

THE WARBLER

AN EDUCATIONAL WEEKLY

ISSUE

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MAY 19, 2020

Dear Student, Artist, Thinker,

You might be wondering how we select the themes for our weekly newsletters. In considering that the newsletters will be read by all kinds of people, with wildly varying interests, we put together a huge list of potential topics we thought people might like. And then, we organized that list to move across the spectrum of interests so that there would not be back-to-back editions on a similar topic. We vary topics on something massive (like the moon) to subjects that are more specific, like archeology in Alabama (even though that is also a massive field).

Alabama has a richness in cultural assets (you might have seen this in the music issue), but its biological diversity is something of a wonder. You might even see something about that in an issue coming soon. When you consider the field of archeology, it is not limited to the *Indiana Jones and Raiders of the Lost Ark* type explorations. People have often settled in areas of biological diversity because it sustains human life. Archeology is the exploration of our human past using the items that remain, like tools and pottery used by native peoples of the past. Those items that remain are called artifacts. They tell us so much about how people lived before us, what their communities were like, the foods they ate and the clothing they wore. Those artifacts can even tell us the kind of berries that were used to create pigments for dyeing clothing and pottery. They also tell us about cultural practices and spiritual beliefs.

Archeology helps us understand how we have become us. You can find some of this information in written documents of course, but what about all the parts and history of being human that pre-date writing? I often think of archeologists as an essential part of understanding the mysteries of being. It is true that we often simply associate archeologists with “digging stuff up.” They are digging for a reason. They dig to help us know and understand.

Enjoy the newsletter. Maybe some of the information inside will make you wonder about the artifacts that we leave behind and how people hundreds of years from now will come to know us.

Kyes Stevens and the APAEP Team

“All over the world ... whether it’s Egypt or Syria or Central America, what satellites are showing is that there are hundreds, if not thousands, of previously unknown settlements all over the world, and what archaeology does, it helps us to understand this common humanity that we have.”

SARAH PARCAK // American archaeologist // UAB



WORDS INSIDE

FROM “ALABAMA ARCHAEOLOGICAL...”

midden | a dunghill or refuse heap

excavation | the action of extracting material from or making a hole or channel in the ground by digging, especially an archaeological site

picturesque | visually attractive, especially in a quaint or pretty style

FROM “MOUNDVILLE ARCHAEOLOGICAL PARK” ...

prehistoric | relating to or denoting the period before written records; very old, primitive, or out of date

fortification | a defensive wall or other reinforcement built to strengthen a place against attack; a mental or physical strengthening or invigoration

palisade | a fence of wooden stakes or iron railings fixed in the ground, forming an enclosure or defense



HISTORY

Alabama Archaeological Sites and Discoveries

ADAPTED FROM “Archaeological Discoveries in Alabama” by Jennifer, *Only In Your State* | March 22, 2016; the *Archaeologist Workbook* by Lindsey Gordon and Kelsey Kennedy | University of Alabama’s Office of Archaeological Research; and *The Encyclopedia of Alabama*

Alabama is filled with great history, but in order to learn some of this state’s history, a little extra “digging” is required. This is when archaeologists come into play. Archaeologists help us understand how and why things have changed. Artifacts are our main clues when it comes to finding out Alabama’s early history. Many excavations have taken place over the years, and listed below are some archaeological sites and museums where interesting artifacts have either been discovered or are on display.

Native Americans in Alabama

Alabama’s Native American history can be traced back more than 10,000 years, to the Paleoindian Period. Cultural and technological developments brought changes to the societies that inhabited what is now Alabama, as they transitioned from the Paleoindian, to the Archaic, to the Woodland, and then to the Mississippian cultural periods. The Mississippian people are best known for the remarkable earthen mounds they built throughout the Southeast, in Alabama most notably at Moundville in Tuscaloosa County. By the time European fortune hunters and explorers arrived in the region in the sixteenth century, the tribal groups known from the historic period were residing throughout what is now the state. They included well-known groups, such as the Cherokees, Choctaws, Creeks, and Chickasaws, as well as the Alabama-Coushattas and the Yuchis. Beginning with the arrival of the Spanish in the early sixteenth century, Native American society in the Southeast was subjected to continual assaults on their land, the spread of non-native diseases, and exploitation of their resources. In the 1830s, the majority of the Native Americans in Alabama were forcibly removed from their land to make way for cotton plantations and American expansion. Today, the MOWA Band of Choctaw Indians and the Poarch Band of Creek Indians maintain their traditions on portions of their tribal homelands in the communities in Mobile and Washington Counties and Atmore, Escambia County, respectively.

