**Close to the Bone: Certain Poetic Considerations & Analyses Pertaining To The Lives Of The Enslaved Based On Archaeological Investigations From A Multiethnic 15th–17th Century Burial Population From The Canary Islands, Spain**

**Seré una tumba: Ciertas consideraciones poéticas & el Análisis perteneciente al la vida de los esclavos basado en las investigaciones arqueológicas de la población Multiétnico de los siglos XV-XVII entenada en las Islas Canarias, España**

Ralph Hoyte 2016  ralphhoyte.org

**KEY WORDS:** unwholesome; incomplete; stable isotopes; assalaamu ‘alaykum; menkwaso; Holocene; Dies Irae; Gran Canaria; attitude; incomprehensible soul; enamel hypoplasia; herniated disc; a skirt stiffened

**BACKGROUND**

The Canary Islands are considered one of the first places where Atlantic slave plantations with labourers of African origin were established, during the 15th century AD. In Gran Canaria (Canary Islands, Spain), a unique cemetery dated to the 15th and 17th centuries was discovered adjacent to an ancient sugar plantation with funerary practices that could be related to enslaved people. In this article, we investigate the origin and possible birthplace of each individual buried in this cemetery, as well as the identity and social status of these people.

**Materials and Methods:** The sample consists of 14 individuals radiocarbon dated to the 15th and 17th centuries AD. We have employed several methods, including the analysis of ancient human DNA, stable isotopes, and skeletal markers of physical activity.

**Results:** 1) the funerary practices indicate a set of rituals not previously recorded in the Canary Islands; 2) genetic data show that some people buried in the cemetery could have North–African and sub-Saharan African lineages; 3) isotopic results suggest that some individuals were born outside Gran Canaria; and 4) markers of physical activity show a pattern of labour involving high levels of effort.

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Footnote 1: the original paper on which this poetic treatise is based is entitled 'The Early Colonial Atlantic World: New Insights on the African Diaspora from Isotopic and Ancient DNA Analyses of a Multiethnic 15th–17th Century Burial Population From the Canary Islands', Spain. Authors: Jonathan Santana,1,2 Rosa Fregel,3 Emma Lightfoot,4 Jacob Morales,5 Martha Alamón,6 José Guillén,5 Marco Moreno,6 and Amelia Rodríguez2 1State University of Peninsula de Santa Elena, La Libertad, Ecuador 2G.I. Tarha. Department of Historical Sciences, Las Palmas de Gran Canaria, Spain 3Department of Genetics, Stanford University, Stanford, United States of America 4University of Cambridge, Cambridge, United Kingdom 5University of the Basque Country, Vitoria, Spain 6Tibicena, Las Palmas de Gran Canaria, Spain.

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Discussion: This set of evidence, along with information from historical sources, suggests that Finca Clavijo was a cemetery for a multiethnic marginalized population that had been likely enslaved. Results also indicate that this population kept practicing non-Christian rituals well into the 17th century. We propose that this was possible because the location of the Canaries, far from mainland Spain and the control of the Spanish Crown, allowed the emergence of a new society with multicultural origins that was more tolerant to foreign rituals and syncretism.


III. 1

PRELUDE
I am incomplete. What am I? I am That One.
The Outside One. Outside in life, outside in death.
I am the adjuvant for all the King of Spain’s rotten venturers.

I am That One. The One buggered up something rotten, done over, turned sideways, stitched up, stitched together

forsaken, unwhole, unwholesome, incomplete, declared broken, found of molecular structure laid in a hole in the ground outside of. Outside.

Attribution: Bless sins at English Wikipedia
SONG

Lay me SW-NE
Lay me to rest
Lay me W-E
Just like a beast.
Lay me NW-SE
Am I welcome at Christ’s Feast?
Lay me W-E
Assalaamu ‘alaykum wa rahmatu-Allah

Table 1

<table>
<thead>
<tr>
<th>Context no.</th>
<th>Me nkwaso</th>
<th>Bone sampled</th>
<th>Life to me</th>
<th>Tooth sampled</th>
<th>'hene nkwaso</th>
<th>gamma 18 O VPDB %</th>
<th>Life to the Chief</th>
<th>gamma 13 C carb %</th>
<th>Mmawofo nkwaso</th>
<th>Carbonate-Collagen difference %</th>
<th>life to the bearers of children</th>
<th>M3</th>
<th>Life to the hunters, may they be able to kill meat;</th>
<th>M3</th>
<th>Life to the hunters, may they be able to kill meat;</th>
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<tbody>
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<td><strong>May the men beget children</strong></td>
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<td><strong>Do not let any bad sickness come,</strong></td>
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</table>

DIVERSION

Let aqueous sodium hypochlorite acetic acid PCTFE washer carbonate VPDB to carbonate SMOW rinse; their ashes

The oxygen isotopes of precipitation change by 0.3% with every 100 m increase in Altitude
Attitude

Inflicted of test-tubes, wracked my incomprehensible soul
who will sing me
Brotherhood
Who?

