

1: THE MEANING OF "MYTH" IN THE AMERICAN CONTEXT | Mythic America: Essays

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Academic experts on myth debate heatedly about what a myth is and how it functions in human life. In fact, with so many conflicting meanings and so much debate, some scholars have declared the word meaningless and abandoned it altogether. But I have decided to write about myth because no other single word captures this absolutely essential aspect of our society, or any society. As I understand the term and use it here, a myth has several basic qualities. First, it is a story, told either explicitly or implicitly. Second, when a myth works or is alive "that is, when some group of people accept it as valid and meaningful" it provokes a powerful response from those people because it relies on vivid, evocative symbols to tell the tale. When words or images function as symbols they affect us both intellectually and emotionally, both consciously and unconsciously. They communicate several different, often divergent, sometimes even contradictory, meanings simultaneously. When many symbols are woven together in a myth they evoke even stronger response. Third, a living myth expresses something fundamental about the worldview, values, and lifestyle of the people who accept it. A myth communicates what they assume to be true about: And because the world is the way it is, living as we do or ought to is uniquely satisfying and fulfilling. Fourth, a living myth gives the people who accept it a way to cope with the difficulties of life. It gives an impression of human life and the world as relatively coherent, harmonious, sensible, and therefore meaningful, so that life seems worth living. Sometimes a myth denies that there is any conflict or contradiction in the world. Sometimes it accepts but explains conflicts, contradictions, and the suffering they cause. Sometimes it offers no explanation at all but gives a powerful sense that life is good and worthwhile despite the conflicts, the contradictions, and the suffering. The satisfaction comes in part from the conviction that, while life and the world are always changing, the myth is a story that seems never to change. It is always available to be retold, reenacted, relived. So the disturbing flux of the real is held in check by the bulwark of permanence "a sort of timeless present" enshrined in the myth. Some myths are total fictions. Though they can have powerful influence on a society, they can also be debunked by fact, which places some limit at least in theory on their influence. The myths that affect us most, in theory and usually in fact, are those that blend empirical truth with fiction. The more truth they contain, the more convincing they are, the harder they are to refute, and therefore the more influence they have. However empirical truth or falsehood is not the most crucial question when it comes to myth. As the definition above indicates, a myth communicates some very real truths to the people who accept it as a living myth. This is the sense in which most historians of religion have come to use the term. They say that myth has its own truth, a different kind of truth than science offers. The people who tell a myth do not judge it by whether it can be proven factually true, either. Rather, the myth is a sort of lens through which they see the world. It tells them what they can accept as factually true and what they must consider false. It tells them what to pay attention to and what to ignore. It tells them how to interpret their experiences. In all these ways, myth shapes their view of truth. To modern interpreters, myth is symbolic, not literal, truth. Rather, we judge it the way we judge a poem or a painting, by its power to move us emotionally; to challenge or reassure us intellectually; to shape, reshape, or reaffirm the way we experience the world. But what about the relation between myth and empirical or scientific fact? Most often a myth is compounded of both fiction and empirically verifiable fact. Zeus, for example, does not really throw lightning bolts down from Mt. Olympus, but powerful thunderstorms do regularly form on that particular mountaintop, generating plenty of very real lightning that strikes the earth. Myths may generally have more fiction than fact, but sometimes the fact outweighs the fiction. There are even perhaps rare occasions when myths are completely factually true. American myths have been and still are nearly all influenced by the rationalist culture of the Enlightenment. So they usually have a larger component of truth than the myths of ancient cultures. Our national myths draw on empirical facts from all aspects of public life "political, economic, cultural, moral, and more" and create a complex interplay among them, creating a sense of the nation and its life as a unified, harmonious

