israel Finkelstein: figure 28 Izhak Beit Arie: figures 34, 35 Shimon Dar: figures 22, 23 The Institute of Archaeology, Tel Aviv University: figures 7, 8 The Institute of Archaeology, the Hebrew University: figures 40, 41 Zeev Herzog: figures 6, 9, 10, 12, 14, 16, 20

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Iron Age Myth and Materiality: an Archaeology of Scandinavia AD 400-1000 considers the relationship between myth and materiality in Scandinavia from the beginning of the post-Roman era and the European Migrations up until the coming of Christianity. It pursues an interdisciplinary interpretation of text and material culture and examines how the documentation of an oral past relates to its material embodiment. While the material evidence is from the Iron Age, most Old Norse texts were written down in the thirteenth century or even later. With a time lag of 300 to 900 years from the archaeological evidence, the textual material has until recently been ruled out as a usable source for any study of the pagan past. However, Hedeager argues that this is true regarding any

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study of a society's short-term history, but it should not be the crucial requirement for defining the sources relevant for studying long-term structures of the *longue durée*, or their potential contributions to a theoretical understanding of cultural changes and transformation. In Iron Age Scandinavia we are dealing with persistent and slow-changing structures of worldviews and ideologies over a wavelength of nearly a millennium. Furthermore, iconography can often date the arrival of new mythical themes anchoring written narratives in a much older archaeological context. Old Norse myths are explored with particular attention to one of the central mythical narratives of the Old Norse canon, the mythic cycle of Odin, king of the Norse pantheon. In addition, contemporaneous historical

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sources from late Antiquity and the early European Middle Age - the narratives of Jordanes, Gregory of Tours, and Paul the Deacon in particular - will be explored. No other study provides such a broad ranging and authoritative study of the relationship of myth to the archaeology of Scandinavia.

Written in a style designed to appeal to general as well as academic readers, this book examines the nature of Celticness and, through the evidence of ancient monuments, objects and written accounts, explores the essence of prehistoric Scotland. It traces the development of society in Scotland, from fragmented Iron Age tribes, into Picts, Scots and Britons, and uses reconstruction drawings and photographs to illustrate what Celtic life was like.

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