Of Ashanti, Asantefone, the Golden Tree, Nyame Dua of Nana
Ameyaw Kwaakye, the soul washing ceremony
the Golden Stool of Takyiman
of which the Forokuromhene speaks,
regardless my silkily-lined corpse shuddered into death

Of Guanche, tabaiba, Tacoronte, sticky padded perenquén,
Of tree-browsing baifo,
glorious Acentejo of the Running Waters,
of the sun god Maijec, the Earth goddess Achguayaxiraxi.
Of Guajota, lone volcanic demon dog, ‘ware the barrancos del Caldera de Bandama.

III. 2

Geography
Gran Canaria is located southeast of Tenerife and west of Fuerteventura. The island is of volcanic origin, mostly made of fissure vents. Gran Canaria’s surface area is 1,560 km² and its maximum elevation is 1,949 meters (Pico de Las Nieves). It has a round shape, with a diameter of approximately 50 km.

Geology
About 80% of the volume of the island was formed during the Miocene period, between 14 and 9 million years ago. This is called the "Old Cycle" and is estimated to have lasted some 200,000 years and have emitted about 1000 km³, mostly of...
This cycle continued with the emission of trachytes, phonolites and peralkaline rocks. This period was followed by one of erosion, which lasted some 4 million years.\textsuperscript{[4]}

A second cycle of volcanic eruptions, known as the “Roque Nublo cycle”, took place between 4.5 and 3.4 million years ago. This shorter cycle emitted about 100 km$^3$. Most of the inland peaks were formed by erosion from these materials. This period also started with fissural basalts, but ended with violent eruptions of pyroclastic flows. Some phonolitic features, like the Risco Blanco, were also formed in its last stages.\textsuperscript{[4]}

The third or recent cycle is held to have started some 2.8 million years ago and is considered to be still active. The last eruptions are held to have occurred some 3500 years ago.\textsuperscript{[4]}

The changes in volume and, therefore, weight of the island have also caused the island to rise above the previous sea level during erosive periods and to sink during eruptive periods. Some of these “fossil beaches” can be seen in the cliff faces of the more eroded northern coast.\textsuperscript{[5]}

\textbf{PLAY MASS}

Quantus tremor est futurus,  
Quando judex est venturus,  
Cuncta stricte discussurus\textsuperscript{12}

Of seven is each struck through to bone

\textbf{DEVELOPMENT}

1. sweet sweet guarapo  
2. vine (of profuse disorder)  
3. yam  
4. gomero  
5. maize  
6. platanos  
7. gofio\textsuperscript{3}

Footnote 3:  
Guarapo: el jugo dulce extraido de la palmera canaria  
Gomero: (de la isla de La Gomera) una palma canaria trasciende más estético y ornamental  
Platanos: intensely yellow Canary Islands banana which is also sweeter and firmer than other banana varieties.  
Gofio: flour made from roasted grains (e.g. wheat or certain varieties of maize) or other starchy plants, thought to have been the staple diet of the original inhabitants, the Guanche. To make ‘Paella de Gofio’: ingredients: \(\frac{1}{2}\) kg of gofio, \(\frac{1}{2}\) glass of oil, sugar, salt; Method: knead the gofio with the water, salt, sugar and oil until you get a thick paste. Form a cylinder with it and cut into slices (quoted with permission from Derek Workman \url{https://derekworkman.wordpress.com/})

Footnote 2:  
Dies Irae  
Oh, what fear man’s bosom rendeth,  
When from heaven the Judge descendeth,  
On whose sentence all dependeth
THIS food of the living we will salvage from a dire exodus where inverted Great Houses are archived in blood beneath a sky that spawns howling rage, a sea that floats misery, and an earth that remembers pain.

Oh sweet sweet succour.

All bodies were lying on their sides with their heads raised. Individuals 1, 2, 3, 5, and 7 lay on the right side while 4 and 6, 8, did so on the left one. The position of the arms did not follow a strict pattern, appearing stretched or bent on the front or rear of the body. The lower extremities were extended in most cases, with some exceptions where legs were slightly flexed, probably in order to adapt them to the size of the grave. The orientation of the bodies was consistently in a W–E direction. Only the subadult had his head to the East. The direction to which the skulls faced is more heterogeneous, with the exception of burials 4 and 7, which faced South.

This is the orientation of the Christian:

- lie flat oriented east to west, with the head at the western end of the grave. Thus willst thou confront the Christ face to face at the End Of Time on His coming on Judgment Day when the Eschaton will be Immanentized and The Angel of The End of Days Soundeth His Great Trumpet (see also ‘Dies Irae’: The Day of Wrath)

Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?⁴

(codicil: if you are a Christian)
The bones heave.

This is the orientation of the Muslim:

- lie flat, aligned perpendicular to Mecca with the face turned to the right and facing Mecca

Ill. 3⁵ Astrolabe

Footnote 4:
Dies Irae (cont.)
What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?

