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Logarithmic, and agreement is high.



Lightly, the skin tone is olive, and the hair and beard black and shortish, but the nose, lips, neck, eyes, eyelids, eyebrows, fit cover and expression are all totally conjectured. Putting flesh on ancient skulls is not an exact science, because the soft tissue and cartilage are unknown. Nevertheless, for me as a historian, trying to visualise Jesus accurately is a way to understand Jesus more accurately, too.

Nevertheless, for me as a historian, trying to visualise Jesus accurately is a way to understand Jesus more accurately, too.

The Jesus we've inherited from centuries of Christian art is not accurate, but it is a powerful brand. A man with long hair parted in the middle and a long beard – often with fair skin, light brown hair and blue eyes – has become the widely accepted likeness. We imagine Jesus in long robes with baggy sleeves, as he is most often depicted in artworks over the centuries. In contemporary films, from Zeffirelli's *Jesus of Nazareth* (1977) onwards, this styling prevails, even when Jesus' clothing is considered poorly made.

Over the past few decades, the question of what Jesus looked like has cropped up again and again. Much has been made of a digital reconstruction of a Judean man created for a BBC documentary, *Son of God*, in 2001. This was based on an ancient skull and, using the latest technology (as it was), shows the head of a stocky fellow with a somewhat worried expression. Rightly, the skin tone is olive, and the hair is dark.

Rightly, the skin tone is olive, and the hair and beard black and shortish, but the nose, lips, neck, eyes, eyelids, eyebrows, fat cover and expression are all totally conjectural. Putting flesh on ancient skulls is not an exact science, because the soft tissue and cartilage are unknown. Nevertheless, for me as a biologist,

**Normalizations.** For each data set, the

# How To Straighten Document Acrobat 9

**CO Houle**



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