



Southwest Florida Archaeological Society (SWFAS) March 2017 Newsletter

PRESIDENT'S CORNER *by John Furey*



DUES 2017

Please remember to remit your SWFAS dues on the attached form. Without your continued support, we will be unable to continue to provide quality speakers on archaeological topics that relate to Florida. Even an extra donation will help us defray costs. Thank You!

CALUSA HERITAGE DAY

Calusa Heritage Day is Saturday March 25, 2017 from 9-4 at The Randell Research Center on Pine Island, FL. SWFAS encourages you to visit to support Calusa Heritage Day and to learn more about the Calusa. We will have a table at Calusa Heritage Day to promote SWFAS and educate people about our organization and our annual speaker series on archaeological topics. We are looking for volunteers to help staff a table at the event. If interested and available for a 3 or 4 hour time frame (morning or afternoon), please contact John Furey at 508-330-5566 or jffurey@charter.net.

SWFAS IS GOING ON LINE

SWFAS is going on line and developing a website with the company that developed the website for the Florida Anthropological Society (FAS). Our new website is www.swflarchaeology.org and we should be on line by Fall. The Board of Directors voted in January to go ahead with this project and we will eventually have all of our old newsletters on line and available as well as minutes of meetings and any other related documents. The new website will be accessible directly or through the FAS website.

SWFAS MEETING WEDNESDAY MARCH 15, 2017, 7:00 pm

Dr. Keith Ashley presents: Living Life On The Edge: Northeastern Florida and the Mississippian World

Location – Collier County Museum, 3331 Tamiami Trl East, Naples, 34112

Please see the SWFAS 2017 Lecture series section for a detailed description of the presentation.

THE SEMINOLE TRIBE OF FLORIDA

All of us living in Florida are aware that the Seminole Tribes of Florida are our only Native Americans living in the state, but how much do we really know about them. The Seminoles consist of three federally recognized tribes and an independent group, they are: the Seminole Tribe of Oklahoma, the Seminole Tribe of Florida and the Miccosukee Tribe of Florida. They are descendants of bands of Creeks from Georgia, Alabama and Lamar people from the Carolinas and Tennessee as well as escaped black slaves known as Black Seminoles. In 1832 many Seminole were confined to a large inland reservation, and from 1832 to 1842 they were removed to the Oklahoma Territory. They were the first casualties of Andrew Jackson's wars of Indian removal based on the 1830 Indian Removal Act. This included the Cherokees in the Carolinas who were removed on the "Trail of Tears" in 1838 and 1839. It took three wars with the remaining Seminoles before the US Army declared victory and quit fighting. The Seminoles have never signed a peace treaty with the US Government and call themselves "The Unconquered People". Today they live on six reservations in the state: Hollywood, Big Cypress, Brighton, Immokalee, Ft. Pierce and Tampa. The three wars with the United States never beat them and today many of their annual celebrations are battle reenactments that celebrate their victories over US forces that greatly outnumbered them.

From 1816 to 1819 Andrew Jackson invaded North and East Florida looking for escaped slaves to return to slavery in the South. This was called the First Seminole War. The United States and Spain signed the Adams-Onis Treaty in

1819 and acquired Florida and renounced all claims to Texas. It took effect in 1821 and Indian and slave capture increased. At our January Meeting, Dr. Uzi Baram spoke about the maroons and Creek Indians and their fight to escape the army and slavery. After a battle west of the Apalachicola River, they migrated South of Tampa, Florida and eventually reached Andros Island in the Bahamas where their descendants live today. The Seminoles who remained were again at war with the United States when in 1830 the Indian Removal Act was passed. It was the Treaty of Payne's Landing in 1832 that required all Indians to leave Florida and the Second Seminole War was 1835 to 1842. The Third Seminole War was from 1855 to 1858 and started when a survey party found and destroyed a Seminole plantation west of the everglades. In December 1855 Billy Bowlegs raided Ft. Myers. By 1855 the government realized that it was too expensive and futile to continue hunting the few remaining Indians and stopped trying to remove them. The enclosed article on the Seminole should answer any questions that you may have had on the history of the Seminoles. The Seminoles operate the Ah-Tah-Thi-Ki Museum in Clewiston, FL to explain their former lifestyles, arts and culture.

IF YOU GO

THE Ah-Tah-Thi-Ki (A PLACE TO LEARN) SEMINOLE INDIAN MUSEUM



Directions to the **AH-TAH-THI-KI MUSEUM**
 34725 West Boundary Rd., Clewiston, FL
 877-902-1113 • www.ahththiki.com

The Ah-Tah-Thi-Ki Seminole Indian Museum is located on the Big Cypress Seminole Indian Reservation. The address is 34725 West Boundary Road Clewiston, FL 33440. Phone 877-902-1113, e-mail <http://www.museum@smtribe.com> or <http://www.ahththiki.com/>. The museum is open 7 days a week from 9-5. Cost Adult \$10.00, Senior 55+ \$7.50, Students and military \$7.50. These sites have maps and complete explanations of the museum exhibits. I have enclosed a map with directions for you as well.