Footnote 5:
the compass and the first surgical tools were all pioneered by Muslim inventors. As was the astrolabe.
In many Christian traditions, ordained clergy are traditionally buried in the opposite orientation, and their coffins carried likewise, so that at the General Resurrection they may rise facing, and ready to minister to, their people.

Il. 4  Compass

Footnote 6: the owner of the compass was 2nd Lieutenant James A Lindsay Brough who was killed on 1st July 1916, the first day of the Battle of the Somme

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Whither shall I face to be saved?

This is hell the twin parallel lines of mediated abstraction receding to infinity this is hell the twin parallel lines of mediated abstraction receding to infinity this is hell the twin parallel lines of mediated abstraction receding to infinity this is hell the twin parallel lines of mediated abstraction receding to infinity this is hell the twin parallel lines of mediated abstraction receding to infinity this is hell the twin parallel lines of mediated abstraction receding to infinity this is hell the twin parallel lines of mediated abstraction receding to infinity this is hell the twin parallel lines of mediated abstraction receding to infinity this is hell the twin parallel lines of mediated abstraction receding to infinity this is hell the twin parallel lines of mediated abstraction receding to infinity
Ill. 5: Gulf Stream

Ill. 6: The Golden Triangle
TREATMENT

Individual 1
Designation: ND
Justification for designation: N/A

<table>
<thead>
<tr>
<th>sex</th>
<th>age</th>
<th>Lay on right/left side</th>
<th>orient</th>
<th>date</th>
<th>grave goods</th>
<th>Joint disease</th>
<th>origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>ND</td>
<td>14-16</td>
<td>right lateral</td>
<td>SW-NE</td>
<td></td>
<td></td>
<td></td>
<td>Sub-Saharan African</td>
</tr>
</tbody>
</table>

Table above and bullet list below: Information extracted from Finca Clavijo paper and/or ppt presentation workshop slides

- Less than 50% of the skeletal elements are present for analysis.
- Sex: Not recordable
- Age: 14-16 years old (dental eruption and epiphyseal fusion)
- Found with a partially complete adult (less than 25% present)
- third molars have not yet erupted.
- Strong muscle markings on the upper limb bones
- Dental enamel hypoplasia affecting 24 teeth \(^7\) No other dental disease identified (no caries)
- robust muscle markings on the ulna, one of the bones of the forearm
- DNA suggests of sub-Saharan African descent
- Oxygen isotopes indicate locally born
- Diet primarily C3 (wheat and animals fed on wheat/grass etc) including some maize
- Head faces Mecca – Muslim?

ORATION

Footnote 7: Enamel hypoplasia is a defect of the teeth in which the enamel is hard but thin and deficient in amount, caused by defective enamel matrix formation with a deficiency of vitamin D in the body.
Individual 2  
**Designation:** Sugar-mill worker  
**Justification for designation:** bones evidence work in stressful environment

<table>
<thead>
<tr>
<th>sex</th>
<th>age</th>
<th>Lay on right/left side</th>
<th>orient</th>
<th>date</th>
<th>grave goods</th>
<th>Joint disease</th>
<th>origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>25-35</td>
<td>right laterl</td>
<td>W-E</td>
<td>1410-1470</td>
<td>Christian medal/Coin resealed in the year 1559</td>
<td>Osteoarthritis 12% Schmorl’s Nodes 8% Herniated disc 20%</td>
<td>Canarian</td>
</tr>
</tbody>
</table>

Table above and bullet list below: Information extracted from Finca Clavijo paper and/or ppt presentation workshop slides

- Greater than 75% of the skeletal elements are present for analysis.
- Sex: Female
- Age: 25-35 years old (sternal ends of ribs)
- Stature: 155cm
- dental modification in first right mandibular incisor and dental wear in left incisor, also, dental calculus² on all teeth present for analysis.
- cleft in the first vertebra; supernumerary rib and cervical vertebra
- Schmorl’s nodes in the thoracic vertebrae (T8-T12 and L1)
- a squatting facet in the right tibia
- DNA confirms local Canarian (or at least that their mother was)
- Oxygen isotopes suggest locally born
- Diet mainly C3 (bread, animal protein) but did eat some maize (probably slightly more maize during childhood than later in life)

**ORATION**

Man. I jest - Man. I am a woman, why I callin’ ‘man’? Jingoistic inexactitudes. Wherefore. And the jingles. In stripes of white and blue. Woman. Stick a pipe up it. Nah, born we are two-handed. Mine. One. Didst hear the shrieks? Mine. I said: mine. I fell asleep whilst feeding cane into the sugar mill. I was drawn into the mill. My hand was squashed in the mill. The dumb beast which rotates the circular walk as the sun and moon do rise. Man. Wo-man. The honed moons of Inanna Ishtar, Bashtet, over-arching Nut of the squabbling breasts. Ad infernum. Vade retro. Out of which jumps the Joker. Both hands. My hands were drawn into the mill and crushed. Didst hear the shrieks? Armless I lie in the clay. You know those rollers which crack the cane open to release its life sap? Them. They cracked my bones open to relieve my life’s sap. The sugar cane’s sap is golden, of life. The human being’s sap is red, of death. Every sugar cone since then is cursed with my blood. The red tinge was noted by the archaeologists Jonathan Santana Rosa Fregel Emma Lightfoot Jacob Morales

