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argument presented by the various iterations of the CftW project is that a proto-Celtic language existed in the Atlantic zone of Europe (comprising of Ireland, Britain, Armorica and north and west Iberia) during the Bronze Age, from which the Celtic languages of the Iron Age developed. In addition to a short introduction, Celtic from the West 3 contains 18 chapters divided into three sections drawing on

*The Prehistoric Society*

More recently, some have discarded 'Celtic from the East' in favour of 'Celtic from the West', according to which Celtic was a much older lingua franca which evolved from a hypothetical Neolithic Proto-Indo-European language in the Atlantic zone and then spread eastwards in the third millennium bc.

*An Alternative to 'Celtic from the East' and 'Celtic from ...*

According to this new 'Celtic from the West' hypothesis, the Celtic language was already current by 3000 bc throughout an 'Atlantic zone' that embraced the British Isles, northwestern France, western Spain and Portugal, and then 'spread eastwards into middle Europe during the Beaker period by 2000 bc' (Cunliffe Reference Cunliffe 2018, 395).

*An Alternative to 'Celtic from the East' and 'Celtic from ...*

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This Celtic Atlantic Bronze Age theory represents a major departure from the long-established, but increasingly problematical scenario in

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which the story of the Ancient Celtic languages and that of peoples called Keltoi Celts are closely bound up with the archaeology of the Hallstatt and La Tène cultures of Iron Age west-central Europe. The Celtic from the West proposal was first presented in Barry Cunliffe's *Facing the Ocean* (2001) and has subsequently found resonance amongst geneticists.

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Tartessian as Celtic and Celtic from the West: both, only the first, only the second, neither

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Concern over the origin of the Celts and the patterns of the dispersal of the Celtic language have a long history, both in the study of prehistoric archaeology and ancient languages, with discussions dating back to the beginnings of both disciplines

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The Britons spoke an Insular Celtic language known as Common Brittonic. Brittonic was spoken throughout the island of Britain (in modern terms, England, Wales and Scotland), as well as offshore islands such as the Isle of Man, Isles of Scilly, Orkney, Hebrides, Isle of Wight and Shetland. According to early medieval historical tradition, such as *The Dream of Macsen Wledig*, the post-Roman Celtic ...

*Celtic Britons - Wikipedia*

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"The Celtic languages and groups called Keltoi (i.e. 'Celts') emerge into our written records at the pre-Roman Iron Age. The impetus for this book is to explore from the perspectives of three disciplines--archaeology, genetics, and linguistics--the background in later European prehistory to these developments. There is a traditional scenario, according to which, Celtic speech and the associated group identity came in to being during the Early Iron Age in the north Alpine zone and then rapidly spread across central and western Europe. This idea of 'Celtogenesis' remains deeply entrenched in scholarly and popular thought. But it has become increasingly difficult to reconcile with recent discoveries pointing towards origins in the deeper past. It should no longer be taken for granted that Atlantic Europe during the 2nd and 3rd millennia BC were pre-Celtic or even pre-Indo-European. The explorations in Celtic from the West 3 are drawn together in this spirit, continuing two earlier volumes in the influential series"--Provided by publisher.

Europe's Atlantic façade has long been treated as marginal to the formation of the European Bronze Age and the puzzle of the origin and early spread of the Indo-European languages. Until recently the idea that Atlantic Europe was a wholly pre-Indo-European world throughout the Bronze Age remained plausible. Rapidly expanding evidence for the later prehistory and the pre-Roman languages of the West increasingly exclude that possibility. It is therefore time to refocus on a narrowing list of 'suspects' as possible archaeological proxies for the arrival of this great language family and emergence of its Celtic branch. This reconsideration inevitably throws penetrating new light on the formation of later prehistoric Atlantic Europe and the implications of new evidence for inter-regional connections. Celtic from the West 2 continues the series launched with *Celtic from the West: Alternative Perspectives from Archaeology, Genetics, Language and Literature* (2010; 2012) in exploring the new idea that the Celtic languages emerged in the Atlantic Zone during the Bronze Age. This Celtic Atlantic hypothesis represents a major departure from the long-established, but increasingly problematical scenario in which the Ancient Celtic languages and peoples called Keltoi (Celts) are closely bound up with the archaeology of the Hallstatt and La Tène cultures of Iron Age west-central Europe.

Beyond the Aegean, some of the earliest written records of Europe come from the south-west, what is now southern Portugal and south-west Spain. Herodotus, the 'Father of History', locates the Keltoi or 'Celts' in this region, as neighbours of the Kunetes of the Algarve. He calls the latter the 'westernmost people of Europe'. However, modern scholars have been disinclined - until recently - to consider the possibility that the south-western inscriptions and other early linguistic evidence from the kingdom of Tartessos were Celtic. This book shows how much of this material closely resembles the attested Celtic languages: Celtiberian (spoken in east-central Spain) and Gaulish, as well as the longer surviving languages of Ireland, Britain and Brittany. In many cases, the 85 Tartessian inscriptions of the period c. 750-c. 450 BC can now be read as complete statements written in an Ancient Celtic language.

