

1: LIKE SOME STONE WALLS - crossword answers, clues, definition, synonyms, other words and anagram

Here, in his own words, is the story of a small-town Indiana boy who became a university president, scholar, world traveler, and education consultant to governments and universities on four continents.

Homesteader cutting sod in South Dakota. View larger Free Land In the U. Congress passed the Homestead Act. This law permitted any year-old citizen or immigrant with the intention of becoming a citizen to lay claim to acres of land known as the Great American Prairie. After paying a filing fee, farming the land, and living on it for five years, the ownership of the land passed to the homesteader. People came from all over the world to take advantage of this opportunity. By over , claims had been filed. Life on the Prairie The homesteaders faced many challenges. Everything about the prairie was extreme. The land was flat and treeless and the sky seemed to go on forever. On a tall-grass prairie, the grass sometimes grew to be more than 6 feet tall. It is said that riders on horseback could pick wildflowers without dismounting. Women worried about their children getting hopelessly lost in the grass. Summer brought endless days of heat when the surface temperature could exceed degrees. Periods of drought, rainstorms, tornadoes, swarms of grasshoppers that could destroy fields of crops, and never-ending wind also challenged settlers. Winters were long and cold. Blizzards were so strong that they could trap livestock and homesteaders under the snow. During the long winter of , horses and cattle died when their breaths froze over the ends of their noses, making it impossible for them to breathe. Building a home and establishing a farm was a challenge for even the most experienced farmers, but the free land, abundant wildlife, and richness of the soil made the challenge hard to resist. Curry in front of their sod house. View larger Choosing Your Homestead Choosing the right location for a homestead was very important. Newly arrived settlers, known as "sod busters," looked for land which featured a stream or creek and small rolling hills which served as windbreaks. Easy access to planned railroad lines was also an asset because it made it easier to ship goods and livestock to market. Once the land was selected, the homesteader went to the Land Office to make sure that the property was not already taken and to file a claim. One of the requirements for fulfilling the claim was building a "home" to live in within six months. Choosing the right site for a house was nearly as important as choosing the right claim. Building next to a small hill provided some protection from the constant wind. Being near a stream meant easy access to water. But building too close also made flooding a very real danger. Building a House Without trees or stone to build with, homesteaders had to rely on the only available building material – prairie sod, jokingly called "Nebraska marble. Dugouts were small, dark spaces dug into the side of a hill that could be made quickly and were much warmer and drier than tents. Many people built a sod house right in front of the dugout and then used the dugout as another room. A family posing beside their new frame house and their sod house. View larger Cutting Sod Cutting sod was a very difficult task. Farmers in the s used mules, oxen or horses, and special plows equipped with curved steel blades to cut through the tough roots of the sod. The roots were so tough that as the plow cut through the sod a loud tearing sound was created. Farmers soon learned that they should only cut as much sod as they planned to use in one day. Sod quickly dried, cracked, and crumbled if not used immediately. Most farmers cut sod from the area where they planned to build their house. Doing so provided a flat surface on which to build and helped protect the house from prairie fires. Removing the grass from the area also helped keep insects, snakes, and vermin from burrowing into the house. Building the House Most homesteaders cut bricks that were 18 inches wide by 24 inches long and weighed around 50 pounds each. Approximately bricks were required to build a 16 x 20 foot house. Freshly cut sod bricks were laid root-side up in order for the roots to continue to grow into the brick above it. Over time, the bricks in fact grew together to form a very strong wall. Today, most houses in the United States are built straight up and down, with angled roofs, and brick or wooden exterior walls that keep out the rain and other elements. Sod houses, however, required a thick, wide foundation. The walls sloped down on the outside of the house so that as the walls settled, they would not collapse. The top of the house looked smaller than the bottom. Putting in Windows Windows were the most expensive part of a sod house and were difficult to install. After setting the frame into the wall, the builder continued to lay rows of sod around it. When the bricks reached the top of the window frame settlers left off

two layers of brick and laid cedar poles over the gap. The resulting space, stuffed with grass or rags, protected the windows from breaking as the house settled. A sod house with a collapsed roof. View larger Making a Roof The roof was the most difficult and dangerous part of the house to build. The lack of normal roofing materials, like wooden shingles or slate tiles, led to the inventive use of natural materials. A series of cedar poles held up layers of brush tied into bundles, mud, grass and sod. These roofs were a constant source of irritation and concern. Dirt or water, depending on the weather, fell from the ceiling most of the time. People hung muslin sheets from the ceiling to keep dirt from dropping into their food or an occasional snake from falling on to their bed. Roofs that became too wet sometimes collapsed. Many people were surprised by the coziness of dugouts and sod houses. They were cool in the summer, warm in the winter and good shelter from the wild prairie weather. The fact that they were basically made of dirt made them virtually fireproof. Turning a Soddie into a Home Most sod houses were about 16 feet by 20 feet and had only one room. Furniture was kept to a minimum due to the lack of space. Beds and tables were often built right into the walls. Many people slept on pallets that could be moved out of the way during the day. Crowded conditions meant that some household objects, like sewing machines, were kept outside when the weather was good, and had to be squeezed inside when it rained or snowed. Smoothing the inside walls and either plastering or wallpapering them brightened the room and helped keep out mice. Women found floors made from packed dirt hard to live with. Adding raised wooden floors was usually one of the first improvements that homesteaders made to their sod houses. Flowers on the wide windowsills and pets – dogs, cats, and caged birds – made the house feel like a home. Many settlers threw flower seeds up on the roofs that brightened up their dugouts when they bloomed. The requirements for fulfilling the terms of the claim agreement varied for different types of claims. Whether it meant building a structure to live in within six months; raising successful crops and staying for five years; planting a certain number of acres of trees; or purchasing the land from the government – less than 50 percent of homesteaders succeeded. Those who failed went "back home" or continued moving west. For those who stayed, time and experience often led to more successful crops and eventually to moving out of the soddie and into a frame house. Most soddies became barns or storage buildings.

