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The Celts had no empire, but independent tribes, some with populations in the hundreds of thousands, controlled much of Europe from the far west to the Black Sea. To the west the miners and artisans of Britain, Ireland, Spain, and Brittany traded in metals for centuries before being identified as Celtic.

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There was no "Celtic Empire" as such, and no centralized Celtic authority, but this people, the aboriginal tribe of Europe, occupied the continent from its fringes in Iberia and Ireland all the way to central Anatolia.

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First Millennium A.D. As the Roman Empire grows in both population and territorial expansion, people begin to either accept Roman rule or get conquered by Rome's superior military. Meanwhile, the advanced Celtic Civilisation was being conquered by the Germans to the north, the Slavs to the east and the Romans to the south.

Celtic Empire | Alternative History | Fandom
The Celts were the first European people north of the Alps to emerge into recorded history. This text examines the first millennium of Celtic history - up to the time of Christ. The "Celtic empire" existed between Ireland, Turkey, Belgium, Spain and Italy.

The Celtic empire: the first millennium of Celtic history ...
The Celtic Empire: The First Millennium of Celtic History 1000 BC - AD 51. Constable, London, 1990. (1st US edition from Carolina Academic Press (hardcover) North Carolina, 1991). A Guide to Early Celtic Remains in Britain. Constable Guides, London, 1991. Dictionary of Celtic Mythology. Constable, London, 1992.

Drawing mainly on classical sources, and occasionally on archaeology and Celtic traditions, Ellis outlines a history of Celtic people from their emergence as a distinct culture to their conquest by the Romans. A popular treatment, not rigorous even for an introductory text in an academic context. Annotation copyrighted by Book News, Inc., Portland, OR

Looks at the history of women in Celtic folklore, society, and civilization

In Greek mythology, Hyperboreans were a tribe who lived far to Greece's north. Contained in what has come down to us of Greek literary tradition are texts that identify the Hyperboreans with the Celts, or Hyperborean lands with Celtic ones. This groundbreaking book studies the texts that make or imply this identification, and provides reasons why some ancient Greek authors identified a mythical people with an actual one. Timothy P. Bridgman demonstrates not only that these authors mythologize history, but that they used the traditional Greek parallel mythical world to interpret history throughout ancient Greek culture, thought and literature.

A reappraisal of the links between Hanover and Great Britain, highlighting their previously un-explored importance.

This book investigates the ways in which ideas associated with the Celtic and the Classical have been used to construct identities (national/ethnic/regional etc.) in Britain, from the period of the Roman conquest to the present day.

Provides an introduction to the different syles of Celtic spirituality, covering such topics as the three paths, mythology, the role of ancestors, and incorporating the Celtic life into today's lifestyles.

This fascinating book explores Great Britain's culture and myths, as well as the beliefs, values, and experiences represented in its stories and mythological figures. Readers discover the settlement of Britain by the Celts and the influence of the Roman invasion; pre-Christian myths, such as Beowulf; the Arthurian cycle; the adventures of Robin Hood; and the survival of British myth in literary tradition.

The Scottish Invention of America, Democracy and Human Rights is a history of liberty from 1300 BC to 2004 AD. The book traces the history of the philosophy and fight for freedom from the ancient Celts to the creation of America, asserting the roots of liberty originated in the radical political thought of the ancient Celts, the Scots' struggle for freedom, John Duns Scotus and the Arbroath Declaration (1320), a tradition that influenced Locke and the English Whig theorists as well as our Founding Fathers, particularly Jefferson, Madison, Wilson and Witherspoon. Author Alexander Kieferth argues the Arbroath Declaration (1320) and its philosophy was the intellectual foundation of the American Revolution and Declaration of Independence (1776). Thus, the work is a revolutionary alternative to the traditional Anglocentric view that freedom, democracy and human rights descended only from John Locke and England of the 1600s. The work is the first historical analysis to locate and document the origin of the doctrine of the "consent of the governed" in the medieval scholar, John Duns Scotus (c.1290s), four centuries before Locke and the English Whigs, and in the evolutionary progress of mankind. The work contends that the Arbroath Declaration (1320) and its philosophy was the intellectual foundation of the American Revolution and Declaration of Independence (1776). After showing the Scottish influence on the U.S. Constitution, Bill of Rights, and the new Federal government, the Braudelian-style work traces the development of Scottish-style freedom and human rights through the French Declaration of the Rights of Man and of the Citizen influenced by Jefferson, Lincoln's Gettysburg Address that transformed Jefferson's Declaration, and Eleanor Roosevelt's role in creating the U.N. Universal Declaration of Human Rights, the foundation of the modern human rights struggle. More information about this book is available at the authors website www.braveheartsoul.com.

The rise and decline of great powers remains a fascinating topic of vigorous debate. This book brings together leading scholars to explore the historical evolution of world systems through examining the ebb and flow of great powers over time, with particular emphasis on early time periods. The book advances understanding of the regularities in the dynamics of empire and the expansion of political, social and economic interaction networks, from the Bronze Age forward. The authors analyze the expansion and contraction of cross-cultural trade networks and systems of competing and allying political groupings. In premodern times, these ranged from small local trading networks (even the very small ones of hunting-gathering peoples) to the vast Mongol world-system. Within such systems, there is usually one, or a very few, hegemonic powers. How they achieve dominance and how transitions lead to systems change are important topics, particularly at a time when the United States' position is in flux. The chapters in this book review several recent approaches and present a wealth of new findings.

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