whole. To achieve the most satisfying sense of wholeness, though, a myth must reshape the elements of empirical truth contained in it. It exaggerates empirical truths that fit an idealized image while downplaying or ignoring those that might contradict the received ideal. It exaggerates truths that are most likely to evoke emotional response while downplaying or ignoring less evocative truths. It turns literal truths into vehicles for symbolic meaning. Thus it creates a caricature of truth, a picture that is oversimplified, schematized, and therefore easier to grasp and respond to. Consider, for example, two classic American myths: Both stories, as told in elementary schools and known by most Americans, include elements of both fact and fiction. Ultimately, though, when a myth is working its factual truth is irrelevant, because the people for whom a myth is alive do not judge it by whether it can be proven factually true. Rather, the myth is the lens through which they see the world and judge what is true and false. So it shapes their view of truth. Consider again the Pilgrims and Parks. Both are emotionally powerful stories, made up of symbolic details that are readily and vividly visualized, and both communicate similar messages: People from all over the world come to America because here victims of injustice can and should stand up for their rights. What happens if people suffering from injustice in other lands come to America, stand up for their rights, find themselves receiving no justice, and return to their native lands, perhaps even finding relatively more justice there? Or, if America is their native land, what happens if they give up the fight and accept a life of injustice? For a majority of Americans, who hold the Pilgrims and Rosa Parks stories as living myths, there are two possibilities: Explain the anomalous events in terms of the myth: Simply ignore the anomalous events altogether. It is hard for most of us even to name people who actively tried to get more justice in the United States but failed in the long run. Something similar happened in , when the prevailing myth insisted that Iraq, under Saddam Hussein, was building up a threatening arsenal of weapons of mass destruction. All the factual evidence to the contrary was largely ignored by the mass media because the myth did not allow that evidence to count as true fact. Even the most respected mass media sources refused to admit facts contrary to the myth. Eventually they recanted and apologized. But this was not simply because enough facts piled up to make the myth untenable. Myths can stay alive in the face of overwhelming evidence to the contrary. Classic myths do almost always have a narrative form. These are what scholars call explicit myths. But one need not recite the whole myth to communicate its full meaning and power, because every myth is made up of many discrete elements or component pieces. These building blocks are usually words or visual images or a combination of the two. But any sensory stimulus can play this role. All of these can serve as symbols, which are combined into themes, memes, and motifs. These are the building blocks of myth. For those who know a myth, any component piece of it can easily communicate the cognitive and emotional meaning of the whole. In such cases, when an entire myth is implied by one small piece of it, scholars call it an implicit myth. The same process can work with more abstract mythic stories too. In fact, every one of the specific components of each American myth is ultimately connected to all the other building blocks of all other American myths in a network of implied connections that is virtually endless. A group of interlocking myths can conveniently be called a mythology. Words like progress, exceptionalism, abundance, and millennialism, for example, each conjure up an entire complex mythology. This web in its totality forms a reservoir of national myths that myth-makers and myth-tellers can draw on in mix-and-match fashion. Typically the full stories remain only implied, in such a deep or unconscious way that few of us could reconstruct them in their complete narrative form. Nevertheless, even a few mythic building blocks put together in almost any way can reinforce the power of the national myths to shape our perceptions and understandings of the meaning of America, our place in it, and its place in the world. Each myth helps to create a sense of national identity, defining what it means to be an American. Each expresses something essential about the identity of the nation and its members, as many of them see it. When Americans share in the repetition of their myths, they create or reaffirm their connection with each other and their difference from other people who have other myths. Myth is like a social cement used to bond a group together and to build a wall between them and other groups – which is one reason national myths evoke such powerful emotion and satisfaction. Again, to be sure, not all Americans embrace every American myth, nor do all find the same meanings and values in any particular myth. On the contrary, there is always vigorous discussion and disagreement about those meanings and values. Different interpretations are

inevitable, because myths and their component parts communicate symbolic meanings. So they tend to be multivalent; that is, any given myth, or any specific element within a myth, is likely to express different and often conflicting meanings simultaneously. The richer, more potent, and more fundamental the myth, the more multivalent it is likely to be. Could anyone ever catalogue all the interpretations that have been assigned to those few words, much less predict all the interpretations that will arise in the future? The full network of American myths, taken as a whole, is like a playing field on which conflicts over public issues and public meanings are constantly fought out. The component elements of the myths are also the materials with which the conflict is fought or, one might say, the pieces with which the game is played. Since the meanings of myths are always being contested, they are always open to change. Now, of course, it is a hotly contested assertion.

2: Christopher Columbus - HISTORY

The Discovery of America & other myths has 2 ratings and 1 review. Charlene said: posting this because my mom gave me this book when i graduated high sch.

First version of this article was originally published August 17, AncientPages. This time our journey takes us to North America, a land full of ancient secrets that remain unsolved. According to those who entered the subterranean tunnels and visited this marvelous place the city was once inhabited by an unknown race. Now, thousands of years later the place had been abandoned, but the visitors saw strange mummies and curious old artifacts. Before we can enter the realms of this mysterious subterranean world, we must first listen to the words of the Paiute Indians who have legends describing an underground world few people have heard of. Read more Few people interested in history can resist a true archaeological mystery. Imagine you would suddenly find a strange, dark, odd-looking, egg-shaped stone with unusual carvings and unknown origin. What would you think? Scientists are still trying to find out how the stone was made and for what purpose. Furthermore, so far it has been impossible to verify the age of the stone and determine how it was carved. To make it even more interesting, the unknown creator decided to add a number of inscriptions and strange symbols, which are still open for interpretation. This rock covered with undecipherable symbols is one of the greatest archaeological mysteries of the North America. Neither scholars nor older residents have been able to decipher it. Neither do they know its true origin nor purpose. Is it a prehistoric code? Some kind of secret message for future generations of humanity? Judaculla Rock is not an ordinary stone because it has something else: And these mysterious symbols can be more than 10, years old. Can some undeciphered ancient stone maps filled with strange, mysterious signs point the location to this well-hidden legendary treasure? The strange rock was discovered by a man named Stewart who was at the time working on the legendary "Spider Rock" Spanish gold burial in the cedar brakes country near the Salt Fork of the Brazos River in Stonewall County. The Spider Rock map was dug up by a group of treasure hunters in A blueprint was made of the "map" since the mysterious rock itself has become lost. There are several reasons why Waffle Rock is considered a mystery. The geometric patterns are so regular that it is difficult to believe this is a work of nature. If it not a natural phenomena, it would mean that it was perhaps created by an ancient civilization with help of highly sophisticated unknown technology. This rock of debatable origin was discovered by Betty Webster Bishop and her mother during one of their Sunday walks. Bishop "the rock in question, was at least six feet above the ground, and evidently several feet were embedded in the earth. It consisted of an uneven waffle type pattern, forming many geometric designs. The raised edges of this design were deep enough for adequate toe-holds for many feet that enjoyed scaling this mini-mountain. Did an ancient lost civilization once live in a secret underground city below the Grand Canyon? Will the mystery of the lost subterranean city ever be solved? Ever since an intriguing article reporting the discovery of a great underground citadel of the Grand Canyon appeared in the Arizona Gazette in , scientists have debated whether the story is true or a hoax. Several alternative history authors and researchers, among them David Hatcher Childress believe the discovery did occur and this is yet another archaeological cover-up. Read more 7. Can the controversial Davenport and Pontotoc stele shed light on the mystery? The Davenport Stele was unearthed in a burial mound in in Iowa. Barry Fell , a Harvard scholar with an avocation for ancient writings. Egyptian and Libyan explorers had sailed up the Mississippi River and left the written stone tablet, the Davenport Stele. The small size and the features of the ancient body indicated it could once have been a member of the hidden race of the Little People living in America. Many ancient Native American legends tell of a group of beings that are commonly referred to as the Little People.