Footnote 8: calculus or tartar is a form of hardened dental plaque. It is caused by precipitation of minerals from saliva and gingival crevicular fluid (GCF) in plaque on the teeth]
Buy three tons of Tate & Lyle granulated sugar. Pour it on the pavement through the park. Walk on it. Hear it crunch.
Table 2

Report of an Injury
About you and your organisation

*Title* | *Surname* | *Family Name*
---|---|---
Slave | Unknown | Extinquished

*Job Title* | *Organisation Name*
---|---
sugar mill worker | Finca Clavija

*Address Line 1* | *Re看过 building name*
---|---
latitude 28.14478 |

*Address Line 2* | *Re看过 street*
---|---
longitude 215.63396 |

*Address Line 3* | *Re看过 district*
---|---
latitude 200w |

*Town* | *County*
---|---
Santa Maria de Guia | Comunidad Autónoma de las Islas Canarias

*Post Code* | *Fax Number*
---|---
502 46 00 | 502 452 144

*E-Mail* | *Remember me*
---|---
JavierAlonso@LasFernandez@euro| 580 466 000 |

*Did the incident happen at the above address?* | Yes | No

About the incident

*Incident Date* | *Incident Time* |
---|---
1410-1470 | 03:00 (24 hour clock)

In which local authority did the incident occur?

*Country* | *Geographical Area* | *Local Authority*
---|---|---
Las Islas Canarias | Santa Maria de Guia | Ayuntamiento Las Palmas

In which department or town on the premises did the incident happen?

The sugar cane's sap is golden; of life. The human being's sap is odd or death.

What type of work was being carried out (generally the main business activity of the site)?

*Main Industry* | *Sub activity* |
---|---
Exploitation of other human beings for profit | production of sugar

About the kind of accident

*Select the kind of accident that best describes the incident* |
---
Contact with machinery

*Kind of accident help (providing help on the kind selected)* |
---
Choose the kind of accident that best describes what happened.
Severe systemic manifestation of trauma and ischemia involving soft tissues, principally skeletal muscles, due to severe crushing.

*If a fall from height, how high was the fall? (to the nearest meter)* |
---
Production, manufacturing or processing

*Work process involved in the incident* |
---
You know those rolls which catch the cane to release its sap? They.

*Process help (providing help on the process selected)* |
---
Being caught or carried away by something (or by momentum)

*Main factor involved in the incident* |
---
slavery

*Main factor help (providing help on the main factor selected)* |
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Did the snarls? Vine. I said: mine. I fell asleep whilst feeding cane into the sugar mill. I was drawn into the mill. My hand was squeezed in the mill. The dumb beast which rotates the circular walk as the sun and moon do rise. Men. Woman. The names mean of names letter. Basque, cubanese.
**Individual 3**  
**Designation:** ND  
**Justification for designation:** N/A  

<table>
<thead>
<tr>
<th>sex</th>
<th>age</th>
<th>Lay on right/lef t side</th>
<th>orient</th>
<th>date</th>
<th>grave goods</th>
<th>Joint disease</th>
<th>origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>20-25</td>
<td>right lateral</td>
<td>SW-NE</td>
<td></td>
<td>Possible earring/glass beads</td>
<td>Osteoarthritis 0% Schmorl’s Nodes 28% Herniated disc 0%</td>
<td>Eurasian/Moorish</td>
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</tbody>
</table>

**ORATION**
Individual 4  
**Designation:** House slave  
**Justification for designation:** a lot of bending

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<tr>
<th>sex</th>
<th>age</th>
<th>Lay on right/left side</th>
<th>orient</th>
<th>date</th>
<th>grave goods</th>
<th>Joint disease</th>
<th>origin</th>
</tr>
</thead>
</table>
| F   | >45 | left lateral           | W-E    | Earrings | Osteoarthritis 52%  
Schmorl’s Nodes 0%  
Herniated disc 0%  | Eurasian/Moorish |

Table above and bullet list below: Information extracted from Finca Clavijo paper and/or ppt presentation workshop slides

- Greater than 75% of the skeletal elements are present for analysis.
- Sex: Female
- Age: over 45 years old (cranial suture closure and sternal rib end morphology)
- Stature: 157cm
- 4 teeth missing ante-mortem.
- dental calculus present on all teeth in the upper jaw
- os acromiale⁹ in the left scapula
- supernumary rib and vertebra
- Osteophytes¹⁰ were found on the lumbar vertebra (L3-L5)
- ear-rings found during excavation
- DNA suggests (mother) Eurasian or north African
- Oxygen isotopes suggest migrant
- Diet mainly C3, but ate more maize during adulthood than childhood

