

**[Concepts for a novel or poem]**

- after Vercingetorix federation defeat by Caesar.
- Rome invades Brittany and goes down the coastline of Biscay = people migrate from there is genocide, Bretons are a Sea People.
- Tribes gather and Br-Eoghan sets sail from Northern Spain ... Túr Brigantium (Galicia, Spain).
- A leaf shaped ancestral bronze sword flung forcefully from the prow of a ship, rotates like a cartwheel in mid-air, and lands upright quivering in the sand-scape of a beach in West Cork.
- But 'leaf shaped' is Bronze Age and yet the Irish iron Age on a Bronze Age continuum.

An Elite or a migration of refugees introduces new cultural elements and technologies as these refugees from Atlantic France become the 'rent tribes' of an established Bronze Age Ireland which absorbs them gradually and generationally as well as genetically into its clan and tribal communities. Thus, the Irish Iron Age is an absorption of refugees and what they contribute and bring with them culturally and technologically and ideologically and mythologically?

It is not a conquest or invasion which removes the 'grass roots' society and economy already well established and embedded in the working of the land'. What we know as 'Euro-Celtic' references the culture of the potentially varied refugees and not an underlying base culture. Yes, refugees after a century or two, through intermarriage and other integration patterns establish themselves and become elite (witness UK government and number of non-traditional British surnames today!... demographic profile changes and sociological pattern and cultural infusions into pre-existing culture?)

If modelling of this type were applied to a 'Celtic Invasion' of Ireland, how would it work in terms of a logic of understanding? What was their intellectual orientation and fore-knowledge, and how can this be devined from data such as locational choice [we know how to work various landforms productively!] and access routes patterns and language variants remembered in place-name culture? Why was the concept of **Dindshenchas** so important as a basis for respecting individual clan/tribal and associated 'place' and boundary identity? How much real or politically fake in it?

[My thinking here/above refers to the South and South West Coastline of Ireland and its rivers and their tributaries which link inwards from the sea coast. What the narrative was for other provinces I have no idea. My only interest is in South Munster: that part of Ireland which looks southward to Brittany and the Bay of Biscay including Galicia (Spain)].

Why look at all this in the context of souterrain research? Because it is important to look at how certain traditions of underground space use (souterrains) might have originated with certain clan or tribe groups, peoples e.g. 'rent groups' or 'free groups' of people (*muintir, sloicht, pobal*) or elite social entities which saw a rationale for them within their own petty kingdoms here while others did not do so? Some migrant groups may have brought the idea of underground space use with them while others did not - and had no such traditions in their original homelands.

Consequently the souterrains of different provinces in Ireland may not have used the same architectural forms of souterrains, resulting in no overall comparability of underground space use across the whole island of Ireland: instead, as a whole, the distribution of souterrain forms across Ireland being a picture reflective of individual kingdoms... and their independently perceived cultural, economic or social needs compared with those of their neighbours - whose origins and way of life may have been different....cattle economies requiring fertile plains, cereal and other crop economies requiring fertile fields versus sheep economies best suited to open mountain terrain versus marine and merchants and ports and the part agricultural / part fishing economies and associated seasonal lifestyles, and lifestyles which imply the creation of routeways, the exploitation of woodlands, and ores as well as other potential quarry resources in a locality .....etc....one is tempted to ask just how culturally diverse and, geographically, endlessly in flux, in its changing and developing profile - before its eventual collapse, was the social phenomenon, the civilisation, which was the Roman Empire? What were its social, intellectual and economic dynamics over the course of its history, and how broad a platform did it provide for the movement of diverse peoples, their skills, their cultures, their traditions, their ideas and imaginations - as well as fertile ground for the growth of intelligences and creativities in the minds and output of talented individuals be they philosophers, engineers, architects and problem solvers - and the transmissions of these - across its varied landscapes physical and social.

How powerful was the inclination to imitate among those not directly under Roman rule or desirous of such? How strong were mercantile ties and family as well as religious and military ties across seascapes and the Empire's landscapes. How might a Partian or a Scythian end up as a Connemara man or Kerryman having left the service of Rome? How different in some ways, how similarly variable and comparable were the ordinary human behaviours and choices of persons living under the banner of Rome's Empire in the light of human behaviours today? Perhaps Anthropology can open doors into such questions.







