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## Archeology in Understansding Ancient History: Its Birth and Development

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### ABSTRACT

### Research Article

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Archeology has an important place in ancient history research. This discipline sheds light on ancient researchers, especially to illuminate the periods when there was no writing. Ancient history also assists archeology in providing resources. Continuing ancient history research with the support of archeology paves the way for accurate knowledge. Each new finding of archaeological excavations allows knowing the human history and transfer this information to future generations. This situation provides significant benefits to the ancient researchers. With the contributions of this discipline, researchers can reveal the changes that have emerged over the centuries, the contribution of the relationship between humans and nature to humanity, the problems that societies deal with, and the solutions that people find to these problems. This discipline has become important for ancient researchers in terms of how tribes disappeared over time, under what conditions they came together and formed the future, that is, the power to make concrete interpretations within concrete data. At the same time, it continued its development by feeding on other branches of science and giving life to them on the one hand. Thanks to technology, humanity has taken firm steps towards becoming a respected discipline by revealing the way of life, economic activities, and artistic understanding of communities from the first man to the present with the knowledge it offers from the underground. The fact that this science is progressing with knowledge is visible in the historical process.

**Key Words:** Ancient History, archaeology, culturel heritage, residue, excavation.

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## **Eskiçağ Tarihini Anlamada Arkeoloji Bilimi: Doğuşu ve Gelişimi**

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### **ÖZ**

Arkeoloji bilimi, Eskiçağ Tarihi araştırmalarında oldukça önemli bir yer teşkil eder. Bu bilim özellikle yazının olmadığı dönemleri aydınlatmak için eski dönem araştırmalarına ışık tutar. Eskiçağ Tarihi Bilimi de kaynak sunma noktasında arkeolojiye yardımda bulunur. Eskiçağ Tarihi araştırmalarının arkeoloji bilimi ile birlikte destekli olarak sürdürülmesi, bilginin daha net bir şekilde ortaya çıkmasına zemin hazırlar. Arkeolojik kazılar sonucu çıkan her yeni bulgu, insanlık tarihini tanıma ve gelecek nesillere bu bilgileri aktarma imkanını vermektedir. Bu durum da Eskiçağ dönemi araştırmacılarına mühim fayda sağlamaktadır. Yüzyıllar boyunca ortaya çıkan değişimleri, insan ve doğa arasındaki ilişkinin insanlığa getirdiği katkıyı, insan topluluklarının uğraştığı sorunları ve insanların bu sorunlara bulduğu çözümleri bu bilimin katkılarıyla araştırmacılar ortaya koyabilmektedirler. Bu bilim zamanla kavimlerin nasıl yok olduğunu, hangi koşullarda tekrar bir araya gelerek gelecek oluşturduklarını, yani somut veriler dahilinde somut yorumlar yapabilme gücünü sunmuş olması bakımından da eski dönem araştırmacıları açısından mühim bir disiplin haline gelmiştir. Aynı zamanda diğer bilim dallarından beslenerek, bir taraftan da onlara da hayat vererek gelişimini devam ettirmiştir. Büyüyen teknoloji sayesinde insanlık eskiyi anlama çabasına yardımcı olan arkeoloji bilimi, toprağın altından sunduğu bilgiler ile ilk insandan günümüze toplulukların yaşam biçimlerini, ekonomik faaliyetlerini, sanatsal anlayışlarını ortaya koyarak saygın bir bilim olma yolunda emin adımlarla ilerlemiştir. Bu bilimin bilgi birikimi ile ilerliyor olması tarihsel süreçte açıkça görülmektedir.

### **Araştırma Makalesi**

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## **Introduction**

Archeology can be translated into our language as the past or ancient science, which derives from the Greek words "arkhaios" and "logos" that mean word, news, science (Saltuk, 1997, p. 23). The science of archeology, which is defined as the study of excavation, has adopted the excavation work only as a method. But archeology, as a branch of science, is methodically and systematically examines all kinds of materials and remains that have survived from ancient people, used or made by people, above and below the ground. Essentially, this discipline investigates the past and cultural structure of societies. By revealing the cultural changes and developments of ancient human societies, it makes abstract or concrete interpretations about their lifestyles and provides resources for sub-disciplines. In other words, archeology is a discipline that deals with the examination and evaluation of all kinds of artifacts made by humans with concrete remains (Armağan, 2000, p. 97). Archeology is a word about the past. It is the science of researching and examining ancient sites, monuments, works of art, and all kinds of objects. Archeology is also defined as a branch of science that examines society and human remains "methodologically and systematically" to obtain as much information as possible about ancient societies and cultures, and thus to reconstruct and revitalize the ancient life (Bray and Trump, 1979, p. p. 75).

