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FIRST CENTURY ROMAN WALES: AN INSIGHT INTO IMPERIAL POLICY

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Abstract

The purpose of this paper is to provide a historical analysis of the Roman conquest on Wales. This topic is relevant to the modern day because it demonstrated one of many imperialistic instances that have occurred throughout humanity. In order to justify this, I examined Late Iron Age societies within Britannia, the Roman conquest of Wales, Roman occupation of Wales, and cultural impacts towards Welsh natives to gain a better understanding of imperialism. Primary and secondary sources were used to support this research and is further explained with the theory of cultural hegemony. Overall, the results of this study identified the Roman Empire's motives for invading Britannia, Roman conquering strategy of Wales, and cultural impacts that the Empire had among Welsh Natives. My research identified that though the motives of the Roman Empire's for invading were primarily to display military power, the conquering of Wales within three decades and subsequent occupation did not have a profound cultural impact on a majority of Welsh Natives.

Introduction

This project provides an historical analysis on imperialism within Roman Wales during the 1st century. In specific, it examines Late Iron Age societies within the Welsh region, the Roman Empire's motives, Roman conquering campaigns, and social impacts on local natives residing within Wales. The analysis is important because these historical events are evidence of what imperialism represents as a pattern in human history. My interest in the analysis of Roman expansion stemmed from my passion of ancient cultures and their abilities to function as societies. This topic is important to me and my field because history is the study of past events and human affairs. With an influential society such as the Roman Empire coming into contact with other societies, it is important to understand these historical events and how the Romans affected these cultures. In my opinion, with more understanding we have on imperialism, we can use this knowledge to further assist in the prevention, and the creation of secondary classes within modern-day societies.

Research questions that I intend to address include the following:

1) What was the Roman Empire's motive to establish their presence within Wales?

2) How did the Roman Empire conquer the Welsh Natives?

3) What cultural impacts did the Roman Empire have on native clans residing within Wales?

Theory

This project explored the Empire's imperialism and motives in Wales. In order to understand it, it is necessary to learn how the culture of the Empire was imposed in Wales with the use of cultural hegemony. Cultural hegemony was first coined by Antonio Gramsci and is defined as the sociological concept of a ruling class manipulating the culture of that society so

that they can impose their worldviews onto others. For example, the ruling class may impose their worldviews onto lower classes, making the lower classes think the elite's perspective is correct and normal within the culture. Gramsci developed this theory to further the establishment of a working-class perspective of the world.[1] Cultural hegemony can be applied to many societies throughout history.

A scholarly work that uses the theory of cultural hegemony is Patricia Kachuk and her work in "A Resistance to British Cultural Hegemony: Irish-Language Activism in West Belfast." This article discussed Irish resistance to British cultural hegemony, particularly in Northern Ireland. The Irish-language activism in Northern Ireland was not simply revolutionary but consist of oppositional and alternative ideologies as prime elements. Both groups of Irish-language activists are recovering and using Irish language to challenge the authority of English cultural hegemony in Ireland but, they have different ultimate goals.[2] The alternative activists desired a permanent spot for Irish language within Northern Ireland despite the future political status of it.[3] Oppositional activists have included the language into the revolutionary endeavor for the thirty two county Republic of Ireland.[4] The unification of this minority group challenged the effective dominant culture, breaking British cultural hegemony and creating their own nationality. This situation also demonstrates an example of the importance for states to constantly adjust and review methods of control to safeguard cultural hegemony within their

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[1] Roger A. Salerno, *Beyond the Enlightenment: Lives and Thoughts of Social Theorists*. (Westport, CT: Praeger, 2004), 103.
[2] Patricia Kachuk, "A Resistance to British Cultural Hegemony: Irish-language Activism in West Belfast." In *Anthropologica* 36 (Canadian Anthropology Society, 1994), 135.
[3] Kachuk, 149.
[4] Kachuk, 149.

society.[5] Kachuk's work provided an excellent example of the use of cultural hegemony and can be applied to help explain imperialism in other societies.

Gramsci's theory can be applied to Roman cultural imperialism by the using the Romans as an example of a ruling class dominating and manipulating Welsh natives. During the Iron Age, the region of Wales wasn't considered by its political unit we use today but was known for the six major clans that inhabited its area.[6] When the Romans conquered these clans and held them within the Roman Empire, they attempted to changed their beliefs, perceptions, and values. An example of this would be the religious beliefs of Welsh natives that lacked philosophical concepts that are found in eastern religions.[7] Eastern influences such as the Romans, attempted to change and manipulate Welsh native beliefs when ruling them. Another use of Gramsci's theory can help explain the manipulation among the Welsh natives within the change of their economic system.[8] Cultural hegemony is evident within the relationship of the Romans and Welsh natives and helps explain and understand the process of Roman cultural influence and domination.