3: The Viking Explorer Who Beat Columbus to America - HISTORY

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They cry out for their stories to be heard through their descendants who carry the memories of how the country was founded and how it came to be as it is today. It should not have happened that the great civilizations of the Western Hemisphere, the very evidence of the Western Hemisphere, were wantonly destroyed, the gradual progress of humanity interrupted and set upon a path of greed and destruction. Choices were made that forged that path toward destruction of life itself – the moment in which we now live and die as our planet shrivels, overheated. To learn and know this history is both a necessity and a responsibility to the ancestors and descendants of all parties. Land is life – or, at least, land is necessary for life. Those who seek history with an upbeat ending, a history of redemption and reconciliation, may look around and observe that such a conclusion is not visible, not even in utopian dreams of a better society. That narrative is wrong or deficient, not in its facts, dates, or details but rather in its essence. The myth persists, not for a lack of free speech or poverty of information but rather for an absence of motivation to ask questions that challenge the core of the scripted narrative of the origin story. Many were slave owners who desired limitless land for lucrative cash crops. This was the first law of the incipient republic, revealing the motive for those desiring independence. Britain had made settlement there illegal with the Proclamation of 1763. In the United States, the founding and development of the Anglo-American settler-state involves a narrative about Puritan settlers who had a covenant with God to take the land. To say that the United States is a colonialist settler-state is not to make an accusation but rather to face historical reality. But indigenous nations, through resistance, have survived and bear witness to this history. The fundamental problem is the absence of the colonial framework. Settler colonialism, as an institution or system, requires violence or the threat of violence to attain its goals. People do not hand over their land, resources, children, and futures without a fight, and that fight is met with violence. In employing the force necessary to accomplish its expansionist goals, a colonizing regime institutionalizes violence. The notion that settler-indigenous conflict is an inevitable product of cultural differences and misunderstandings, or that violence was committed equally by the colonized and the colonizer, blurs the nature of the historical processes. Euro-American colonialism had from its beginnings a genocidal tendency. The convention is not retroactive but is applicable to US-indigenous relations since 1948, when the US Senate ratified it. The terms of the genocide convention are also useful tools for historical analysis of the effects of colonialism in any era. Settler colonialism is inherently genocidal in terms of the genocide convention. In the case of the British North American colonies and the United States, not only extermination and removal were practiced but also the disappearing of the prior existence of indigenous peoples – and this continues to be perpetuated in local histories. From the Atlantic Ocean to the Mississippi River and south to the Gulf of Mexico lay one of the most fertile agricultural belts in the world, crisscrossed with great rivers. Naturally watered, teeming with plant and animal life, temperate in climate, the region was home to multiple agricultural nations. In the twelfth century, the Mississippi Valley region was marked by one enormous city-state, Cahokia, and several large ones built of earthen, stepped pyramids, much like those in Mexico. Cahokia supported a population of tens of thousands, larger than that of London during the same period. Other architectural monuments were sculpted in the shape of gigantic birds, lizards, bears, alligators, and even a 100-foot-long serpent. These feats of monumental construction testify to the levels of civic and social organization. What European colonizers found in the southeastern region of the continent were nations of villages with economies based on agriculture and corn the mainstay. This was the territory of the nations of the Cherokee, Chickasaw, and Choctaw and the Muskogee Creek and Seminole, along with the Natchez Nation in the western part, the Mississippi Valley region. To the north, a remarkable federal state structure, the Haudenosaunee Confederacy – often referred to as the Six Nations of the Iroquois Confederacy – was made up of the Seneca, Cayuga, Onondaga, Oneida, and Mohawk Nations and, from early in the nineteenth