Prehistory, which means prehistoric archeology, was known and used since the second half of the 18th century. The term "Prehistorique", which was first used by Daniel Wilson in 1851, was adopted as the archeology of the periods before the invention of writing. Prehistory examines the layers of human culture, starting from the moment when humanity first revealed the goods and ending with the mining age (Mulaşim, 1994, p. 226). Since there is a lack of finds for the beginning and a difference in dates for the discovery of writing in societies for the end, the limits of this period vary according to the regions. (Mulaşim, 1994, p. 228).

Archeology, which makes our world and life more meaningful, presents us the moment we begin to grasp the continuity of human life when we see an ancient civilization remnant and we take in our hands an object used by people who lived thousands of years ago (Uçankuş, 2000, p. 5). Archaeological finds make meaningless and unimportant things meaningful. We feel that the past is never "dead" and therefore "meaningless", on the contrary, the past changes with each new research and each new finding, adding great changes to our lives and making our future more solid (Başaran, 1988, p. pp. 66-68). It should not be forgotten that thanks to archeology, we begin to understand and comprehend the history of tools and materials, trade, art, thought, briefly humanity. In this study, it will be focused on how archeology developed in the world and how it became an indispensable discipline in ancient researches.

### **The Birth of Archaeological Science**

All sciences have a short or long history. It is significant that archeology, which undertakes the valuable task of illuminating ancient histories, has recently started to be defined as a science. But we know that one of the oldest habits of man is the passion to dig in the ground to find valuable things. It was in the 18th century that the passion for digging the soil, which spread to many segments with the Renaissance Period, became a concept that would eventually leave itself to the curiosity of collecting. Especially in this period, the admiration for the ancient Greek and Roman works and the desire to climb the social ladder by owning these works, and the rush to look richer and stronger have been effective factors in the emergence of this concept (Tekin, 2008, p. 121-122). In addition, the discovery of the riches of the East by the West in the early 17th century and the fact that the original materials of the East's own culture attracted great attention by the West are other crucial issues that form the basis of the concept of archeology (Özdoğan, 2012, p. .34-38). However, the real

emergence of the concept of archeology was when artifacts from Ancient Greek, Roman, and Near Eastern civilizations began to be exhibited in the British (1879) and Louvre (1793) Museums (Shaw 2004, p. 117). The efforts of the German, British and French to fill their museums with valuable items, especially by doing many excavations in Anatolia and its surroundings, caused the museums to be filled more than expected in the 18th and 19th centuries. In the following years, these efforts led archaeologists and many scientists to give important information about the history of humanity. (Yücel, 1999, pp. 88-90). In the same period, the desire to find the origins of the German, French and British and the efforts to re-read and understand the Torah and the Bible with this perspective paved the way for archeology. In the first stage of the research, the Westerners' attribution of their roots to Hellenic and Roman civilizations and the idea of finding a place for themselves in these civilizations led to the birth of Classical Archeology. Of course, the desire of Westerners to coincide with this period is related to the development of philosophy and science in these civilizations. These developments will now bring about the gradual emergence of archeology as a science beyond simply collecting artifacts for museums (Özdoğan, 2011, pp. 116-117).

The French Revolution brought the concept of the nation and started a period in which nationalism was brought to the agenda as a political ideology. This situation has brought about some changes in the procedure and method of the studies carried out in the name of archeology. With the changing purposes, the desire of nations to learn about themselves and what they have left behind has become more dominant. Archeology has become a science in the Age of Enlightenment and after because every knowledge gained in ancient history is also crucial to answer the question of how nations contributed to World History. Even in the century we live in, many countries are looking for the basic model of their cultural history in archeology (Ahunbay, 1999, p. 3-4).