Methodology

To support my research this project used historical and archaeological methodology to collect information regarding the Late Iron Age societies, Roman's conquest and occupation, and their influences on Welsh natives. Methodology is the theoretical examination of the methods applied to a certain field of study.[9] In this historical analysis, all evidence was obtained through the use of primary and secondary documents. The investigation on Iron Age societies in

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[5] Kachuk, 150.
[6] Manning, 1.
[7] Manning, 5.
[8] Manning, 5.
[9] "Research Guides: Organizing Your Social Sciences Research Paper: 6. The Methodology." 6. The Methodology. Accessed October 28, 2016. http://libguides.usc.edu/writingguide/methodology.

Britannia was researched with the use of archaeological scholarship on material culture within Wales. The natives of Britannia had no form of written language which forced scholars to rely on archaeological research to conduct a majority of their findings. The archaeological scholarship analyzed material culture within Wales that provided background information on British Iron Age societies. Information regarding the Roman invasion and conquest of Wales was obtained with secondary sources that focused on Roman historian primary documents. Evidence of Roman occupation and influences on Native communities was also obtained through the use of primary and secondary documents. The use of methodology and its guidelines has enabled this project to analyze this information.[10]

Literature Review

Four central topics organize this discussion of the literature: Late Iron Age societies within Britannia, Roman Invasion and Conquest within Wales, and Roman occupation and their cultural impact on native communities. The discussions on these topics will serve to help the reader gain a better understanding of traditional ingenious cultures on the British Isles and a look into the intensity of cultural exchange that occurred between the native people and Romans.

Late Iron Age Societies in Britannia

Before the Roman Empire invaded Britannia, Iron Age societies occupied the British Isles. These societies were known as Celtic clans and the clans clashed with the expansion of the Roman Empire, disrupting their political, social, and cultural customs. Understanding the Celtic clans that occupied Britain before Roman conquest is essential because it allows evidences of cultural change occurring when the Roman Empire conquered their lands. I analyzed Late Iron Age societies, particularly within the region known as Wales, to obtain a better sense of how

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[10] "Research Guides: Organizing Your Social Sciences Research Paper: 6. The Methodology."

Celtic clans functioned in order to understand the culture changes that occurred when the Empire

conquered Britannia. Literature pieces about Iron Age societies will help give the reader

historical content about the cultural change that occurred before and after the Roman conquered

Wales.

Barry Cunliffe's *Iron Age Communities in Britain*, is an established monumental survey

of British archaeology that gives insight into Iron Age communities in Britain before Roman

occupation. A majority of Cunlife's work involved Welsh inhabits during the Iron Age period.

Cultural grouping and developments within Wales during the 1st centuries of BC and AD had a

large absence of cultural material, knowledge regarding this largely resides in the writings of

geographer Ptolemy and historical accounts from Tacitus.[11] Cunliffe's work describes Wales

being divided into a minimum of six tribes that consisted of the Silures, Demetae, Ordovices,

Gangani, Deceangli, and the Cornovii.[12] Throughout Cunliffe's description he gives an account

of each tribe's material cultural, whereabouts, history, and roman encounters. Cunliffe then

analyzes settlement patterns that occurred within the west regions of Britannia using an

archaeological scope of historical native sites.[13] In the north regions of Wales, settlement

patterns are difficult to analyze compared to southern Wales. This is possibly due the almost total

absence of material evidence from multiple excavated sites.[14] Cunliffe's field-work examples,

particularly in Caernarvonshire, made it possible to establish details of settlement patterns prior

to pre-Roman Iron Age.[15] He used archeological surveys that analyzed Iron Age societies'

cultural customs such as warfare, religion, and burial practices all throughout Britannia. In *A*

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[11] Barry Cunliffe, *Iron Age Communities in Britain* (London; New York: Routledge & K. Paul, 1991), 185.
[12] Cunliffe, 185-189.
[13] Cunliffe, 261-272
[14] Cunliffe, 269.
[15] Cunliffe, 269.

Pocket Guide: Roman Wales, William Manning reinforces Cunliffe's idea of material absence

and focuses heavily on hill-forts due to limited physical remains of the Iron Age period.[16]

Manning's piece provided more of an historical narrative description compared to Cunliffe.