2: Icelandic turf house - Wikipedia

Buy Sod Hut to Ivied Halls: Brief Memoirs for My Grandchildren by Arnold Albright (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

In the ivied halls of disputation My primary reason for leaving the wilderness was to undertake an in-depth study of poetry and philosophy, something I could not realistically accomplish in the woods, at least in the primitive conditions under which I lived. I needed access to a library and to teachers, and I knew I would benefit by the discipline of a formal course of study. I had taken enough courses at Lincoln College several years earlier to be able to enter Rockford College as a sophomore. Paul, where I failed all courses in both places. While my advisor, Dr. Stanlis, naturally recommended that I first fulfill such requirements, he sympathized with my impatience to build up a body of knowledge as quickly as possible, and signed off on every upper-level course I wanted to take. He even approved my taking the Senior Seminar as a sophomore, as only in that year would I have the opportunity to concentrate on Thomas Hardy. And so it transpired that, after three years at RC my fourth year overall while I had more than fulfilled my major and minor requirements in literature and philosophy, and received a good basic education in the humanities I was still well short of earning a degree. But that was a secondary consideration. As for my primary purpose in returning to college: My professors were first-rate, and I learned and retained more, and increased my understanding more substantially during those three years than at any other time in my life before or since. I was sizing it up, assessing it on my own terms, preparing myself to take the plunge into what was for me a largely alien culture. For the rest of my time at Rockford College I would almost always approach the campus in this way. Sometimes I would walk the several miles from my apartment on the other side of Rock River, through the graveyard and any other semi-wild areas I could find along Kent Creek, but more often I resorted to the expediency of driving. There was one parking lot in particular which was situated away from the campus, back in the woods. I would park at the far edge and instead of walking towards the buildings, I would take a trail away from campus, circle wide through the woods for about a quarter mile, and finally step back onto campus among the dormitories which were set well back into the trees. On my way in, I would usually take the time to stroll down into one of the secluded glens of Aldeen Park, close to the purling waters of Keith Creek, where no one ever seemed to venture, and sit for a time under a favorite old maple, pull out my copy of Wordsworth or Keats, and read for a half hour or so. Peter Stanlis My initial encounter was with my academic advisor, who would also become my intellectual nemeses for the next three years, Dr. Stanlis, a leading authority on Edmund Burke and the late eighteenth century. As such, he was also the tri-headed Cerebus guarding the gates to the Romantic era. If I was to undertake a serious study of Romanticism, I would have to go through Peter Stanlis to do it, for the pre-Romantics appeared in his period and he held the majority of them in undisguised contempt. There was no escaping him. Most of my professors conducted their classes from a position of disinterested neutrality. Even when disputation among students was actively encouraged, they would stand aside and play the part, not of referee, but of "clarifier" stepping in to clarify a point which had become muddled, or offer an illuminating quotation or historical tidbit to keep the argument on track, or to divert it into a more fruitful line of inquiry. Both the philosophy professor Donald Walhout, and English professor Dain Trafton were masters of this approach. Walhout would remain strictly neutral and aloof, while Trafton would offer theoretical opposing points of view, "for the sake of argument," without actually endorsing them. If Walhout offered a different or opposing view, it was always that of a particular philosopher, whom he would identify. We had our surmises, of course, based largely on circumstantial evidence, but surmises they remained. With Stanlis, on the other hand, there was never any doubt about his opinion on any writer or poet. In his view, in the canons of English literature, there lurked a good many fakers, fools and imposters, and he exposed them for the entertainment and edification of his students with undisguised relish. Tom Wallensis, and most of the stronger English majors, particularly the males, were delighted with this approach, as it made for a very lively show. I enjoyed it as well, possibly even more than the others, for almost without fail his chosen targets Edward Young, Bishop Berkeley, the Earl of Shaftesbury, Rousseau, and all of the Romantics