A. FROM CLEWISTON/MOORE HAVEN AREAS 40 MIN	B. FROM WEST COAST (Fort Myers) 1 HR-90 MIN	C. FROM WEST COAST (Naples) 1 HR-15 MIN	D. FROM EAST COAST (Fort Lauderdale) 1 HR-45 MIN
<ul style="list-style-type: none"> Take SR-80 to the intersection of SR-80 and US-27 Continue on SR-80 to LaBelle/Ft. Myers Make a left onto CR-833 (Big Cypress Reservation) Follow CR-833 for approximately 29 miles until you reach the Big Cypress Reservation (Please note, there will be two sharp turns on CR-833, but do not get off the highway. Just follow until you cross the Reservation line) CR833 becomes N. Boundary Road as you enter the Reservation Approximately 3 miles after the Reservation line is the intersection of W. Boundary Road and Josie Billie Highway The Museum is located at this intersection Take a sharp right and the Museum parking lot is on the right, opposite the main entrance to Museum 	<ul style="list-style-type: none"> Take I-75 and get off at Exit 123, heading east on Corkscrew road, until it ends at 82/Immokalee Road Take a right on 82 Then take a right on 29 and head towards Immokalee On the other side of Immokalee, take a left onto CR 846. Follow this road into Hendry County, until it intersects with CR 833 Take a right on CR 833 and follow it until it enters the reservation Once you enter the reservation, in less than a mile, you will come to a fork in the road with signs for the Museum Take a right at the fork, and an immediate right into the museum parking lot 	<ul style="list-style-type: none"> Take I-75 South - Toll Road Take Exit 49/Snake Road - Big Cypress Indian Reservation Take Snake Road North approx. 17 miles into the Reservation Snake Road becomes "Josie Billie Highway" as you enter the community Approximately 1 mile past the water tower, Josie Billie Highway intersects with W. Boundary Road The Museum is on the left at the corner of W. Boundary Road and Josie Billie Highway Museum parking is on the right, opposite the main entrance to Museum 	<ul style="list-style-type: none"> Take I-595 West Merge onto I-75 North (toward Naples) Take I-75 North - Toll Road Take Exit 49/Snake Road - Big Cypress Indian Reservation Take Snake Road North approx. 17 miles into the Reservation Snake Road becomes "Josie Billie Highway" as you enter the community Approximately 1 mile past the water tower, Josie Billie Highway intersects with W. Boundary Road The Museum is on the left at the corner of W. Boundary Road and Josie Billie Highway Museum parking is on the right, opposite the main entrance to Museum

2017 SWFAS LECTURE SERIES

MARCH MEETING

Wednesday, March 15, 2017, 7:00 pm

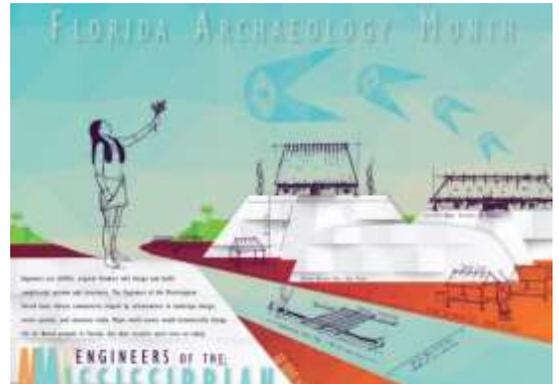
Dr. Keith Ashley presents: **Living Life on the Edge: Northeastern Florida and the Mississippian World**

Location – Collier County Museum, 3331 Tamiami Trl East, Naples, 34112



Situated on the edge of the early Mississippian world, Native Americans in northeastern Florida lived off the rich natural bounty of the St. Johns River estuary. While most of their daily activities took place in and near their villages, residents of the Mill Cove Complex were part of far-flung interaction networks that brought exotic minerals (copper, mica, stone) and artifacts from distant lands to their community, and throughout Florida. Most noted is evidence of contact with the mega-center of Cahokia, which straddled both sides of the Mississippi River near St. Louis, Missouri. This presentation discusses excavations by the University of North Florida at a major Florida ceremonial center known as the Mill Cove Complex (AD 900-1250).

Dr. Ashley's presentation dovetails with Florida Archaeology Month (FAM). Each March, statewide programs and events are designed to encourage Floridians and visitors to learn more about the archaeology and history of the state, and to preserve these important parts of our rich heritage. This year, the FAM poster highlights different aspects of engineering during the Mississippian Period, whether it was the engineering of mounds and waterways at Calusa sites in southwest Florida or social networks and trade evidenced in exotic materials found at sites like Mill Cove near Jacksonville.



Archaeology Month posters and bookmarks are available from SWFAS!



Dr. Keith Ashley is director of archaeological research at the University of North Florida in Jacksonville. He holds a PhD in Anthropology from the University of Florida. His research interests focus on the history and cultures of Native Americans in northeastern Florida. Currently, he is working on local archaeological sites that date to AD 900-1200 and exploring the relationships these communities had with others Natives in Florida and throughout the broader southeastern U.S.

TO GO TO THE COLLIER COUNTY MUSEUM:

Take the I-75 toward Naples, then exit at County Hwy-886 exit, EXIT 105, toward Naples. Go about 1 mile and turn left onto Livingston Rd/County Hwy-881. Go 1.4 miles and turn right onto Radio Rd/County Hwy-856. Then go 1 mile and turn left onto Airport-Pulling Rd S/County Hwy-31. Go about .5 miles and turn left onto Tamiami Trl E/US-41 N. 3331 TAMIAMI TRL E is on the left. It is the large government center complex. Follow the signs for the museum to the rear of the complex.



2017 CALUSA HERITAGE DAY
March 25, 2017, 10 am – 4 pm

Calusa Heritage Day 2017

Saturday, March 25

10 a.m. – 4 p.m.



First Public Tours to Smith and Low Mounds

Archaeologists * Artists * Replicators * Boat Tours
Children's Area * Speaker's Tent
Atlatl Throwing * Food * Native Plants

\$5 per person, Free for RRC Members & Children 11 or Younger
Randell Research Center, Calusa Heritage Trail
13810 Waterfront Drive, Pineland
For additional information: <http://www.flmnh.ufl.edu/rrc/>
239-283-2062 or 283-2157

APRIL MEETING

April 19, 2017, 7:00 pm

Dave Southall presents: Florida's Mission Trail

Location – Collier County Museum, 3331 Tamiami Trl East, Naples, 34112

MAY 5-7, 2017

FLORIDA ANTHROPOLOGICAL SOCIETY 69th ANNUAL MEETING

University of North Florida, Jacksonville, FL

The 69th Annual Meeting of the Florida Anthropological Society will take place in Jacksonville, Florida on May 5-7, 2017. The meeting is hosted by the University of North Florida and the Archaeological Institute of America-Jacksonville Society. A special room conference rate of \$99 per night is offered by the Sheraton Jacksonville Hotel located near the St. Johns Town Center. To reserve a room, go to: <https://www.starwoodmeeting.com/Book/FAS>. There will be a Friday night reception, the presentation of papers Saturday during the day and a Saturday night Banquet. The keynote speaker will be Dr. Jim Dunbar from Florida State University. Online registration will be available soon.