### **Contributions of Archeology to Prehistoric Period**

Although ancient history is a difficult field to reach scientific knowledge, it has always been a discipline that scientists working in different fields have always been curious about. Unfortunately, this field, which we have so little information about, covers a large part of human history. In the face of this situation, the tendency to explain this period by estimating, reasoning, and especially using theoretical inferences has been one of the methods used. Today, the answers given by Ancient and Archeology science and the concrete evidence they present stand in an important place for us to learn about the past of these disciplines. A person wants to answer every question s/he asks within the logic and desires to put it somewhere in his/her mind in the easiest way. Even though it is far from our cultural environment, we want to know and understand ancient people and societies in every aspect, no matter how old they are. This mystery and curiosity carry Ancient History and Archeology to an important place in terms of being a source for it. Philology, Anthropology, and Ancient History sciences have a valuable place in the dynamic development of archeology.

In the first periods when archeology emerged as a science, it started its journey with the examination of Hellenic and Latin culture. Archeology contributed to the holy books and legends in the early days and contributed to science by reading the works left to us by ancient historians. With the reawakening in the 16th century, archeology began to be accepted as a science with the examination and reading of works of art from ancient times (Taner, 1995, pp. 44-48). This beginning led to more comprehensive studies. The acceptance of Ancient History as a discipline was within almost the same logic then it included the history of the ancient Middle East in the 19th century. Although it has been discussed for a long time in modern historiography, evidence is the most crucial element of science (Black, 2001, p. 103). At this point, starting from the existence of humanity to 3200 BC, when writing was invented, archeology and sub-disciplines came to the fore in terms of evidence and resource finding.

Ancient and archeological sciences, especially in this period, carried out their development by feeding each other in many stages (Evans, 1999, pp. 22-25).

Undoubtedly, Ancient Egypt and Mesopotamia are some important fields of human history in the Ancient Ages. Artifacts and structures that emerged as a result of excavations and studies in these regions are considered important sources of information about the past (Özkan, 2007, pp. 98-99). Building connoisseurs who were members of royalty in Ancient Egypt in 1991-1786 BC took note of the architectural styles and common features of the Old Kingdom and used this architectural structure in later periods. These plans, which were especially copied and used, showed themselves in the royal tombs and were renewed with the increase of religious elements over time (Edward, 2016, p. 23-25). Nabonidus, who lived in Mesopotamia between 556-539 BC, was the last ruler of Babylon. During his reign, he stayed away from religion and bureaucracy despite they were subjects of great interest at that time (Landsberger, 1944, pp. 421-422), and he devoted most of his time to examining ancient monuments and temples (Oates, 2015, pp. 89-92). It was also believed that Nabonidus did not care Marduk, the chief god of the city, gave his attention and time to Sin, the Moon God, and faced the priests in Babylon due to this situation. The statement by the Saudi Tourism and National Heritage Commission that there is a 2500-year-old inscription in the name of Babylonian King Nabonidus in the north of Saudi Arabia and that the inscription was found outside the borders of Babylon supports this situation. This 26-line inscription has also attracted attention as the longest cuneiform script in the region (Mcintosh, 2005, pp. 47-48). Many stone inscriptions mentioning King Nabonidus, who ruled for 17 years, have been found in the Tayma and Dolu settlements of Saudi Arabia. These archaeological finds show that the Arabian Peninsula and Mesopotamia interacted. This commercial and cultural interaction has caused the understanding of art and architectural structure to resemble over time (Schneider, 2011, pp. 88-90). One of the predominant theories is that Nabonidus left Babylon and turned over the administration to his son to repair the temples dedicated to the Moon God Sin, make renovations, and build new places. The excavations carried out during these renovations are thought to be the first known archaeological excavations in history. At the same time, it is believed that Princess Ennigaldi, daughter of King Nabonidus, made excavations in these regions to find the inscriptions and some items left on the foundations of these structures, and established the Ennigaldi-Nanna Museum, which is considered the first museum in the world, 1500 years ago. It is also known that Princess Ennigaldi had written explanations in three different languages in the form of cylinders next to the archaeological finds (Woolley, 1956, pp. 31-32). In both Ancient Egypt and Mesopotamia, people have an interest and skill of wondering about the past and collecting resources about it. Of course, it can be said that this interest developed in line with strong religious beliefs.

Although Ancient Greece produced new works as if to imitate the Near East and Egypt in an artistic sense, in time, it was able to create different compositions by catching its form. The first works of ancient Greece that come to mind as archeological materials are the works they produced with sculpture and vase painting. Especially the figures painted on vases provided valuable information about that period and contributed to archeology as valuable material. In this respect, we see that many pottery workshops belong to the period (Pausanias, 2017, pp. 512-520). With the inscriptions unearthed in these regions, information about commercial relations, daily affairs and many issues belonging to the society could be obtained. This benefit has contributed to archeology from different aspects.