Florence Indian Mound | Florence

The Florence Indian Mound, which is 43 feet high, is the Tennessee Valley’s largest domiciliary mound. The people who built this mound belong to the Copena Mound complex. They are a group of people that built mounds and were part of an extensive trade network. The mound is said to be constructed between AD 100

and 500. It strongly shows the workmanship of the Indians who inhabited this area prior to the Cherokees, Chickasaws, and Creeks. The onsite museum contains many Native American artifacts that date back more than 10,000 years. These artifacts include, but certainly not limited to, animal effigy pipes, woven textiles, soapstone carvings and pottery.

Coker Ford Mound Site | Cedar Bluff

This site is located between the Chatuga, Coosa, and Little Rivers. The people in this location built two earthen mounds and covered them with stone. The people that lived here made up one of the largest, most elaborate communities of their time. The mounds are estimated to have been constructed between AD 700 and 1100.

Moundville Archaeological Park | Moundville

This archaeological site was occupied by Native Americans of the Mississippian culture from around 1000 AD to 1450 AD. The archaeological park section of the site surrounds approximately 185 acres, consisting of 32 platform mounds around a rectangular plaza. Of the two largest mounds in the group, Mound A occupies a central position in the great plaza, and Mound B lies just to the north. In addition to discovering both of these mounds, archaeologists have also discovered evidence of borrow pits and a dozen small houses constructed of pole and thatch. Many luxury goods, including copper, galena, mica, and marine shell have also been excavated from this archaeological site.



Mound A, The Willoughby Disk — a ceremonial stone palette

wikimedia commons/
Jeffrey Reed

Taskigi Mound at Ft. Toulouse | Wetumpka

Taskigi Mound was built at a very strategic location, between two of Alabama’s largest river systems, the Coosa and Tallapoosa, where they join into the Alabama. During this time the Native Americans used rivers like we use highways. The location of this site made it a great place for trade. Fort Toulouse is a historic fort that was founded by the French in 1717 and is now maintained by the Alabama Historical Commission.

Edited
for space.

Bottle Creek | Mobile

Bottle Creek is one of the most important prehistoric Native American sites in Alabama, second only to Moundville. Located on Mound Island, in the heart of the Mobile-Tensaw Delta, it is the largest mound complex on the northern Gulf coastal plain. This site was established between AD 1100 and 1200.

Indian Shell Mound Park | Dauphin Island

This archaeological site is historically significant because of the many prehistoric Indian shell middens it has. Indian Shell Mound Park contains six oyster shell middens of varying sizes. If you visit this park, you'll notice oyster shells scattered all over the ground. Native Americans lived at this site from AD 1100-1550. Dauphin Island has a very diverse environment that includes beaches, marshes, and lagoons that are rich in sea life. This helped the people that lived here have enough food and fresh water for thousands of years.

Fort Payne Cabin Historic Site | Fort Payne

Around 1946, this historic log cabin was demolished and all that remains standing is the 5-meter-high stone chimney and a rock outline of the foundation. During the excavation process, more than 5,000 artifacts were recovered. These artifacts include the following: more than 1,000 glass fragments, around 15 intact bottles and jars, more than 1,000 ceramic fragments with no intact vessels, and more than 700 metal artifacts. Many unidentified animal bones and more than 30 fragments of chipped stone tools have also been excavated.

Old Cahawba Archaeological Site | Cahaba

The Old Cahawba Archaeological Site preserves one of the most famous ghost towns in the South. This historic town was Alabama's first state capital, and it's now a collection of picturesque ruins with only a few surviving buildings. Cahawba was inhabited by mound building Indians who built a mound at the site against the Alabama River with a fortification fence around the village. The Crocheron Columns are all that remain of the Crocheron mansion, which was built around 1843. Many different artifacts have been discovered here, including a conquistador helmet and a chain mail suit.

Alabama Iron and Steel Museum at Tannehill Ironworks Historical State Park | McCalla

A Civil War-era mining car was discovered in an abandoned mine shaft during the excavation of US Steel's Gurnee Junction coal mine near Alabaster, Alabama in 1978. This historic mining car is on display inside the Alabama Iron & Steel Museum at Tannehill Ironworks Historical State Park near Birmingham.