**LABORING IN THE FIELDS OF THE LORD
SOUTHEASTERN INDIANS AND SPANISH MISSIONS**



Florida Southwestern State College, U-102, Fort Myers, FL. To Register: www.HERITAGE-MATTERS.org
 From the 1500s on, Jesuit and other Franciscan friars established over 130 missions across La Florida. Yet by 1763, only two missions and less than one hundred mission Indians remained. Join government historians, archaeologists, and linguists in exploring the site that brought together diverse peoples, cultures, & ideas.

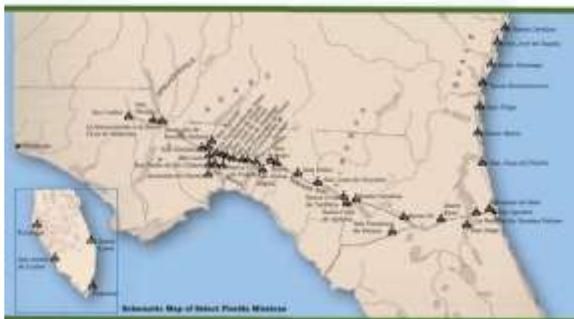
Humanities Council with funds from the National Endowment for the Humanities, The Friends of Mound Key, the Southwest Florida Archaeology Society, the Hilton Garden Inn, MacIntosh Books and Paper of Sanibel Island and Florida Southwestern State College. We ask that you support these organizations and sponsors. The event was filmed and live streamed on the internet and people could e-mail questions to the presenters from all over the world. Each gave a morning and afternoon presentation with a question and answer period following each talk. This was a multifaceted approach to the questions; How did the Spanish mission system work and grow and what caused it to fail after 200 years? The title of the program comes from a 1999 book by Jerald T. Milanich of the same name and much more information on the Spanish mission system has been uncovered in the 18 years since its publication. This program will cover this new information and it approaches the mission system from all directions: the Spanish, local Indian tribes, the French and the English. A number of the missions have been located and excavated providing new insight into

On Saturday February 25, 2017, Southwest Florida was honored to host an all-day presentation by five eminent scholars of archaeology, anthropology and linguistics on the Southeastern Indians and Spanish Missions. Held at Florida Southwestern State College, the event was organized by Lee Trust for Historic Preservation and sponsored by: The Florida

**SCHEDULE OF TALKS
FLORIDA SOUTHWESTERN STATE COLLEGE
FEBRUARY 25, 2017**

Welcome and Opening Remarks	9:00AM
Jerald T. Milanich A New World: Southeastern Indians and Spanish Missions	9:10AM
J. Michael Francis Politics, Power, and Polygamy: Rethinking the 1597 Guale Uprising	9:50AM
George Aaron Broadwell Timucua Writers in Mission Period Florida	10:30AM
John E. Worth Rebellion and Consequences: The 1656 Rebellion and the Reorganization of Timucua	11:10AM
Rochelle Marrinan The Archaeology of the Apalachee Missions	11:50AM
<i>Lunch Break • Question & Answer</i>	
Jerald T. Milanich The End of Time: Destruction of the Missions and Resettlement of Indian Refugees around St. Augustine	1:30PM
John E. Worth So Far but So Near: Native Refugees in West and South Florida	2:10PM
J. Michael Francis 'Not Even the Devil Could Read This': Digging in the Archives	2:50PM
George Aaron Broadwell Timucua Miracle Stories: European Folklore Through the Eyes of Florida Indians	3:30PM
Rochelle Marrinan San Luis de Apalachee: Bringing Missions to Life	4:10PM
<i>Meet & Greet • Book signing</i>	
	5:00PM

**LABORING IN THE FIELDS OF THE LORD
SOUTHEASTERN INDIANS AND SPANISH MISSIONS**



their location and design. Innovative approaches to the Timucua, Apalachee and Guale languages and how they related to Spanish Catholicism and the Spanish themselves. New discoveries in the Spanish archives regarding "La Florida" and new backgrounds on the people that traveled there from Spain.

This was a fantastic day long program that one seldom has an opportunity to witness. Five scholars discussing the Spanish Mission Period and approaching it from different perspectives to get a full understanding of where we are now with the latest information available. Again, this wonderful program was organized by Lee Trust with volunteer assistance by Theresa

Schober who is the President of the Florida Anthropological Society (FAS) and a member of the Board of Directors of the Southwest Florida Archaeological Society (SWFAS) and we owe a great debt of gratitude to them for this. By filming this program, it can be shared and found at www.heritage-matters.org/mound-key-events . If you were unable to attend the program, I urge you to take the time to view it on line.

MEET OUR SPEAKERS



DR. AARON BROADWELL

George Aaron Broadwell is the Elling Eide Professor of Anthropology at University of Florida. He holds a B.A. from Harvard (1983) and a Ph.D. from UCLA (1990). His research specialty is Native American languages, with a particular focus on endangered languages, primarily of the American Southeast (Choctaw, Timucua) and Oaxaca, Mexico (Zapotec, Triqui). He is interested in the issues of integrating language description and documentation with contemporary work in linguistic theory including word order, causative structures, lexical semantics, syntactic theory and language and cognition. Dr. Broadwell leads a research group on the Timucua language at University of Florida.



DR. J. MICHAEL FRANCIS

J. Michael Francis is the Hough Family Chair of Florida Studies at the University of South Florida, St. Petersburg where he specializes in colonial Latin America & Spanish Borderlands. A Canadian native, Dr. Francis received his doctorate in history from the University of Cambridge, and taught for 15 years at University of North Florida. In 2007, he was granted a four-year appointment as Research Fellow at the American Museum of Natural History in New York, and in 2010 he was named the Jay I. Kislak Fellow at the Library of Congress in Washington, D.C. He was appointed to serve on the St. Augustine 450th Commemoration Commission by the U.S. Secretary of the Interior and recently published the book *St. Augustine: America's First City*.