of course were individuals in whom I had the strongest and most sympathetic interest. Each time he singled out one of these individuals for ridicule, it was like a gauntlet being thrown down in front of me, a personal affront, and I felt honor-bound to rise to their defense. Stanlis, for his part, never failed to oblige me and, sooner or later in every exchange, would cut me to ribbons. This would send me back to my books for more background and a firmer grasp of the issues. In later years and in other classrooms, such unfettered wrangling over specific points, particularly if the student were pressing a point against a professor, was distinctly frowned upon. Such a professor would lose all my respect at that point. I saw my interjections bring the choler into his face on too many occasions to imagine otherwise. There were times when I thought his classroom manner verged on arrogance, though I suspect this was a fault we possessed in common. He was openly derisive and contemptuous of a host of writers and thinkers from his period, who deserved better treatment, and I often thought he was harder on less-confident students than he had any need to be. He would even admit in front of his class when he had been bested, which is something I almost never saw with other professors. As it happened, I was in a seminar that semester with Walhout, devoted to the Critique of Pure Reason, and Stanlis was supporting his position with a claim about Kant which I knew to be mistaken. I called him out, caught him flat-footed, and drove home my point. He immediately admitted that, in this instance, I was more in command of the facts than he. Walhout and Trafton and Karim all did this as well, but it was more surprising and unexpected when Stanlis did it. The most striking surprise for me was the discovery that the materialistic rationalism of Descartes and Hobbes, and of the Enlightenment generally, was not only broadly opposed by the early and later Romantic writers, but was viewed with a more incisive skepticism, and even antagonism, by such conservative thinkers as Swift, Dryden, Burke and Johnson. Though they would hardly have made common cause with the later Romantics, they did share with the Romantics, in sharp contrast to the materialistic rationalists, a view of reality which was essentially spiritual. Later I would add a long list of Johnsoniana titles to my library, which I read at my leisure, including the magisterial Samuel Johnson by Walter Jackson Bate. Although in constant struggle with poverty himself, he handed out coins to the destitute whenever he encountered them, and at night he would slip pennies into the fists of sleeping street children so that they could buy breakfast for themselves when they awoke. He also took in a number of impoverished individuals off the street and gave them a permanent refuge in his own cramped quarters, at no small inconvenience to himself. When it was pointed out to him that a good many of the beggars he gave money to would only use it to buy gin or tobacco, his response was, "And why should they be denied such sweeteners of their existence? It is surely very savage to refuse them every possible avenue to pleasure, reckoned too coarse for our own acceptance. Life is a pill which none of us can bear to swallow without gilding. For myself, at least, impassioned argument was the best possible means of gaining knowledge and comprehension. Moreover, Stanlis was a first-rate scholar of his period with a concise elegance of style that clarified his subject without simplifying it. Thomas looked a little like the lead singer in Jethro Tull, scraggly beard and shoulder-length hair, and a sardonic expression which I would soon learn never altogether left his features. He was on the telephone, intent on his conversation, and paid me no heed. I soon gathered that he was talking to a potential suicide. He looked supremely bored and not a little annoyed. My jaw must have hit the counter. What they took seriously was how much time he took up on the phone, tying it up to no good purpose and making it impossible for anyone with a genuine crises to get through. There was a standing directive to keep the phonenumber open as much as possible and to cut any frivolous calls short. It amused him to observe that I clearly considered him a callous and heartless bastard. When I objected to his handling of the suicide, he played his part to the hilt. The world will be a finer place for his absence. It was also all for show, his way of testing me, and having a bit of fun. So we got to talking. And so began what was to become" apart from the last two women I married" the most important friendship of my life. He was never an easy read. Though by no means dispassionate, he seemed, at least in comparison to myself, a thorough-going cynic and skeptic. Of the three I was the undisputed enthusiast, the romantic, the believer. Thomas fell somewhere between Dennis and myself, though where exactly was never possible to say. The Brothers Wallensis were nearly the same age and were both students at Rockford College. They frequently got into heated arguments over the pool table" never about women or sports or politics, as far as I remember but about ideas. The difference between them

can be summed up by their chosen majors. Thomas majored in literature; Dennis in philosophy. As I took every upper-level course on offer in both areas over a three-year period, I had one or the other of them in almost every class. Marriage to Virginia In the Spring of , I married my second wife, Virginia DeCoursey, a brilliant, brooding poet, journalist, epistimologist and classicist, famous for her ability to demolish run-on philosophical arguments with a single, softly-spoken word, or phrase. And famous, most of all, as editor-in-chief of the student newspaper, for publishing multi-page interviews with a number of professors who had been sacked for ideological reasons, which led to Virginia becoming the only student in the history of the college to be singled out by name for condemnation by the President in front of a mandatory campus-wide faculty meeting. Posted by BJ Omanson at.

3: A Strategic Way To Lose Weight | My True Fat Burning Furnace Story

Buy [SOD HUT TO IVIED HALLS: BRIEF MEMOIRS FOR MY GRANDCHILDREN] BY Albright, A D (Author) Nov - [Paperback] by A D Albright (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

This post is about a video game: Because Darklands is a game about witches. I first played Darklands when I was in Grade 5, after a classmate of mine installed it on our school computer. A few clicks later and we were sneaking around a Germanic city in the middle of the night. To our dismay, we were accosted almost immediately by the night watch, who demanded we pay a hefty fine for breaking curfew. What were we to do? So, we attacked the night watch. And, as far as I can remember, they beat us pretty handily. Eventually we were taken before the magistrate, and quickly sentenced to death; unable to break free of our bonds, each of our four adventurers was beheaded, one by one. Suffice to say, our first attempt at playing the game was not a success. We got better, though. Darklands is largely a text-based game, and as we learnt to make smarter decisions, our party of adventurers began to find more success. We fought brigands in the woodlands, selling their clothing to buy lock picks, weapons and armour. We sought out robber knights or raubritters in their castles, sneaking into their bedchambers at night to duel them one-on-one. We survived attacks from wild boars, roasting their meat and slicing off their tusks for good luck charms. But as the game went on, stranger things began to happen. You see, Darklands is a game set in medieval Germany – as imagined by the medieval Germans. It can take hours for the player to discover any of this, but once they do, it becomes clear that the witches must be stopped. And so we come to my favourite encounter in the entire game. The witch in the sod hut is one of the earliest witchy antagonists a Darklands player can encounter. As soon as you approach, she bursts out of the hut, screeching; wolves appear on either side of you, howling out blood-curdling shrieks. Combat begins at once: When your adventurers finally reach her she draws a knife for the close-quarters combat, slicing and slashing with unbridled fury. It actually looks like this: The blonde witch is left cowering before you, trembling with fear as she begs for her life. Two options progress the main storyline, two give the player a boon, and one option is a deadly trap. Which one would you choose? Have you made a choice? Alright, here are the spoilers. Asking the witch to do penance for her sins is also good, as it will sometimes increase the virtue of the party; this is essential for calling on saints, which becomes increasingly necessary as the difficulty of the game increases. Asking for unnatural strength is the trap. So getting a boon is better than dying – but perhaps better still is learning the time and place of the High Sabbat. To break the first of the great seals, your adventurers will have to infiltrate a meeting of the witch-cult, disrupting the wicked ceremony from within. By asking about the secret calendar, or about the High Sabbat directly, the player can learn where to direct their heroes next, and so continue their virtuous quest. The game is very old, and very difficult, but if your interest has been piqued, I encourage you to seek it out. Final Musings – One of my favourite things about Darklands is the sheer amount of content packed into the game – and how long you can play for without stumbling across any of the good stuff. Dragons in particular are so darn rare that you can go an entire game without ever seeing one, even though the developers must have spent a significant amount of effort programming them in. There are numerous other secret monsters hidden across the map as well, and discovering them is always an absolute thrill. If I get it read anytime soon, my review may turn up as a witch post later in the year. I first played it in , but I completed it for the first time in about . For this play through, my leader was called Jeff Winger, my warriors were called Indiana Jones and James Bond, and my alchemist was called Walter White. All of these names please me greatly. Huge credit goes to art director Michael Haire and the rest of the team at MicroProse. You can now buy it for slightly more than that on Steam. Thanks for the memories!

