

Chapter 1 : Reconstructing the Past

Reconstructing the Past. Archaeology doesn't end when the digging stops. In fact, the excavation is just the beginning. For every hour spent digging, many more hours are spent in the laboratory washing, cataloging, and analyzing.

Reconstructing the past to reconstruct the present: This work is protected by copyright and may be linked to without seeking permission. Permission must be received for subsequent distribution in print or electronically. Please contact mpub-help umich. Program of African Studies, Northwestern University no. AFOLAYAN This paper examines how the memory and the impact of the nineteenth century wars in Yorubaland continue to influence and color the consciousness of the Yoruba about their identity, their perception of themselves, their construction and re-construction of their past as well as their definition and ordering of inter and intra-group relations in the present. It shows the influence of British colonialism on historical recollection and representations among the Yoruba in colonial and post-colonial times. The nineteenth century has received more attention than any other aspect of Yoruba history. At least three reasons can be adduced for this development. The first is the far-reaching consequences of the wars, especially the destruction of states and settlements and the rise of new urban conglomerations, consequences that are still very much alive with the people today. Secondly, fascination with war and conquest, the excitement of politics and diplomacy, missionary activities and debates over slavery provided the inquisitive scholar much to explore. Lastly the century, more than any period before it, is also rich in source material, oral or written. But even with the nineteenth century, the concentration has been on the main protagonists in the conflict, Ibadan, and reactions against Ibadan in Ijaiye and Ekiti. Like the nineteenth century, the colonial period has also received some attention. There are two reasons for this: But even then, the coverage has not been satisfactory. The focus of studies has been mainly on British colonial policy and reactions to it. Only two areas, the Oyo province and the Yoruba in the Benin Republic, have received a survey treatment. The others have been left as if nothing of significance happened in them. There is always the assumption that once indirect rule has been studied in one place it is sufficient for the whole group. This is a misleading position. Colonial rule varied from place to place and period to period. The conclusions reached about Oyo, for instance, are not valid for the north eastern Yoruba experience of colonialism under the Fulani emirate system. Against the background of nationalism in mid-nineteenth century Europe and the cultural nationalism provoked by missionary education in southern Nigeria in the second half of the nineteenth century, a new class of western educated elite emerged committed to the welfare of their countrymen. One of the most prominent of this new class was Samuel Johnson, a C. His revulsion against the internecine turbulence of the nineteenth century, which he blamed on intra-group rivalries, led him to advocate the corpus of Oyo traditions which postulated a conception of a Yorubaland united under the rule of Oyo before the nineteenth century. While it is clear that Johnson never realized that the united Yoruba empire under a single monarchical head, which he dreamt about, desired and constructed for the pre-nineteenth century Yoruba history, was a creation of his own imagination, his "distortions" must be placed in their proper context. Though not deliberate, they were purposeful and well targeted. It was the onset of colonial rule and the British colonial masters were busy looking for individuals with claims to traditional authority to invest with power as paramount chiefs. The British were taken in. The Alafin was made the paramount Native Authority of the Oyo province, an arrangement that negated the developments of the nineteenth century. Other Yoruba groups were uncomfortable with this arrangement. Ibadan, for instance, rejected the use of the pre-nineteenth century history, since it was not favorable to it and, in fact, implied her subordination to Oyo. In a flurry of memoranda and a series of protest actions to the British administration, Ibadan argued that the preth century situation had been changed by the event of the 19th century, a time when Ibadan was for long the most powerful state in Yorubaland overshadowing and in fact protecting Oyo. The vehemence of the protest and the effective appeal to "history" made the British yield. In , Ibadan was made an autonomous division. Modern scholars here also joined in the fray. These conflicting reconstructions of the past have resulted in considerable tension and acrimony among the Yoruba, laymen, as well as scholars. The break-up of the state, to which the two contesting monarchs belonged, into two, Oyo and Osun, in by the