His many other publications include five books, numerous book chapters and articles.

Rochelle Marrinan is Chair of Anthropology at Florida State University, Tallahassee. In a career that spans over 40 years, she has combined her specializations in the prehistory of the Southeastern U.S., archaeology of the colonial period, and zooarchaeology with a strong focus on student engagement in practice. Dr. Marrinan has directed over four dozen graduate students while her long-running archaeological field school at San Pedro y San Pablo de Patoli (Patole) and other colonial sites has trained hundreds more. Reflecting on her early career when opportunities for women in field archaeology were limited, Dr. Marrinan co-authored a series of biographies and a treatise on the state of

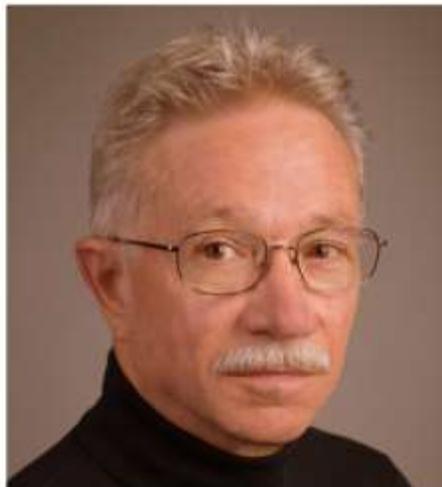
gender in archaeology in *Grit-Tempered: Early Women Archaeologists in the Southeastern United States*. In addition to over one hundred-fifty professional articles, book chapters, technical reports, and presented papers, a new title on Apalachee missions is due out in 2017.

Jerald T. Milanich, emeritus professor at the University of Florida, is a contributing editor for *Archaeology* magazine and an American Academy of Arts and Sciences inductee. He is the author of more than twenty books describing the Indian societies of the Americas and their interactions with Europeans during the colonial and post-colonial periods, including: *Laboring in the Fields of the Lord—Spanish Missions and Southeastern Indians* and *Florida's Indians from Ancient Times to the Present*. Recent books include *Hidden Seminoles: Julian Dimock's Historic Florida Photographs*, *Enchantments: Julian Dimock's Photographs of Southwest Florida*, and new book, *Handfuls of History—Stories about Florida's Past*. Presently, he divides his time between New York City and a small village in the Catskill Mountains.

John E. Worth is associate professor of historical archaeology in the Department of Anthropology at the University of West Florida in Pensacola, where he specializes in archaeology and ethnohistory of the Spanish colonial era in the Southeastern U.S. He is currently conducting archaeological and documentary research into the 1559-1561 Tristan de Luna settlement, discovered in 2015. A Georgia native, Dr. Worth received his doctorate in anthropology from the University of Florida, and spent 15 years in public archaeology program administration before becoming a member of the faculty at UWF. He is the author of *Discovering Florida: First-Contact Narratives of Spanish Expeditions along the Lower Gulf Coast*, *The Timucuan Chiefdoms of Spanish Florida, Volumes I and II*, *The Struggle for the Georgia Coast*, and more than one hundred-fifty other professional and lay publications and presented papers.



DR. ROCHELLE MARRINAN



DR. JERALD T. MILANICH



DR. JOHN E. WORTH

HERITAGE MONITORING SCOUTS (HMS) FLORIDA TRAINING IN LEE COUNTY APRIL 7, 2017



SCOUT OPPORTUNITY!

Become a Heritage Monitoring Scout!
Help monitor heritage at risk with the Florida Public Archaeology Network.

WHAT: Hands-on training in artifact identification and site recording skills to help prepare scouts for future missions

WHEN: Friday April 7, 2017
8:30am-3:00pm

WHERE: South County Regional Library
21100 3 Oaks Parkway
Estero, FL 33928



HOW: Scout application available at fpan.us/hmsflorida
RSVP: eventbrite.com Search term: HMS
Questions? Contact Rachael Kangas: rkangas@fau.edu or 239-223-6845



Heritage Monitoring Scouts (HMS Florida) will be holding a training session at the South County Regional Library, 21100 3 Oaks Parkway, Estero, FL 33928 on April 7, 2017, 8:30 AM – 3:00 PM. HMS Florida is a public engagement and citizen science program focused on tracking changes to archaeological sites at risk, particularly those impacted by climate change in the form of erosion and sea level rise. Join Florida Public Archaeology Network (FPAN) staff for this full day training session to become a heritage monitoring scout.

The morning will be spent in the museum, covering threats to archaeological sites, how to identify some common site types and artifacts, and the best way to record and monitor them. The afternoon will be spent visiting and monitoring a site! This event is free and open to the public!

For more information and to register, go to <https://www.eventbrite.com/e/hms-training-collier-county-tickets-31939426685?utm-medium=discovery&utm-campaign=social&utm-content=attendeeshare&aff=escb&utm-source=cp&utm-term=listing> .

