- Central Question
  - What role does archaeological evidence play in reconstructing Celtic religious belief systems during the Iron Age?
- Key Concepts
  - No surviving Celtic sacred texts
  - Reliance on material culture
  - Archaeology as reconstruction tool
  - Religion inferred through practice, ritual, symbolism

Why I Chose This Topic

- Personal Interest
  - Fascination with ancient Celtic religion
  - Mystery created by lack of indigenous written records
  - Desire to understand prehistoric belief systems
- Academic Relevance
  - Demonstrates how archaeology reconstructs belief
  - Shows interaction between symbolic meaning and material objects

Opportunity to study cultural worldview through objects & deposits

Main Types of Material Evidence

- Ritual deposits (weapons, tools, cauldrons)
- Votive offerings (broken/destroyed items)
- Sanctuaries
- Sacred groves
- Hillfort architecture
- Iconograp

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Archaeological Evidence for Celtic Religion

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- Figurines and divine symbols
- Bog bodies (possible sacrificial victims)

What They Reveal

- Ritual behaviour
- Conceptions of deity/divinity
- Notions of sacrifice and sacred gifting
- Ritual violence vs. symbolic deposition

Feasibility & Academic Sources

- Evidence Availability
  - Rich material record across Iron Age Europe
  - Excavation reports, museum collections, site archives
- Scholarly Support
  - Barry Cunliffe — landscapes, ritual sites, Iron Age worldview
  - Miranda Aldhouse-Green — ritual death, druidic practice, iconography
  - Anne Ross — symbolic meaning, iconography, divine archetypes

- Why Feasible
  - Abundant reputable literature
  - Strong interpretive frameworks
  - Clear archaeological case studies

- Bibliography
  - Key Scholars
    - Aldhouse-Green, M. (1997) – Exploring the World of the Druids
    - Cunliffe, B. (2018) – The Ancient Celts
    - Green, M. (1989) – Symbol and Image in Celtic Religious Art

Ross, A. (1996) – Pagan Celtic Britain