federal government was seen as a deliberate and timely attempt to stem the crisis by separating the two "warring chiefs" and their people. As "opposition histories," most of these writings were meant to reject and counter the Oyo bias of Johnson which the writers believed might mislead the British colonial masters in their administrative and political arrangements. Depending largely on oral traditions and shaped by their political agendas, these accounts were often tendentious. Their emphasis was on political history concentrating solely on kings and war leaders as if they alone made the history. British rule had other consequences for the reconstruction of the Yoruba past. Coming from a strongly monarchical background and reversing the trend of the 19th century, the British colonial masters through the system of indirect rule enhanced the status of Yoruba crowned rulers. Since connection to the Oduduwa throne at Ife alone why? Thereafter the standard version of history often began with "Our ancestor came from Ile Ife. He was from the Oduduwa family Panels after panels were set up to look into "history" and settle the matter. These efforts bore fruit. From the "original" seven crowned heads recorded by Johnson in the number grew to 21 in and 41 in A report in the Daily Times of 16 May reported that the Oyo state government had recognized no fewer than 67 Oba in that state alone who were "entitled" to wear the beaded crowns. The British predilection for the crown also had another consequence. Last year, a Professor of African Studies visited the Library of the Foreign and Commonwealth Office in London to find pictures to illustrate his interests in the social and political history of the Yoruba. The pervasiveness of the consequences of the 19th century crises, especially the demographic and social dislocations and the ever-recurrent problem of integration, made the 19th century the most dominant theme in the oral tradition and in the historical consciousness of the people. Everything in the society was explained through reference to the nineteenth century. Naturally the early local historians from Johnson in to Akinyele in all concentrated on the 19th century. Johnson, in his monumental study, gave 77 pages to the pre period covering close to seven centuries while the 19th century alone received pages. It is not surprising that the pioneering academic historians of the 60s and 70s almost without exception Biobaku ; Ajayi and Smith ; Ajayi ; Awe ; Ayandele ; Oguntomisin ; Akintoye ; Ayantuga ; Oroge ; Falola ; simply followed in the footsteps of Johnson. They concentrated on the 19th century. The preceding centuries were treated as mere background, a prelude to the great century of change. This was a disservice to Yoruba historical consciousness. But even more damaging was the fact that before long the published local histories became the standard histories of the various communities with which they dealt—it became difficult to go behind them. Versions of them became texts in school books. Authorities approached for historical information simply quoted the published local "history" to the inquirer as "the History. On carved doors and veranda posts, in large sculptural figures such as the Elempe on the palace veranda in Ila, or the Epa and Elefon Masquerade headpieces among the Ekiti there were references to Jagunjagun warrior or Ologun war chief. Also in the beating of war drums, singing of war songs, dancing of war dances, in mock battles and in the ritual brandishing of antiquated weapons the theme of war is annually and constantly re-enacted and driven into the consciousness of the people. Similarly, the emphasis on the nineteenth century division and inter-group rivalries led to the development of negative attitudes and stereotyped perception of other groups. Ethnic stereotyping is constantly manifested in sayings like "Oyo dodo bale inu re loso" when an Oyo man is lying prostrate before you, his hearts and intentions are standing erect. The use of these terms today is meant to warn the non-Oyo Yoruba to be careful and cautious in their dealings with the Oyo. Even today a non-Ibadan man is often warned to be careful in his dealings with an Ibadan man or else he will live to regret it. Ibadan on its part still sneers at the Ekiti describing them as women because of their easy conquest in the nineteenth century, and they preserved songs disdainfully describing the Egba as a lazy and spineless people because of their defeat by Ibadan during the Ijaiye and Iperu wars. Several examples of ethnic stereotyping have survived in different parts of Yorubaland, where they continued to negatively influence and affect inter-group relations and integration. The memory of the nineteenth century division and intergroup rivalry threatened to undermine the influence of the Yoruba in twentieth century Nigerian politics. It made them vulnerable to the schemings of the leaders of groups from the North and East of the country who time and again have successfully attempted to sustain their hegemony by allying together, driving the Yoruba into a permanent state of opposition. Whenever the other two blocks are in competition they tried to split the Yoruba in search of subservient supporters by playing on the