In ancient times, humanity's desire to find traces of the past in the soil and collect all kinds of materials of societies that lived before them has been a pleasing situation for archeology. The desire of many societies to reveal their political power and to transfer their successes to both that period and future generations, and to show that there is social stratification in a way, has revealed a substantial accumulation of material remains

(Carcopino, 1991, pp. 166-178). During the Ancient Greek and Roman period, this started to be done more regularly and systematically, then it became more comprehensive to be sold to collectors and the wealthy-educated class. At the same time, many grave excavations were made in this period, and the objects believed to be sacred of the heroes who lived before and benefited the kingdom began to be found and collected. Of course, these excavation activities and the artifacts, while causing the collecting to become widespread, also created a prototype of today's museums. But it should be emphasized that the core of the first modern museum is in Ancient Greece. Especially from the treasury buildings called "theasuri", where all kinds of valuable objects from this period are kept, it is understood that they are at an important stage both in finding valuable items by digging and in protecting the existing ones (Landels, 1998, pp. 22-28). Collecting sacred objects from the Neolithic period in many of the civilizations of Ancient Egypt, Mesopotamia, and Anatolia, efforts to unearth the sacred weapons and tools of the heroes, researching and excavating the booty artifacts from previous dates, and exhibiting the booty from their fights show that collecting goes back to a very old period. (Friedell, 2008, pp. 55-60). However, it should be underlined that the collecting business has become more systematic and disciplined for Ancient Greece and Rome.

While researches in Western Europe and the Middle East contributed to archeology in different ways in the Middle Ages, it was a period in which important contributions were made in terms of wondering about the past, revealing it, questioning oneself and the ancestors. However, it should be said that another point that contributed to archeology was the urge to find the stories and places mentioned in the Torah and the Bible in this period (Trigger, 2014, pp. 68-69). However, we see that the studies on the narratives of the Torah and the Bible are generally of Middle Eastern origin. Most of these studies later became identified with the Archeology of the Near East on a campus basis (Breasted, 1916, pp. 79-83). It is possible to see a similar situation in the western lands with a different result. The thoughts of Western thinkers to take their roots especially to Hellenic and Roman civilizations and their efforts in this sense led to the emergence of Classical Archeology understanding over time (Gamble, 2014, pp. 18-20). Of course, these archaeological developments in two different geographies in the Middle Ages are important in terms of contributing to their history and regions. On the one hand, cities with a high artistic dimension reflecting the Hellenic-Roman culture, on the other hand, the mounds that were unearthed as a result of excavations in the Middle East, told the people of that period that a much richer past was underground than they thought. The history unearthed in these two different geographies has positively affected the understanding and development of both regions. These unearthed materials and artifacts advanced the thought systems of the westerners on the way to the Renaissance. However, in this period, many artifacts and tombs were plundered to make new constructions. This period is perhaps the darkest period in which archaeological material was damaged the most. We see this destruction especially in the excavations made in the name of the church. Many artifacts unearthed during this plunder also increased the interest in the past (Hingley, 2005, pp. 58-59). But the use of these materials from the past in newly created works also reveals a tragic situation in terms of erasing the traces of the past. The thought that the statues had some miracles and the belief that they had extraordinary powers caused them to be disintegrated and destroyed (Tekin, 2012, pp. 111-114).

With the Renaissance, we entered a period in which the urge to understand everything was based on experimentation and observation, and this was considered a new beginning. Scientific methods have been used in all kinds of research. This phenomenon has manifested itself in architecture as well as in every field. Renaissance is one of the building blocks of human history, at the same time, the developments in this process brought along technological growth, and the western thought system benefited the most from these developments (Eyice, 1985, pp. 1596-1600). In addition to these developments, the Renaissance period is also

important for the extraction and collection of ancient artifacts. However, the fact that Europeans were able to go to distant parts of the world after the Geographical Discoveries, especially in the 16th and 17th centuries, and their encounters with many hunter-gatherer groups that continued the traditional life in America and Africa, led to more research of the past and many excavations in this sense (Dyson, 2008). 1993, pp. 195-199). The time and energy that the intellectuals of this period devoted to examining the ancient period and the works of this period helped the development of the science of archeology as a discipline (Öğün, 1990, pp. 18-22).