Another contribution to Iron Age Britain societies is J.D Hill's, "The Pre-Roman Iron

Age in Britain and Ireland." Hill provided an overview of Pre-Roman Iron-Age (PRIA) societies

within the areas known today as Ireland and the United Kingdom.[17] He also introduces the

readers to recent research and changing interpretative frame works of the development of PRIA

within the British Isles.[18] Hill's work transitions to the nature of British PRIA discussing its

farming practices, building structures, settlements, agriculture, rituals, houses and social

organizations.[19] It was interesting to view Britain's Iron Age cultural norms. It can be

determined, that based on the structures of their buildings, the most dominant architectural form

in that era were circular buildings.[20] In agriculture, many parts of the British Isles were dealing

with surplus-generating economies. Hill states that the households of PRIA communities "aimed

to produce for their successful social reproduction and for competition with other households."[21]

Hill further analyzes the changes that occurred in the PRIA era. Within this section, he uses a

basic chronological division between Hallstatt and La Tene periods.[22] The article concluded that

Iron Age Britannia tended to be considered as separate, distinct, and marginal to the mainstream

of Europe. The lack of material evidence from Iron Age communities within Wales appears to be

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[16] William Manning, *A Pocket Guide: Roman Wales* (Cardiff: University of Wales Press, 2001), 2.
[17] J.D Hill, "The Pre-Roman Iron Age in Britain and Ireland (ca. 800 B.C. to A.D. 100): An Overview," *Journal of World Prehistory J World Prehist 9*, no. 1 (1995): 47.
[18] Hill, 48-53.
[19] Hill, 53-74.
[20] Hill, 54.
[21] Hill, 60.
[22] Hill, 75-89. The Hallstatt period mainly held cultures in Central and Western Europe during 800 to 600 BC. The La Tene period held cultures within central and Western Europe and occurred 450-190 BC.

a disadvantage for historians and archeologists.[23] Although a majority of archeological surveys

from these authors' pieces consists of other Iron Age communities within Britannia, their

analyses could be applied to the Welsh communities as well. When the Iron Age Era ended,

Britannia experienced a form of globalization with the invasion of the Roman Empire.

Roman Invasion and Conquest within Wales

In order to comprehend the invasion and conquest of Wales, it is necessary to understand

the historical events that occurred throughout other regions of the Britain Isles as well. Prior to

the conquest of Wales, Roman motives for conquering Britannia is also essential to know. Martin

Millett's book *The Romanization of Britain*, discussed the Roman Empire's invasion strategy and

its consequence on Iron Age Britain. Millett discussed the background of the Claudius invasion

and possible incentives for the Roman Empire to conquer Britannia. For example, Roman

incentive to invade Britannia was because of Roman emperor Caludian's weak political position

and his desire to strengthen it with military conquest.[24] Millet's work provided a significant

insight into the Empire's motives for invading Britannia, and its consequences. Another

hypothesis for the Roman conquest was an economic motive, but Millett claimed that there is

little justification for this theory because of the funding expenditures.[25] Millett analyzed the

invasion tactics by using archaeological evidence and comparing it to literary sources to gain

better insight to the basic approaches by the Roman military.[26] An interesting part of this section

was the Roman army's responses to native societies and their actions to either decentralize or

centralize the settlements. Millett briefly discussed the supplement of the Roman army along

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[23] Cunliffe, 269.
[24] Martin Millett, *The Romanization of Britain: An Essay in Archaeological Interpretation* (Cambridge: Cambridge University Press, 1990), 41.
[25] Millett, 43.
[26] Millett, 42.

with its indirect influences on native Britons. Millett's work provides archaeological evidence and explanations of Roman Britain rather than providing an historical narrative response.[27]

The conquest of Wales began AD 48 with Roman campaigns completing its conquest within the AD mid-seventies.[28] In *The Roman Frontier in Wales*, Nash Williams supported by stating that the conquest of the western region of Britain lasted roughly three decades and showed Roman conquest difficult due to terrain, natives and uprising.[29] The main concept of Williams' work analyzed the invasion, the establishment, and the history of the Rome Empire within Wales. There is little documented information of Wales in the following centuries preceding the Roman invasion.[30] Williams agreed with Cunliffe by stating that before the conquest of Wales, it was occupied by six key tribes within the region. In addition, Williams' work provided a map of the tribes' location.[31] In a majority of his documents, historian Tacitus informed readers of the conquest of Wales and little else.[32] Roman offensive campaigns from AD 48 to AD 78 were aimed at Welsh regions. The campaigns were not intended to encompass Wales as a whole, but were rather directed against the individual Iron Age tribes within it.[33] For example, in *The Annals: The Reigns of Tiberius, Claudius and Nero*, Tacitus documented the campaign against the Silures, describing them as a fierce opponent of Rome.[34] Williams provided evidence of Roman campaigns through Tacitus's documentations as well as a detailed map.[35] Williams' then details the Roman army by explaining the two main branches within the