Russell Cave National Monument | Bridgeport

The entrance of Russell Cave was once used as a shelter for prehistoric Indians during the earliest known human settlement in the southeastern United States. Archaeologists have uncovered records of the cave's earliest occupants, and approximately two tons of artifacts have been recovered. These artifacts include charcoal from fires, animal bones, spear and arrow points, pottery, and the remains of several adults and children, ranging from infant to 50 years old, who were buried in shallow pits in the cave floor. ●

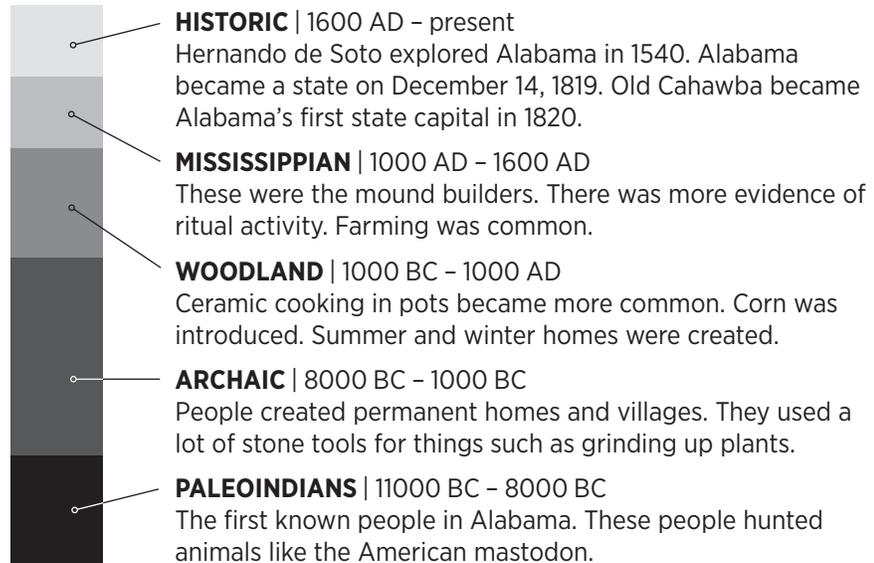


FROM ROUGHLY 4000 YEARS AGO IN ANCIENT SUMER: THERE IS A HOUSE. ONE ENTERS IT BLIND AND COMES OUT SEEING. **WHAT IS IT?**

IF IT TAKES 6 ARCHAEOLOGISTS 6 HOURS TO DIG 6 HOLES, **HOW LONG DOES IT TAKE** ONE ARCHAEOLOGIST TO DIG HALF A HOLE?

Source: listverse.com and adapted from www.riddles.com/archives

THE ARCHAEOLOGICAL TIMELINE



MATHEMATICS

Sudoku

#11 PUZZLE NO. 8269212

	3	1				5		
					8		6	
6			5	7	3	4		
3						8		6
	9		8					
5							9	
						6		7
	8		3					9
			2	1	9		4	

©Sudoku.cool

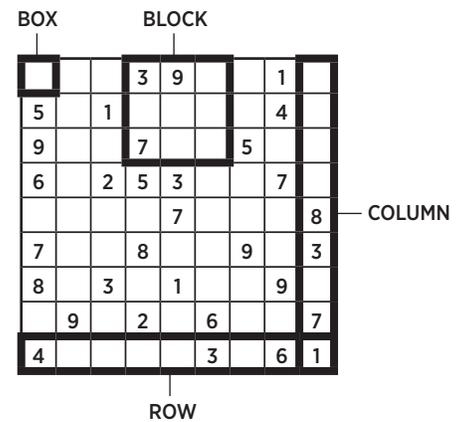
#12 PUZZLE NO. 4056161

2			1			7		
		6	8	4	3			1
1						3		5
3		8			7			6
		2		5				
	4							9
		7	6	2				
				8				
4								3

©Sudoku.cool

SUDOKU HOW-TO GUIDE

1. Each block, row, and column must contain the numbers 1-9.
2. Sudoku is a game of logic and reasoning, so you should not need to guess.
3. Don't repeat numbers within each block, row, or column.
4. Use the process of elimination to figure out the correct placement of numbers in each box.
5. The answers appear on the last page of this newsletter.



What the example will look like solved

2	4	8	3	9	5	7	1	6
5	7	1	6	2	8	3	4	9
9	3	6	7	4	1	5	8	2
6	8	2	5	3	9	1	7	4
3	5	9	1	7	4	6	2	8
7	1	4	8	6	2	9	5	3
8	6	3	4	1	7	2	9	5
1	9	5	2	8	6	4	3	7
4	2	7	9	5	3	8	6	1



“... we should adopt ... a ‘dwelling perspective,’ according to which the landscape is constituted as an enduring record of – and testimony to – the lives and works of past generations who have dwelt within it, and in doing so, having left something there of themselves.”