century, the Tuscaroras. This system incorporated six widely dispersed and unique nations of thousands of agricultural villages and hunting grounds from the Great Lakes and the St. Lawrence River to the Atlantic, and as far south as the Carolinas and inland to Pennsylvania. The Haudenosaunee peoples avoided centralized power by means of a clan-village system of democracy based on collective stewardship of the land. Corn, the staple crop, was stored in granaries and distributed equitably in this matrilineal society by the clan mothers, the oldest women from every extended family. Many other nations flourished in the Great Lakes region where now the US-Canada border cuts through their realms. Among them, the Anishinaabe Nation called by others Ojibwe and Chippewa was the largest. In the beginning, Anglo settlers organized irregular units to brutally attack and destroy unarmed indigenous women, children, and old people using unlimited violence in unrelenting attacks. Anglo-French conflict may appear to have been the dominant factor of European colonization in North America during the eighteenth century, but while large regular armies fought over geopolitical goals in Europe, Anglo settlers in North America waged deadly irregular warfare against the indigenous communities. The chief characteristic of irregular warfare is that of the extreme violence against civilians, in this case the tendency to seek the utter annihilation of the indigenous population. Settler colonialists again chose their own means of conquest. Such fighters are often viewed as courageous heroes, but killing the unarmed women, children, and old people and burning homes and fields involved neither courage nor sacrifice. US history, as well as inherited indigenous trauma, cannot be understood without dealing with the genocide that the United States committed against indigenous peoples. From the colonial period through the founding of the United States and continuing in the twenty-first century, this has entailed torture, terror, sexual abuse, massacres, systematic military occupations, removals of indigenous peoples from their ancestral territories, and removals of indigenous children to military-like boarding schools. Once in the hands of settlers, the land itself was no longer sacred, as it had been for the indigenous. Rather, it was private property, a commodity to be acquired and sold. The blood spilled was largely indigenous.

4: 6 Ridiculous Lies You Believe About the Founding of America | www.enganchecubano.com

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Norse journeys to Greenland and Canada are supported by historical and archaeological evidence. Contact between the Thule people ancestors of the modern Inuit and Norse between the 12th or 13th centuries is known. Sweet potato has been radiocarbon-dated in the Cook Islands to CE, and current thinking is that it was brought to central Polynesia c. It is possible that the plant could successfully float across the ocean if discarded from the cargo of a boat. Before this it was thought that Peruvian mummies were naturally preserved. The sewn-plank canoes crafted by the Chumash and neighboring Tongva are unique among the indigenous peoples of North America, but similar in design to larger canoes used by Polynesians for deep-sea voyages. If it occurred, this contact left no genetic legacy in California or Hawaii. This theory has attracted limited media attention within California, but most archaeologists of the Tongva and Chumash cultures reject it on the grounds that the independent development of the sewn-plank canoe over several centuries is well-represented in the material record. The genetic link between the South American Mapuche to whom the chickens were thought to originally belong [21] chicken bones and South Pacific Island species has been rejected by a more recent genetic study which concluded that "The analysis of ancient and modern specimens reveals a unique Polynesian genetic signature" and that "a previously reported connection between pre-European South America and Polynesian chickens most likely resulted from contamination with modern DNA, and that this issue is likely to confound ancient DNA studies involving haplogroup E chicken sequences. Chicken bones found at the site El Arenal in the Arauco Peninsula, an area inhabited by Mapuche, support a pre-Columbian introduction of chicken to South America. Dutch linguists and specialists in Amerindian languages Willem Adelaar and Pieter Muysken have suggested that two lexical items may be shared by Polynesian languages and languages of South America. One is the name of the sweet potato, which was domesticated in the New World. According to Adelaar and Muysken, the similarity in the word for sweet potato "constitutes near proof of incidental contact between inhabitants of the Andean region and the South Pacific", though according to Adelaar and Muysken the word for axe is not as convincing. The authors argue that the presence of the word for sweet potato suggests sporadic contact between Polynesia and South America, but no migrations. These skulls originated from Mocha Island, an island just off the coast of Chile in the Pacific Ocean, formerly inhabited by the Mapuche. This was based on an analysis of fourteen skulls. The research team examined various scenarios, none of which they could say for certain were correct. They dismissed a scenario of direct contact in prehistory between Polynesia and Brazil as "too unlikely to be seriously entertained. These "Na-Dene" peoples, who share many linguistic and genetic similarities not found in other parts of the Americas, populated the far north of the Americas and only made it as south as Oasisamerica. Bronze working had not been developed in Alaska at the time and suggest the bronze came from nearby Asia—possibly China, Korea, or Russia. Also inside the house were found the remains of obsidian artifacts, which have a chemical signature that indicates the obsidian is from the Anadyr River valley in Russia. The study suggests that the contact could have been trans-oceanic or a late-stage coastal migration that did not leave genetic imprints in North America. Gordon Ekholm, who was an eminent archaeologist and curator at the American Museum of Natural History, suggested that the Olmec art style might have originated in Bronze Age China. In artifacts identified at the time as Chinese coins were discovered in British Columbia. A contemporary account states that: Columbia, thirty Chinese coins in the auriferous sand, twenty-five feet below the surface. They appeared to have been strung, but on taking them up the miner let them drop apart. The earth above and around them was as compact as any in the neighborhood. One of these coins I examined at the store of Chu Chong in Victoria. Neither in metal nor markings did it resemble the modern coins, but in its figures looked more like an Aztec calendar. So far as I can make out the markings, this is a Chinese chronological cycle of sixty years, invented by Emperor Huangti, BCE, and circulated in this form to make his people remember it. In, a vase containing similar discs was also discovered, wrapped in the roots of a tree