Especially in Italy, the elite class started collecting ancient artifacts and gave financial support to the excavations. The idea of benefiting from the artifacts unearthed from these excavations by the nobles and the clergy as well as the elite, and the support they provided in this sense, helped archeology gain much more momentum. It is known that in the 16th and 17th centuries, the number of collectors gradually increased, European intellectuals traveled to faraway geographies for this purpose, and national museums gradually emerged as of the 18th century (Paor, 1969, pp. 28-29). However, in the preparatory phase before the emergence of modern museology, spaces called studios and cabinets were created. The first examples of the studio were in France, then took root in Italy. As the name of the studio suggests, they are more individual and special places designed for thinking and working. After the studios, the galleries, which are closer to today's museum understanding, draw attention. Galleries, unlike Studios, are more holistic. They offer a more comfortable environment to the visitors, and a more careful and systematic plan is taken into consideration to exhibit the works (Foucault, 2004, pp. 44-48). The first gallery model appeared in the Galleria Degli Uffizi in Florence in the 16th century and later became widespread throughout Europe. However, it was at the end of the 17th century and the beginning of the 18th century that the curiosity of archeology and antiquities increased. This was especially true when Elias Ashmole, one of the most famous antique dealers of the period, donated his antique collection to Oxford University in 1682. Now, a very special collection has been moved to a place where everyone can visit, and it has become the first public museum of England and the first university museum in the world (Trigger, 2014, pp. 69-75). Then, in 1753, the British Parliament took the books and manuscripts and natural history objects accumulated by the British physician and naturalist Sir Hans Sloane, and the British Museum was established. In fact, as the interest in archeology increased in the 19th century and the mystery of antiquity increased with each new artifact, the British Museum equipped the museum with invaluable artifacts, sometimes by gift, sometimes by purchase, and sometimes by smuggling from Anatolia, where many of the archaeological material remains can be found (Ebcioğlu, 1983, pp. 77-80). Here, the development and spread of the concept of museum caused the acceleration of archaeological excavations, although not as it is today. Excavations on a large scale, where the main purpose was to reach the material remains, were carried out when Mount Vesuvius, which erupted in 79 AD, turned Pompeii into a mass cemetery. Between 1709 and 1715, Prince Elbouef had excavations done in Herculaneum called theater excavations. It is understood that later works were carried out by Bomenico Fontana, who came to the region to build a water canal. Then, excavations continued in Herculaneum in 1738 under the auspices of the king and queen of Naples (Eyice, 1985, p. 1600). In 1755, the first catalog of works was published. In 1860, the Italian archaeologist Giuseppe Fiorelli carried out studies with a more systematic and close-to-day discipline, and as a result of long excavations, the magnificence of the city was revealed. It was as if a living city was waiting to be discovered meters underground. The city had wonderful streets and buildings belonging to the nobility and elite. It had seven gates and it was surrounded by walls. Mothers hugging their children, nobles, slaves, animals were all unearthed as they were before they died underground. All these remains are exhibited in the museum of Naples today (Childe, 2019, pp. 13-16). Another name that contributed greatly to

archeology and antiquity is German archaeologist Johann Joachim Winckelmann. Winckelmann, who visited Pompeii and Herculenum, published important scientific publications and caused a leap in the science of archeology. Winckelmann, especially with his work "Geschichte der Kunst des Altertums" (Ancient Art), which he published in 1764, became the scientist who was accepted as the founder of Classical Archeology, stating for the first time the artistic difference between Greek and Roman works. "Unpublished Ancient Monuments" and "Open Letters on Herculenum" are his other academic works. In addition, he revealed the historical developments of Greek and Roman art in his Ancient Art, drew attention to the different styles among the works, and brought a new perspective to the history of art. In this respect, he is considered one of the founders of contemporary comparative art history. In the period after Winckelmann, the tendency towards archeology and antiquity increased (Boorstin, 1994, pp. 66-70). His idea that the human bones found in the mound dug in 1784 in the American President Jefferson's land may have been the ancestors of the Indians, and his publication after this excavation attracted a lot of attention.