TIM INGOLD // British anthropologist



Calvin and Hobbes by Bill Waterson

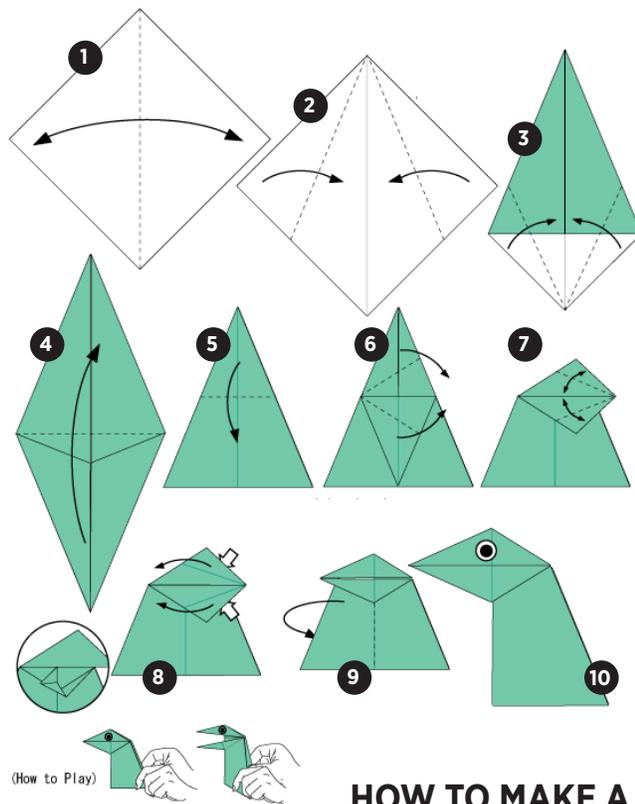
DID YOU KNOW?

Did you know Alabama is great for fossil hunting? Actually, it's the best state and is the best spot to hunt dinosaur remains east of the Mississippi River.

McWane's Alabama Dinosaurs exhibit includes fossils from:

- Appalachiosaurus, a tyrannosaur that averaged 22 feet long
- the herbivore Nodasaur, which were slow creatures that walked on all fours
- Dromaeosaur, a 9-foot-long carnivore that scientists believe hunted in packs
- Ornithomimid, an herbivore with a diet mostly of fruit and insects
- Pteranodon, a flying reptile with a 25-foot wingspan. It dined on fish
- Ichthyornis, a 1-foot-tall bird that ate small fish

Source: "Alabama is one of the country's best fossil-hunting spots" by Carla Jean Whitley. AL.com. 13 Jan. 2019.



HOW TO MAKE A WIGGLING DINOSAUR

1. Fold in half and fold back
2. Fold in the dotted lines to meet the center line
3. Fold in the dotted lines to meet the center line
4. Fold in half
5. Fold in the dotted line
6. Fold in the dotted lines to meet the center line
7. Fold to make crease and fold back
8. Open the pockets from ↖ and fold to right
9. Fold backwards in the dotted line
10. Draw eyes and enjoy!

Copyright Fumiaki Shingu

Idiom

“Bury the hatchet”

Meaning To stop a conflict and make peace

Origin This one dates back to very early times in North America, when the Puritans were in conflict with the Native Americans. When negotiating peace, the Native Americans would bury all their hatchets, knives, clubs, and tomahawks. Weapons literally were buried and made inaccessible.

Source: Grammarly

ART + CULTURE

The Age of Dinosaurs

BY JAMES SCRUTON

There are, of course, theories about the wide-eyed, drop-jawed fascination children have for them, about how, before he’s learned his own phone number or address, a five-year-old can carry like a few small stones the Latin tonnage of those names, the prefixes and preferences for leaf or meat.

My son recites the syllables I stumble over now, sets up figures as I did years ago in his prehistory. Here is the green ski slope of a brontosaur’s back, there a triceratops in full gladiator gear. From the arm of a chair a pterodactyl surveys the dark primeval carpet.

Each has disappeared from time to time, excavated finally from beneath a cabinet or the sofa cushions, only to be buried again among its kind in the deep toy chest, the closed lid snug as earth. The next time they’re brought out to roam the living room another bone’s been found

somewhere, a tooth or fragment of an eggshell dusted off, brushing away some long-held notior about their life-span or intelligence, warm blood or cold. On the floor they face off as if debating the latest find, what part of which one of them has been discovered this time.

Or else they stand abreast in one long row, side by scaly side, waiting to fall like dominoes, my son’s tossed tennis ball a neon yellow asteroid, his shadow a dark cloud when he stands, his fervor for them cooling so slowly he can’t feel it—the speed of glaciers, maybe, how one age slides into the next.