THE SEMINOLE

From Wikipedia, the free encyclopedia at <https://en.wikipedia.org/wiki/Seminole>



Seminole portraits	
Total population	
est. 18,600	
Seminole Nation of Oklahoma	15,572 enrolled
Seminole Tribe of Florida	
Miccosukee Tribe of Indians of Florida	
Regions with significant populations	
United States (Oklahoma, Florida, Georgia)
Languages	English, Mikasuki, Creek
Religion	Protestant, Catholic, Green Corn Ceremony
Related ethnic groups	Miccosukee, Choctaw, Muscogee (Creek)

The Seminole are a Native American people originally of Florida. They principally live in Oklahoma with a minority in Florida, and comprise three federally recognized tribes: the Seminole Tribe of Oklahoma, the Seminole Tribe of Florida, and Miccosukee Tribe of Indians of Florida, as well as independent groups. The Seminole nation emerged in a process of ethnogenesis from various Native American groups who settled in Florida in the 18th century, most significantly northern Muscogee (Creeks) from what is now Georgia and Alabama.[1] The word Seminole is a corruption of cimarrón, a Spanish term for "runaway" or "wild one".[2]

Seminole culture is largely derived from that of the Creek; the most important ceremony is the Green Corn Dance; other notable traditions include use of the black drink and ritual tobacco. As the Seminole adapted to Florida environs, they developed local traditions, such as the construction of open-air, thatched-roof houses known as chickees.[3] Historically the Seminole spoke Mikasuki and Creek, both Muskogean languages.[4] The Seminole became increasingly independent of other Creek groups and established their own identity. They developed a thriving trade network during the British and second Spanish periods (roughly 1767–1821).[5] The tribe expanded considerably during this time, and was further supplemented from the late 18th century by free blacks and escaped slaves who settled near and paid tribute to Seminole towns. The latter became known as Black Seminoles, although they kept their own Gullah culture.[6] After the United States achieved independence, its settlers increased pressure on Seminole lands, leading to the Seminole Wars (1818–1858). The Seminole were first confined to a large inland reservation by the Treaty of Moultrie Creek (1823) and then forcibly evicted from Florida by the Treaty of Payne's Landing (1832).[6] By 1842, most Seminoles and Black Seminoles had been removed to Indian Territory west of the Mississippi River. During the American Civil War, most Oklahoma Seminole allied with the

Confederacy, after which they had to sign a new treaty with the U.S., including freedom and tribal membership for the Black Seminole. Today residents of the reservation are enrolled in the federally recognized Seminole Nation of Oklahoma, while others belong to unorganized groups.

Perhaps fewer than 200 Seminoles remained in Florida after the Third Seminole War (1855-1858), but they fostered a resurgence in traditional customs and a culture of staunch independence.[7] In the late 19th century, the Florida Seminole re-established limited relations with the U.S. government and in 1930 received 5,000 acres (20 km²) of reservation lands. Few Seminole moved to reservations until the 1940s; they reorganized their government and received federal recognition in 1957 as the Seminole Tribe of Florida. The more traditional people near the Tamiami Trail received federal recognition as the Miccosukee Tribe in 1962.[8] Seminole groups in Oklahoma and Florida had little contact with each other until well into the 20th century, but each developed along similar lines as the groups strived to maintain their culture while they struggled economically. Old crafts and traditions were revived in the mid 20th century as Seminoles began seeking tourism dollars when Americans began to travel more on the country's growing highway system. In the 1970s, Seminole tribes began to run small bingo games on their reservations to raise revenue, winning court challenges to initiate Indian Gaming, which many tribes have adopted to generate revenues for welfare, education and development. The Seminole Tribe of Florida has been particularly successful with gambling establishments, and in 2007, it purchased the Hard Rock Café and has rebranded or opened several large gaming resorts under that name.[9]

Etymology

The word Seminole is derived from cimarrón, a Spanish term for "runaway" or "wild one", historically used for certain Native American groups in Florida.[10] The people who constituted the nucleus of this Florida group either chose to leave their tribe or were banished. At one time the terms "renegade" and "outcast" were used to describe this status, but the terms have fallen into disuse because of a negative connotation. They identify as yat'siminoli or "free people," because for centuries their ancestors had resisted Spanish efforts to conquer and convert them, as well as English efforts to take their lands and use them in their wars.[11] They never signed a peace treaty with the United States .

History



*Coehajo, Chief, 1837, Smithsonian American Art Museum
By George Catlin*

Native American refugees from northern wars, such as the Yuchi and Yamasee after the Yamasee War in South Carolina, migrated into Florida in the early 18th century. More arrived in the second half of the 18th century, as the Lower Creeks, part of the Muscogee people, began to migrate from several of their towns into Florida to evade the dominance of the Upper Creeks and pressure of colonists.[12] They spoke primarily Hitchiti, of which Mikasuki is a dialect, which is the primary traditional language spoken today by Miccosukee in Florida. They displaced the Calusa and Mayaimi tribes with the aid of the Spanish, who moved many of the smaller tribes to Cuba when they withdrew after ceding Florida to the British in 1763, following the French and Indian War. In Cuba the Florida tribes suffered high mortality due to disease.

In Florida, the Creeks had earlier intermingled with the Choctaw and other few remaining indigenous people. In a process of ethnogenesis, the Native Americans formed a new culture which they called "Seminole", a derivative of the Mvskoke' (a Creek language) word simano-li, an adaptation of the Spanish cimarrón which means "wild" (in their case, "wild men"), or "runaway" [men].[13] The Seminole were a heterogeneous tribe made up of

mostly Lower Creeks from Georgia, who by the time of the Creek Wars (1812–1813) numbered about 4,000 in Florida. At that time, numerous refugees of the Red Sticks migrated south, adding about 2,000 people to the population. They were Creek-speaking Muscogee, and were the ancestors of most of the later Creek-speaking Seminole.[14] In addition, a few hundred escaped African-American slaves had settled near the Seminole towns and, to a lesser extent, Native Americans from other tribes, and some white Americans. The unified Seminole spoke two languages: Creek and Mikasuki (mutually intelligible with its dialect Hitchiti),[15] two among the Muskogean languages family. Creek became the dominant language for political and social discourse, so Mikasuki speakers learned it if participating in high-level negotiations. (The Muskogean language group includes Choctaw and Chickasaw, associated with two other major Southeastern tribes.)