memories of the 19th century intra-ethnic animosities. In this they have been quite successful. Yoruba division became a constant element of Nigerian politics making them the constant loser and the permanent opposition group in Nigerian power politics. It became a practice and indeed a norm that when groups get frustrated in Nigerian politics they tend to strike out at others; the Hausa against the Igbo and the Yoruba, the Igbo against the Hausa and Yoruba. But the Yoruba time and again, and with virtually no exception, have always turned their anger and frustration inwards by striking at themselves. The impression is clear: Periodic attempts that have been made to rally the Yoruba and counter the influence of the nineteenth century conception of hostile inter-group relations have not been very successful. The most vigorous effort was by Obafemi Awolowo. De-emphasizing the 19th century changes, he appealed to the Oduduwa myth, founded the Egbe Omo Oduduwa Association of the children of Oduduwa, made the Ooni the governor of the Western Region, sited the regional university at Ile Ife and established Yoruba newspapers in an attempt to develop a pan-Yoruba ideology as a rallying force for Yoruba unity within the framework of Nigerian national politics. Again in September, another attempt was made through the centenary conference of the Kiriji-Ekiti Parapo war, to bring together at Ile Ife scholars, elite and rulers from throughout the Yoruba country to ponder on the legacies of the crises of the last century and chart a new course for the future. According to Adeagbo Akinjogbin, one of the pioneers of Yoruba studies, who spearheaded the organisation of the conference, the meeting was organised to completely wipe out some of the negative consequences of the nineteenth century wars which had led to the perpetuation of siege mentality, mutual suspicion and divisiveness in inter-group relations in the present. The conference ended with a communique calling on all scholars of Yoruba history, language and culture to put their intellect and training at the service of promoting a comprehensive historical consciousness and incipient unity among the Yoruba. All these efforts notwithstanding, the historical consciousness of the people, being more oral than written, continued to reinforce the ideology of division and intra-ethnic rivalries. In both internal and external relations the memory of the 19th century continued to be put to different, often conflicting uses in the present. The development of inter-group animosity is not an unusual by-product of a gruesome and protracted century of war. Within one hundred years of war, whole generations appeared to have arisen, who knew nothing but war, and whose views of society and of inter-group relations were wholly shaped by the mores and attitudes connected with war and conflict. As these "abnormal" views were transmitted from one generation to another they became accepted as the norms and ideology of normal inter-group relationship. In the course of time, reinforced by historical recollection, oral and written as well as by literary and plastic arts the enduring consciousness of intra-group antipathy created a new orientation, a new perception which began to see crisis as being a problem of the enemy from within. Before long it became fashionable, in time of failure and frustration at the local and national levels, to turn inward in violence and internecine crises. It would appear that having fought with one another on and off for close to one hundred years it became difficult to envisage or adjust to a form of inter-group relations characterized by any other thing but mutual suspicion and hostility. So far in this paper we have shown that there is a convergence of two historical forces that have shaped both scholarship in historiography and inter-group relations in Yorubaland today. On the one hand the British colonial policy of indirect rule and their definition of who and what is politically important and, on the other hand, the enduring memory of the divisive consequences of the convulsions of the 19th century wars among the Yoruba. The Yoruba experience is a clear demonstration of the pervasiveness of social memory, its mediation of historical consciousness and present identities and its creative construction and manipulation for ideological and political ends. Ade and Smith, R. Warfare in the Nineteenth Century.

Chapter 2 : Reconstructing the Past: Parsimony, Evolution, and Inference by Elliott Sober

Reconstructing the Past is full of valuable clarifications, methodological insights, and rigorous argumentation. It is an excellent contribution to philosophy of biology and philosophy of science generally.