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[27] Millett, 1.
[28] Manning, 24.
[29] Nash-Williams, *The Roman Frontier in Wales*. (Cardiff: University of Wales, 1969), 2.
[30] Williams, 3.
[31] Williams, 3.
[32] Williams, 3.
[33] Williams, 4.
[34] Tacitus, Cornelius, John Yardley, and Anthony Barrett. *The Annals: The Reigns of Tiberius, Claudius, and Nero*. (Oxford: Oxford University Press, 2008), 523.
[35] Williams, 5-6.

army, the legions and the auxiliaries.[36] Both of these units usually served for 25 years.

Legionaries were the backbone of the Roman army, and were Roman citizens. Unlike the

auxiliaries, they usually were recruited by voluntary enlistment. The auxiliaries units generally

did not have Roman citizenship and were from Roman allies. The auxiliaries received Roman

citizenship after they completed their service to the Roman army. Williams then discussed legion

and auxiliary movements within Wales.[37] A map was also provided in Williams' work, showing

military sites within Wales during AD 80.[38] The purpose of his work is to give an historical and

archeological interpretation of Roman Wales. Williams provides vital information about certain

types of communities and military units but does not analyze previous Roman conquest events.

In "Roman Conquest, Occupation and Settlement of Wales AD 47-410," No Nonsense-

Interpretation Ltd provides historical information about the invasion of Wales,[39] the Welsh

tribes,[40] and an important figure within Roman Wales, Caratacus.[41] The first conflicts between

the Empire and Welsh natives occurred with raids on the West Midlands of Britain by

Deceanglian warriors.[42] Another Roman incentive to conquer Wales was Caratacus, a heroic

figure defeated in southern Britannia, who fled to Sothern Wales to unite the tribes against the

Empire during the mid-1st century.[43] Caratacus ended up being captured by Roman sympathizers

and was taken to Rome. Roman Historian Cassius Dio recorded that before Caratacus' execution,

Emperor Claudius allowed Caratacus' to plea for mercy. Caratacus stated "Had I, in my

successes, observed a moderation that was great as my nobility and rank, I would have come into

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[36] Williams, 9.
[37] Williams, 11-28.
[38] Williams, 23.
[39] No Nonsense-Interpretation Ltd, "Roman Conquest, Occupation and Settlement of Wales AD 47–410," (Cadw, 2011), 51.
[40] No Nonsense-Interpretation Ltd, 52.
[41] No Nonsense-Interpretation Ltd, 53.
[42] No Nonsense-Interpretation Ltd, 17.
[43] No Nonsense-Interpretation Ltd, 42.

this city as a friend rather than as a prisoner of war… forgetfulness will follow my execution,

whereas if you keep me alive I shall be an everlasting illustration of your clemency."[44]

Caratacus' speech allowed him to be spared and to live the remainder of his life in Rome with his

family.[45] After Caratacus' defeat, Welsh tribes continued a stubborn resistance. At the end of

Welsh resistance, and to the point of Roman victory, the Empire was forced to withdrawal from

their campaign due to the Boudiccan Revolt. [46] When the Boudiccan Revolt was suppressed, the

Empire began their second and final offensive on Wales, officially conquering the region.[47] After

the conquest of Wales, historians and archaeologists mainly relied on archaeology research for

information about the aftermath of the Roman conquest within Wales.[48] Many historians and

archeologists concluded that the Romans failed to produce later accounts of Wales after its

conquest. For example, Manning mentions that "No Roman historian after Tacitus specifically

mentions Wales, a failure that forces us to rely on archaeology and the occasional inscription to

produce a rather generalized account of the later history of Roman Wales."[49] Due to the lack of

documentation on Wales after its conquest, archaeological surveys are relied on in order to

comprehend Roman occupation and their cultural impact.

Roman Occupation and Influences on Native Communities

Old Iron Age customs would be influenced in Britain, bringing changes of social

differentiation, diet, and cultural norms.[50] This section, analyzes Roman establishment within

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[44] Tacitus, 252.

[45] Cassius, Dion, Earnest Cary, and Herbert Baldwin Foster. *Dio's Roman History*. (London: W. Heinemann, 1924), 419.

[46] No Nonsense-Interpretation Ltd, 55. The Boudiccan Revolt was a revolt lead by Boudicca, Celtic Queen of the Iceni tribe. The revolt occurred AD 60/61, causing the Roman Empire to withdraw from their first campaign in Wales. Over 80,000 Roman Britain citizens were killed during the revolt.

[47] No Nonsense-Interpretation Ltd, 55.

