

Chapter 1 : A pageant of hats, ancient and modern. (edition) | Open Library

This book is a great collectible item to round out a hat lover's library. The text that accompanies each photo is well written and the cultural history behind each hat pictured is full of interesting facts.

History[edit] Archaeology and art history indicate that headgear similar to the modern beret has been worn since the Bronze Age across Northern Europe and as far south as ancient Crete and Italy , where it was worn by the Minoans , Etruscans and Romans. Such headgear has been popular among the nobility and artists across Europe throughout modern history. The commercial production of Basque-style berets began in the 17th century in the Oloron-Sainte-Marie area of Southern France. Originally a local craft, beret-making became industrialised in the 19th century. The first factory, Beatex-Laulhere, claims production records dating back to 1850. By the 1920s, berets were associated with the working classes in a part of France and Spain and by more than 20 French factories and some Spanish and Italian factories produced millions of berets. Military berets were first adopted by the French Chasseurs Alpains in 1850. After seeing these during the First World War , British General Hugh Elles proposed the beret for use by the newly formed Royal Tank Regiment , which needed headgear that would stay on while climbing in and out of the small hatches of tanks. They were approved for use by King George V in 1917. While the two officers were serving at Sandhurst in 1917, Gatehouse, who had transferred to the Royal Tank Corps, had been given the task of designing a practical headgear for the new corps. Dorman-Smith had toured Spain, including the Basque region, with his friend Ernest Hemingway during the past few years, and had acquired a black Basque beret during his travels. Hanging on the wall was his Basque beret from Pamplona. He tossed it across, and Gatehouse gingerly tried it on. The beret design was adopted. The beret fits snugly around the head, and can be "shaped" in a variety of ways – in the Americas it is commonly worn pushed to one side. In Central and South America , local custom usually prescribes the manner of wearing the beret; there is no universal rule and older gentlemen usually wear it squared on the head, jutting forward. It can be worn by both men and women. Military uniform berets feature a headband or sweatband attached to the wool, made either from leather, silk or cotton ribbon, sometimes with a drawstring allowing the wearer to tighten the hat. The drawstrings are, according to custom, either tied and cut off or tucked in or else left to dangle. The beret is often adorned with a cap badge , either in cloth or metal. Some berets have a piece of buckram or other stiffener in the position where the badge is intended to be worn. Berets are not usually lined, but many are partially lined with silk or satin. In military berets, the headband is worn on the outside; military berets often have external sweatbands of leather, pleather or ribbon. The traditional beret also worn by selected military units, such as the Belgian Chasseurs Ardennais or the French Chasseurs Alpains , usually has the "sweatband" folded inwardly. In such a case, these berets have only an additional inch or so of the same woollen material designed to be folded inwardly. Newer beret styles made of Polar fleece are also popular. National traditions and variants[edit] Olentzero , a Basque Christmas figure, wears a beret Basque Country[edit] Berets came to be popularised across Europe and other parts of the world as typical Basque headgear, as reflected in their name in several languages e. They are very popular and common in the Basque Country. The colours adopted for folk costumes varied by region and purpose: The people of Aragon adopted red berets while the black beret became the common headgear of workers in France[where? It may bear sewn ornamental references to the achievement or contest. Cantabrian craftsman wearing a boina France[edit] The black beret was once considered the national cap of France in Anglo-Saxon countries and is part of the stereotypical image of the Onion Johnny. It is no longer as widely worn as it once was, but it remains a strong sign of local identity in the southwest of France. When French people want to picture themselves as "the typical average Frenchman" in France or in a foreign country, they often use this stereotype from Anglo-Saxon countries. Spain[edit] In Spain, depending upon the region, the beret is usually known as the boina.

Chapter 2 : COMPARING ANCIENT AND MODERN THEATR

Get this from a library! A pageant of hats, ancient and modern. [Ruth Edwards Kilgour] -- Illustrations and explanations of hats that are, in their own ways, windows to the past, allowing glimpses of ancient sacrificial rites, pagan courts, Biblical times, intrigues, and wars.