**ORATION**

She turn her back and pray. Yes I lay out the mistresses figured silk dress with the fashionable pomegranate motif for the ball

her very long hair in a knot at the back with a tail wrapped in black cord or ribbons a single braid studded with pearls and a long loose lock looped over the braid her

neckline lower and squared  
1478–80 a verdugada or farthingale a skirt stiffened

---

**Footnote 9:** Os acromiale represents an unfused accessory centre of ossification of the acromion of the scapula.

**Footnote 10:** A term referring to bone spurs, smooth structures that form on the spine over a long period of time. Bone spurs are physical indications that there is degeneration in the spine and become common with age.
with reeds set in casings flaring chemise
sleeves of striped or embroidered fabric small cap
and wrapped braid of hair sheer pointed
partlet

worn over the gown V-necked
high-waisted gown with hanging sleeves over a floral silk
gamurra with a square neckline

and chopines or platform
shoes

her long black hair smoothed
over her ears and
pulled back into a
braid

her
sleeves tied to her evening gown the chemise
beneath
pulled out in puffs
between the ribbon ties sometimes

she gives me clothes which are out of
fashion or she has got tired
of

I stole her old, blue earrings
She thinks she lost
I keep them in a box under my bed

I live in the big house I do not speak to the duty field
slaves I bathe every day and dress in
white I

must look civilized and presentable to the master and
mistress
and their friends and neighbours maybe
I will grow old maybe
I will

maybe
I will grow old maybe
If my back let me

But I have the earrings
I am a person
I dress in white
When I go down to the slave huts for fruit and vegetables the men try to take liberties with me

I call the overseer on them

I must lay out my mistress's figured silk dress fashionable pomegranate motif must be laid out

for the her very long black black hair in a back in knot at the tail wrapped cord oh my back

my back

her ribbons a single braid studded with pearls and a long loose lock looped over the braid

III. 7

https://commons.wikimedia.org/wiki/File:Petrus_Christus_003_detail.jpg

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Individual 5
Designation: Cane cutter
Justification: highest stress values for skeleton

<table>
<thead>
<tr>
<th>sex</th>
<th>age</th>
<th>Lay on right/left side</th>
<th>orient</th>
<th>date</th>
<th>grave goods</th>
<th>Joint disease</th>
<th>origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>35-45</td>
<td>right lateral</td>
<td>NW-SE</td>
<td></td>
<td>Copper shoe lace</td>
<td>Osteoarthritis 52%</td>
<td></td>
</tr>
</tbody>
</table>

Table above and bullet list below: Information extracted from Finca Clavijo paper and/or ppt presentation workshop slides

- Greater than 75% of the skeletal elements are present for analysis.
- Sex: Male
- Age: 35 to 45 years old (sternal rib end morphology)
- Stature: 173cm
- Hypoplasia and dental calculus on all teeth present for analysis
- Osteomyelitis in the right clavicle
- New bone formation on a rib head
- Chronic infectious lesions in the skull and in the mandible.
- Schmorl’s nodes on T8-T10 and L2
- Supernumerary left rib
- Schmorl’s nodes in two vertebrae.
- Buried with a copper shoe lace tag (aglet)
- DNA suggests of sub-Saharan African descent
- Isotopes suggest locally born
- Diet mainly C3, but also included a little maize in adulthood and childhood

Footnote 11: protrusions of disc material into the surface of the vertebral body, which may contact the marrow of the vertebra and lead to inflammation
At the azimuth my locked back muscles strained to hear but were knotted down to chaff, dust, heat. This infernal grass that the Spanish devil worships - may the excretions of the pigs of hell strike through those who on our backs they choose to live – they choose to do this; do I have a choice? I must believe I have a choice. Crucified to the nobbly nodes of a species of sucrose-containing grass I will still have a choice. I choose to have a choice. I am not of the oppressed, it is the Jefe who is oppressed: oppressed by the need for this thing they call 'money', oppressed by the need to control, oppressed by the need to conquer, oppressed by the sun, oppressed by the workers, oppressed by the insects, oppressed by the cane rats, oppressed by the wife, oppressed by his thoughts which he has invented for himself and from which there is no escape, nay, unto the seventh generation. He has no escape from oppression whereas I am, will be, and remain always: free. A free man cannot be made unfree. I will not choose to be oppressed. Fo bute de la bem? Gone. Fo pote de la bem? Gone. Fokysisi de la bem?¹² Only: grunt, swing, grunt. grunt, swing, grunt. grunt, swing, grunt. Whiplash. Curse, grunt. My labour brings me nothing. It only benefits el Amo. The 'Master'. D'you know what that means – to work for NOTHING? To be worked till yuh dead? No nothing. No future. Run, hide, live? This is a small island. Nowhere to run, nowhere to hide. Ai-e!

