

1: Discovering the Ancient Past : William Bruce Wheeler :

she is co-author of discovering the global past (), discovering the western past (), discovering the medieval past (), discovering the ancient past (), discovering the twentieth-century world (), and becoming visible: women in european history ().

Much of what they experienced in the world around them was unknowable and frightening. Ammut Demons Demons were more powerful than human beings but not as powerful as gods. They were usually immortal, could be in more than one place at a time, and could affect the world as well as people in supernatural ways. But there were certain limits to their powers and they were neither all-powerful nor all knowing. She was often shown near the scales on which the hearts of the dead were weighed against the feather of Truth. She devoured the hearts of those whose wicked deeds in life made them unfit to enter the afterlife. Apepi, another important demon, sometimes called Apophis was the enemy of the sun god in his daily cycle through the cosmos, and is depicted as a colossal snake. Ancient Egyptian Gods and Goddesses Most Egyptian gods represented one principle aspect of the world: Ra was the sun god, for example, and Nut was goddess of the sky. The characters of the gods were not clearly defined. Most were generally benevolent but their favor could not be counted on. Some gods were spiteful and had to be placated. Some, such as Neith, Sekhmet, and Mut, had changeable characters. The god Seth, who murdered his brother Osiris, embodied the malevolent and disordered aspects of the world. The physical form taken on by the various Egyptian gods was usually a combination of human and animal, and many were associated with one or more animal species. When a god was angry, she might be portrayed as a ferocious lioness; when gentle, a cat. The convention was to depict the animal gods with a human body and an animal head. Sphinxes might also appear with other heads, particularly those of rams or falcons. Many deities were represented only in human form. Among these were such very ancient figures as the cosmic gods Shu of the air, Geb of the earth, the fertility god Min, and the craftsman Ptah. There were a number of minor gods that took on grotesque forms, including Bes, a dwarf with a mask-like face, and Taurt, a goddess whose physical form combined the features of a hippopotamus and a crocodile. Each limb represents a cardinal point as her body stretches over the earth. Nut swallowed the setting sun Ra each evening and gave birth to him each morning. She is often depicted on the ceilings of tombs, on the inside lid of coffins, and on the ceilings of temples. Shu was the husband of Tefnut and the father of Nut and Geb. He and his wife were the first gods created by Atum. Shu was the god of the air and sunlight or, more precisely, dry air and his wife represented moisture. He was normally depicted as a man wearing a headdress in the form of a plume, which is also the hieroglyph for his name. He was not a solar deity but his role in providing sunlight connected him to Ra. Indeed, he was one of the few gods who escaped persecution under the heretic king Akhenaten. Geb was the father of Osiris, Isis, Seth, and Nephthys, and was a god without a cult. As an Earth god he was associated with fertility and it was believed that earthquakes were the laughter of Geb. He is mentioned in the Pyramid Texts as imprisoning the buried dead within his body. Amun Also Known as Amen, Amun, Ammon Amun was the chief Theban deity whose power grew as the city of Thebes grew from an unimportant village, in the old Kingdom, to a powerful metropolis in the Middle and New Kingdoms. He rose to become the patron of the Theban pharaohs and was eventually combined with sun god, Ra who had been the dominant deity of the Old Kingdom to become Amun-Ra, King of the Gods and ruler of the Great Ennead. The implication is that his true identity can never be revealed. His cult spread to Ethiopia, Nubia, Libya, and through much of Palestine. The Greeks thought he was an Egyptian manifestation of their god Zeus. Even Alexander the Great thought it worthwhile consulting the oracle of Amun. Anubis Protector of the Dead Anubis is shown as a jackal-headed man, or as a jackal. His father was Seth and his mother Nephthys. His cult center was Cynopolis, now known as El Kes. He was closely associated with mummification and as protector of the dead. It was Anubis who conducted the deceased to the hall of judgment. Originally an avenging lioness deity, she evolved into a goddess of pleasure. Her cult center was in the town of Bubastis in the Western delta. Many cats lived at her temple and were mummified when they died. An immense cemetery of mummified cats has been discovered in the area. Bes Unlike the other gods, Bes is