around years old. Although Chinese mapmakers placed this territory on the Asian coast, others have suggested as early as the s [50] that Fusang might have been in North America, due to perceived similarities between portions of the California coast and Fusang as depicted by Asian sources. These sometimes called the Palos Verdes stones were initially thought to be up to years old and proof of pre-Columbian contact by Chinese sailors. Later geological investigations showed them to be a local rock known as Monterey shale , and they are thought to have been used by Chinese settlers fishing off the coast in the nineteenth century. Also part of the research team was Robert J. The report is the first evidence that metal from Asia reached prehistoric North America before the contact with Europeans, stating that X-ray fluorescence identified two of these artifacts as smelted industrial alloys with large proportions of tin and lead. The presence of smelted alloys in a prehistoric Inuit context in northwest Alaska was demonstrated for the first time and indicates the movement of Eurasian metal across the Bering Strait into North America before sustained contact with Europeans. This is not a surprise based on oral history and other archaeological finds, and it was just a matter of time before we had a good example of Eurasian metal that had been traded [Locally available metal in parts of the Arctic, such as native metal, copper and meteoritic and telluric iron were used by ancient Inuit people for tools and to sometimes indicate status. Two of the Cape Espenberg items that were found " a bead and a buckle " are heavily leaded bronze artifacts. Both are from a house at the site dating to the Late Prehistoric Period, around AD, which is before sustained European contact in the late 18th century. It resembles a buckle used as part of a horse harness that would have been used in north-central China during the first six centuries before the Common Era. Kory Cooper, Associate Professor of Anthropology. Chronological and other problems have led most archaeologists to dismiss this idea as implausible. Alaskan anthropologist Nancy Yaw Davis claims that the Zuni people of New Mexico exhibit linguistic and cultural similarities to the Japanese. Davis speculates that Buddhist priests or restless peasants from Japan may have crossed the Pacific in the 13th century, traveled to the American Southwest , and influenced Zuni society. Such Japanese ships landed from the Aleutian Islands in the north to Mexico in the south, carrying a total of persons in the 23 cases where head-counts were given in historical records. In most cases, the Japanese sailors gradually made their way home on merchant vessels. In a dismasted, rudderless Japanese ship crashed near Cape Flattery. While admitting there was no definitive proof of pre-Columbian contact between Japanese and North Americans, Wickersham thought it implausible that such contacts as outlined above would have started only after Europeans arrived in North America. This suggestion was generally disregarded but a study claimed to have found carbonized remains that date to BCE and appear like seeds of custard apple. He wrote *Elephants and Ethnologists*, a book on the topic in Contemporary archaeologists suggested that it was based on a tapir and his suggestions have generally been dismissed by subsequent research. The object has been claimed by some to represent a Muktafala , an imaginary fruit bedecked with pearls. Proposed claims for an African presence in Mesoamerica stem from attributes of the Olmec culture, the claimed transfer of African plants to the Americas [71] , interpretations of European and Arabic historical accounts and certain genetic studies of Mexican populations. Mulan Pi is normally identified as Spain of the Almoravid dynasty Al-Murabitun , [83] though some fringe theories hold that it is instead some part of the Americas. Gordon believed that Phoenicians and other Semitic groups had crossed the Atlantic in antiquity, ultimately arriving in both North and South America. Solutrean hypothesis Examples of Clovis and other Paleoindian point forms, markers of archaeological cultures in northeastern North America The Solutrean hypothesis argues that Europeans migrated to the New World during the Paleolithic era, circa 16, to 13, BCE. This hypothesis proposes contact partly on the basis of perceived similarities between the flint tools of the Solutrean culture in modern-day France, Spain and Portugal which thrived circa 20, to 15, BCE , and the Clovis culture of North America, which developed circa BCE. The Bay of Jars in Brazil has been yielding ancient clay storage jars that resemble Roman amphorae [] for over years. It has been proposed that the origin of these jars is a Roman wreck, although it has been suggested that they could be 15th or 16th century Spanish olive oil jars. Romeo Hristov argues that a Roman ship, or the drifting of such a shipwreck to the American shores, is a possible explanation of archaeological finds like the Tecaxic-Calixtlahuaca bearded head from ancient Rome in America. Hristov claims that the possibility of such an event has been made more likely by the discovery of