[48] Manning, 21.

[49] Manning, 108.

[50] Christina, Cheung, "Diet, Social Differentiation and Cultural Change in Roman Britain: New Isotopic Evidence from Gloucestershire," In *Archaeological and Anthropological Sciences Archaeol Anthropol Sci 4*, no. 1 (2011), 1.

Wales, as well as other regions of Britannia, and the influences the Empire had on native clans.

In the second part of his work, Manning discussed the beginning of the Roman government within Wales. In this section, once Wales was conquered, the Romans were able to begin the processes designed to lead the tribes to self-government.[51] The Roman Empire had issues with establishing self-government due to the city-state being alien to most of the world. A solution the Romans devised was to treat entire tribes as a city. Another problem for the Romans was that the majority of people within Roman Wales lived throughout rural regions and not in Roman established communities.[52] The overall aim of the Roman empire was to persuade native settlements to adopt Roman ideology, but in reality Manning stated "the Roman government had very little interest in the people living in remote rural areas and, provided that they caused no trouble –which they were unlikely to do without the encouragement of their tribal leaders- they were largely left alone to accept or ignore Roman ways."[53] Manning also discussed Welsh culture within Roman Wales, such as religions, trade, and industry.

In *An Imperial Possession*, Roman archaeologist David Mattingly gives a historical narrative account that explores communities within Britain. Mattingly examined the development of towns, landscape of Wales, Britain's economy, and the people of Britain. There are three main categories of Roman towns: *coloniae*, *municipia*, and *civitas*.[54] A majority of *colniae* towns were established on conquered territories for the settlement of Roman veterans. *Municipia* were settlements that established communal obligations towards its people in exchange for Roman citizenship, protection, and privileges. *Civitas* in Roman Britain, were

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[51] Manning, 49.
[52] Manning, 73.
[53] Manning, 76.
[54] D.J Mattingly, *An Imperial Possession: Britain in the Roman Empire, 54 BC-AD 409* (London: Penguin, 2007), 260.

identified as "tribal" and native population towns that held a lower status. These towns held similar functions of local government in the area and were able to apply customary laws.[55] These towns represented a culture shock from pre-Roman architectural and social standards.[56] The creations of these communities led to the foundation of distinguishable communities. The urban communities within Roman Britain appear to be more diverse and less organized than military settlements. Military communities within provinces fulfilled government functions along with settling retired veterans. Throughout the course of Roman Britain, the rural population outnumbered the urban population greatly, estimating 80 percent being rural.[57] Wales' landscape had the potential for development of economic exploitation with its materials such as mining, and mixed farming.[58] Not just Wales, but exploitation of Britain's resources and lands was necessary for the success of Roman's province.[59] The economy of Roman Britain was based on the extraction of resources from provinces under Roman imperialism.[60]

Roman influences in other regions of Britannia can correspond to native societies within Wales. In *The Frontier People of Roman Britain*, Peter Salway analyzed the Roman frontier region in north Britain from the 1st to 4th century, assembling reliable evidence of its people and settlements.[61] Salway reinforces the restriction of geographical areas, disregarding all areas of Britain besides the Roman frontier in the northern regions.[62] The first section of Salway's work discussed background information of Roman Britain expansion, types of settlements, and he uses this to build towards his topic of the frontier region. He then examines the people occupying the

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[55] Mattingly, 261.
[56] Mattingly, 292.
[57] Mattingly, 356.
[58] Mattingly, 409.
[59] Mattingly, 355.
[60] Mattingly, 491.
[61] Peter Salway, *The Frontier People of Roman Britain* (Cambridge: University Press, 1965.), xiii.
[62] Salway, xv.

Roman frontier and discussed the origins of the population, religion, military population, slaves, women, children, and trade of certain settlements. Salway also discussed Roman politics that occurred during this time frame and the effects it had on the Roman northern frontier in Britain. Although Salway's work features political thought at the height of the Roman expansion within Britain, he does not provide an analysis of cultural change within communities.

Christina Cheung's piece revealed social differentiation, cultural, and diet changes within Romano-British communities with the study of faunal remains from Gloucestershire during the 1st through 5th century AD. To provide evidence, she conducts her study using stable isotope analyses on human remains around the Gloucestershire region. Cheung wanted to show the potential dietary differences between urban and rural communities of Roman Gloucester within her investigation. She compared 32 individuals from urban Gloucestershire and 46 individuals' remains from rural cemeteries in Gorcott Quarry and Cotswold community.[63] Cheung's results showed limited but compelling dissimilarities in stable isotope rations between the rural and urban communities of Roman Gloucestershire.[64] This led Cheung to interpret that there is an indication of Roman influence on the Gloucester settlement.[65] The purpose of Cheung's study and results on dietary consumption indicates Roman influence, cultural change, and social differentiation within Britain, consisting mainly in urban settlements.[66] Dietary consumption is one of multiple ways to indicated cultural change among Welsh natives.