represented full face rather than in profile, as a grotesque, bandy-legged, dwarf with his tongue sticking out. He was associated with good times and entertainment, but was also considered a guardian god of childbirth. Bes chased away demons of the night and guarded people from dangerous animals. Hapi Hapi was not the god of the river Nile but of its inundation. He is represented as a pot-bellied man with breasts and a headdress made of aquatic plants. He was thought to live in the caves of the first cataract, and his cult center was at Aswan. Hathor Hathor was the daughter of Ra and the patron goddess of women, love, beauty, pleasure, and music. In this last manifestation, she holds the solar disc between her horns. There was a dark side to Hathor. It was believed that Ra sent her to punish the human race for its wickedness, but Hathor wreaked such bloody havoc on earth that Ra was horrified and determined to bring her back. He tricked her by preparing vast quantities of beer mixed with mandrake and the blood of the slain. Murdering mankind was thirsty work, and when Hathor drank the beer she became so intoxicated that she could not continue her slaughter. Each year the goddess Hathor visited her husband the god Horus at Edfu temple to celebrate the feast of the Divine Union. Horus Horus was the son of Osiris and Isis and the enemy of the wicked God Seth. He is depicted as a hawk or as a man with the head of a hawk. He was the god of the sky and the divine protector of kings. Horus was worshipped throughout Egypt and was particularly associated with Edfu, the site of the ancient city of Mesen, where his temple can still be seen. There are many stories of his wars against his uncle Seth, who murdered his father and usurped the throne. Eventually Horus defeated Seth and became the king of Egypt. Isis A very important figure in the ancient world, Isis was the wife of Osiris and mother of Horus. She was associated with funeral rites and said to have made the first mummy from the dismembered parts of Osiris. As the enchantress who resurrected Osiris and gave birth to Horus, she was also the giver of life, a healer and protector of kings. Isis is represented with a throne on her head and sometimes shown breastfeeding the infant Horus. Her most famous temple is at Philae though her cult spread throughout the Medi-terranean world and, during the Roman period, extended as far as northern Europe. There was even a temple dedicated to her in London. Khepre Also known as, Khepri, Khepra, Khepera, Khepre was a creator god depicted as a Scarab beetle or as a man with a scarab for a head. The Egyptians observed young scarab beetles emerging spontaneously from balls of dung and associated them with the process of creation. It was thought that Khepre rolled the sun across the sky in the same way a dung beetle rolls balls of dung across the ground. Khnum Khnum, was depicted as a ram-headed man. He was a god of the cataracts, a potter, and a creator god who guarded the source of the Nile. His sanctuary was on Elephantine Island but his best-preserved temple is at Esna. He was a moon god depicted as a man with a falcon-head wearing a crescent moon headdress surmounted by the full lunar disc. Like Thoth, who was also a lunar deity, he is sometimes represented as a baboon. Khonsu was believed to have the ability to drive out evil spirits. Rameses II sent a statue of Khonsu to a friendly Syrian king in order to cure his daughter of an illness. His temple was within the precincts of Karnak. She was depicted as a seated woman wearing an ostrich feather, or sometimes just as the feather itself. Her power regulated the seasons and the movement of the stars. Ammut, devourer of the dead, ate those who failed her test. Montu Montu was a warrior god who rose to become the state god during the 11th dynasty. During the Twelfth Dynasty Montu was displaced by the rise of Amun, but he took on the true attributes of a war god when warrior kings such as Thutmose III and Rameses II identified themselves with him. Mut Mut formed part of the Theban Triad. She was one of the daughters of Ra, the wife of Amun, and mother of Khonsu. She was the Vulture goddess and is often depicted as a woman with a long, brightly colored dress and a vulture headdress surmounted by the double crown. In her more aggressive aspect she is shown as a lion-headed goddess. Like Isis and Hathor, Mut played the role of divine mother to the king. Her amulets, which depict her as a seated woman suckling a child, are sometime confused with those of Isis. Together with Isis she was a protector of the dead, and they are often shown together on coffin cases, with winged arms. She seems to have had no temple or cult center of her own. Osiris Osiris was originally a vegetation god linked with the growth of crops. He was the mythological first king of Egypt and one of the most important of the gods. It was thought that he brought civilization to the race of mankind.

2: Discovering the ancient history of Caucasus | Worldatation

According to ancient history, the lost Kingdom of Tao is somewhere in the Caucasus region. Sounds like the name of an ancient Chinese kingdom, right? Well, in actuality this long-lost kingdom is actually a magnificent Georgian kingdom that is situated, bizarrely, in Turkey.