During the colonial years, the Seminole were on good terms with both the Spanish and the British. In 1784, after the American Revolutionary War, Britain came to a settlement with Spain and transferred East and West Florida to it. The Spanish Empire's decline enabled the Seminole to settle more deeply into Florida. They were led by a dynasty of chiefs of the Alachua chiefdom, founded in eastern Florida in the 18th century by Cowkeeper. Beginning in 1825, Micanopy was the principal chief of the unified Seminole, until his death in 1849, after Removal to Indian Territory.[16] This chiefly dynasty lasted past Removal, when the US forced the majority of Seminole to move from Florida to the Indian Territory (modern Oklahoma) after the Second Seminole War. Micanopy's sister's son, John Jumper, succeeded him in 1849 and, after his death in 1853, his brother Jim Jumper became principal chief. He was in power through the American Civil War, after which the US government began to interfere with tribal government, supporting its own candidate for chief.[16]

After the independent United States acquired Florida from Spain in 1819, its settlers increased pressure on Seminole lands. During the period of the Seminole Wars (1818–1858), the tribe was first confined to a large reservation in the center of the Florida peninsula by the Treaty of Moultrie Creek (1823) and then evicted from the territory altogether according to the Treaty of Payne's Landing (1832).[6] By 1842, most Seminoles and Black Seminoles had been coerced or forced to move to Indian Territory west of the Mississippi River. During the American Civil War, most of the Oklahoma Seminole allied with the Confederacy, after which they had to sign a new treaty with the U.S., including freedom and tribal membership for the Black Seminole. Today residents of the reservation are enrolled in the federally recognized Seminole Nation of Oklahoma, while others belong to unorganized groups.

Perhaps fewer than 200 Seminoles remained in Florida after the Third Seminole War (1855–1858), but they fostered a resurgence in traditional customs and a culture of staunch independence.[17] In the late 19th century, the Florida Seminole re-established limited relations with the U.S. government and in 1930 received 5,000 acres (20 km²) of reservation lands. Few Seminole moved to reservations until the 1940s; they reorganized their government and received federal recognition in 1957 as the Seminole Tribe of Florida. The more traditional people near the Tamiami Trail received federal recognition as the Miccosukee Tribe in 1962.[8]

The Oklahoma and Florida Seminole filed land claim suits in the 1950s, which were combined in the government's settlement of 1976. The tribes and Traditionals took until 1990 to negotiate an agreement as to division of the settlement, a judgment trust against which members can draw for education and other benefits. The Florida Seminole founded a high-stakes bingo game on their reservation in the late 1970s, winning court challenges to initiate Indian Gaming, which many tribes have adopted to generate revenues for welfare, education and development.

Political and social organization

The Seminole were organized around *itálwa*, the basis of their social, political and ritual systems, and roughly equivalent to towns or bands in English. Membership was matrilineal but males held the leading political and social positions. Each *itálwa* had civil, military and religious leaders; they were self-governing throughout the nineteenth century, but would cooperate for mutual defense. The *itálwa* continued to be the basis of Seminole society in the West into the 21st century.[18]

Seminole Wars

After attacks by Spanish colonists on American Indian towns, Natives began raiding Georgia settlements, purportedly at the behest of the Spanish. In the early 19th century, the U.S. Army made increasingly frequent invasions of Spanish territory to recapture escaped slaves. General Andrew Jackson's 1817–1818 campaign against the Seminole became known as the First Seminole War. Following the war, the United States effectively controlled East Florida.

In 1819 the United States and Spain signed the Adams-Onís Treaty,[19] which took effect in 1821. According to its terms, the United States acquired Florida and, in exchange, renounced all claims to Texas. Andrew Jackson was named military governor of Florida. As European-American colonization increased after the treaty, colonists pressured the Federal government to remove Natives from Florida. Slaveholders resented that tribes harbored runaway Black slaves, and more colonists wanted access to desirable lands held by Native Americans. Georgian slaveholders wanted the "maroons" and fugitive slaves living among the Seminoles, known today as Black Seminoles, returned to slavery.

After acquisition by the US of Florida in 1821, many American slaves and Black Seminoles frequently escaped from Cape Florida to the British colony of the Bahamas, settling mostly on Andros Island. Contemporary accounts noted a group of 120 migrating in 1821, and a much larger group of 300 African-American slaves escaping in 1823, picked up by Bahamians in 27 sloops and also by canoes.[20] They developed a village known as Red Bays on Andros.[21] Federal construction and staffing of the Cape Florida Lighthouse in 1825 reduced the number of slave

escapes from this site. Cape Florida and Red Bays are sites on the National Underground Railroad Network to Freedom Trail.

Under colonists' pressure, the US government made the 1823 Treaty of Camp Moultrie with the Seminole, seizing 24 million acres in northern Florida[22] and offering them a greatly reduced reservation in the Everglades of about 100,000-acre (400 km²).[23] They and the Black Seminoles moved into central and southern Florida. In 1832, the United States government signed the Treaty of Payne's Landing with a few of the Seminole chiefs. They promised lands west of the Mississippi River if the chiefs agreed to leave Florida voluntarily with their people. The Seminoles who remained prepared for war. White colonists continued to press for their removal.

In 1835, the U.S. Army arrived to enforce the treaty. The Seminole leader Osceola led the vastly outnumbered resistance during the Second Seminole War. Drawing on a population of about 4,000 Seminole and 800 allied Black Seminoles, he mustered at most 1,400 warriors (Andrew Jackson estimated they had only 900). They countered combined U.S. Army and militia forces that ranged from 6,000 troops at the outset to 9,000 at the peak of deployment in 1837. To survive, the Seminole allies employed guerrilla tactics with devastating effect against U.S. forces, as they knew how to move within the Everglades and use this area for their protection. Osceola was arrested (in a breach of honor) when he came under a flag of truce to negotiations with the US in 1837. He died in jail less than a year later. He was decapitated, his body buried without his head.