Understanding the Historic Role of Fire in Shaping and Maintaining Forested Wetlands Forested wetlands are an ecologically important ecosystem that make up over half of the freshwater wetlands in the United States. We lost over , hectares of these wetlands between and , which could be detrimental to many wetland-dependent species of plants and animals, not to mention the importance of these systems for carbon sequestration. By collecting samples from stumps and trees in these areas and examining them for evidence of historical fire, Masters student Colleen Sutheimer is working to understand how fire has shaped these systems in the past and how it can be used to preserve them in the future. Fire and wetlands are not concepts that we intuitively think about in conjunction with one another. Masters student Colleen Sutheimer is working to change that with the hope that her work will eventually inform future wetland management and conservation on a broad scale. By reconstructing the historic temporal and spatial scale of fires in forested wetlands in the upper Great Lakes region, Sutheimer believes her work will help managers make good decisions about the use of fire as a management tool in these extremely unique and important ecosystems. Forested wetlands make up almost half of all freshwater wetlands in the United States, and forested wetlands declined by over , hectares between and alone. These areas are extremely important ecologically, though, as they are home to many unique plant and animal species, are important stores of organic carbon, and provide water filtration services. However, the historic role of fire in these systems is not well understood. Specifically, whether these systems developed with fire and how often fire happened in the past are questions Sutheimer is hoping to answer. An example of a processed and dated remnant red pine stump. This tree originated in and was harvested around the s. Each date corresponds to a different fire that scarred the tree while it was still alive. Reconstructing historic fire regimes is not an easy job, however. In order to do it, Colleen and her colleagues at Wisconsin DNR target red pine stumps in forested wetlands that are remnants from the clear cut that took place over northern Wisconsin and the Upper Peninsula of Michigan in the s. Using chainsaws, Sutheimer takes samples from these stumps and non-destructive samples from living trees and snags. These collected samples must then be dried, planed to create a flat surface, and finally sanded to smooth the surface and make the growth rings visible and ready for analysis. With a well-prepared sample, Sutheimer can determine the age of the tree, as well as examine fires scars as evidence of fire exposure in the growth rings of the tree. Targeting these old stumps allows Sutheimer to examine the frequency and intensity of fires that occurred up to years in the past. Additionally, by taking samples at a large spatial scale, Sutheimer can get an idea of how intense specific fires were. Sutheimer has already completed sampling at one of her study sites, near Betchler Lake in the Hiawatha National Forest, located in the upper peninsula of Michigan. Using the samples she has collected from the Betchler Lake Area, Sutheimer will be able to reconstruct an entire fire history for this localized wetland area. Though Sutheimer has not aged these samples yet, a sample from another area yielded a tree that had originated in the s, making Sutheimer optimistic that their sampling will successfully span a broad temporal range. This site is just the beginning. Sutheimer has plans to reconstruct fire histories for additional sites in the Hiawatha, Ottawa, and Chequamegon-Nicolet National Forests, giving her an unprecedented look at the history of fire in these wetland systems. Location of where red pine stumps were sampled and peatland cores were taken within and around the Betchler Lake site. Disturbances such as fire may be important shapers of forested wetlands by helping to stop vegetation encroachment and allowing them to continue to provide essential habitat to many amphibian and carnivorous plant species that are already threatened by other factors. These areas also serve as carbon sinks by storing carbon both in the trees and in the inundated organic soils. Threats like climate change make it even more imperative to understand past disturbance regimes to help scientists plan for future climate scenarios. Understanding the historic role and characteristics of the fire regime in these systems will allow Sutheimer not only to understand how fire has affected these systems in the past, but to provide recommendations for its use as a management tool in the future.

Chapter 3 : Preparing fossils, reconstructing the past - Australian Museum

Reconstructing the Past seeks to clarify and help resolve the vexing methodological issues that arise when biologists try to answer such questions as whether human beings are more closely related to chimps than they are to gorillas.