Posted on June 21, by Patrick Lowinger By Pat Lowinger Wars and the study of them are never as precise as many may wish for them to be. While these evaluations are rarely easy, modern military historians far too often find themselves lacking in the necessary source materials to be completely certain as to the exact nature, causation and motivations that have propelled nations to war. As important as the analysis of battles is, it is also as important, if not more so, to understand what pushes men, tribes and countries to war. It was during this period of perceived Roman frailty that Philip V of Macedon chose again to exert his influence within Greece despite the provisions of the Peace of Phoenice, signed in BCE. Reluctantly Rome resolved itself to take action in Greece. By BCE the flames of the Second Macedonian War had been ignited, or perhaps it was just the rekindled embers of Roman expansion s into Greek affairs? In effect, Brundisium had been transformed from a colony of Greek merchants into a military naval base by which the Romans could control the Ionian coast. A significant Roman naval presence created a bottleneck between the Adriatic and Ionian Seas- a bottleneck which the Romans could now exploit with relative ease. The fast-moving Illyrian fleet was able to successfully raid the Greek colonies of Elis and Messenia as well as seizing the key trading port of Pheonice an Epirote holding. The Epirotes quickly capitulated and agreed to the payment of large ransom for the return of the city. In addition, and perhaps even more significant was the formal adoption of a treaty between Illyria and Epirus against the Aetolians and Achaeans. The emboldened Illyrians then quickly captured the city of Corcyra and drove off the Achaeans and their allies. This flaccid response of the Greeks towards Illyrian aggression only seemed to encourage Queen Teuta of Illyria. Illyrian opposition to the Roman advance largely consisted of delaying action until Illyrian troops were back within their native borders. While Illyria had been able to inflict some losses upon the Roman navy, its land forces were wholly outmatched in terms of number, equipment and training. Queen Teuta was forced to flee her capital and Gnaeus Fulvius then installed Demetrius of Pharos as ruler of the majority of Illyrian territory. The resulting peace agreement effectively divided Illyria into two regions; the first under the control of Demetrius and protection of Rome, while Teuta would retain the smaller of the two regions and be required to pay an annual indemnity. The Roman response was quick and decisive and by BC Demetrius had been forced to flee his native island of Pharos and seek protection in Macedonia. Seeing Roman control of the region loosening, Philip begins the construction of fleet of warships with plans of restoring Demetrius to the throne of Illyria. The Enemy of My Enemy Philip was forced into the realization that any military action in Illyria might overtax his own finite military resources. With Carthage having stuck the first blow, Roman influence in Greece was likely waning and at least distracted at the present. It was necessary for Philip to shift political opinion against Rome- highlighting the growing power of Rome and its continued forceful involvement in what were traditionally considered to have been Greek affairs. Philip was successful in arguing his case and able to forge a treaty with the Aetolians and their allies. What was becoming increasingly evident among the Greeks and Macedonians was whatever fate played out in the war between Rome and Carthage, the fallout would ultimately find its way to Greece. For it must already be obvious to all those who pay even the slightest attention to affairs of state that whether the Carthaginians defeat the Romans or the Romans the Carthaginians, the victors will by no means be satisfied with the sovereignty of Italy and Sicily, but will come here, and will advance both their forces and their ambitions beyond the bounds of justice [Greek independence]. The Roman massacre at Cannae had left over 50, Romans dead upon the field of battle as well as their commander, Consul Lucius Aemilius Paullus. The very same person who had so successfully deposed Demetrius of Pharos two years earlier. Hannibal on behalf of Carthage readily accepted the agreement. Despite his early restraint, Philip had put Macedonia on a collision course with Rome. Now Philip would have to contend not only with his newly disaffected allies in Greece but also those of Pergamon, a kingdom which bordered the eastern regions of