Other war chiefs, such as Halleck Tustenuggee and John Jumper, and the Black Seminoles Abraham and John Horse, continued the Seminole resistance against the army. After a full decade of fighting, the war ended in 1842. Scholars estimate the U.S. government spent about \$40,000,000 on the war, at the time a huge sum. An estimated 3,000 Seminole and 800 Black Seminole were forcibly exiled to Indian Territory west of the Mississippi, where they were settled on the Creek reservation. A few hundred survivors retreated into the Everglades. In the end, after the Third Seminole War, the government gave up trying to subjugate the Seminole and left the estimated fewer than 500 survivors in peace.[24][25]

The Florida Seminole are the only tribe in America to have never signed a peace treaty with the U.S. Government.[26]

Languages

Historically, the various groups of Seminole spoke two mutually unintelligible Muskogean languages: Mikasuki (and its dialect, Hitchiti) and Creek. Mikasuki is now restricted to Florida, where it was the native language of 1,600 people as of 2000. The Seminole Nation of Oklahoma is working to revive the use of Creek, which was the dominant language of politics and social discourse, among its people.[4]

Creek is spoken by some Oklahoma Seminole and about 200 older Florida Seminole (the youngest native speaker was born in 1960). Today English is the predominant language among both Oklahoma and Florida Seminole, particularly the younger generations. Most Mikasuki speakers are bilingual.[4]

Contemporary

During the Seminole Wars, the Seminole people began to separate due to the conflict and differences in ideology. The Seminole population had also been growing significantly, though it was diminished by the wars.[27] With the division of the Seminole population between Oklahoma and Florida, some traditions such as powwow trails and ceremonies were maintained among them. In general, the cultures grew apart and had little contact for a century. The Seminole Nation of Oklahoma, and the Seminole Tribe of Florida and Miccosukee Tribe of Indians of Florida, described below, are federally recognized, independent nations that operate in their own spheres.[28]

Religion

Seminole tribes generally follow Christianity, both Protestantism and Roman Catholicism, and their traditional Native religion, which is expressed through the stomp dance and the Green Corn Ceremony held at their

ceremonial grounds. Indigenous peoples have practiced Green Corn rituals for centuries. Contemporary southeastern Native American tribes, such as the Seminole and Muscogee Creek, still practice these ceremonies. As converted Christian Seminole established their own churches, they incorporated their traditions, as Christianity is a syncretic religion, able to absorb other influences. Seminole Christian churches often sing hymns in their traditional languages.[29]

In the 1950s, federal projects in Florida encouraged the tribe's reorganization. They created organizations within tribal governance to promote modernization. As Christian pastors began preaching on reservations, Green Corn Ceremony attendance decreased. This created tension between religiously traditional Seminole and those who began adopting Christianity. In the 1960s and 1970s, some tribal members on reservations, such as the Brighton Seminole Indian Reservation in Florida, viewed organized Christianity as a threat to their traditions.

By the 1980s, Seminole communities were concerned about loss of language and tradition. Many tribal members began to revive the observance of traditional Green Corn Dance ceremonies, and some moved away from Christianity observance. By 2000 religious tension between Green Corn Dance attendees and Christians (particularly Baptists) decreased. Some Seminole families participate in both religions; these practitioners have developed a Christianity that has absorbed some tribal traditions.[30]

Land claims

In 1946 the Department of Interior established the Indian Claims Commission, to consider compensation for tribes that claimed their lands were seized by the federal government during times of conflict. Tribes seeking settlements had to file claims by August 1961, and both the Oklahoma and Florida Seminoles did so.[22] After combining their claims, the Commission awarded the Seminole a total of \$16 million on April 1976. It had established that, at the time of the 1823 Treaty of Moultrie Creek, the Seminole exclusively occupied and used 24 million acres in Florida, which they ceded under the treaty.[22] Assuming that most blacks in Florida were escaped slaves, the United States did not recognize the Black Seminoles as legally members of the tribe, nor as free in Florida under Spanish rule. Although the Black Seminoles also owned or controlled land that was seized in this session, they were not acknowledged in the treaty.

In 1976 the groups struggled on allocation of funds among the Oklahoma and Florida tribes. Based on early 20th-century population records, at which time most of the people were full-blood, the Seminole Tribe of Oklahoma was to receive three-quarters of the judgment and the Florida peoples one-quarter. The Miccosukee and allied Traditionals filed suit against the settlement in 1976 to refuse the money; they did not want to give up their claim for return of lands in Florida.[22]

The federal government put the settlement in trust until the court cases could be decided. The Oklahoma and Florida tribes entered negotiations, which was their first sustained contact in the more than a century since removal. In 1990 the settlement was awarded: three-quarters to the Seminole Tribe of Oklahoma and one-quarter to the Seminole of Florida, including the Miccosukee. By that time the total settlement was worth \$40 million.[31] The tribes have set up judgment trusts, which fund programs to benefit their people, such as education and health.

As a result of the Second Seminole War (1835–1842) about 3,800 Seminole and Black Seminoles were forcibly removed to Indian Territory (the modern state of Oklahoma).[32] During the American Civil War, the members and leaders split over their loyalties, with John Chupco refusing to sign a treaty with the Confederacy. From 1861–1866, he led as chief of the Seminole who supported the Union and fought in the Indian Brigade.

The split among the Seminole lasted until 1872. After the war, the United States government negotiated only with the loyal Seminole, requiring the tribe to make a new peace treaty to cover those who allied with the Confederacy, to emancipate the slaves, and to extend tribal citizenship to those freedmen who chose to stay in Seminole territory.

The Seminole Nation of Oklahoma now has about 16,000 enrolled members, who are divided into a total of fourteen bands; for the Seminole members, these are similar to tribal clans. The Seminole have a society based on a matrilineal kinship system of descent and inheritance: children are born into their mother's band and derive their status from her people. To the end of the nineteenth century, they spoke mostly Mikasuki and Creek.

Two of the fourteen are "Freedmen Bands," composed of members descended from Black Seminoles, who were legally freed by the US and tribal nations after the Civil War. They have a tradition of extended patriarchal families in close communities. While the elite interacted with the Seminole, most of the Freedmen were involved most closely with other Freedmen. They maintained their own culture, religion and social relationships. At the turn of the 20th century, they still spoke mostly Afro-Seminole Creole, a language developed in Florida related to other African-based Creole languages.

The Nation is ruled by an elected council, with two members from each of fourteen bands; two are Freedmen's bands. The capital is at Wewoka, Oklahoma.

