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00 - Introduction

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09 - Book V Part 1: Severus, Caracalla, Carausius, Allectus, Asclepiodotus, Coel, Constantius, Constantine

10 - Book V Part 2: Octavius, Maximian

11 - Book VI Part 1: Constantine, Constans, Aurelius Ambrosius, Uther Pendragon, Vortegirn

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15 - Book VIII Part 2: Aurelius Ambrosius, Uther Pendragon

The Druids - The Druids by The Histocrat 6,405,524 views 3 years ago 2 hours, 3 minutes - In this video we dive into the accounts of the Druids of Gaul and **Britain**, and try to see if there is any

archaeological evidence for ...

It Was amongst the Backdrop of this Escalating Conflict That Caesar Wrote a Series of Commentaries on His Military Campaigns in Gaul Hoping To Bypass the Senate and Secure Popular Support for His Actions at some Point in this Drafting Process He Chose To Include a Survey of the Local Customs of the Regions He Had Conquered and It Was within this Survey that He Provided a Description of the Religious Class of Gaul That Would Become Iconic in Describing this Class He Deliberately Avoided Using the Term He Had Used in Previous Sections for Priests Instead He Used a Gaelic Word Druid or Druidi this Same Name Was Used by Authors both before and after Caesar but It Was His Account of this Class That Would Endure Long past this Group's

The First of these the Writings of Greek Explorers Active in Western Europe during the Third and the Fourth Centuries bc these Accounts Are by Far the Most Obscure Existing Mostly as Excerpts and Quotations in the Works of Later Authors the Second School of Writers Consists of Accounts of the Druids Beginning with the Initial Roman Expansion into Gaul Continuing until Their Apparent Disappearance during the Second Century Ad of All the Classical Accounts these Are Easily the Most Expensive Being Somewhat Contemporary in both Time and Proximity to the Societies of the Ported Druids of Gaul and Britain Finally We Have the Least Well-Examined Accounts of the Druids those Are the Christian Writers the Cities of Alexandria and Antioch in the Third and the Fourth Centuries Ad

This Theory Is Certainly an Interesting One but It Should Be Noted that There Are Significant Concerns with the Accuracy of the Account It Draws upon the Most Egregious of these Is that the Claimed Location of Hyperborea Varies Wildly between Different Ancient Authors with Successive Authors Placing Its Location Further and Further North as Understanding of European Geography Improved in the Pseudo-Historical Accounts of Hesiod and Homer Hyperboria Is Located North of Frays in Areas of Water Now Romania and Bulgaria Hecateus of Militis Also Places It along the Coast of the Black Sea an Area Whose Geography Was More Widely Understood by the Time Hecateus of Abdurah Relocated the Hyperboreans to an Island off the Coast of Gaul by the Time of the Second Century Ad Author Tommy Who Composed His Maps When Accounts of Britain Were More Widely Known the Location of the Hyperboreans Had Changed Again this Time to a Location in the North Sea above Ireland this Repeated Change in Location Has Led Many Authors To Consider the Hyperboreans More Mythical than Historical

As It Is Here that He Claims Druidic Thought Originated of Their Religious Beliefs He Writes that the Druid's Cardinal Teaching Was that the Soul Did Not Perish upon Death but Instead Passed to another Body a Teaching That Aided Them in Encouraging Fearlessness amongst Their Warriors Caesar Also Writes that Their Disciples Were Educated on an Extensive Range of Topics Including Astronomy the Order of the Natural World and the Power of the Immortal Gods However They Also Placed a Prescription on Writing Down these Teachings Firstly To Prevent Transition of Their Secrets and Second To Improve Their Skills of Memorization Most Interestingly He Also Describes the Druids of Gaul as Serving a Single Leader Who Was Elected by His Fellows though His Position Could Also Be Claimed by Armed Conflict if the Succession Was Contested Caesar Goes On To State that the Druids Would Gather Annually in the Lands of the Khanus

In a Passage of His Work on Divination He Informs Us that He Can Attest to the Presence of Such Practices amongst the Druids Having Met One Himself in Rome this Druid Who Was Known as Divisiakas Is Described as Using Augury a Practice Wherein the Movement of Birds Was Interpreted To Predict the Future along with all Other Forms of Natural Phenomena this Same Division Would Appear in Caesar's Account this Time Listed Not as a Druid but as a Leading Aristocrat and Ally of Rome if this Is Correct Then Cicero's Account Jars with Caesar's Description of the Druids as a Class That Held Aloof from Warfare