Macedon via the Hellespont and Black Sea. Tactically, Philip would now potentially fighting on two fronts with Pergamon serving as a possible base of operations by which Roman forces could be brought against him. Whether Philip had considered this possibility is unclear, but he appeared resolved to again move against the Roman forces in Illyria. The Roman response was predictable. From their naval base at Brundisium, Rome sent a legion under the command of Marcus Valerius Laevinus to halt any further Macedonian advances. The Romans were then able to break the siege at Apollonia by launching a night attack which caught the Macedonians unprepared. In the ensuing route, many died, while many more were captured. In logistical terms, Illyria had been a bust. Without a fleet, Philip would have to scrap any future plans for the invasion of Italy if he had ever envisioned one. Roman envoys were successful in convincing the Aetolians that an alliance with Rome would be in their best interests- and that recent Roman successes in Italy and Syracuse marked the turning point of the war with Carthage. Now, with his hopes of a Macedonian resurgence unattainable, Philip withdrew his remaining forces into Thessaly. In turn, Laevinus returned to Rome, leaving the military fate of Macedonia in the hands of his Aetolian, Spartan and Pergamene allies. In the east, King Attalus was preparing to invade from Anatolia. Philip boldly chose the later and moved towards the Aetolian controlled city of Lamia. Again, it was the Aetolians who had supplied the largest body of men and had correspondingly suffered the largest number of casualties. Philip, through a delegation, now approached the war-weary Aetolians and convinced them that they were being used as pawns in what amounted to a Roman-inspired conflict against Macedonia. Through his ambassador, Philip asked one simple question, why should the Aetolians do the fighting if the Romans are going to stand off at a distance, taking credit in the event of victory, but withdrawing before having to fight? Through decisive military action and diplomacy Philip had been able to fracture the Roman coalition placed against him. Rumors of Peace, War and Peace As the war between the Romans and Carthaginians dragged onward into its tenth year, the effects were being observed not only in Greece but among the Hellenistic kingdoms of the Mediterranean who urged Philip to agree to peace. Following a short truce, Philip moved against Pergamon which had attempted a naval landing at Chalcis- forcing those forces to withdraw. Roman forces in Greece seemed determined on making one last effort to bring Philip to heel. What is clear is that Roman forces began raiding Macedonian coastal towns. At Elis, Philip brought the Romans to battle with this superior cavalry driving off the Romans and their allies. Catching Attalus by surprise, Philip was able to attack and drive Attalus and the Pergamene forces to their boats in order to avoid their utter destruction. As the Pergamene forces returned home and the Romans returned to their holdings in Illyria, Philip was free to move against the Aetolians. After recapturing Oreus, and taking a few Aetolian towns into his possession Philip continued to listen to ambassadors from various Greek cities who were desirous to see the war come to an end. The Aetolians, who without the immediate support of the Roman allies, brokered their own peace with Philip in BC- the war was coming to an end; it was time to make peace with the Romans. What is unclear is if the Peace of Pheonice was actually a peace treaty meant to last in perpetuity or was simply a temporary succession of hostilities. Rome was motivated by military necessity to have an agreeable, if not optimum resolution, with Philip who himself was inclined to see the Romans withdraw from Greece. The agreement was not only mutually beneficial, it played into the particular politics pursued by both sides. The Romans had neutralized the threat of a Macedonian-Carthaginian alliance while Philip had retained his relative influence and control of Greece. The latter conflict was in no way comparable with the Punic Wars for the gravity of the peril, either in respect to the qualities of the enemy commander, or by reason of the fighting strength of the troops engaged. What is even clearer is that following the Carthaginian defeat at Zama in BC, that Rome was obliged to settle old scores and repay outstanding debts. Philip who had begun military operations in Thrace became the focus of Roman scrutiny. Urged by their long-time ally Attalus, Rome demanded additional considerations from Philip in return for continued peace. In his own defense, Philip repeatedly asserted his adherence to the conditions agreed upon in the Peace of Pheonice” but it appears to have been to no avail. The Romans had once again interjected themselves into Greek affairs and had come down on the side of Philip's strongest opponents, namely the Aetolian League, Athens, Pergamon and Rhodes. Titus Quinctius Flaminius, Roman General Flaminius was aggressive in his approach and demanded that Philip withdraw all Macedonian forces into the confines of its traditional borders-