WRITING PROMPT
Dust off a few old memories and think of what fascinated you as a child. Was it dinosaurs, like the son featured in this poem? Or maybe it was the lives of bugs, or outer space, or ocean life. Write a poem about your old interest, mixing your childhood amazement/play with the experience/maturity you have today.

From *Poetry Magazine*, 2016.

James Scruton is the chair of the Humanities Division at Bethel College in McKenzie, Tennessee, where he teaches poetry and British literature.

Word Search

O	V	S	O	R	S	R	T	L	S	C	A	L	Y
T	G	Y	O	O	U	E	N	F	T	S	A	N	G
V	R	E	E	V	S	C	O	N	L	A	U	P	L
S	I	V	O	R	E	I	I	O	R	N	R	R	A
G	I	R	D	E	P	T	T	O	I	I	T	E	C
L	C	U	I	F	R	E	O	A	N	R	H	H	I
A	I	S	S	R	E	S	N	N	S	I	Y	I	E
D	Y	E	C	E	F	E	I	E	P	O	L	S	R
I	F	A	O	I	I	T	H	E	O	R	Y	T	S
A	I	T	V	O	X	R	T	S	R	C	S	O	Y
T	S	O	E	S	E	D	D	P	N	D	R	R	C
O	N	T	R	R	S	I	I	T	Y	F	R	Y	P
R	E	U	A	L	H	A	S	T	E	R	O	I	D
V	T	O	N	N	A	G	E	L	A	T	I	N	E

- FERVOR
- SLOPE
- GLACIERS
- GLADIATOR
- PREFIXES
- LATIN
- SURVEYS
- NOTION
- THEORY
- RECITES
- PREHISTORY
- DISCOVER
- TONNAGE
- SCALY
- ASTEROID

THE ENVIRONMENT

Space Archaeologist Wants Citizen Scientists to Identify Archaeological Looting

BY REBECCA HERSHER | NPR.org | January 31, 2017

Sarah Parcak, an archaeologist of the University of Alabama at Birmingham, has launched a citizen science project that invites anyone with an Internet connection to help look for evidence of archaeological site looting.

The platform, called GlobalXplorer, presents users with satellite images of Earth's surface. "Looting is one of the most common ways archaeological sites around the world are destroyed," explains the archaeologist behind the project, says Parcak. She is a space archaeologist, meaning she specializes in what satellite images can tell us about past civilizations. The GlobalXplorer project is funded with the \$1 million TED Prize that Parcak won last year.

People who log on to the site are shown square satellite images of the Earth's surface and are asked to decide whether there is or is not evidence of looting pits on the ground.

Looters find an area of interest and then dig numerous large holes or even bulldoze whole areas, the website explains. In doing so, looters in search of valuable artifacts destroy the context that helps archaeologists understand past cultures.

A training video explains how to tell man-made looting pits from other holes in the ground:

1. Pits always appear in groups
2. Pits generally have a round or rounded square shape
3. Pits contrast with the landscape around them and sometimes cast a shadow, depending on the light in the image
4. Pits are typically 2 to 5 meters in diameter

"Although it may seem like an easy distinction between a large deep hole in the ground and bush, you can actually sometimes be hard to tell them apart," the training video warns.

Parcak also reminds people who join the project that it's good to be skeptical.

"It's just as valuable to mark a tile as negative for looting as it is to identify potential looting because it helps us narrow the search," she explains. The project is set up such that dozens of people will typically look at each image, mitigating the effects of each layperson's impressions.

"Most people don't get to make scientific contributions or discoveries in their everyday lives," Parcak told National Geographic, who is supporting the project. "But we're all born explorers, curious and intrinsically interested in other humans."

Parcak explained to NPR that she and her team will

also help users identify the type of site or building in the images by allowing them to compare what they see with known examples of archaeological sites. For example, users can see pictures of what excavated Egyptian houses look like from different periods of time, so they can put tags on the pictures with the descriptions.

"As the crowd populates these images with their tags, after 10, 20 or 50 users tell us that something is there, we'll know to be able to check, to confirm, one way or another," Parcak says.

While everyone might not be an expert in archaeology or history, Parcak hopes that this method will help researchers identify more sites around the world, even in places where they never thought to look. Crowdsourcing, she says, will give them "lots of fresh pairs of eyes."

"The biggest problem we have when looking at satellite imagery is not the processing," she says. "The hardest part is actually eye fatigue. ... Imagine hours and hours looking at satellite imagery. We miss things."

Once enough users identify a site, Parcak and her team will look at the data, pick specific examples and share them with academic archaeologists who might go out and excavate the sites.