Sugarcane, or sugar cane, is one of the several species of tall perennial true grasses of the genus Saccharum, tribe Andropogoneae, native to the warm temperate to tropical regions of South Asia and Melanesia, and used for sugar production. It has stout jointed fibrous stalks that are rich in the sugar sucrose, which accumulates in the stalk internodes. The plant is two to six metres (six feet seven inches to nineteen feet eight inches) tall. Sugarcane belongs to the grass family Poaceae, an economically important seed plant family that includes maize, wheat, rice, and sorghum and many forage crops. Sucrose, extracted and purified in specialized mill factories, is used as raw material in human food industries or is fermented to produce ethanol.

The Persians, followed by the Greeks, discovered the famous "reeds that produce honey without bees" in India between the 6th...
Cedar tree Kodia, Kodia Cedar tree, accept this wine and drink. Obofunu rope, accept this wine and drink. Stump of the Ofema tree, Gyaanadu Asare, the Pegs, accept this wine and drink. Drum sticks made of the Ofema tree (whose title is) Gyaanadu Asare, accept this wine and drink. Elephant who breaks the axe, accept this wine and drink. Okokyinaka bird (whose title is) Asamoa, accept this wine and drink. Witch, accept this wine and drink. Earth deity, accept this wine and drink. Supreme Being Nyankopon Tweaduampon Creator, accept this wine and drink.

O! Divine Drummer! kon kon kon kon kon kon kon kon funtumi akore twenebo akore twenebo kodia kodia twenedura odomankoma ‘kyerema O! Divine Drummer! se oko baby a wa ma ne ho mene so akoko bon anopa akoko taa bon hima hima hima ye re kyere wo nso wo be hu ye re kyere wo nso wo be hu O! Divine Drummer!

Stand in where-to-know where I crumble to earth! 24 of us go steal a ship. We go run. None of us can sail. We go drown. We go run. And 4th centuries BC. They adopted and then spread sugarcane agriculture.[3] Merchants began to trade in sugar from India, which was considered a luxury and an expensive spice. In the 18th century AD, sugarcane plantations began in Caribbean, South American, Indian Ocean and Pacific island nations and the need for labourers became a major driver of large human migrations, including slave labour[4] and indentured servants.[5] Sugar cane takes 14 to 18 months to mature (Dunn 1973, 190). Cane grows best in the wet months from June to November and ripens in the dry months of January to May. Planters staggered cultivation so that the cane did not all mature at once. The cane was planted either by digging a trench and laying old cane cuttings end to end, or by digging holes and inserting cuttings of cane two feet long (Dunn 1973, 191). A gang of thirty enslaved Africans using hoes could plant two acres in a day. The cane was fertilised with animal manure. When the cane was ripe, the enslaved workers cut the sugar cane by hand with broad curved machetes and loaded the stems onto carts. Mills were slow and inefficient so during the harvesting season the slaves worked in the mill and boiling house 24 hours a day to process the crop. “During crop time they work night and day almost incessantly”, wrote Revd William Smith in 1745 (Smith 1745, 232).

Footnote 1: Male kindred group
Footnote 2: Oath
Footnote 3: Avoidance taboo

Text attribution: https://en.wikipedia.org/wiki/Sugarcane
Individual 6
Designation: ND
Justification for designation: N/A

<table>
<thead>
<tr>
<th>sex</th>
<th>age</th>
<th>Lay on right/left side</th>
<th>orient</th>
<th>date</th>
<th>grave goods</th>
<th>Joint disease</th>
<th>origin</th>
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</thead>
<tbody>
<tr>
<td>ND</td>
<td>9-12</td>
<td>left lateral</td>
<td>W-E</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

ORATION
Individual 7
Designation: Healer
Justification: earrings/blue glass beads (indicator of status) / fragment of metal of circular shape / No skeletal problems indicative of special status (?)

<table>
<thead>
<tr>
<th>sex</th>
<th>age</th>
<th>Lay on right/left side</th>
<th>orient</th>
<th>date</th>
<th>grave goods</th>
<th>Joint disease</th>
<th>origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>20-25</td>
<td>right lateral</td>
<td>NW-SE</td>
<td>1430-1520 &amp; 1600-1620</td>
<td>Glass beads / earrings / fragment of metal of circular shape</td>
<td>Osteoarthritis 0% Schmorl's Nodes 0% Herniated disc 0%</td>
<td></td>
</tr>
</tbody>
</table>

ORATION

Call me then wary, moon-led, pitted;
I call thee then, grasses, vines, roots
Call thee then leopard, monkey, cheetah
I call thee then eternal snake who swallows the earth;
stars

I ask the beads
They tell
I sacrifice to the beads
they tell
the beads they call me, call me
the beads, blue, they call me

Chosen I am to serve
Chosen to serve I am
This burden laid upon me I cannot sidestep
To my people am I bound

Call me then wary, moon-led, bitten
I call thee then the one above
I call thee then the one below
The beads they bind me on my travels
On my brow a diadem

I call upon thee ye wandering ghosts!
I call upon thee my sisters!
I call upon thee my brothers grim!
I call upon thee the mothers!