in effect the Roman general was demanding that all the gains made by Philip prior to the onset of the First Macedonian War were to be surrendered. Philip appears to have repeatedly attempted to parlay with Flaminius in order to avoid a further escalation of hostilities. Flaminius was not moved and repeated his earlier demands. While plausible, establishing a permanent Roman preeminence in Greece could also very well have been attractive to an ardent Hellenophile, such as Flaminius. The two forces met near the modern Ano Chalkiades- a small group of hills near ancient Pherae. As the defeated Macedonians held their pikes aloft in the traditional Hellenistic overture of surrender [34] “ the Romans proceeded to kill many of them as they attempted to surrender. His army devastated, Philip was forced to retreat northwards. As a result Philip is forced to accept very harsh peace terms- including the payment of a war indemnity. On the other hand, modern historians lack any deep insights into the terms and provisions of the Peace of Pheonice. Was it as Philip is reported to have argued an agreement designed to protect the Macedonian sphere of influence while removing Roman involvement within Greece? The conflict between Rome and Macedonia is largely concerned with the Roman intervention in Illyria and the subsequent escalation of conflict between them- ending in a Macedonian defeat at Cynoscephalae. Philip had attempted to enlarge his own prestige and influence within Greece which he saw as not only his prerogative but also his birthright as King of Macedonia. At the same time Philip was becoming increasingly aware of Roman involvement within Greek affairs which he hoped to derail by his alliance with Carthage during the Second Punic War. Philip was not a bad commander. At other times, Philip appeared indecisive at best or cowardly at worst as displayed in his actions at Apollonia. But perhaps his greatest military and political mistake was the alliance he forged with Carthage against Rome. A decision which would haunt him for the remainder of his reign. In conclusion, it was not one incident which put Rome and Macedonia on a collision course with each other. On the contrary, it was the culmination of numerous smaller events, often facilitated through proxies and allies which fueled the continued and increasing escalation of war between them. Roman, Macedonian, and Greek political goals, alliances and aspirations were highly reactionary in light of the ever-changing fortunes of war. Philip had hoped to restore the preeminence of Macedon within Greece, but Rome had already set their eyes upon it. The Greek and Macedonian Art of War. University of California Press, The Fall of Carthage: The Punic Wars, BC. Rome and the Mediterranean: Translated by Henry Bettenson. The War with Hannibal. The Rise of the Roman Empire. Warfare in Ancient Greece: Cassell, , Penguin Books, ,

3: Ancient Civilization (Discovering Our Past) | eBay

Discovering the Ancient Past: A Look at the Evidence by Julius R. Ruff, Franklin M. Doeringer, William Bruce Wheeler and a great selection of similar Used, New and Collectible Books available now at www.enganchecubano.com

The Transformation of Christianity The Evidence: Bonitus, 7th century Life of St. Boniface, 8th century From the Life of St. Sturm, 8th century" show more Review quote Note: Proclamation of Emperor Theodosius, C. Defining World-Views B. Polytheism and Monotheism in the Fertile Crescent, ca B. Representing the Human Form B. Anavyssos Kouros, Attica near Athens, ca B. Peplos Kore, Athens, ca B. Polykleitos, Doryphoros or "The Canon," ca B. Roman copy Praxiteles, Aphrodite of Knidos, ca B. Standing Buddha, from Gandhara, ca C. Preaching Buddha, from Sarnath, ca C. Bodhisattva Vajrapani, Nepal, 6th or 7th century C. The Melian Debate, B. The Athenian Agora, 4th century B. The Equine Revolution B. Cave Painting, Lascaux, France, 15,, B. Drawing of a Caucasian Wagon and Cart, early 2nd millennium B. Egyptian Chariot, mid-2nd millennium B. The Achievements of Augustus The Evidence: Decree Issued by Emperor Augustus, 4 B. Inscription from the City of Narbonne, 11 C. Roman Coin Issued B. Arch of Augustus at Rimini. Main Roman Roads, 31 B. Adapted from a Letter of St. He is a professor of history and East Asian studies at Lawrence University. His most recent award is a Lawrence Excellence in Teaching Award. Julius Ruff Marquette University received his Ph. William Bruce Wheeler received his Ph. He has also written books on Tennessee history and the Tellico Dam.

4: Ancient Greece (Discovering the Past) by Rae Bains | LibraryThing

Discovering Ancient Egypt. Ancient Egypt, the lives of the pharaohs and their world has been a constant interest throughout my life. It began at the age of five when my grandfather entertained me with stories about the ancient Egyptians.