There is one caveat to the plan, however: GPS information can be extremely sensitive and fall in the wrong hands. Parcak has spoken out against groups like ISIS raising money by looting archaeological sites, and this app may provide looters a map to find treasure. Parcak says these maps won't reveal GPS locations and will mask the data.

"We're treating an archaeological site as a human patient," she says. "We're protecting the actual data. ... We think by masking the location of the site we'll be pretty safe."

Her ultimate goal is to launch the app globally, with the app hosting different languages.

"We're answering the big questions about who we are and where we've come from," she says. "And the fact that we can get the world to be a part of that is pretty exciting." ●



Satellite imagery of Machu Picchu in Peru, taken in June 2016.



WHILE DIGGING THROUGH AN ANCIENT SITE, A YOUNG ARCHAEOLOGIST FINDS A COIN DATED 48 B.C. HE IS VERY EXCITED ABOUT HIS DISCOVERY UNTIL AN OLDER, MORE EXPERIENCED ARCHAEOLOGIST COMES OVER, INSPECTS THE COIN, AND INFORMS HIM IT IS COUNTERFEIT. **HOW DID SHE KNOW THE COIN WAS A FAKE?**

Source: adapted from www.riddles.com/archives

Edited for space.

HISTORY

Moundville Archaeological Park

BY JOHN H. BLITZ | From *The Encyclopedia of Alabama*

Moundville Archaeological Park contains the remains of one of the largest prehistoric Native American settlements in the United States. It is located on the banks of the Black Warrior River, 14 miles south of Tuscaloosa, near the modern town of Moundville in Hale County. Once a thriving ceremonial and political center of Mississippian culture, the prehistoric Moundville site was occupied for more than three centuries until it was abandoned in the sixteenth century. The present-day park encompasses the original site, with its large earthen mounds arranged around an open plaza, the Jones Archaeological Museum with interpretive displays of artifacts, an archaeological research center, a nature trail, and camping facilities. Administered by the University of Alabama Museums, Moundville Archaeological Park receives about 40,000 visitors a year, including hundreds of Alabama school children.

Because there are no written records from the Mississippian period, what is known about life at the Moundville site has been learned through archaeology. The Moundville site was founded around 1120 by Native American peoples of the Mississippian period, so named for its origins along the Mississippi River. The 185-acre site was a planned community. The huge plaza was artificially filled and leveled, and the 29 mounds were placed deliberately around it. Mounds were constructed by piling up basketloads of soil dug from nearby pits (now small lakes). Most of the mounds are flat-topped platforms and were built up over many decades in a series of construction stages. The mounds range from three to 57 feet high.

Archaeologists do not know why so many people came together to create the large town at the Moundville site. It is known that the Mississippian peoples of Moundville hunted, fished, and cultivated crops, especially corn. Around the time of Moundville's initial construction, Mississippian farmers had intensified their corn production, and thus a food surplus was available to support large settled populations. The remains of fortifications indicate that warfare may also have been a factor. A log-walled palisade and earthwork was erected early in the site's construction. By 1300, Moundville was the largest town in what is now Alabama. Given the number and density of house remains and human burials, archaeologists estimate that 1,000 people lived behind Moundville's walls.

The form, arrangement, and content of the mounds reveal the social structure at Moundville. Residential mounds alternate with burial mounds around the perimeter of the plaza. The largest residential mounds

and those with the most elaborate burials are located along the northern boundary of the plaza. Mound A, a ceremonial structure of uncertain function, stands near the plaza's center. Most of Moundville's residents were buried in graves near their

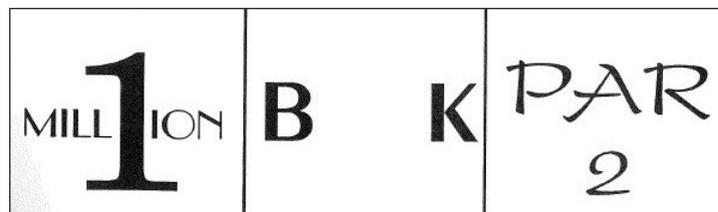
houses, and many of them were buried with simple goods such as common tools. Elites lived on the tops of the larger mounds and were buried with artifacts of stone, copper, and shell in the smaller mounds. The raw copper and shell were obtained from distant sources, and not everyone in Moundville society could make or acquire these rare items. Some artifacts appear to be items indicating wealth. Other objects appear to be symbols of rank or authority. Several adult skeletons found in the northernmost burial mounds were interred with copper axes found nowhere else on the site. The fact that the axes were made from copper, which made them too soft to function as tools or weapons, indi-



Aerial View
of Moundville

WORD PLAY

A Rebus puzzle is a picture representation of a common word or phrase. How the letters/images appear within each box will give you clues to the answer! For example, if you saw the letters "LOOK ULEAP," you could guess that the phrase is "Look before you leap." Answers are on the last page!



cates that they were probably ceremonial and that these people likely had a leadership or chiefly status. Archaeologists thus surmise that ancient Moundville society was composed of at least three social categories: low-ranking workers and farmers, high-ranking elites, and the “chiefs” with ceremonial axes.