evidences of travels from Romans to Tenerife and Lanzarote in the Canaries , and of a Roman settlement from the 1st century BCE to the 4th century CE on Lanzarote island. Tecaxic-Calixtlahuaca head A small terracotta head sculpture, with a beard and European-like features, was found in in the Toluca Valley , 72 kilometres southwest of Mexico City in a burial offering under three intact floors of a pre-colonial building dated to between and The artifact has been studied by Roman art authority Bernard Andreae, director emeritus of the German Institute of Archaeology in Rome, Italy, and Austrian anthropologist Robert von Heine-Geldern , both of whom stated that the style of the artifact was compatible with small Roman sculptures of the 2nd century. If genuine and if not placed there after the pottery found with it dates to between and [] the find provides evidence for at least a one-time contact between the Old and New Worlds. Smith, [] John Paddock, a leading Mesoamerican scholar, used to tell his classes in the years before he died that the artifact was planted as a joke by Hugo Moedano, a student who originally worked on the site. Though he remains skeptical, Smith concedes he cannot rule out the possibility that the head was a genuinely buried Post-classic offering at Calixtlahuaca. He is best known today because of a modern legend that he took part in explorations of Greenland and North America almost years before Christopher Columbus. The authors Robert Lomas and Christopher Knight believe some carvings in the chapel to be ears of New World corn or maize. Knight and Lomas view these carvings as evidence supporting the idea that Henry Sinclair travelled to the Americas well before Columbus. Some have conjectured that Columbus was able to persuade the Catholic Monarchs of Castile and Aragon to support his planned voyage only because they were aware of some recent earlier voyage across the Atlantic. Whether he actually did this and what island he visited, if any, is uncertain. Columbus is thought to have visited Bristol in He discusses the then-current story of a Spanish caravel that was swept off its course while on its way to England, and wound up in a foreign land populated by naked tribesmen. The crew gathered supplies and made its way back to Europe, but the trip took several months and the captain and most of the men died before reaching land. Columbus was a good friend of the pilot, and took him to be treated in his own house, and the pilot described the land they had seen and marked it on a map before dying. Great Ireland Saint Brendan and the whale. From a 15th-century manuscript. The legend of Saint Brendan , an Irish monk, involves a fantastical journey into the Atlantic Ocean in search of Paradise in the 6th century. Since the discovery of the New World, various authors have tried to link the Brendan legend with an early discovery of America. While most scholars consider this legend to be untrue, it was used as justification for British claims to the Americas, based on the notion of a Briton arriving before other European nationalities. Claims of contact have often been based on occurrences of similar motifs in art and decoration, or on depictions in one World of species or objects that are thought to be characteristic of the other World. Famous examples include a Maya statuette claimed to depict a bearded man rowing, a cross in bas-relief at the Temple of the Cross in Palenque. The Palenque "cross", for instance, is almost certainly a stylized maize plant. In , an Italian botanist, Domenico Casella, suggested that a depiction of a pineapple was represented among wall paintings of Mediterranean fruits at Pompeii. According to Wilhelmina Feemster Jashemski , this interpretation has been challenged by other botanists, who identify it as a pine cone from the Umbrella pine tree , which is native to the Mediterranean area. The initial discovery was made by a German toxicologist , Svetlana Balabanova, after examining the mummy of a priestess called.

5: Myths & Legends | Ancient Origins

Discovery of America & Other Myths: A New World Reader This book is in very good condition and will be shipped within 24 hours of ordering. The cover may have some limited signs of wear but the pages are clean, intact and the spine remains undamaged.

Slavery has been in the news a lot lately. As a scholar of slavery at the University of Texas at Austin, I welcome the public debates and connections the American people are making with history. However, there are still many misconceptions about slavery, as evidenced by the conflict at the University of Tennessee. Instead, we trace the history of slavery in all its forms to make sense of the origins of wealth inequality and the roots of discrimination today. The history of slavery provides vital context to contemporary conversations and counters the distorted facts, internet hoaxes and poor scholarship I caution my students against. Four myths about slavery

Myth One: The majority of African captives came to what became the United States. Only a little more than 10 percent, captives, or percent, came to the United States. The majority of enslaved Africans went to Brazil, followed by the Caribbean. They spent months or years recovering from the harsh realities of the Middle Passage. Once they were forcibly accustomed to slave labor, many were then brought to plantations on American soil. Slavery lasted for years. Popular culture is rich with references to years of oppression. There seems to be confusion between the Transatlantic Slave Trade and the institution of slavery, confusion only reinforced by the Bible, Genesis

The American part of the story lasted fewer than years. How, then, do we calculate the timeline of slavery in America? Most historians use 1619 as a starting point: Africans first arrived in America in the late 16th century not as slaves but as explorers together with Spanish and Portuguese explorers. As far as the institution of chattel slavery – the treatment of slaves as property – in the United States, if we use 1619 as the beginning and the 13th Amendment as its end, then it lasted years, not 250. All Southerners owned slaves. Roughly 25 percent of all Southerners owned slaves. The fact that one-quarter of the southern population were slaveholders is still shocking to many. This truth brings historical insight to modern conversations about inequality and reparations. Take the case of Texas. When it established statehood, the Lone Star State had a shorter period of Anglo-American chattel slavery than other southern states – only to 1865 – because Spain and Mexico had occupied the region for almost one-half of the 19th century with policies that either abolished or limited slavery. Still, the number of people impacted by wealth and income inequality is staggering. By 1860, the Texas enslaved population was 250,000, but slaveholders represented 27 percent of the population, and controlled 68 percent of the government positions and 73 percent of the wealth. Slavery was a long time ago. African-Americans have been free in this country for less time than they were enslaved. Blacks have been free for years, which means that most Americans are only two to three generations away from slavery. This is not that long ago. Over this same period, however, former slaveholding families have built their legacies on the institution and generated wealth that African-Americans have not had access to because enslaved labor was forced. Segregation maintained wealth disparities, and overt and covert discrimination limited African-American recovery efforts. The value of slaves