An Introduction to Archaeology Discovering the Past: An Introduction to Archaeology Ask a group of schoolchildren what an archaeologist does, and you are likely to get as many answers as you have students. It is often easier to begin by talking about what archaeologists do not do. Contrary to popular belief, archaeologists do not study dinosaurs or fossils-that is the job of paleontologists. They do not look for lost treasure like Indiana Jones. In fact, archaeologists more closely resemble Sherlock Holmes, the detective, than a swashbuckling adventurer like the fictitious Dr. This is not to say that archaeology is not exciting! By definition, archaeology is the study of people and cultures of the past through objects they left behind. It can also be thought of as spying on people who lived hundreds of years ago. What did they eat? Were they rich or poor? What were their bad habits? What kinds of houses did they live in? How were those houses built? What kinds of activities took place in the backyards? What was it like to be a child in the seventeenth, eighteenth, or nineteenth century? Were the people who lived on these sites healthy, or did they suffer from diseases? Were they slaves or free? Archaeology can help answer all these questions. It is the only way to find an answer to some questions. There are several types of archaeology. Some, such as prehistoric archaeology and classical archaeology, identify the culture under investigation. Others, such as underwater archaeology, describe the manner or conditions under which excavation is done. This article will focus on historical archaeology, or, more specifically, eighteenth-century historical archaeology. Technically, historical archaeology is the archaeological study of people who left a written record in addition to a physical, or artifactual, one. In the United States, however, the term is understood to mean the archaeology of all people after European contact. Different regions of the country were settled by non-natives at different times. On the East Coast, historical archaeology begins in the late fifteenth or early sixteenth century and continues to the present. Remember that historical archaeology delineates a period of time after an event European contact rather than a group of people, and it therefore encompasses the archaeology of European immigrants, enslaved and free Africans, post-contact Native Americans, and others. Historical archaeologists work with a larger body of information than prehistoric archaeologists. In part, this is because people living in the seventeenth, eighteenth, nineteenth, and twentieth centuries simply had more material possessions than the Native Americans who preceded them did. As a result, most historic period sites produce more artifacts than prehistoric sites. A variety of documents-deeds, inventories, wills, diaries, account books, letters, maps, newspapers, and other printed sources-exist for historic period sites. They complement what can be said about people from excavations alone. Historical archaeologists begin projects by consulting the written records and asking questions about what is already known about a site. Is there a map that shows where the house and outbuildings were located on the property? Do existing deeds tell who lived there? Are there census records indicating the makeup of the household? Do baptismal records indicate the number of children or slaves in the family? Was a household inventory completed at the time of death? Even if no records exist, some information is available to archaeologists. Although it might take longer, evidence of the house and outbuildings could be found in the ground even without a map or written records. Some information comes only from archaeology. Since few people wrote down what they ate from day to day, information about diet is found through excavations that turn up bones or seeds. Even more importantly, archaeological evidence can be less biased in that it provides data about people-enslaved African-Americans, poor farmers, women, and others-who often left no written records. When written and archaeological records are combined, a much more complete picture of how people lived in the past emerges. In cross section, the soil resembles a layer cake, with the oldest layers on the bottom and more recent deposits on top. The accumulation of soil is a natural process that results from the disintegration of organic material such as grass and leaves, and the deposit of blowing dust. Cultural activities also play a role in creating soil layers. Household waste such as ashes from kitchen fires, food remains, and