The beads in their depths are blue
In their depths a blue light shines
They call to me of water, I am their mother, sister
They call me to sink and rest

But chosen I am to serve
Chosen to serve I am
This burden laid upon me I cannot sidestep
I must return
To my people am I bound

I enter the dream of flame and fire
I enter the dream of fire
My water beads they protect me
On my way I fly

Oh call me then wary, moon-led, pitted;
I call thee then, grasses, vines and roots
I call thee then oh leopard, monkey, cheetah
I call thee then oh snake, earth, stars

To regions must I travel far
Beyond the earth, beyond the stars
Hazardous the journey, not without price
Blue the colour of heart’s surcease

I call thee then ye hateful ghosts!
I call thee then strange sisters!
I call thee then the brothers grim!
I call thee then foul mothers!

The evil eye has found and bound us
Has found and bound my people
My people I am bound to serve
Whilst evil around us deepens

Evil then with evil fight?
In soul’s deep darkness in soul’s dark night?
I lay a circle around me thrice
And drink the gall of bitterness

Call me then wary, moon-led, bitten
I call thee then the one above
I call thee then the one below
The beads they shield me on my travels
On my brow a crystal bright

Nothing on this earth comes without its price
Nothing on earth or in heaven
You pay the price whether you will
or nill
But pay the price you must
Their harvest is of savage oppression
Their wyrd is rape and torture
Their blood-sucking faces sully the earth’s heroic places
Their principality that of Hades

Blue-shielded fly I high
Blue as pure, clean water
Reflected the sky I do or die
Gibbering shades haunted or vaunted

Asubonten gye nsa nom
Odekuru se ne nsa ni
Mma asem bone biara
Mma ‘kuro yi mu

Come then, brief life
Come, come!
With my life untainted I beg thee, the sainted
Protect me, heal my brother
Come come!

Ishtar, Astarte-Inanna
In soul’s doom in desperate plight
Circular, of the moon, I beseech thee
– a boon!

The blue beads’ depths are blue
And blue
Their azure depths are blue indeed

Oh sun and moon
Oh blood oh sweat
They crush our men
And rape and break the women
To the clear blue water am I sister-brother
Required I am to drown

And hell and bastards and slavery
They break our men
To be mended, mended, mended
To mend is beyond my powers
And sun, and moon, and serpent-breath
And morning brings its showers

Mother of a people
I have been a porcupine
Ram that has horns
I have been a porcupine,
Agyiman

I sleep at the cross-roads
It is as a leopard I walk

The god Twumpuduo, has come
Tano Twumpuduo has come

Osee! Yei!
Yei!
Twiaduampon e e e!

The old one who was melted in the furnace
That one of the spotted hide
She does not confer with the queen
Her spirit it passed into me, tho’ unwilling
Her spirit it passed into me

Required I am for my people
Required I am to drown
My people are not my people, no
But as I’m all they have – I go

Swive me ancient sisters!
Swive me and bury me in onyx
I am too young to remember when
Kwatakye Atiko
Was reborn of the leopard
Who springs from the left
I am too young

I am too young to go
It takes my life to go
To gather from far moon’s reach
That which will keep my people alive

The blue beads’ depths are blue
And blue
Their azure depths are blue indeed

Nothing on this earth comes without its price
Nothing on earth or in heaven
I pay the price with an astonished heart
As into the depths I go
Table 3: Las Muertes

<table>
<thead>
<tr>
<th>age</th>
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<th>cause of death</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>14-16</td>
<td>ND</td>
</tr>
<tr>
<td>2</td>
<td>25-35</td>
<td>F</td>
</tr>
<tr>
<td>3</td>
<td>20-25</td>
<td>F</td>
</tr>
<tr>
<td>4</td>
<td>&gt;45</td>
<td>F</td>
</tr>
<tr>
<td>5</td>
<td>35-45</td>
<td>M</td>
</tr>
<tr>
<td>6</td>
<td>9-12</td>
<td>ND</td>
</tr>
<tr>
<td>7</td>
<td>20-25</td>
<td>F</td>
</tr>
</tbody>
</table>

Come in, incomplete one. What are you? You are That One. The Inside One. Inside of life, inside of death. You the adjuvant for the King of Spain, the King of England, the King of Portugal (the King of Life, the King of Death); You are the proponents of this dire alchemy.

CRESCENDI

IT IS TIME

The bones of the horizontally distributed dead in primary burial graves without contact between them in the Finca Clavijo cemetery at latitude 28.14478, longitude 215.63398, altitude 200m quiver and awake.

Quiver and awake

Dental eruption and epiphyseal fusion have occurred; the maxillary central incisors with abnormal wear to the mesial edge with a peeling at the end of the labial surface seek out the mandible. The mandible seeks out the ramus. The ramus the mandibular notch. The mandibular notch the zygomatic arch. The zygomatic arch the sphenoid bone. The sphenoid bone seeks out the temporal fossa. The temporal fossa the temporal bone. The skull quivers, checks out its teeth – clack - and awakes.