4: :: Willem Lange Home Page ::

Christmas Crimes: Stories From Ellery Queen's Mystery Magazine And Alfred Hitchcock Mystery M The New Language Of Change Constructive Collaboration In Psychotherapy The Second Book of Grimm (Grimms Circle) The Claims of Literature Sod Hut to Ivied Halls Patterns of Humanity in Poetical Script Palavras de Amor e Carinho Bitter Tea and Braided.

Turf Houses in the Viking Age The photos on this page were taken at three different turf house reconstructions: As a result, the ruins were better preserved, with more physical evidence extant, than other Norse era longhouses. The excavated ruins right are enclosed within a modern building, protecting the site from further deterioration. During its prosperous years, perhaps twenty or more people lived in this longhouse. The re-construction is based on the ruins located a short distance away, further up the hill visible only as a depression in the foreground of the photo, with the reconstructed house in the background. While it was occupied, the farm was only a modest operation. The archaeological study of the ruins suggests that the house was modified at least once while occupied, both to expand it, and also to repair damage that may have been caused by a landslide from further up the hill. The reconstruction is based on Hall A, which includes not only living quarters, but also work rooms for the crew. The illustration shows the floor plans of the excavated ruins of the 3 Viking-age turfhouses mentioned above, in addition to two other houses that have not been reconstructed, but which represent the two extremes of turfhouse size: The houses are similar in overall construction, but differ remarkably in details, primarily because the houses were built for different purposes, at different times in the Viking age, by families with differing resources. Some of the differences between the houses result from differences in interpretation of the same physical evidence. Various scholars may look at the same archaeological evidence and draw very different conclusions. The Norse did not leave behind any plans, and the interpretation of the physical remains is difficult. The house begins with the construction of stone footings. Besides forming a firm base on which the house rests, they also keep the wooden structural elements of the house away from the soil, protecting them from rot. In most places, the wood supports rested directly on the soil, which would have resulted in the wood rotting out fairly quickly. The stone footings are typically the only part of Norse era turf houses that remain visible today. The photo to the left shows the footings of turf houses on the site of the first settlers on the island of Heimaey in Iceland. The structural support for the house was provided by wooden interior posts and beams rather than by the walls, which supported essentially no weight. The wooden beams locked together using pegs and notches right, rather than iron nails. The main structural elements are shown in the sketch to the left. At each pair of pillars, the roof beams are tied together with a cross beam. Rising from the middle of the cross beam is a short pillar which supports the long roof ridge beam. The upper rafters form a strong triangular structure with the rafter-bracing roof beams and the roof ridge beam, and the weight of the upper roof is carried by the pillars to the floor. Lower rafters hidden behind wainscoting in the photo to the right carry the weight of the lower roof to another set of shorter vertical pillars set just inside the turf walls at the back of the benches. The pillars are located in the airspace skot that separates the turf walls from the wooden wainscoting. The airspace helps to insulate the house, and it protects the wood from dampness and rot. While not normally used by the inhabitants of the house, this airspace was apparently large enough that people could pass through it. The angle helps resist the load of the roof, and it allows the rafters to be made from two timbers, rather than one, long straight one. That was an important consideration in lands like Iceland, where timber resources were limited. In such places, either the thin trunks of native trees, or driftwood found on the shore right was commonly used for house construction. The only alternative was to import timbers from overseas. Some houses contain objects placed under structural elements, which have been interpreted as cult offerings. Tiny sheets of embossed gold foil have been found under the support posts in the location of the high-seat pillars, as described in the Hurstwic article on Viking religious practices. For the walls, turf blocks left were used, approximately 15 to 20cm thick by about 50cm by 1. Long strips of turf were cut with turf knives the scythe-like blade in the photo to the right, and the sods of turf were peeled off the ground. Smaller turf blocks were cut with a rutter shown in photos