I do not own BtVS, I write these stories for fun not profit. None, Buffyverse future fic. Written in glorious English, English! This story is set in the far future, in the same reality as my Willow and Kennedy Stories. The descendants of the Slayers and Guardians prepare to take back Earth from the forces of Darkness.. The Admiral looked at herself in the mirror; she adjusted her uniform jacket slightly then straightened to attention and let out a small sigh. Back on Earth people would think she was no more than thirty-five. She had been chosen to command the fleet that would be the backbone of the operation. The Admiral was not frightened or weighed down by her responsibilities. She was, in fact, confident that her ships could beat anything that Earth could throw at them. The Commonwealth had the better ships, better technology and most importantly; better people. The Admiral was sure of her battle plan; it had been in the making for two years now. As long as Earth did not have some devastating new weapon, she was certain that in a couple of years she would be standing on Earth and starting the victory celebrations. She would have to go to the bridge and address the fleet, it was traditional, it was expected of her. She had absolutely no idea what she was going to say! But Buffy Summers Day was still months away, and to do it now would just be plain silly! She walked over to her desk sat down and picked up a small wooden box. It had been placed in front of her computer interface by her Scoobie. She pressed the lock with her thumb and the lid slowly opened to reveal a data crystal on a bed of red velvet. She held the crystal in her hand for a moment. It was a copy of one of the most treasured heirlooms held by her family. The most obvious one was the change from simple two dimensional pictures to three dimensional holograms. If she had wished the Admiral could have the images played directly into her brain and she would have been able to experience what was being shown as if she was actually there; but today she preferred just to observe. They were surrounded by half a dozen teenage girls, no doubt young Slayers. Then just coming into picture carrying a birthday cake was Buffy the Great herself. Someone started to sing. Happy birthday to you! Balloons and streamers decorated the room and music played in the background. Everyone looked so happy, not knowing that in a few years they would have to leave their homes and flee for their very lives. His hair and moustache were completely white with age. He was dressed smartly in a blazer and slacks. He smiled towards the interviewer as he was introduced and thanked for the interview. True she could ignite the candles on your birthday cake with just a glance. My Mum can beat-up your Dad, all your uncles and their friends! The hologram of the old man faded as the computer waited for new instructions. She was reading the names of all the lost Slayers, Watchers and Guardians that had been carved into tablets on the walls of the Temple. When she came to the newest addition, carved just under the name of her other mum she traced the individual letters with her finger; Kennedy Rosenberg. She turned as her older brother and sister walked into the sanctuary. Daniel was dressed in his dark blue full dress uniform, Tara in a smart black suit, the defacto uniform of the Councils senior witch. Anna stood at the foot of the grave with her brother and sister on either side of her. Anna Rosenberg looked down at the head stone, now they could lie side by side for all eternity just as they had during their lives. Anna raised her face to the sky and lifted up her arms. A warrior comes to you swift and true, As an arrow shot into the sun. Welcome her and let her take her place among our people. She is Kennedy, Bravest of the Brave, my Mother. But, more importantly, she was fighting for her family. She somehow knew she would find the right words to say when the time came. Maybe after all this was over she would move to one of the frontier worlds; open a store, find a good man and start another familyâ€maybe. In the meantime there was work to be done. The door chime sounded. The Admiral stood up and walked around her desk; again she paused in front of the mirror to straighten her jacket. That store on a distant world was looking pretty good just about now. She turned to the door and was just about to tell it to open, when her eye fell on the Icon of the Goddess that hung on the bulkhead next to the door. She placed her hand upon the Icon and looked the picture of the Goddess in the eye. The bridge was a large circular area with the bridge crew seated at various stations around its circumference. The ships Captain normally sat in the centre of the circle; today he stood near the