Towards the end of the 18th century, the excavations carried out to provide artifacts to museums and collectors were mostly due to political reasons. Of course, one of the most important reasons for this situation is the nationalism movement spread by the French Revolution. These excavations, which focused especially on Mesopotamia, Egypt, and Palestine Regions, also revealed a new sub-discipline, linguistics. The desire to read the artifacts that emerged as a result of the excavations and to find the past and ancestors of the nations has increased day by day and these discoveries have greatly affected the history of humanity. The Rosetta Stone, which was found by a French soldier during the excavations made during the Egyptian expedition of the French King Napoleon Bonaparte, led to great developments in archeology and antiquity. As a result of this excavation, the Egyptian script will be analyzed and the period of Egyptian archeology will begin. Since the 18th century, the Near East has been excavated to find the places mentioned in the Torah and the Bible and to verify stories, and as a result of the archaeological excavations, the foundations of today's Asian Archeology have been laid (Özdoğan, 2006, pp. 37-40). (Özdoğan, 2006, pp. 37-40).

The Industrial Revolution in Europe at the beginning of the 19th century created the need for raw materials, and now all imperialist powers found themselves in this race. Over time, the need for raw materials has increased and many excavations have been made to meet this need. The presence of different layers in these excavations brought the need for geology. Excavations in the 19th century have now taken a different form with the development of natural sciences. This situation also enabled the scientific face of archeology to be revealed more clearly. In other words, the rules of natural sciences and archeology supported each other and became intricate over time (Trigger, 2014, pp. 112-115). Danish Archaeologist Thomsen divided the artifacts in the museum into three groups. Dividing the Stone, Bronze, and Iron Age finds into three main groups gave a new direction to the excavations. However, excavations and artifacts found in the Eastern Mediterranean and the Near East without benefiting from geology and natural sciences caused great controversy in the 19th century. Finding soil layers with various characteristics in geology and dating these layers to different periods has revealed the importance of excavation technique. At the same time, the need for a new documentation system of the information obtained as a result of the excavation and the necessity of conducting integrated studies with natural sciences are among other important issues. But the development that paved the way for real archeology is Sir Charles Lyel's "Principles of Geology" and Charles Darwin's "The Origin of Species" studies. Especially Sir Charles made archeology a discipline thanks to his contribution to geological developments. By examining the fossils unearthed and dating, Lyel argued that the past of humanity goes back much earlier than what was known at that time. In 1897, French archaeologist and geologist Jacques Morgan conducted important excavations in Egypt and Iran. In one



excavation, he discovered an Akkadian king's obelisk, which the king of Elam brought from Mesopotamia as war booty, and the laws of Hammurabi, King of Babylon, while excavating a hill in the ruins of Susa, an important city of the Elam civilization dating back to the 4th millennium BC in Iran. Morgan used a new technique, in-depth drilling, to extract these important archaeological materials. This technique has determined the layers of the excavated settlement from prehistoric to recent times. This method, which is used to detect layers, has been a technique used in archaeological excavations in the Near East (Tekin, 2017, pp. 87-90). In this way, it has ensured that the excavated areas are recorded healthily.

It is Flinders Petrie who is the pioneer of the systematic methodology for the preservation of artifacts that determines the excavation systematic of today's archeology. The stratification system and profile records he developed for chronological determinations after the excavations made a significant contribution to archeology in principle. The remains unearthed provided a more comfortable interpretation of how an intercultural transition happened by determining the similarities and differences with the classification method (Ünlüsoy, 2018, pp. 163-167). There are two explanations for the differentiations that emerged at the end of cultural exchange at the end of the 19th century. The first one is a structure that remains independent and unaffected by any culture in each region, and the second is called expansionism. In other words, many objects belonging to a culture can be explained by migration. Elliot Smith, who was at the beginning of expansionist thought, put forward the idea that agriculture was the determining factor of the Neolithic period, and this idea was accepted by the archaeological circles. Until that time, the archeology school, which was based on technology, encountered concepts such as nutrition and lifestyle for the first time, and this situation led to the emergence of a new perspective. This practice, in which archaeological studies are carried out from an ethnic point of view, has become a theory by Gustaf Kossina as "Settlement Archeology" (Trigger, 2014, pp. 120-122). In the 1950s, using the radiocarbon method, information on which the field of archeology would be placed on more solid foundations was obtained. Grahame Clark, who consistently uses the radiocarbon system, moved away from the traditional typological approach with his book "World Prehistory".