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central Europe.

This important collection seeks ways forward at the moment in history when the genome-wide sequencing of ancient DNA has suddenly changed everything in the study of later European prehistory.

This book is an exploration of the new idea that the Celtic languages originated in the Atlantic Zone during the Bronze Age, approached from various perspectives pro and con, archaeology, genetics, and philology. This Celtic Atlantic Bronze Age theory represents a major departure from the long-established, but increasingly problematical scenario in which the story of the Ancient Celtic languages and that of peoples called Keltoi Celts are closely bound up with the archaeology of the Hallstatt and La Tène cultures of Iron Age west-central Europe. The Celtic from the West proposal was first presented in Barry Cunliffe's *Facing the Ocean* (2001) and has subsequently found resonance amongst geneticists. It provoked controversy on the part of some linguists, though is significantly in accord with John Koch's findings in *Tartessian* (2009). The present collection is intended to pursue the question further in order to determine whether this earlier and more westerly starting point might now be developed as a more robust foundation for Celtic studies. As well as having this specific aim, a more general purpose of *Celtic from the West* is to bring to an English-language readership some of the rapidly unfolding and too often neglected evidence of the pre-Roman peoples and languages of the western Iberian Peninsula. *Celtic from the West* is an outgrowth of a multidisciplinary conference held at the National Library of Wales in Aberystwyth in December 2008. As well as the 11 chapters, the book includes 45 distribution maps and a further 80 illustrations. The conference and collaborative volume mark the launch of a multi-year research initiative undertaken by the University of Wales Centre for Advanced Welsh and Celtic Studies [CAWCS]: Ancient Britain and the Atlantic Zone [ABrAZo]. Contributors: (Archaeology) Barry Cunliffe; Raimund Karl; Amílcar Guerra; (Genetics) Brian McEvoy & Daniel Bradley; Stephen Oppenheimer; Ellen Rrvik; (Language & Literature) Graham Isaac; David Parsons; John T. Koch; Philip Freeman; Dagmar S. Wodtko.

*My Celtic Soul, Our Year in the West of Ireland*, is a romantic adventure novel about an Irish-American couple who realize their dream of returning to the land of their ancestors. *My Celtic Soul* sets off with our two main characters, Pat and Mike O'Brien, who take on the unlikely task of running a bed and breakfast in the West of Ireland, for a year. Having given up all else, this is the means by which they are able to explore their ancient homeland and their Celtic roots. The foibles and surprises they meet are only the beginning. Kevin, the handsome farm hand, Mary the gregarious housekeeper, and the beautiful school teacher, Eileen become vital to the hilarity and fun surrounding Pat and Mike's discoveries about Ireland. In the tradition of bestsellers *A Year in the Province* by Peter Mayle and *Under The Tuscan Sun* by Frances Mayes, *My Celtic Soul* is anecdotal, humorous and upbeat. It also has a universal appeal that will entertain all readers while taking them on a rollicking romp through the Irish countryside. This is the book that the five and a half million tourists who visit Ireland each year would like to take with them. It will also appeal to the fifty million Americans claiming Irish ancestry, who yearn to make a connection between America and the old sod.

"Anam Cara is a rare synthesis of philosophy, poetry, and spirituality. This work will have a powerful and life-transforming experience for those who read it." —Deepak Chopra  
John O'Donohue, poet, philosopher, and scholar, guides you through the spiritual landscape of the Irish imagination. In *Anam Cara*, Gaelic for "soul friend," the ancient teachings, stories, and blessings of Celtic wisdom provide such profound insights on the universal themes of friendship, solitude, love, and death as:  
Light is generous  
The human heart is never completely born  
Love as ancient recognition  
The body is the angel of the soul  
Solitude is luminous  
Beauty likes neglected places  
The passionate heart never ages  
To be natural is to be holy  
Silence is the sister of the divine  
Death as an invitation to freedom

An essential new history of ancient Ireland and the Irish, written as an engrossing detective story  
About eighty million people today can trace their descent back to the occupants of Ireland. But where did the occupants of the island themselves come from and what do we even mean by "Irish" in the first place? This is the first major attempt to deal with the core issues of how the Irish came into being. J. P. Mallory emphasizes that the Irish did not have a single origin, but are a product of multiple influences that can only be tracked by employing the disciplines of archaeology, genetics, geology, linguistics, and mythology. Beginning with the collision that fused the two halves of Ireland together, the book traces Ireland's long journey through space and time to become an island. The origins of its first farmers and their monumental impact on the island is followed by an exploration of how metallurgists in copper, bronze, and iron brought Ireland into increasingly wider orbits of European culture. Assessments of traditional explanations of Irish origins are combined with the very latest genetic research into the biological origins of the Irish.

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