He Then Adds a Detail Not Mentioned by Caesar Stating that the Gallic Teaching That Souls Pass to another Body upon Death Is Derived from that of Pythagoras a Greek Philosopher That Founded a School in Southern Italy Sometime in the Late 6th Century Bc So Much Did this Belief Prevail amongst the Gauls that According to Dioderas They Would Cast Letters onto the Pires of Their Deceased Kinsmen so that the Dead Would Be Able To Read these Letters this Identification of Druidic Teachings with that of Pythagoras Has Posed Difficulties for Modern Scholars Almost all Contemporary Accounts of His Life and Teachings Are Now Lost and What Accounts Do Remain Are Largely Satirical in Nature

It Also Seems that the Druids Retained Their Importance during Warfare as both Authors Claim that They Had the Power To Prevent any Conflict Going As Far as To Step between Two Armies as They Approached for Battle Finally both Diodorus and Strabo Agree with Caesar on the Existence of Human Sacrifice amongst the Druids though They Also Introduced New Ways in Which the Goals

Supposedly Disposed of Their Victims in Addition to the Wooden Effigies Described by Caesar both Outline a Process Wherein Captives and Convicted Criminals Would Be Executed by Being Impaled on Long Poles within Their Temples Followed Once More by Ritual Burning

Harvesting of Mistletoe

Caligula

Gaelic Priestesses

The Alexandrian Authors

Carnac Stones

Religious Practices

Known Iron Age Religious Sites

Finally It Should Be Kept in Mind That Lucan Only Mentions these Figures When Discussing the Grove Encountered Outside Macelotes and that as a Result It Is Unlikely To Preserve Native Gallis Ritual Behaviors So Aside from a Handful of Facts Such as the Name of Free Gods Presence of Wooded Sanctuaries and the Existence of Ritual Deposits There Seems To Be a Little in Common between the Archaeological Record and the Accounts of Roman Authors Certainly the Ubiquitous Priesthood of Caesar Strabo and Diodorus Seems To Be Absent from any Known Inscriptions

The Second Class of Items We Can Point to Are a Set of Bronze Spoons or Scoops That Have Been Found in Areas of Britain and Ireland with a Solitary Pair Also Being Unearthed in Eastern France Only Around 15 of these Items Are Known To Exist but Most of Them Being Found in Pairs Almost all of these Spoons Seem To Have Been Deliberately Deposited within Graves or Hordes and Their Exact Age Remains Uncertain Going by Their Decoration Styles these Spoons May Range in Date from the 5th Century Bc to the 2nd Century Bc and Seem To Have no Roman Associations these Spoons Take the Form of Small Shallow Bowls Which Are Large Enough To Sit Comfortably within an Adult's

It Consists of the Fragmentary Remains of a Large Bronze Tablet That Was Unearthed in the Late 19th Century in the French Commune of Coligny Engraved on this Tablet Was an Elaborate Calendar Outlining both the Sole Year and Lunar Months along with a System of Notations Listing both Auspicious and Inauspicious Dates this Calendar Dates from between the First and the Second Century's Ad and Was Written Using the Latin Alphabet though the Language It Was Composed in Is Gaulish whilst Only a Small Part of this Calendar Has Survived It Contains a Full Five-Year Cycle and this Repetition Allows Us To Reconstruct It with some Confidence by all Indications the Calendar Outlined in this Tablet May Be the Original Celtic Lunisolar Calendar Support for this Comes from Its Counting of Time Not by Days but by Nights Practice of the Goals Claimed by both Caesar and Pliny Attempts Have Also Been Made To Link this Calendar with the 30-Year Lunar Cycle of the Druids Outlined in Pliny's Account although the Presence of Large Numbers of Notations and Abbreviations Make the Exact Length of any Longer Cycle Open to Individual Interpretation So Did the Druids Create this Calendar the Answer Might Very Well Be Yes Given that It Was Constructed during a Period When Roman Authors Were Still Reporting the Presence of Druids in Goal and that It Bears a Passing Similarity to Other Elements of Their Accounts However It Could Have Just As Easily Been Drawn Up by Romanised Officials Who Retained a Knowledge of Local Customs Indeed Similar Intercalary