hatch that led onto the bridge, he was joined there by his senior officers. The Admiral turned to the ship's Captain; Captain John Moss and asked permission to step onto his bridge. The hologram started to move, and the viewers were taken on a roller-coaster ride through the assembled ships of the fleet. Next the view-point seemed to swoop off and settle on a huge Fleet Carrier surrounded by her fighters. She stood and watched as the Battleships named for long dead Slayers passed by; the Kendra, the Vi, the Rona. Ships named for the famous figures of history, and those named for those, no less brave, that only their families and the Navy remembered, they all flashed by. A hologram of the Admiral appeared on the bridge of every ship in the fleet. On ships too small to have a bridge they could see and hear her on their view-screens. It is one of the guiding principles on which the Navy was founded. I know you have your doubts about meâ€about each otherâ€about this mission. They have invaded our space and we have fallen backâ€they destroy entire worlds and we have fallen back! The line must be drawn hereâ€thus far and no further! And I promise you we will make them PAY for all that they have done! The Admiral had been military governor of Earth for nearly a year now. All she really wanted to do was resign and open that store. However, she had one last duty to perform. It was her own fault really, she had asked to be kept informed of developments and now something had developed. She looked out over the archaeological site as her personal shuttle touched down. She shivered as a cold wind blew in off the sea and blustered around the shuttle as the hatch opened. He led her through the site, which to her uneducated eye looked like a muddy field with earthen mounds scattered across it and strewn with deep holes and trenches. In the trenches young men and women worked to uncover the past. At the bottom lay several slabs of stone. But I have something that will interest you even more I think. She looked down into the hole and saw the tombstone, it was broken in two but the words were still clearly visible: Here lies Willow Rosenberg and Kennedy Rosenberg Picard at various times in his carrier. Those that outlive this day, and come safe home, Will stand on tiptoe when this day is mentioned, And be roused at the name of Buffy Summers. This is on my TTH page.

Chapter 4 : Altair4 Multimedia: Reconstructing the past to experience the present

Criminal Investigation Unit 2: Reconstructing the Past As we are covering unit two within our discussion and seminar. As the assignment was presented to us. We have to discuss the methods of inquiry and how they are used in criminal investigations, then the steps to reconstruct a case and how we.

How balanced was their diet? Fish and shellfish provided the bulk of the caloric intake and an abundance of protein while turtles and terrestrial mammals were important sources of animal fat. What is not represented here is the contribution of plant foods to the overall diet. Many plants provided important vitamins and minerals that are not available in fish or other wild game. Some plants are particularly important sources of carbohydrates which are used by the body to produce energy. They would have been particularly important in a maritime economy since shellfish and many fish species typically have a low fat content. Unfortunately, plant remains do not preserve well unless they are charred. The only charred plant remains recovered from the site so far are fuel woods such as oak, pine, and cedar, so it is difficult to know precisely what species of plants were eaten at Yat Kitischee. Based on historical accounts of native plant use in the southeast, and botanical research at archaeological sites in south Florida, we can infer that the diet probably included naturally occurring plants that we know are edible and nutritious such as palmetto berries, blackberries, prickly pear fruit, hearts of palm, poke weed, purslane, the roots of Smilax and Coonti, acorns and hickory nuts, and the seeds of various wild grasses. Did they practice agriculture? Although the Spanish explorer Panfilio de Narvaez mentions corn at Tocobaga Safety Harbor, there is no archaeological evidence to indicate that prehistoric or historic native peoples in the Tampa Bay area practiced intensive agriculture. There is evidence from southwest Florida of the cultivation of gourds, but these hard-shelled plants were probably used as containers and floats rather than as a food source. There are several possible reasons why agriculture was not important in central and south Florida. One is that agriculture is found primarily in societies where population densities are high and natural sources of food are insufficient to feed large numbers of people. If the number and sizes of habitation sites are taken as a rough guide, then population density in the Tampa Bay area at circa a. Another factor is the high productivity of marine resources which makes it more efficient to intensify fishing and shellfishing to meet subsistence needs than practice agriculture. A third factor may have been poor soils which lacked the nutrients necessary for intensive agriculture. What kind of houses did they live in? One of these structures was excavated by archaeologists and its entrance opened to the northeast towards the bay. The structure itself was about four meters, or just over 13 feet, in diameter. The area excavated was small, and there may have been other structures located nearby. Some of these may have been used for storage while others may have been dwellings. What kinds of tools did they use? Prehistoric native peoples had to obtain everything they needed from their environment. They were ingenious in the ways that they used natural resources to construct their houses and make their clothes, tools, vessels, and ornaments. Because the people at Yat Kitischee lived close to the water, it is not surprising that many of their tools are made from marine shell. Large lightning whelks were attached to wooden handles and used as hammers and wood-working tools. Smaller crown conchs were also hafted and used as hammers. Sun ray venus shells made excellent scrapers for scaling fish or removing the bark from tree branches. Shell was also used to make dippers, cups, spoons, and ladles as well as net sinkers and net mesh gauges. Stone was also used to make tools. The Florida stone used for tools is known as chert, which is simply limestone that has been replaced with silica. It is much like flint and the people of Yat Kitischee used it to make arrowheads, knives, scrapers, drills, and engraving tools. Most of the chert from Yat Kitischee was collected from prehistoric quarries around Tampa Bay. Mammal bone was used to make projectile points, pins, and fish hooks. Several finely-carved bone pins were recovered at Yat Kitischee. A carved fossilized manatee rib was also found. Wood was probably used for a variety of things such as hammers, handles for tools, and digging sticks. Fibers made from palmetto fronds, grasses or root tendrils were probably used to make woven mats and baskets. Unfortunately, these more perishable materials are rarely preserved in Florida. We can infer their use at Yat Kitischee, however, based on their occurrence at sites where they have been preserved in wet, oxygen-free