both left and right , a small spade having a spike protruding outward at the top of the blade. The spike allowed the spade to be driven into the turf with the foot. When cut, the turf was saturated with water. After cutting, the turf was set aside to allow it to dry out before being used. When dry, the turf is lighter than one might expect and has a consistency a bit like cork. During construction, two separate courses of these turf "bricks" are laid, creating a central cavity that is filled with gravel or dirt. At regular intervals, turf stringers were placed across the two courses to tie them together and providing greater strength to the wall. The finished wall is about 2 meters thick 7 feet , with the gravel core providing drainage. The evidence for this construction style is slight for the Norse era, but it was commonly used in later eras. Over this goes a layer of turf which can be seen from below in the photo. Ideally, a layer of birch bark is placed on top of this for water proofing and another layer of turf. The branches allow air to circulate between the turf and wooden rafters, helping to prevent rot. Finally, the roof is topped with a layer of living grass sod right. The roots of the grass grow into a web that ties the structure together. Most rain runs off the grass and down into the gravel core of the wall to drain. Wood-lined smoke holes dot the roof of the house, above each of the fireplaces. They allow smoke to escape from the interior, and they were probably the only way exterior light could get into the house, although it has been suggested that a row of small holes at the base of the roof also permitted light to enter. The opening would have allowed light to enter, and smoke to exit. However, the details of how such an opening could be constructed through the double walls of turf remain puzzling. Other than the smoke holes, the only exterior use of wood was the front entrance and door, which was sometimes elaborately carved. Doors typically had door closing mechanisms, consisting of a stone tied to a cord attached to the door to pull the door shut. The stone shown to the right was part of a door closing mechanism and was found at a Viking-age house site. Exterior doors had bolts which could be locked to secure the house. The front-door bolt could be opened from the outside with a key. The surviving portion of a Viking-age door key is pictured to the right, showing the fingers that operated the locking mechanism inside the door. The iron fingers had to be the right size, spacing, and number, or they would not fit the lock and the door would remain secured. Inside, longhouses were typically divided into several rooms along their length by turf or wooden walls. At the east end, there was a small entrance and storage area, with an exterior door on the south side. Note how thick the turf walls are the stippled area relative to the size of the rooms; a substantial portion of the footprint of the house is taken up by the exterior walls. At the entrance, a door on each side of the wall helped to secure the house, to keep out the weather, and to prevent drafts. At the west end was the pantry, with an exterior door on the north side right. The archaeological evidence for this door is less clear. The door would have reduced foot traffic through the narrow hall carrying food and supplies to the pantry, but because the hill slopes steeply down to the house on the north side, this area must have stayed filled with snow every winter left , blocking the door. The main hall in the middle of the house took up most of the floor area, with a fire pit in the middle. Benches lined both sides of this room. Benches on one side left were open, and used for sitting, working, eating, cooking. Tools, storage chests, tables, and the loom were on this bench. Benches on the other side right were partitioned, and served as beds. Surviving beds, benches, and other sleeping areas are very small. It has been suggested that people slept sitting up in the Viking age, with their backs against a wall or partition, or even against their shields. An illustration from a later medieval manuscript from after the end of the Viking age shows how this might have been done. It shows a man sleeping in bed, his head and upper body propped up against the wall. His shoes and leg-wraps are neatly placed under the bed. On the floor, a servant or slave sleeps, likewise, propped up against a pillar. It is thought that slaves and children slept in the loft. In addition to the main rooms of the house, two additional rooms were stuck onto the back of the main building. The locations of the support columns and the extent of the benches is indicated in the plan, as well as the location of the firepits for the two rooms. The house was 28m 92 ft long. The room furthest from the entrance was the stofa, the main living room left. The saga literature mentions that women congregated in a specific part of the house reserved for their exclusive use during the day, where they did their daily chores and, according to the stories, swapped gossip. The loom was located here, along with tables and sitting-benches, which are shallower and higher off the floor than the multi-purpose benches in the main room. The space under the benches may have been used for storing textiles as they came off the loom. These benches were suitable for eating, socializing, and a

variety of tasks. The benches and tables would have made this room a fine place for feasting, especially since the pillars are set back closer to the wall, creating a wider open space down the middle of the room than that of the hall. The sagas suggest that in some cases, there were cushions on the bench on which people sat. Eyrbyggja saga chapter Daily indoor work was performed here. Food was prepared on the fire in this room. This room also held the quern, used for grinding flour. At night, this room was the sleeping quarters for everyone on the farm, so the benches here are lower and deeper, more suitable for sleeping. It also has a bed closet, a small, closet sized enclosure with a door, located on top of the bench. The open double door to the closet is visible to the rear in the photo. A bed was located in this closet for the master of the farm and his wife. The depth of the closet is the same as the depth of the bench, and the width is no greater than the depth, so the closet is quite small.

5: The Sod Hut Witch – JACK HENSELEIT

Reminiscence: In the ivied halls of disputation My primary reason for leaving the wilderness was to undertake an in-depth study of poetry and philosophy, something I could not realistically accomplish in the woods, at least in the primitive conditions under which I lived.

Selected general articles

An undecorated rondavel A rondavel from the Afrikaans word rondawel is a Westernised version of an African-style hut. Modeled after similar huts in the Alps , they are positioned at intervals along the Appalachian Trail , allowing " thru-hikers " those who hike the entire Appalachian Trail to benefit from their services. In summer season June through mid-September the huts are "full service", serving dinner and breakfast. Three huts stay open the rest of the year as "self service", allowing guests to cook their own food in the kitchen. The huts are staffed by a team of five to nine caretakers - often called "the croo," using that spelling - during full-service season. Each crew member works for eleven days on, three days off. During the eleven working days, they must make four trips back down the mountain to get perishable food and other supplies, carrying heavy loads. At the beginning of each season, fuel and supplies are flown into the huts by helicopter.

Nida Plateau - Mitata Mitato Greek: Appearing in the 6th century, during the Byzantine period it referred to an inn or trading house for foreign merchants, akin to a caravanserai. By extension, it could also refer to the legal obligation of a private citizen to billet state officials or soldiers. Alternatively, in the 10th century, Constantine Porphyrogenitus uses the term to refer to state-run ranches in Anatolia. In modern Greece, and especially on the mountains of Crete , a mitato in the plural mitata is a hut built from locally gathered stones to provide shelter to shepherds , and is used also for cheese-making. Mount Ida also called Mount Psiloritis in central Crete is particularly rich in flat stones suitable for dry stone construction.