It is also the day that children excitedly wait for the Easter bunny to arrive and deliver their treats of chocolate eggs. Most historians, including Biblical scholars, agree that Easter was originally a pagan festival. Here we will explore some of those perspectives. Resurrection as a symbol of rebirth One theory that has been put forward is that the Easter story of crucifixion and resurrection is symbolic of rebirth and renewal and retells the cycle of the seasons, the death and return of the sun. According to some scholars, such as Dr. When Tammuz dies, Ishtar is grief-stricken and follows him to the underworld. In the underworld, she enters through seven gates, and her worldly attire is removed. In her absence, the earth loses its fertility, crops cease to grow and animals stop reproducing. Unless something is done, all life on earth will end. After Inanna has been missing for three days her assistant goes to other gods for help. Finally one of them Enki, creates two creatures who carry the plant of life and water of life down to the Underworld, sprinkling them on Inanna and Damuzi, resurrecting them, and giving them the power to return to the earth as the light of the sun for six months. After the six months are up, Tammuz returns to the underworld of the dead, remaining there for another six months, and Ishtar pursues him, prompting the water god to rescue them both. Thus were the cycles of winter death and spring life. The Descent of Inanna. The temple was torn down and the So Church of the Holy Sepulchre was built, the holiest church in the Christian world. Dr Nugent points out that the story of Inanna and Damuzi is just one of a number of accounts of dying and rising gods that represent the cycle of the seasons and the stars. For example, the resurrection of Egyptian Horus; the story of Mithras, who was worshipped at Springtime; and the tale of Dionysus, resurrected by his grandmother. Among these stories are prevailing themes of fertility, conception, renewal, descent into darkness, and the triumph of light over darkness or good over evil. Easter as a celebration of the Goddess of Spring A related perspective is that, rather than being a representation of the story of Ishtar, Easter was originally a celebration of Eostre, goddess of Spring, otherwise known as Ostara, Austra, and Eastre. One of the most revered aspects of Ostara for both ancient and modern observers is a spirit of renewal. Celebrated at Spring Equinox on March 21, Ostara marks the day when light is equal to darkness, and will continue to grow. As the bringer of light after a long dark winter, the goddess was often depicted with the hare, an animal that represents the arrival of spring as well as the fertility of the season. As outlined previously, the rabbit was a symbol associated with Eostre, representing the beginning of Springtime. Likewise, the egg has come to represent Spring, fertility and renewal. In Germanic mythology, it is said that Ostara healed a wounded bird she found in the woods by changing it into a hare. Still partially a bird, the hare showed its gratitude to the goddess by laying eggs as gifts. The Encyclopedia Britannica clearly explains the pagan traditions associated with the egg: Relief with Phanes, c. Orphic god Phanes emerging from the cosmic egg, surrounded by the zodiac. In many Christian traditions, the custom of giving eggs at Easter celebrates new life. Christians remember that Jesus, after dying on the cross, rose from the dead, showing that life could win over death. Regardless of the very ancient origins of the symbol of the egg, most people agree that nothing symbolises renewal more perfectly than the egg – round, endless, and full of the promise of life. While many of the pagan customs associated with the celebration of Spring were at one stage practised alongside Christian Easter traditions, they eventually came to be absorbed within Christianity, as symbols of the resurrection of Jesus. Whether it is observed as a religious holiday commemorating the resurrection of Jesus Christ, or a time for families in the northern hemisphere to enjoy the coming of Spring and celebrate with egg decorating and Easter bunnies, the celebration of Easter still retains the same spirit of rebirth and renewal, as it has for thousands of years. Ostara by Johannes Gehrts public domain.

Chapter 3 : The Ancient Pagan Origins of Easter | Ancient Origins

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Occasionally, an astonishing find challenges our understanding of ancient societies and cultures and provides surprising new information about civilizations of the past. One such find, was the discovery of four cone-shaped golden hats from the Bronze Age. Discovered in different locations and at different times, the four gold hats share many similarities in size, shape, design, and construction. The Four Gold Hats. From Left to Right: Public Domain The four gold hats are rare archaeological finds dating back to the Bronze Age, which lasted from 3000 BC. The hats all appear to have been created sometime around the middle of this period, ranging from 2000 BC. They were each discovered separately, over the course of years, in different locations, three of them in Germany and one in France. There is, of course, the possibility that more gold hats will be uncovered in the future. The golden relics are constructed of sheets of gold, with intricate astronomical designs and demonstrate superb craftsmanship. While the four hats bear striking similarities, they are also somewhat unique in their specific features. The first hat was discovered in at Schifferstadt, Germany. It is called the Golden Hat of Schifferstadt. The Golden Hat of Schifferstadt was uncovered by a farmer, and appeared to have been intentionally buried. It is the shortest of the four hats, standing at 55 cm tall. It is divided into bands that run the full length of the hat, with each band decorated with one of several designs including circles, disc shapes, and eye-like shapes. The Avanton hat is believed to have been created between 2000 BC, and is the only one missing a brim. However, signs of damage indicate that the Avanton hat did have a brim at one point. The cone stands at 55 cm tall. The Avanton hat is also banded, with repeated circle symbols. The Golden Cone of Ezelsdorf-Buck stands as the tallest of the four hats, at 88 cm tall, and contains the same banded design with repeated circles, discs, and eye-like shapes. It is believed to have originated between 2000 BC. Close-ups of the Golden Cone of Ezelsdorf-Buch, showing the intricate designs carved into the gold sheeting Wikimedia Commons The provenance of the fourth gold hat is less clear but is believed to have been found in either southern Germany or Switzerland 7500 BC it was noticed in the international arts trade in 1842. It stands at 75 cm tall, with the same banded pattern as the others. While they were each found in different areas, speculations have evolved around the hats as a group, under the assumption that they were all used for similar purposes. For some time, the hats were believed to be symbols of fertility, perhaps due to their phallic shape. Researchers once believed that the hats were part of an ancient suit of armor, or that they were used as ceremonial vases. Later, the hats were believed to have been placed upon stakes at sites of worship, to serve as decorative caps. It has also been speculated that the four hats once belonged to ancient wizards, due to their resemblance to wizard-style hats. According to these recent theories, the astrological symbols were used to track the stars and the sun, which allowed for agricultural predictions, namely when to plant and harvest. While predictions of time and weather are commonplace today due to modern knowledge and technology, the ability to predict climate conditions during the Bronze Age was seen as a divine power. Wilfried Menghin, the director of the Berlin Museum, has been extensively studying the hats. The knowledge that this pattern provided would have allowed for long-term predictions of sun and moon cycles. Overall, this shows that those who inhabited Europe during the Bronze Age were far more sophisticated than initially believed. It is easy to see how the ability to make such long-term astrological predictions would give one the appearance of having divine or magical powers back in the Bronze Age. The discovery of the four gold hats has provided a fascinating insight into the life and practices of those who lived around three millennia ago. But why they chose to express such knowledge on golden hats is still unclear. Bronze Age Golden Hat ca. 2000 BC

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The Hat Book: Creating Hats for Every Occasion: Designed for use by amateur hat-makers with only basic sewing and craft skills, this book contains step-by-step instructions for creating a range of hats and hat accessories for men and women.

Chapter 9 : Nudist pageant in English with contextual examples

A PAGEANT OF HATS: Ancient and Modern by Ruth Edwards Kilgour Robert M. McBride, Co, Ahead of Fashion: Hats of the 20th Century Philadelphia Museum of Art Bulletin.