Quivers and awakes

The strong muscles on the upper limb bones re-engage. The ribs connect to the sternum. The pubis connects to the sacrum. The sacrum connects to the illum. The illum connects to the lumbar vertebrae. The lumbar vertebrae connect to the thoracic vertebrae. The thoracic vertebrae connect to the cervical vertebrae. The
supernumerary rib and cervical vertebra with a squatting facet in the right tibia reconnect. The trunk quivers, bends, and awakes.

*Quivers and awakes*

The metacarpals connect to the carpals. The carpals to the radius and ulna. The radius and ulna to the humerus. The humerus connects to the scapula. The scapula connects to the clavicle. The clavicle to the trunk. The hands clench and grasp, and awake.

*Clench and grasp and awake*

The phalanges connect to the metatarsals. The metatarsals connect to the tarsals. The tarsals connect to the fibula. The fibula connects to the tibia. The tibia to the patella. The patella to the femur. The femur to the pubis. The legs gather muscles from ancient dust. They quiver and awake.

*They quiver and stand up.***

**SONG**

Of this one I am many and am unity and am disparate
Of these two I am many and am unity and am disparate
Of these three I am many and am unity and am disparate
Of these four I am many and am unity and am disparate
Of these five I am many and am unity and am disparate
Of these six I am many and am unity and am disparate
Of this seven I am many and am unity and am disparate

The one of the many whose bones are of the many whose mind is of the many whose soul is of the one has suffered slavery has suffered oppression has suffered pity has suffered loss opens his/her/its eyes and sees.

Where will we go?
Wo nno bi, nian bi, nyina nkwaso\(^{13}\)

---

Footnote 13:
'life for all, you who do not love some and hate others' (from the Ashanti)
CODA
AFFETTUOSO MA NON TROPPO

I am that one, glorious the one-of-many who overarches continents; I arise spat out seraphim, cherubim; who rightfully stands upon the shoulders of the Elders, I, and they upon the Elder Ones, and they; completely incomplete; I am angel, father, mother, aunt, uncle unto the living; sister, brother, first cousin unto the dead, unto the taken, the enslaved; in their formaldehyde pickled brains I plant a seed.

On whose word shall this be taken, Who decant the mitochondrial DNA on what test-rig, in whose thesis shall I be ground down; what forest will sprout me anew?

I am that one who is wary moon essence, egg-shell, pitted; re-assembled by angels who with welding torches of flame fuse my epiphyses in a new land where greater angels fuse my tectonic plates, sutures of the earth.

400 bp HVRI region (from 16,000 to 16,400) using seven overlapping fragments, with sizes ranging from 82 to 124 bp SNPs by RFLP analysis, characterization of haplogroups H, JT, L, and UK

Hens will bend their ears to hear; empurpled coxcombs wither away into blue … blue … Atlantic Ocean; laugh, then, laugh, for there is no beyond-pain which I cannot endure;

I will arise, wrapped in gold I arise, testified the vulpine John Crow dem, breadfruit to raas my supreme eye.

This rough beast comes round at last, my half phalanges wrapped around Africa, my brazen teeth locked on the new World.

Azure lies the sea
Deep lies the sea
Over the sea I came
Over the sea I remain
Future threats

BBC's megatsunami

Satellite photo of La Palma, Canary Islands (north is in the lower right). The crater in the centre is the Caldera de Taburiente. The Cumbre Vieja is the ridge to the south (upper left) of the caldera and between them is the Cumbre Nueva.

Day et al.; (1999), Ward and Day (2001), and Ward and Day (2005) hypothesize that during an eruption at some unascertained future date, the western half of the Cumbre Vieja—approximately 500 km$^3$ ($5 \times 10^{11}$ m$^3$) with an estimated mass of $1.5 \times 10^{15}$ kg—will catastrophically fail in a massive gravitational landslide and enter the Atlantic Ocean, generating a so-called 'mega-tsunami'. The debris will continue to travel along the ocean floor as a debris flow. Computer modelling indicates that the resulting initial wave may attain a local amplitude
(height) in excess of 600 metres (2,000 ft) and an initial peak to peak height that approximates to 2 kilometres (1 mi), and travel at about 720 kilometres per hour (450 mph) (approximately the speed of a jet aircraft), inundating the African coast in about 1 hour, the southern coastlines of the British Isles in about 3.5 hours, and the eastern seaboard of North America in about 6 hours, by which time the initial wave will have subsided into a succession of smaller ones each about 30 metres (100 ft) to 60 metres (200 ft) high. These may surge to several hundred metres in height and be several kilometres apart while retaining their original speed. The models of Day et al; (1999),[6] Ward and Day (2001),[7] suggest that the event could inundate up to 25 kilometres (16 mi) inland. If the model is correct, then this scale of inundation would greatly damage or destroy cities along the entire North American eastern seaboard, including e.g. Boston, New York City, Miami, etc., and many other cities located near the Atlantic coast.

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