Between 1300 and 1450, the mounds gradually fell out of use, and most of Moundville’s inhabitants left the great town. Evidence suggests that they founded new single-mound sites nearby along the river. No longer a town, the Moundville site became primarily a place where people were buried. The pottery vessels and ornaments of stone, copper, and shell found in burials from this period were decorated with symbols such as a cross in a circle, a hand and eye, a forked eye, falcons, and winged and horned serpents, skulls and bones, scalps, and arrows. These symbols are thought to represent Moundville’s reinvention as a place of funeral ceremonies and a focus for such themes as ancestors, war, and death.

Little attention was paid to the Moundville site until 1869, when Nathaniel T. Lupton, fifth president of the UA, mapped the site. Early in the twentieth century, private collector Clarence B. Moore conducted several excavations into the mounds and unearthed dozens of attractive pottery vessels, stone pipes, axes, and palettes (disk-shaped objects covered with paint pigments), and copper and shell ornaments. Alarmed at the extent of Moore’s digging and the fact that he sent the artifacts back to Philadelphia, the state of Alabama passed an antiquities law in 1915 to protect archaeological sites from looting. In the 1920s, several local citizens and a state geologist led efforts to turn the site into a park, which was established in 1933.

The first scientific excavations at the park in 1929. From 1933 to 1941, at the height of the Great Depression, the Civilian Conservation Corps restored the mounds, built roads, and constructed a museum. The Alabama Museum of Natural History directed the force, excavating 500,000 square feet of the site, and more than 2,000 burials, 75 house remains, and thousands of artifacts.

Much remains to be learned about the Moundville site and the people who built it. Only 14% of the site has been excavated. The development, sociopolitical organization, and eventual abandonment of ancient Moundville remain poorly understood. Every fall, a Native American festival is held at Moundville Archaeological Park, which is a National Historic Landmark.

A \$5 million renovation of the Jones Archaeological Museum at Moundville was completed in 2010, with the museum reopening in May of that year. With funds from the National Endowment for the Humanities, the interior was transformed into an award-winning exhibition space called “Lost Realm of the Black Warrior.” Initial planning for the renovation was overseen by a team of archaeologists, folklorists, artists, exhibitors, and Native American consultants.

The emphasis in all of the exhibits is on story-telling, which makes the educational and intellectual content

accessible to visitors of all ages and backgrounds. The layout of the exhibit moves the visitor through a series of scene-setting experiences, each with full-sized human figures created from life-casts of contemporary Native American models, including a wedding ceremony, a chief’s house, and a medicine maker telling stories in an earth lodge. The costumes were made by Native American and other artists using authentic materials and techniques. In addition to the scenes, more than two hundred artifacts are on display. Murals depicting daily life adorn the walls of the exhibit space. The purpose of the new thematic structure is to immerse visitors in the culture of Moundville’s inhabitants and thereby humanize the past. ●

Edited for space.

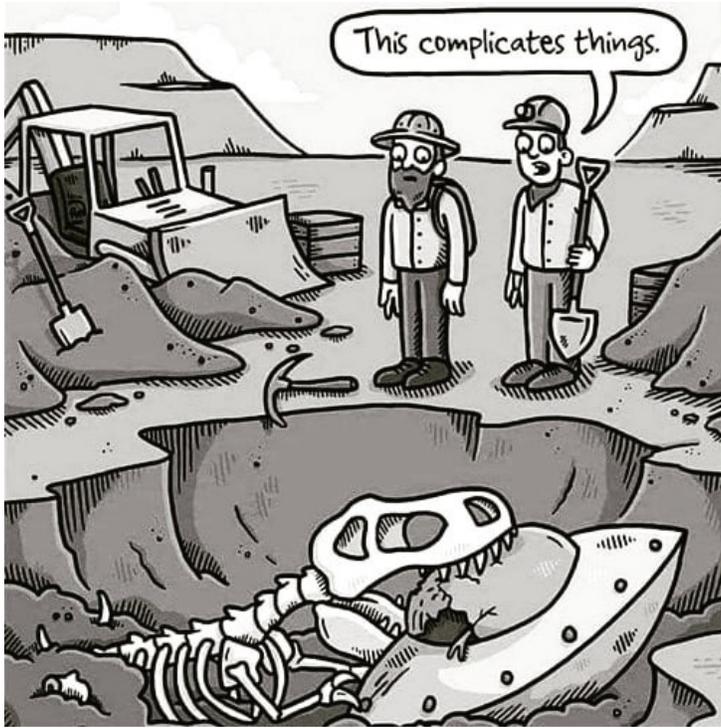
RANDOM-NEST

Excavating Your Vocabulary

ADAPTED FROM WIKIPEDIA

A fossil is the remains or impression of a prehistoric organism preserved in petrified form or as a mold or cast in rock. A **fossil word** is a word that is broadly obsolete but remains in current use due to its presence within an idiom. Examples:

- ado** as in without further ado or much ado about nothing (without any fuss or delay; much fuss or delay over nothing)
- bandy** as in bandy about or bandy-legged (pass on or discuss in a casual or uninformed way; curved wide apart at the knees)
- bated** as in wait with bated breath (in great suspense; very anxiously or excitedly)
- beck** as in at one’s beck and call (always having to be ready to obey someone’s orders immediately)
- bygones** as in let bygones be bygones (forget past offenses or causes of conflict and be reconciled)
- eke** as in eke out (obtain or create, but just barely)
- fro** as in to and fro (in a constant movement backward and forward or from side to side)
- hark** as in hark back to (mention or remember something from the past)
- helter skelter** as in scattered helter skelter (in disorderly haste or confusion)
- hither** as in hither and thither (in various directions, especially in a disorganized way)
- jetsam** as in flotsam and jetsam (useless or discarded objects)
- kith** as in kith and kin (one’s friends, acquaintances, and relations)
- loggerheads** as in at loggerheads or loggerhead turtle (in stubborn dispute or disagreement; a reddish-brown turtle with a very large head)
- riddance** as in good riddance (said to express relief at being free of a troublesome or unwanted person or thing)
- shebang** as in the whole shebang (a matter, operation, or set of circumstances)
- spick** as in spick and span (spotlessly clean and well looked after)
- wedlock** as in out of wedlock (the state of being unmarried)
- wreak** as in wreak havoc or wreak damage (cause or inflict a large amount of damage or harm)
- wrought** as in what hath God wrought and wrought iron (archaic past tense of work; beaten out or shaped by hammering)
- yore** as in days of yore (of long ago or former times, used in nostalgic or mock-nostalgic recollection)



Michal Hreka Obnova

Words of Encouragement

One of my all-time favorite books is *Invisible Cities* by Italo Calvino, in which he writes a series of imagined conversations between the explorer Marco Polo and Kublai Khan, the ruler of the Mongolian Empire. One snippet goes:

Marco Polo describes a bridge, stone by stone.

“But which is the stone that supports the bridge?” Kublai Khan asks.

“The bridge is not supported by one stone or another,” Marco answers, “but by the line of the arch that they form.”

Kublai Khan remains silent, reflecting. Then he adds: “Why do you speak to me of the stones? It is only the arch that matters to me.”

Polo answers: “Without stones there is no arch.”

I think of this passage because it reminds me of working with all of you over the past few years. I’m proud to be a stone along with you and others on the APAEP team, holding up the bridge by holding together. We couldn’t (and wouldn’t) do any of this without you, and you’ve inspired and changed me in ways I can’t adequately describe here. You are always in my thoughts, and I am looking forward to the day when we can all enter a classroom together again.

Rob



Answers

SUDOKU #11

8	3	1	6	9	4	5	7	2
4	7	5	1	2	8	9	6	3
6	2	9	5	7	3	4	8	1
3	4	7	9	5	2	8	1	6
1	9	2	8	4	6	7	3	5
5	6	8	7	3	1	2	9	4
9	1	3	4	8	5	6	2	7
2	8	4	3	6	7	1	5	9
7	5	6	2	1	9	3	4	8

SUDOKU #12

2	9	3	1	6	5	7	4	8
5	7	6	8	4	3	2	9	1
1	8	4	7	9	2	3	6	5
3	5	8	9	1	7	4	2	6
9	6	2	4	5	8	1	3	7
7	4	1	2	3	6	8	5	9
8	3	7	6	2	9	5	1	4
6	1	5	3	8	4	9	7	2
4	2	9	5	7	1	6	8	3



Brainteasers

Page 3 a school; It can’t happen — the moment she starts to dig, it’s a hole.

Page 7 B.C. means Before Christ. Christ was not yet born when the coin would have been made, and therefore the date would be impossible.

Page 8 Rebus Puzzle:

1. One in a million
2. Book ends
3. 2 under par

Send ideas and comments to:

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