broken glass and ceramics contribute to the accumulation of stratigraphic layers. The more activity that has occurred on a property, the greater the soil accumulation is likely to be. Why is stratigraphy important? Soil layers are the most basic tools available for measuring the passing of time because the deepest layers of soil are older than the layers on top. For this reason, archaeologists excavate stratigraphically, or one layer at a time, removing all soil from one time period before excavating the layers that preceded it. An artifact is any object that people made, used, or altered. In addition to manufactured items such as buttons, bottles, and keys, artifacts can be stones worn by grinding corn, or trees on which landowners carved their initials. Neither stones nor trees were manufactured, but they show evidence of human use. Artifacts wind up in the ground in a variety of ways. The most common is as discard. Regular garbage collection is a modern concept. Not very long ago, most people disposed of their trash in their own backyards. There was probably little effort to bury trash in the eighteenth century; broken bits of drinking mugs, chicken bones, potato peelings, and oyster shells undoubtedly created quite a stink on a hot summer day. As people walked on this trash, they broke it down into smaller bits that they eventually ground into the soil. Open holes on the property-ravines, abandoned wells, or privy pits-became prime locations for depositing kitchen refuse. Discarded materials tended to collect in low spots on the landscape. Archaeologists suspect that some of the features identified as "trash pits" were not intentionally dug at all, but were simply depressions in which trash collected. Artifacts deposited in protected holes such as wells, privies, or ravines tend to be much larger and can often be reassembled into nearly complete objects. This is because the fragments were never walked on or kicked around. Artifacts also make their way into the ground through loss. Buttons and buckles separate from clothing, coins are dropped, and keys fall out of pockets. Objects may be hidden from sight so well that they are eventually forgotten. Disaster does not contribute to the archaeological record as often as people think. Pompeii is probably the best-known example of an archaeological site in this case, a whole town created by a natural disaster. Fortunately, few such dramatic episodes have occurred in North America. Here, a site-creating disaster might be an intense house fire that caused the homeowner to abandon everything in place. An artifact is any object that has been made, used, or altered by people and has made its way into the ground through discard, loss, or disaster. Archaeologists use garbage to learn about people from the past because everyone-rich or poor, black or white, male or female, old or young-creates garbage that contributes to the archaeological record. There are some drawbacks to using the archaeological record for information. Not everything archaeologists want to know about people is answered by their trash. For example, it is tricky to determine ethnic origin through archaeology. Preservation is another problem. Not everything that is thrown away is preserved in the ground. Paper and cloth decompose quickly, as do leather and many organic materials that are preserved only when submerged in water at the bottom of an abandoned well or in a privy pit. But for the most part, what people throw away is extraordinarily informative. The skill is in learning to make the garbage talk, to make it tell things about the past. During the last twenty years, some archaeologists have begun to study ecofacts, natural objects that can be used to understand humans and their surroundings. Ecofacts include seeds, pollen, and parasites, which can suggest the environment people lived in, the foods they ate, and the diseases from which they suffered. Although ecofacts may not have been altered by people, they had a profound effect on the way people lived. What do archaeologists expect to learn from artifacts and ecofacts? One of the most basic things is dating information. Occasionally, they find an artifact with a date marked on it. A coin or a dated bottle seal is a good example. More commonly, artifacts and the layers that contain them are dated by their known dates of manufacture. This is where historical documentation comes into play. Using this information, archaeologists can establish a starting date for each artifact and, by extension, each soil layer. The following example may make this idea easier to understand. Creamware is a white ceramic first produced in England in 1760. In 1765, the tremendous popularity of creamware was eclipsed by pearlware, an even whiter ware that could be decorated more attractively. Soil layers that yield creamware but no pearlware can be dated after and, with some confidence, probably before

DISCOVERING THE ANCIENT PAST pdf

*Discovering the Ancient Past A Look at the Evidence (Paperback,) on www.enganchecubano.com *FREE* shipping on qualifying offers. Discovering the Ancient Past: A Look at the Evidence by Franklin M. Doeringer.*

6: Discovering Ancient Egypt hieroglyphs pharaohs pyramids mummification

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Molecule of life matriculation Aviation assistance Refuge from the Reich Great Vacations for You Your Dog, USA, 2001-02 (Great Vacations for You Your Dog, USA) Victim-oriented policing Astd state of the industry report 2013 Olympic Games As Performance and Event Disneys 102 Dalmations(disneys Wonderful World of Reading) Mountainy singer. Manual formularios google s Ancient and Medieval Modelling (Modelling Masterclass) Danny and the Merry-Go-Round (Turtle Books) American body politics and the crime against nature, 1861-81 THE CONVERSION 145 Jewish voices, German words Social Cognition During Infancy Thirteen satires of Juvenal Beyond telepathy. Impeachment of perception or memory The NASCAR encyclopedia John Muir (Great Americans) Applying the Seven Promises (Promise Builders Study Series) Underground times Telephone Excise Tax Repeal and Taxpayer Protection and Assistance Act of 2006 Internal medicine and the structures of modern medical science Selected vacanas of Sarvajna Techniques of soul alignment Burial or Cremation Export powerpoint with notes osx The study of politics Political theory class 11 notes The Hermit and the Well Mambas daughters Paramedic national standards self test Easy violin sheet music popular songs Big Ben (Puppy Patrol) Home Truths About Domestic Violence Dusan bogdanovic mysterious habitats Engineering mechanics dynamics 13 ALGOL 68 implementation;