Along with dietary consumption, the examination of currency can show cultural influences and change within Welsh and Britain communities. The discovery of the Llanvaches

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[63] Cheung, 1.
[64] Cheung, 6.
[65] Cheung, 11.
[66] Cheung, 2.

Roman coin hoard also displayed Roman cultural influences into Wales. It was discovered in

Llanvaches, a village in south Wales that resulted in one of the greatest coin discoveries of

Roman Britain.[67] Many of these coins displayed Roman influential leaders and ideologies that

can influence the Welsh society. For example, the figure below was retrieved from the

Llanvaches coin hoard and displays Roman ideologies.

Fig. 1. Eres, the goddess of agriculture. Source: "The Llanvaches Roman Coin Hoard." National Museum Wales. Accessed November 09, 2016. https://museum.wales/articles/2011-07-15/The-Llanvaches-Roman-coin-hoard/.

Roughly around 52,000 Roman coins have occurred and been located and published

within Wales.[68] Peter Guest's piece "The Early Monetary History of Roman Wales" analyzes

evidence in search of coin usage in Wales from the Late Iron Ages to the end of the 2nd century.

The first section of Guest's work gave an historical background on the Roman conquest within

Britain. Guest then addressed questions throughout his work, such as the extent of coin usage in

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[67] "The Llanvaches Roman Coin Hoard." National Museum Wales. Accessed November 09, 2016. https://museum.wales/articles/2011-07-15/The-Llanvaches-Roman-coin-hoard/.
[68] Peter Guest, "The Early Monetary History of Roman Wales: Identity, Conquest and Acculturation on the Imperial Fringe," *Britannia 39* (2008), 33.

Wales before the conquest, how Roman coins arrived in Wales, the purposes of the Roman coins, and if there were different responses to Roman coinage within Wales. Guest's findings showed the complexities of early coin usage in Wales, mostly pertaining to the north and south regions of Wales. Guest claimed that Wales was on the edge of the Roman Empire and a majority of the Welsh population changed little after generations of Roman presence.[69] Guest's piece is a critical contribution for understanding cultural change because it provides information about the Welsh population, specifically currency use, before and after the Romans conquered Wales.

This literature review has explored four central topics that reveal cultural change within Britannia. We have learned it is essential to recognize Iron Age communities before Roman Empire contact to grasp an understanding of their customs. The shortage of material evidence from Iron Age communities within Wales proves to be a disadvantage for archeologists and historians. Compared to the capability of the Roman Empire, these cultures were less prepared to resist the Empire and it is shown from the Roman's thirty-year campaign and conquest on the Welsh natives. A small portion of Welsh natives would encounter cultural change such as foreign imports, Roman currency, and the development of Roman settlements. The majority of Welsh natives lived throughout rural areas without Roman interference.[70] As a result, it is possible that a majority of Welsh natives had little cultural exchange with the Empire.

<div align="center">**Findings**</div>

The following section presents three key findings on Roman imperialism within Wales. My first finding was concerned with the motives of why the Roman Empire conquered Wales. There are multiple incentives to why the Empire invaded Britannia. One reason was because of

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[69] Guest, 56.
[70] Manning, 73.

Roman emperor Caludian's weak political position and his desire to strengthen it with military conquest.[71] Another reason was economic motives, but there is little justification for this theory because of the funding expenditures.[72] These motives can be interpreted into imperialistic ideologies because the Romans Empire wanted to increase its size through force. The second finding was the Roman strategy of conquering Wales. The region of Wales consisted of a minimum of six clans that clashed with the Roman Empire. Compared to the capability of the Roman Empire, these clans were not prepared to resist the Roman Empire. For example, this is shown from the Roman's thirty-year campaign and conquest on the Welsh natives. The conquest of Wales began in AD 48 with Roman campaigns completing its conquest in AD mid-seventies.[73] These military campaigns were not intended to enclose Wales as a whole, but were rather directed against the individual Iron Age tribes within it.[74] This military conquest can be explained with the theory cultural hegemony and how the Empire imposed their culture through military force. The figure below represents a map of the Roman campaigns that unfolded during the Wales' invasion.