Map of building materials used in European farmhouses: Traditionally, vernacular architecture did not use formally-schooled architects , but relied on the design skills and tradition of local builders, who were rarely given any attribution for the work. However, since the late 19th century many professional architects have worked in this style and interest in vernacular architecture now forms part of a broader interest in sustainable design. This article also covers the term traditional architecture, which exists somewhere between the two extremes yet still is based upon authentic themes. The lodge is open year-round and is only accessible via hiking trails. Twenty rooms, a two-story central lobby, a dining room, a bathhouse, toilets, and a common room comprise the facility. The inn opened in November and sits at an altitude of 3, feet. The surrounding area contains mountain laurel , rhododendron , and oak and hickory trees. Conservation , environmental stewardship and environmental education are stressed at the inn. The facility contains solar-powered hot showers, photo-voltaic solar energy and compostable, odorless toilets. Communal breakfast and dinner meals are included with the stay and are served family-style. Visitors are encouraged to minimize their food waste during meals, and leftover food is composted via a vermiculture program.

Romney hut at the former RAF Tholthorpe Tongkonan is the traditional ancestral house, or rumah adat of the Torajan people, in South Sulawesi , Indonesia. Tongkonan have a distinguishing boat-shaped and oversized saddleback roof. The construction of tongkonan is laborious work and it is usually built with the help of all family members or friends. In the original Toraja society, only nobles had the right to build tongkonan. Commoners live in smaller and less decorated homes called banua.

Musgum huts in the shape of a shell in Far North province, Cameroon Musgum mud huts or Musgum dwelling units are traditional domestic structures built of mud by the ethnic Musgum people in the Maga sub-division, Mayo-Danay division, Far North Province in Cameroon. Musgum also is spelled as Moosgoum. The dwellings were built in a variety of shapes, such as tall domed or conical dwellings or huts, some with a reverse-V shape, and others with geometric designs. Musgums are an example of " earth architecture ". Of simple design, they are constructed of mud, thatch, and water by local residents using few tools. Resembling the shape of beehives or shells, they are also known as "cases obus". They are adobe structures, a variant of cob , and are in the catenary arch form, which can bear maximum weight with the minimum use of building materials. The dwellings also are described as "beehive type" because of their dome shape. They are considered to be an important architectural style of Cameroon, although

not in fashion in the present day. Palloza in O Cebreiro, into the municipality of Pedrafita do Cebreiro. The ethnographic park of this town, the first step in Galician land of the French Way, has several restored examples of traditional palloza, buildings characteristic of the pre-Roman culture which still exists in many other parts of the natural region of Os Ancares. A palloza also known as pallouza or pallaza is a traditional dwelling of the Serra dos Ancares of northwest Spain. An Indian camp with a sleep chickee, cooking chickee, and eating chickee. Chickee "house" in the Creek and Mikasuki languages spoken by the Seminoles and Miccosukees is a shelter supported by posts, with a raised floor, a thatched roof and open sides. Chickees are also known as chickee huts, stilt houses, or platform dwellings. The chickee style of architecture—palmetto thatch over a bald cypress log frame—was adopted by Seminoles during the Second and Third Seminole Wars as U. Before the Second Seminole War, the Seminoles had lived in log cabins. Similar structures were used by the tribes in south Florida when the Spanish first arrived in the 16th century. Each chickee had its own purpose and together they were organized within a camp-type community. Chickees were used for cooking, sleeping, and eating. It often serves as an icon of Philippine culture or, more specifically, rural cultures. Its architectural principles gave way to many of Filipino traditional houses and buildings that rose after the pre-colonial era. These include the Colonial era "Bahay na Bato" which is a noble version of Bahay Kubo with Spanish and some Chinese main architectural influence and has become the dominant urban architecture in the past. And there is also contemporary buildings such as the Coconut Palace, Sto. Fijian bures in Navala. Bure is the Fijian word for a wood-and-straw hut, sometimes similar to a cabin. In its original sense, a bure is a structure built of anything that comes to hand. The components of a bure are either stacked together, tied together by rope, or a combination of both methods. Both of these buildings were dark and smoky inside, with no windows and usually only one low door. Vales had hearth pits where the women cooked, and the packed earth floor was covered with grass or fern leaves and then carpeted with pandanus leaf or coarse coconut leaf mats. Wilderness hut in Utsjoki, Finland. A wilderness hut, backcountry hut, or backcountry shelter is a rent-free, simple shelter or hut for temporary accommodation, usually located in wilderness areas, national parks and along backpacking and hiking routes. Huts range from being basic and unmanned, without running water, to furnished and permanently attended. Remote huts sometimes contain emergency food supplies. A Cleit on St Kilda overlooking Village Bay. A cleit is a stone storage hut or bothy, uniquely found on the isles and stacs of St Kilda; whilst many are still to be found, they are slowly falling into disrepair. There are known to be 1, cleitean on Hirta and a further on the other group islands. As a result of a smallpox outbreak on Hirta in 1791, three men and eight boys were marooned on Stac an Armin, near to Boreray until the following May. On St Kilda, which is treeless, the islanders used the wind passing through the cleits to preserve some of their food instead of using salt or smoking. The Cleitean were used to store a wide variety of produce, such as: A traditional Kazakh yurt in the Syr Darya Oblast. Note the lack of a compression ring at the top. A traditional yurt from the Turkic languages or ger Mongolian is a portable, round tent covered with skins or felt and used as a dwelling by nomads in the steppes of Central Asia. The structure comprises an angled assembly or latticework of pieces of wood or bamboo for walls, a door frame, ribs poles, rafters, and a wheel crown, compression ring possibly steam-bent. The roof structure is often self-supporting, but large yurts may have interior posts supporting the crown. The top of the wall of self-supporting yurts is prevented from spreading by means of a tension band which opposes the force of the roof ribs. Modern yurts may be permanently built on a wooden platform; they may use modern materials such as steam-bent wooden framing or metal framing, canvas or tarpaulin, Plexiglas dome, wire rope, or radiant insulation. Thule qarmaq relics in Ukkusiksalik National Park. To the Central Inuit of Northern Canada, it refers to a hybrid of a tent and igloo, or tent and sod house. Depending on the season, the lower portion was constructed of snow blocks or stone, while the upper portion used skins or canvas. Qarmaq were built in the transitional seasons of fall and spring with a circular wall of stone, sod, or blocks of snow, a framework usually made from animal bones, which were covered with a skin. A gazebo is a pavilion structure, sometimes octagonal or turret-shaped, often built in a park, garden or spacious public area. It is set on a knoll at the edge of a high mountain meadow and provides access to a great array of mountaineering objectives, but is best known for its spectacular skiing terrain. The hut is maintained by the Alpine Club of Canada. In addition, the former mining community of