There Is Significant Uncertainty over What Exactly these Mass Displays of Body Parts Represent Most Scholars Agree that the Bodies Found at Rivermont Are the Victims of a Single Large Iron Age Battle Which the Shrine May Originally Have Been Built To Commemorate some of the Heads Displayed at Rock Patios Similarly Seem To Have Come from the Bodies of Men Slain in Battle as Shown by a Piece of Javelin Found Still Embedded in One of the Skulls as a Result Earlier Scholars Hypothesized that One of the Functions of these Sites Was To Ensure the Ritual Humiliation of Their Fallen Opponents Where Their Bodies Would Be Displayed as Trophies or Otherwise Destroyed As a Result Earlier Scholars Hypothesized that One of the Functions of these Sites Was To Ensure the Ritual Humiliation of Their Fallen Opponents Where Their Bodies Would Be Displayed as Trophies or Otherwise Destroyed whilst this May Well Be True of the Skulls Displayed at Rock Parties It Is Now Thought that the Headless Warriors Found in the Mass Grave outside the River Mount Enclosure Are the Foes of the Sanctuary's Builders Given Their Decapitation and Careless Burial by Comparison the Several Hundred Bodies Found within the Enclosure Seemed To Have Been Subjected to a Complicated Ritual Treatment First They Seemed To Have Been Displayed in the Open Air Where They Were Allowed To Decay until Only the Bones and Ligaments Remained

First They Seemed To Have Been Displayed in the Open Air Where They Were Allowed To Decay until Only the Bones and Ligaments Remained some of these Bones Were Then Used To Construct the Ossuaries whilst Others Were Carefully Destroyed by Being Crushed and Then Cremated the

Purpose of these Destructions Is Unknown Perhaps It Simply Marked an Unusual Form of Ritual Treatment for the Locals Departed Comrades the Most Prestigious of Whom Had Their Bones Selected for Inclusion amongst the Ossuaries Other Authors Have Taken the Opportunity To Suggest that these Are Not Fallen Warriors At All but the Bodies Are Sacrificial Victims whilst the Evidence for this at Rivermont

The Purpose of these Destructions Is Unknown Perhaps It Simply Marked an Unusual Form of Ritual Treatment for the Locals Departed Comrades the Most Prestigious of Whom Had Their Bones Selected for Inclusion amongst the Ossuaries Other Authors Have Taken the Opportunity To Suggest that these Are Not Fallen Warriors At All but the Bodies Are Sacrificial Victims whilst the Evidence for this at Rivermont and Other Sites in Northern Gaul Remains Unclear this May Well Be True of the Remains Found at Mormont Where Bones Have Been Unearthed Carrying Clear Signs of Butchery so There May Well Be some Slim Evidence for Human Sacrifice

This May Well Be True of the Remains Found at Mormont Where Bones Have Been Unearthed Carrying Clear Signs of Butchery so There May Well Be some Slim Evidence for Human Sacrifice in Parts of Iron Age Gaul but Can We Say the Same for across the Channel Well Let Us Start by Examining the Key Piece of Evidence that Many Authors Cite as Proof of Ritual Druidic Sacrifice in Britain It Consists of the Body of a 25 Year Old Man an Earth from a Bog in Lindau in Cheshire Dating from Somewhere between the First and the Second Century's AD due to the Oxygen-Free Conditions of His Environment Large Portions of His Torso Remained Well Preserved

It Consists of the Body of a 25 Year Old Man an Earth from a Bog in Lindau in Cheshire Dating from Somewhere between the First and the Second Century's AD due to the Oxygen-Free Conditions of His Environment Large Portions of His Torso Remained Well Preserved Enough so that We Can Reconstruct a Picture of How He Would Have Lived and Died as Best We Can Tell Lindoman Seems To Have Been a Member of the Social Elite by all Signs His Body Was Well Nourished Bearing Few Signs of Hard Physical Labor According to Pathologist Ian West Who Performed the Initial Forensic Analysis at London Hospital He Was Subjected to a Free Fall Death First He Was Stunned by Two Blows to the Head

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