Economists and historians have examined detailed aspects of the enslaved experience for as long as slavery existed. My own work enters this conversation by looking at the value of individual slaves and the ways enslaved people responded to being treated as a commodity. They were bought and sold just like we sell cars and cattle today. They were gifted, deeded and mortgaged the same way we sell houses today. They were itemized and insured the same way we manage our assets and protect our valuables. Natchez Trace Collection, Broadside Collection, Dolph Briscoe Center for American History

Enslaved people were valued at every stage of their lives, from before birth until after death. Their values decreased on a quarter scale from three-fourths hands to one-fourth hands, to a rate of zero, which was typically reserved for elderly or differently abled bondpeople another term for slaves. For example, Guy and Andrew, two prime males sold at the largest auction in U.S. Slavery was an extremely diverse economic institution, one that extracted unpaid labor out of people in a variety of settings – from small single-crop farms and plantations to urban universities. This diversity was also reflected in their prices. And enslaved people understood they were treated as commodities. Those in bondage understood their status. The

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elephant that sits at the center of our history is coming into focus. American slavery happened “we are still living with its consequences. I believe we are finally ready to face it, learn about it and acknowledge its significance to American history. This is an updated version of an article that originally appeared on Oct.

6: DISCOVERY CHANNEL - Home

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Visit Website Christopher Columbus: Early Life Christopher Columbus, the son of a wool merchant, was born in Genoa, Italy, in about 1451. When he was still a teenager, he got a job on a merchant ship. He remained at sea until 1480, when French privateers attacked his ship as it sailed north along the Portuguese coast. The boat sank, but the young Columbus floated to shore on a scrap of wood and made his way to Lisbon, where he studied mathematics, astronomy, cartography and navigation. He also began to hatch the plan that would change the world forever. The First Voyage At the end of the 15th century, it was nearly impossible to reach Asia from Europe by land. The route was long and arduous, and encounters with hostile armies were difficult to avoid. Portuguese explorers solved this problem by taking to the sea: But Columbus had a different idea: Why not sail west across the Atlantic instead of around the massive African continent? He argued incorrectly that the circumference of the Earth was much smaller than his contemporaries believed it was; accordingly, he believed that the journey by boat from Europe to Asia should be not only possible but comparatively easy. He presented his plan to officials in Portugal and England, but it was not until 1492 that he found a sympathetic audience: Columbus wanted fame and fortune. Ferdinand and Isabella wanted the same, along with the opportunity to export Catholicism to lands across the globe. Columbus, a devout Catholic, was equally enthusiastic about this possibility. On October 12, the ships made landfall—*not* in Asia, as Columbus assumed, but on one of the Bahamian islands. In March 1493, leaving 40 men behind in a makeshift settlement on Hispaniola present-day Haiti and the Dominican Republic, he returned to Spain. Then he headed west, with his own complement of native slaves, to continue his mostly fruitless search for gold and other goods. In lieu of the material riches he had promised the Spanish monarchs, he sent some slaves to Queen Isabella. In May 1493, Columbus sailed west across the Atlantic for the third time. Conditions were so bad that Spanish authorities had to send a new governor to take over. Christopher Columbus was arrested and returned to Spain in chains. In 1494, cleared of the most serious charges but stripped of his noble titles, the aging Columbus persuaded the Spanish king to pay for one last trip across the Atlantic. This time, Columbus made it all the way to Panama—*just* miles from the Pacific Ocean—where he had to abandon two of his four ships in the face of an attack from hostile natives. Empty-handed, the elderly explorer returned to Spain, where he died in 1506. However, his journey kicked off centuries of exploration and exploitation on the American continents. The consequences of his explorations were severe for the native populations of the areas he and the conquistadores conquered. Disease and environmental changes resulted in the destruction of the majority of the native population over time, while Europeans continued to extract natural resources from these territories. Today, Columbus has a controversial legacy—he is remembered as a daring and path-breaking explorer who transformed the New World, yet his actions also unleashed changes that would eventually devastate the native populations he and his fellow explorers encountered.