At the beginning of the 20th century, the view on the science of archeology has changed considerably. It was thought that trying to understand the Ancient Period with the interpretation of the finds unearthed only as a result of the excavations could lead to mistakes. R. Pumpley is one of the first to say that all these material remains should be considered together with their surroundings. Pumpley said that the environment also changed with the culture and this situation played an important role in the emergence of cultures. He further clarified this issue with the "Oasis Theory" and this approach was reviewed and reconsidered by Childe and Huntington (Trigger, 2014, pp. 56-58). Especially after the 1940s, the perspective on archeology started to change fundamentally. There was a group that said cultural historians only tried to reach some conclusions by documenting and categorizing and the theory in archeology did not take attention. At the end of the war, ideas began to emerge that the science of archeology should fundamentally change with a different approach (Ünlüsoy, 2018, pp. 174-179). In 1960, a view called "New Archeology" was adopted as a very common view by some groups referred to as Anglo-Saxons. At the same time, it pioneered many movements that came after it and would break new ground in archeology. Especially those who adopt the new understanding of archeology argue that archeology is not a science to find something from the past but it needs to be dealt with to understand the past, to contribute to today's people in a cultural sense, and to transfer this accumulation to future generations. They apply the method of induction, especially the method of arriving at more general theories and assumptions using the science and natural sciences. (Zoroğlu, 2013, pp. 66-69). With the spread and development of this understanding, "New Archeology" changes

its name and takes the name "Processual Archeology". The changed name of this understanding criticizes previous studies more harshly and claims that previous studies are not based on solid foundations. By the 1980s, there was a new period in which Process Archeology began to be discussed theoretically. The idea that the social formations of the past periods and our understanding of them are thanks to the remains of material culture, advocated by Process Archeology, was opposed by the idea of "Post-Process Archeology" (Preucel, 2019, pp. 7-11). This understanding revealed the idea that human beings should be evaluated from all aspects. It was a matter of evaluating a person's beliefs, taking into account the social environment in which s/he lived and any situation that changed him/her socially. The "Theoretical Archeology Group" was founded in England in 1979 by Colin Refrew and Andrew Fleming. Under the leadership of Hooder, the "interpretive" archaeological understanding was announced to all archaeological circles. According to them, it was hard to reach a single truth with detailed studies and bridge-building methods. The past was so dark, confused, and so vast, that's why there was no single interpretation of the past. According to them, material culture should be interpreted from different perspectives. The cultural and material remnants that deeply affect the societies should be paid attention to, and they should be understood and interpreted. The golden age in the development of the interpretive approach after the 1990s was the transition from "text", which was used as a metaphor for material culture, to practice and "incarnation".

### **Result and Discussion**

Nowadays, when mechanization and technology are advancing at a great pace, it is seen that they have to renew themselves according to the changing conditions and situations in the disciplines that need materials related to social sciences and especially past periods, and they follow a different path in terms of technique and method. However, contemporary ideas, researchers, and states could not express an acceptable view of the future of humanity. The rush to learn and understand the past of humanity seems to be proportional to the anxiety of being able to direct the future and make consistent predictions. The science of archeology, which was born by helping to solve the mystery of the past and developed itself over time and created new theories and concepts, has always been the discipline of Ancient History researchers. It is seen that trying to understand the richness of meaning of the past in ancient historiography is one of the most crucial issues. To have this meaning, ancient experts use archeology, history, and other social science fields. For this reason, the necessity of interaction between the ancient and archeology disciplines can be considered a reason for the convergence of these two disciplines as they serve a common purpose of reviving the past. Both history and archeology should benefit from each other in terms of method and heuristics.

If we try to talk about archeology and antiquity, we can see the claim of social science. This claim, like other social sciences, coincides with the 19th century. The first pages of any archeology book are devoted to the science of archeology. This scientificness depends on the development and application of scientific excavation methods, reliable record-keeping techniques, and stratigraphy. Another is the natural scientific analysis and technological support that provides clues in the relationship of ancient communities with the natural environment like pollen analysis, the content of animal bones, aerial photography, radiocarbon dating. Another is archaeological theories. In other words, it is creating archaeological facts, suggesting causal relationships between them, and testing these relationships. All these different approaches have a common denominator. The main thing is to reveal cultural products made by human beings and create a study area based on these findings.

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