Blue Heron is preserved and interpreted via signage. Charit Creek Lodge is a wilderness lodge, accessible by trail, located within the park. A seter in Gudbrandsdal , Norway. Above the tree line in the mountains, it is used as a dwelling for those who accompany livestock to summer pasture. Transhumance is a type of pastoralism or nomadism, a seasonal movement of livestock between fixed summer and winter pastures. In montane regions vertical transhumance , it implies movement between higher pastures in summer and lower valleys in winter. Herders have a permanent home, typically in valleys. Generally only the herds travel, with a certain number of people necessary to tend them, while the main population stays at the base. In contrast, horizontal transhumance is more susceptible to being disrupted by climatic, economic, or political change. Traditional or fixed transhumance has occurred throughout the inhabited world, particularly Europe and western Asia. It is often important to pastoralist societies, as the dairy products of transhumance flocks and herds milk , butter , yogurt and cheese may form much of the diet of such populations. In many languages there are words for the higher summer pastures, and frequently these words have been used as place names: Hafod in Wales and Shielling in Scotland. Skellig Michael Skellig Michael Irish: Its twin island, " Little Skellig " Sceilig Bheag is smaller and practically inaccessible, and is closed to the public. The Skellig Islands , along with some of the Blasket Islands , form the most westerly part of the Republic of Ireland. It is known for its steep inhospitable landscape, the Gaelic monastery founded between the 6th and 8th century, and its variety of inhabiting species, including gannets , puffins , a colony of razorbills and a resident population of approximately fifty grey seals.

6: www.enganchecubano.com: Sitemap

Albrigt, A.D. - Sod Hut to Ivied Halls - Brief Memoirs for my Grandchildren. The Cincinnati Post; Albrigtsen, Jim - No More Tears for the Dead! Woodstock Times;

If you have been overweight for long and have suddenly lost weight, the body may respond by lowering its rate of metabolism because it interprets it as starvation. This can be very discouraging for most people and as a result, they end up regaining all or part of the weight they had shed. It can take you years before you notice any change in you. Instead, doctors advocate for the setting of short term attainable goals. The average time it takes to shed off weight steadily is 12 weeks. Aim to lose weight within this period of time. Alternatively, you can go for a short period of weight loss followed by one of weight maintenance. Each of these sessions can last between 8 and 12 weeks. Let the amount of weight you aim to lose in this period be reasonable. On average, pounds can be realistically lost in a week. Aiming to shed 30 pounds in 3 months is unrealistic and unattainable. Follow your diet plan until you achieve this weight, then take a break and go on a maintenance program before switching back to dieting. It gives your body a break from deprivation-eating. Doing weight maintenance in stages removes the negative psychological blockage that you will fail, just like before. You will then be able to keep a new weight. Research shows that more than half of the dieters who lose significant weight during the weight loss program do not maintain the new weight once they go off their diet. Overcome this cycle by practicing the outlined system of alternating weight loss and weight maintenance. It will work better and in an easier way too if you use diet plans that have solid phases. In these diet plans, the weight loss and maintenance phases are clearly outlined. All you have to do is follow through. The Atkins diet and the South Beach diet are examples of such diet plans. You can set your own weight loss and maintenance phases. This will teach your body and yourself how to maintain a healthy weight. It is not surprising that since the vote last December, the NFL has launched an expensive lobbying and public relations campaign aimed at NFL Jerseys China ensuring the blackout rule stays on the books. Their efforts have obscured the facts, arguing erroneously that the sports blackout rule has worked since its inception nearly 40 years ago. Unfortunately for the league, facts are stubborn things. Research by ray bans sale sports economists indicates there is no link between the blackout rule and cheap China Jerseys stadium attendance. Last year, I pinned a lot of my strategy on rotavirus, which totally fit that profile. I have a friend who works in a day care center and she gave me the tip. I also went ahead and drafted listeria because I had heard someplace that USDA funding was under attack. Kind of a mediocre pick, actually. My co worker who drafted E. Pebbles is here today. On a treadmill, you can get away with lighter running shoes as treadmills have built in shock absorption, not as sort of dangerous with improper shoes on hard surfaces like outdoors. In Iceland and Greenland, Viking colonists carved out farming settlements and filled storehouses with Arctic luxuries destined for European markets, from walrus ivory to spiraling narwhal tusks that were cheap oakleys sold as unicorn horns. Some chieftains, fearless in the face of the unknown, pressed farther west, navigating through iceberg strewn waters to the Americas. In the s a Norwegian adventurer, Helge Ingstad, and his archaeologist wife, Anne Stine Ingstad, discovered and excavated the overgrown ruins of this ancient base camp at a place called L aux Meadows. Later, Canadian archaeologists found iron ship rivets and other artifacts from what appeared to be a Viking shipwreck off the coast of Ellesmere Island. But in the years that followed, few other traces of the Vikings legendary exploration of the New World came to light is, until Patricia Sutherland came along.