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[71] Millett, 41.
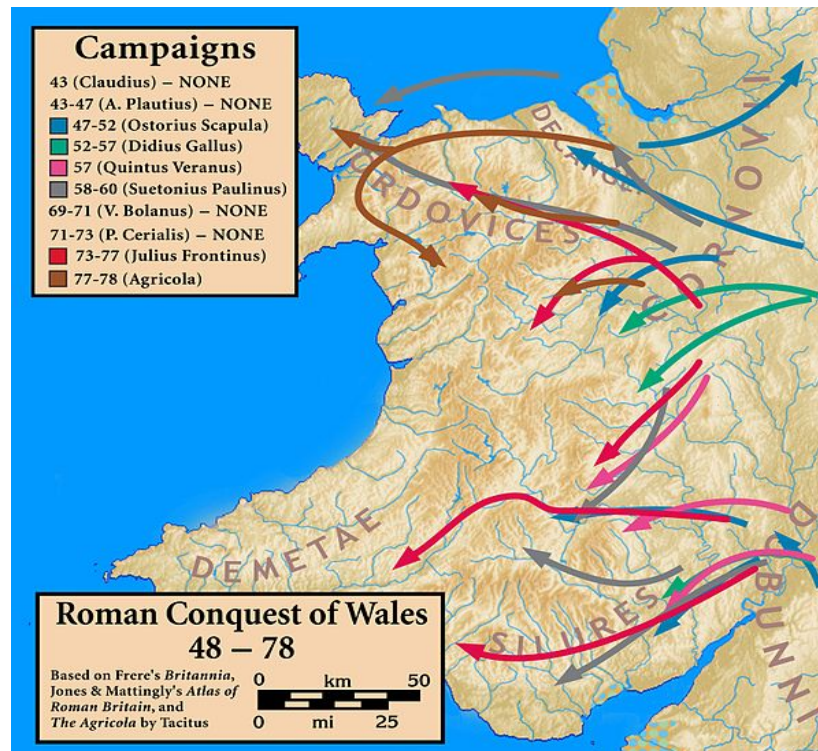[72] Millett, 43.
[73] Manning, 24.
[74] Williams, 4.

Fig. 2. Roman Conquest of Wales, *c* A.D. 48-78. Source: Jones, Barri, and D. J. Mattingly. "Roman Conquest of Wales." An Atlas of Roman Britain. Cambridge, MA, USA: Blackwell, 1990.

The third finding concerned the question of what cultural impacts did the Roman Empire have on native clans residing within Wales. Research has indicated that although Iron Age customs were influenced by the Empire,[75] findings suggested that only a small portion of Welsh natives would encounter cultural exchange. This included influences such as foreign imports, Roman currency, and the development of Roman settlements. Evidence suggested that Roman cultural impacts held a heavier influence towards the south regions of Wales compared to northern regions. The majority of Welsh natives lived throughout rural areas without Roman interference.[76] As a result, it is possible that a majority of Welsh natives had little cultural

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[75] Cheung, 1.
[76] Manning, 73.

exchange with the Roman Empire. Guest reinforced this idea by stating that Wales was on the border of the Roman Empire and a majority of Welsh natives had changed little after generation of Roman presence.[77] In the AD 3rd and 4th centuries, the Roman Empire inevitably ceded the Welsh region along with all of Roman Britain due to multiple issues occurring within the Empire.[78] The following maps illustrates the development and recession of Roman occupation. The maps also portray where Roman cultural influences were impacted, along with Roman occupation and settlements within Wales.
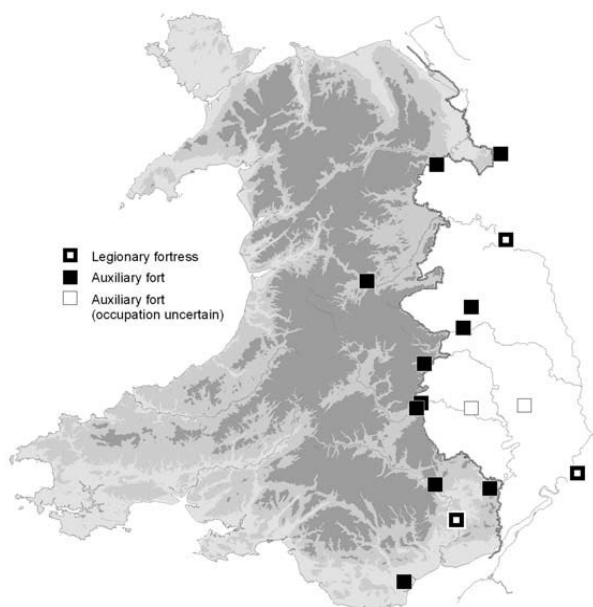
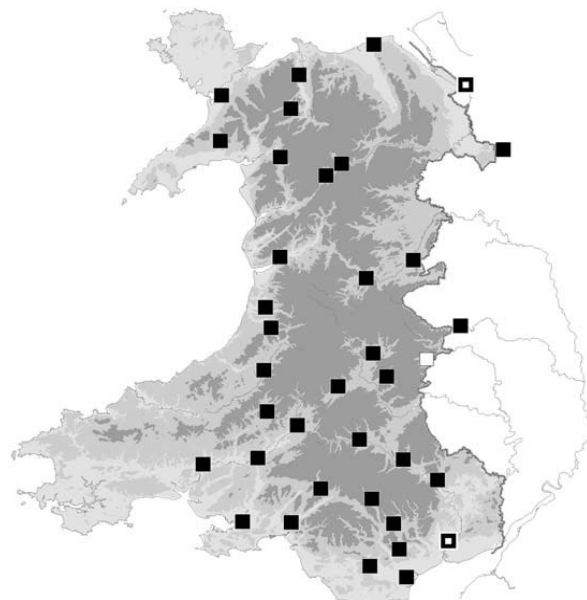Fig. 3a. Military installations in Wales, *c*. A.D.