7: The History of Coffee

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

American Indians lived in balance with mother earth, father moon, brother coyote and sister Does that just sound right because of the Berenstain Bears? Whichever animal they thought was their sister, the point is, the Indians were leaving behind a small carbon footprint before elements were wearing shoes. The Indians were so good at killing trees that a team of Stanford environmental scientists think they caused a mini ice age in Europe. When all of the tree-clearing Indians died in the plague, so many trees grew back that it had a reverse global warming effect. In , it was bigger than London, and featured a sophisticated society with an urban center , satellite villages and thatched-roof houses lining the central plazas. While the city was abandoned by the time white people got to it, the evidence they left behind suggests a complex economy with trade routes from the Great Lakes all the way down to the Gulf of Mexico. Contrary to what museums told us, the loin cloth was not the most advanced Native American technology. The mound contains more than 2. To put that in perspective, all 13 million people who live in the state of Illinois today would have to carry three pound baskets of soil from as far away as Indiana to construct another one. Well, because the Egyptians know how to treat one of the Eight Wonders of the World. America, on the other hand, appears to be trying to figure out how to turn it into a parking lot. World Pyramids But think of all the parking! In the realm of personal hygiene, the Europeans out-hipped the Indians by a foul smelling mile. The natives, for their part, viewed Europeans as "just plain smelly" according to first hand records. Missionaries met Indians who thought Europeans were "physically weak, sexually untrustworthy, atrociously ugly" and "possessed little intelligence in comparison to themselves. Verrazzano, the sailor who witnessed the densely populated East Coast, called a native who boarded his ship "as beautiful in stature and build as I can possibly describe," before presumably adding, "you know, for a dude. America was discovered in because Europeans were starting to get curious about the outside world thanks to the Renaissance and Enlightenment and Europeans of the time just generally being the first smart people ever. Columbus named the people who already lived there Indians, presumably because he was being charmingly self-deprecating. A bunch of vikings set up a successful colony in Greenland that lasted for years To put that into perspective, the white European settlement currently known as the United States will need to wait until the year to match that longevity. The vikings spent a good portion of that time sending expeditions down south to try to settle what they called Vineland -- which historians now believe was the East Coast of North America. Some place the vikings as far south as modern day North Carolina. After landing there with livestock, supplies and between and settlers, they set up the first successful European American colony And then the Native Americans kicked their ass out of the country, shooting the head viking in the heart with an arrow. They were camping off the coast of America, and had every reason to settle America for about years. If the Indians had been at full strength in , white people might still be sneaking onto the East Coast to steal wood pulp. Continue Reading Below Advertisement So why did your history teachers lie? Consider this one a freebie, Hollywood. It turns out that many of the awesomest stories had to be paved over by the bullshit you memorized in order to protect your teachers and parents from awkward conversations. Like the one about how

8: American slavery: Separating fact from myth

Discovery Of America & Other Myths A New by Thomas Christensen available in Trade Paperback on www.enganchecubano.com, also read synopsis and reviews.

An Ethiopian Legend Coffee grown worldwide can trace its heritage back centuries to the ancient coffee forests on the Ethiopian plateau. There, legend says the goat herder Kaldi first discovered the potential of these beloved beans. The story goes that that Kaldi discovered coffee after he noticed that after eating the berries from a certain tree, his goats became so energetic that they did not want to sleep at night. Kaldi reported his findings to the abbot of the local monastery, who made a drink with the berries and found that it kept him alert through the long hours of evening prayer. The abbot shared his discovery with the other monks at the monastery, and knowledge of the energizing berries began to spread. As word moved east and coffee reached the Arabian peninsula, it began a journey which would bring these beans across the globe. By the 15th century, coffee was being grown in the Yemeni district of Arabia and by the 16th century it was known in Persia, Egypt, Syria, and Turkey. Coffee was not only enjoyed in homes, but also in the many public coffee houses – called qahveh khaneh – which began to appear in cities across the Near East. The popularity of the coffee houses was unequalled and people frequented them for all kinds of social activity. Not only did the patrons drink coffee and engage in conversation, but they also listened to music, watched performers, played chess and kept current on the news. Coffee Comes to Europe European travelers to the Near East brought back stories of an unusual dark black beverage. By the 17th century, coffee had made its way to Europe and was becoming popular across the continent. He decided to taste the beverage for himself before making a decision, and found the drink so satisfying that he gave it papal approval. Despite such controversy, coffee houses were quickly becoming centers of social activity and communication in the major cities of England, Austria, France, Germany and Holland. Those who drank coffee instead of alcohol began the day alert and energized, and not surprisingly, the quality of their work was greatly improved. We like to think of this a precursor to the modern office coffee service. By the mid 18th century, there were over 3000 coffee houses in London, many of which attracted like-minded patrons, including merchants, shippers, brokers and artists. Many businesses grew out of these specialized coffee houses. Though coffee houses rapidly began to appear, tea continued to be the favored drink in the New World until 1773, when the colonists revolted against a heavy tax on tea imposed by King George III. The revolt, known as the Boston Tea Party, would forever change the American drinking preference to coffee. The Dutch finally got seedlings in the latter half of the 17th century. Their first attempts to plant them in India failed, but they were successful with their efforts in Batavia, on the island of Java in what is now Indonesia. The plants thrived and soon the Dutch had a productive and growing trade in coffee. They then expanded the cultivation of coffee trees to the islands of Sumatra and Celebes. Despite a challenging voyage – complete with horrendous weather, a saboteur who tried to destroy the seedling, and a pirate attack – he managed to transport it safely to Martinique. Even more incredible is that this seedling was the parent of all coffee trees throughout the Caribbean, South and Central America. The famed Brazilian coffee owes its existence to Francisco de Mello Palheta, who was sent by the emperor to French Guiana to get coffee seedlings. Missionaries and travelers, traders and colonists continued to carry coffee seeds to new lands, and coffee trees were planted worldwide. Plantations were established in magnificent tropical forests and on rugged mountain highlands. Some crops flourished, while others were short-lived. New nations were established on coffee economies. Fortunes were made and lost. After crude oil, coffee is the most sought commodity in the world.

9: Did the Chinese beat Columbus to America? | HowStuffWorks

America was discovered in because Europeans were starting to get curious about the outside world thanks to the Renaissance and Enlightenment and Europeans of the time just generally being the first smart people ever.

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