7: Who Was Leif Eriksson? | The Old Farmer's Almanac

The ÁžjÁ³Á°veldisbÁ'r longhouse (located in ÁžjÁ³rsÁjrdalur) is a re-creation of a typical Icelandic turf house from the end of the Norse era and is based on the house at StÁŋg, a short distance away that was covered with ash during a volcanic eruption of Hekla in

This is a distinctly eleventh-century Icelandic building technique. The blueprints for the buildings were in the heads of the builders. In each case they must have taken stock of how much and what kind of space would have been needed. The first step in building a house was to remove the sod for the area that was to become the floor. The sods were cut up to 30 cm deep into the terrace. Some of the sod was cut into thick square or rectangular blocks. Other blocks had one side cut on the diagonal, others were diamond-shaped. Some of the sod was cut as metre-long strips, much the same as the turf strips cut nowadays to produce instant lawns. At certain intervals strips of sod were laid crosswise, connecting the two skins. The empty core was then filled with gravel and loose material. Sod strips were considered to be the best building material, but they required larger areas to be stripped. Because they were thinner than the blocks, they had a much greater proportion of roots from the living grass penetrating the soil, which in turn made them more solid. When dried, the sedge peat becomes as solid and sturdy as mud bricks and, unlike the latter, they can withstand heavy rain by simply absorbing it. Sedge peat sod cut into strips was the very best building material and was used in the corners of the large Hall F and in great proportion in all of the other halls. This in turn indicates that a great deal of the sedge peat bog had been robbed of its sod during the construction. In the little House B, the walls lacked the gravel core and the walls were almost exclusively of sedge peat, although some of it was laid a bit haphazardly. In one instance the builders had simply taken a long sod strip, rolled it up into a ball and evened out the surface with blocks packed around it. Once the walls were erected, the wooden frame was put in place. The frame consisted of tall wooden posts in one or two rows through the centres of the halls and House B, or placed along the walls. The posts were part of a post-and-beam construction which supported the massive roofs. Wood identification of what was left of the posts in a couple of the halls indicates that they were made of local wood such as Balsam fir. Their average diameter was cm. We cannot determine their height, but the ceilings in large halls were usually very high, so that the smoke from the fireplaces could rise high enough to clear the living area. The roofs were also of sod as could be seen by the irregular patches of sod collapsed over and outside some of the walls. The roof frame was covered with a network of branches or sealed with birch bark. In essence they were simply pits with a roof. The fill from the pit was thrown up around the pit to form walls, high enough so that a person could stand upright inside. The roofs rested on the walls and on slender posts set into the corners and along the walls. The walls must have had some form of cover to prevent them from caving in as the material in the terrace is loose sand. Hut C was built in a different way. It is irregularly circular in shape with a corridor-shaped porch. There was no indication of posts. Instead this hut must have been built in the manner of an igloo, the sod laid in layers of decreasing diameters, closing at the centre. Smoke holes in the roof allowed smoke to leave and brought light during the day. The placement of the smoke holes is impossible to tell from the archaeological material. It was particularly important to have doors on both long sides of the building. Historic Sites Association of Newfoundland and Labrador, ,

8: Publish America - Publishing Writers' and Authors' Manuscripts

The witch in the sod hut is one of the earliest witchy antagonists a Darklands player can encounter. As soon as you approach, she bursts out of the hut, screeching; wolves appear on either side of you, howling out blood-curdling shrieks.

The most famous trails were the Chisholm and the Western trails. There were no trail heads in Texas so they took them up to the rail heads in Kansas. The drive could last three months and be as much as miles long. They feared the stampede the most. Dee Brown, historian, said that the phrase red light district arose from Dodge City and its Red Light Saloon where the prostitutes and dance halls were supposed to stay on that side of Dodge. There was the Front Street and then to the north of them there was Gospel Ridge and a church or two and some homes. They strove desperately to try to be like they were back east. Front Street was there primarily to fleece the cowboy. Saloons outnumbered other businesses by two to one. Eddie Foye came to Dodge City. He was the Bob Hope of his day. He would apply his humor to the area he was in. He had a peculiar little strut in his walk and a funny way of talking and he just loved people. He became a favorite of the cowboys. The cow towns were made wild by the inhabitants of the towns in order to fleece the cowboys. They knew if they cracked down too hard on the cowboys, they could go elsewhere. Dodge city was a supply base and camp for buffalo hunters. Its first building was a sod hut. It was named Buffalo, but changed its name to Doge because there were too many Kansas towns named Buffalo. They picked the name Dodge because of the nearby Fort Dodge. An angry mob of Sumner County residents yanked Brooks and two other men from the jail and hanged them. Jim was a partner in a saloon and Ed was a deputy sheriff. Meanwhile, brother Ed was Marshal of Dodge City. The Boot Hill cemetery in Dodge only lasted a few years. He also owned a dance hall. Nixon and Mather battled to put each other out of the dance hall business. He later became co-owner of the Crystal Palace saloon in Dodge. The cattle tick had Texas fever or Spanish Fever brought north from the Texas cows who were immune to the fever. The northern cows started dying. Fearful for their livelihoods the Kansas farmers moved to drive the Texas cattlemen out of the state of Kansas. The Temperance movement was a big factor in determining which behaviors would be tolerated in town. The Kansas legislature limited the Texas cattle to only certain parts of Kansas. It was a quarantine line. One by one the Kansas quarantine line was extended to the Kansas cow towns. The Kansas Grangers finally had their way. Another reason for the decline of the Kansas cow towns, the railways were extended to Texas and there was no need for cattle drives any more. Also see See Wyatt Earp

9: OurStory : Activities : Life in a Sod House : More Information

Synonyms, crossword answers and other related words for LIKE SOME HALLS OF ACADEME [ivied]. We hope that the following list of synonyms for the word ivied will help you to finish your crossword today.

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