Fig. 3b. Military installations in Wales, *c*. A.D.

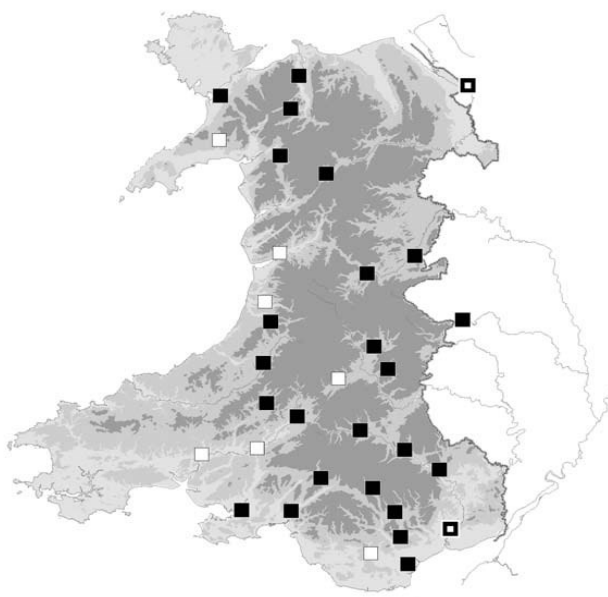[77] Guest, 56.
[78] Manning, 116.

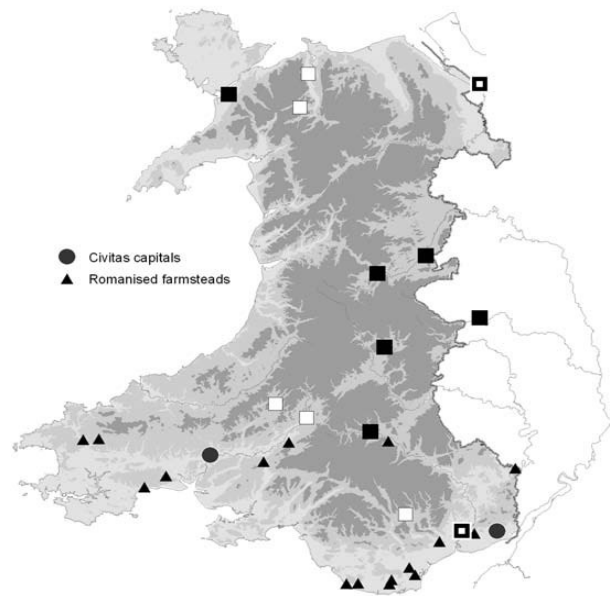Fig. 3c. Military installations in Wales, *c*. A.D. 100-125.   Fig 3d. Military installations and Romanized settlements in Wales, *c*. a. d. 125-

Fig.3. Guest, Peter. "The Early Monetary History of Roman Wales: Identity, Conquest and Acculturation on the Imperial Fringe." *Britannia 39* (2008): 36-37.

Conclusion

In conclusion, this paper is a historical analysis of Wales during the 1st century. Before the Roman Empire conquered a certain degree of Britannia, Iron Age societies were scattered throughout the British Isles including the Welsh region. Iron Age clans in the Welsh region were conquered and added into the Roman Empire, exposing natives to Roman lifestyle and culture. Although the Empire did not leave a profound impact on the native population within Wales, it can be seen throughout Britannia as an act of imperialism. This policy is important to recognize because it is one of many patterns that have occurred throughout humanity that take advantage of vulnerable societies.

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