environments where no organisms can live to destroy them. What did they call themselves? The native peoples who lived in Florida left no written records so we have no way of knowing how they referred to themselves. The names given by archaeologists to the various prehistoric cultures are usually based on the sites where these cultures were first identified. When the Spanish explorers arrived in Florida, the names of the various tribes began to be recorded. What kind of Pottery did they use? Since Yat Kitischee was a village, the pottery found there reflects utilitarian uses- cooking, serving, and storage. Cooking and serving vessels tended to be shallow bowls with outward curving walls or deeper bowls with straight walls. Storage vessels tended to have walls that curve inward so that the opening was more restricted. Using a mathematical formula, rim sherds were used to accurately determine the size of the original vessels. Occasionally, vessels at Yat Kitischee were decorated with simple incised lines or with check-stamping, a surface design that was applied by pressing a carved wooden paddle into the wet clay before firing. Cord-marking, or the wrapping of a cord around a paddle and pressing it into the wet clay, was also used. Though these decoration techniques were represented at Yat Kitischee, the majority of the vessels were plain and undecorated. They were constructed by wrapping coils of clay atop each other and using sand for temper. In traditional societies, many aspects of daily life are invested with a spiritual character. To the extent that these spiritual beliefs were manifested in behaviors that left behind material remains that can be interpreted accurately, archaeologists can attempt to reconstruct them. But we will never be completely successful. This is why it is important to work with and learn as much as we can from traditional peoples living today, so that we can bring their perspectives to bear on understanding the intricacies of past cultures.

Chapter 5 : Reconstructing the past | Big Picture

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Chapter 6 : Reconstructing the Past: the "Prince of the Lilies" and the "Minoan Peace" - Sesh

Reconstructing the Past. Junior Raghvi Bhatia 19 GL works on a piece incorporating pin oak, walnut and pine.

Chapter 7 : Reconstructing The Past by Alan Sorrell

Reconstructing the Past to Protect the Future: Understanding the Historic Role of Fire in Shaping and Maintaining Forested Wetlands Forested wetlands are an ecologically important ecosystem that make up over half of the freshwater wetlands in the United States.

Chapter 8 : reconstructing the past | Download eBook PDF/EPUB

Within the discipline of psychology, the conventional history outlines the development of two fundamental approaches to the scientific study of emotion— "basic emotion" and "appraisal" traditions.

Chapter 9 : Ancient Origins | Reconstructing the story of humanity's past

Spanish missions that dot the landscape in California today exist as centers of historical interpretation. Visitors to California, residents of the state, and school children often turn to these sites to learn about the early history of the region. Unbeknownst to many visitors, the history presented.