The Seminole Nation of Oklahoma has had tribal citizenship disputes related to the Seminole Freedmen, both in terms of their sharing in a judgment trust awarded in settlement of a land claim suit, and their membership in the Nation.[32]

Florida Seminole



Seminole family of tribal elder, Cypress Tiger, at their camp near Kendall, Florida, 1916. Photo taken by botanist, John Kunkel Small

The remaining few hundred Seminoles survived in the Florida swamplands avoiding removal. They lived in the Everglades, to isolate themselves from European-Americans. Seminoles continued their distinctive life, such as "clan-based matrilineal residence in scattered thatched-roof chickee camps." [32] Today, the Florida Seminole proudly note the fact that their ancestors were never conquered. [33]

In the 20th century before World War II, the Seminole in Florida divided into two groups; those who were more traditional and those willing to adapt to the reservations. Those who accepted reservation lands and made adaptations achieved federal recognition in 1957 as the Seminole Tribe of Florida. [27]

Those who had kept to traditional ways and spoke the Mikasuki language organized as the Miccosukee Tribe of Indians of Florida, gaining state recognition in 1957 and federal recognition in 1962. With federal recognition, they gained reservation lands and worked out a separate arrangement with the state for control of extensive wetlands. Other Seminoles not affiliated with either of the federally recognized groups are known as Traditional or Independent Seminoles. [27]

At the time the tribes were recognized, in 1957 and 1962, respectively, they entered into agreements with the US government confirming their sovereignty over tribal lands.

Seminole Tribe of Florida

The Seminole worked to adapt, but they were highly affected by the rapidly changing American environment. Natural disasters magnified changes from the governmental drainage project of the Everglades. Residential, agricultural and business development changed the "natural, social, political, and economic environment" of the Seminole. [28] In the 1930s, the Seminole slowly began to move onto federally designated reservation lands within the region. The US government had purchased lands and put them in trust for Seminole use. [34] Initially, few Seminoles had any interest in moving to the reservation land or in establishing more formal relations with the government. Some feared that if they moved onto reservations, they would be forced to move to Oklahoma.

Others accepted the move in hopes of stability, jobs promised by the Indian New Deal, or as new converts to Christianity.[35]

Beginning in the 1940s, however, more Seminoles began to move to the reservations. A major catalyst for this was the conversion of many Seminole to Christianity, following missionary effort spearheaded by the Creek Baptist evangelist Stanley Smith. For the new converts, relocating to the reservations afforded them the opportunity to establish their own churches, where they adapted traditions to incorporate into their style of Christianity.[36] Reservation Seminoles began forming tribal governments and forming ties with the Bureau of Indian Affairs.[36] In 1957 the nation reorganized and established formal relations with the US government as the Seminole Tribe of Florida.[28] The Seminole Tribe of Florida is headquartered in Hollywood, Florida. They control several reservations: Big Cypress, Brighton Reservation, Fort Pierce Reservation, Hollywood Reservation, Immokalee Reservation, and Tampa Reservation.[37]

Miccosukee Tribe of Indians of Florida

A traditional group who became known as the Trail Indians, moved their camps closer to the Tamiami Trail connecting Tampa and Miami, where they could sell crafts to travelers. They felt disfranchised by the move of the Seminole to reservations, who they felt were adapting too many European-American ways. Their differences were exacerbated in 1950 when some reservation Seminoles filed a land claim suit against the federal government for seizure of lands in the 19th century, an action not supported by the Trail Indians.[8]

Following federal recognition of the Seminole Tribe of Florida in 1957, the Trail Indians decided to organize a separate government. They sought recognition as the Miccosukee Tribe, as they spoke the Mikasuki language. They received federal recognition in 1962, and received their own reservation lands, collectively known as the Miccosukee Indian Reservation.[8] The Miccosukee Tribe set up a 333-acre (1.35 km²) reservation on the northern border of Everglades National Park, about 45 miles (72 km) west of Miami.[23]

Commerce



Seminole patchwork shawl made by Susie Cypress from Big Cypress Indian Reservation, ca. 1980s

In the United States 2000 Census, 12,431 people self-reported as Seminole American. An additional 15,000 people identified as Seminole in combination with some other tribal affiliation or race.[38]

The Seminole in Florida have been engaged in stock raising since the mid-1930s, when they received cattle from western Native Americans. The Bureau of Indian Affairs (BIA) hoped that the cattle raising would teach Seminoles to become citizens by adapting to agricultural settlements. The BIA also hoped that this program would lead to Seminole self-sufficiency. Cattle owners realized that by using their cattle as equity, they could engage in "new capital-intensive pursuits", such as housing.[39]

Since then, the two Florida tribes have developed economies based chiefly on sales of duty-free tobacco, heritage and resort tourism, and gambling. On December 7, 2006, the Seminole Tribe of Florida purchased the Hard Rock Cafe chain of restaurants. They had previously licensed it for several of their casinos.[40]

From beginnings in the 1930s during the Great Depression, the Seminole Tribe of Florida today owns "one of the largest cattle operations in Florida, and the 12th largest in the nation.

Florida experienced a population boom in the early 20th century when the Flagler railroad to Miami was completed. The state became a growing destination for tourists and many resort towns were developed.[32] In

the years that followed, many Seminoles worked in the cultural tourism trade. By the 1920s, many Seminoles were involved in service jobs. In addition, they were able to market their culture [41] by selling traditional craft products (made mostly by women) and by exhibitions of traditional skills, such as wrestling alligators (by men). Some of the crafts included woodcarving, basket weaving, beadworking, patchworking, and palmetto-doll making. These crafts are still practiced today.[28]

Fewer Seminole rely on crafts for income because gaming has become so lucrative.[28] The Miccosukee Tribe earns revenue by owning and operating a casino, resort, a golf club, several museum attractions, and the "Indian Village". At the "Indian Village", Miccosukee demonstrate traditional, pre-contact lifestyles to educate people about their culture.

"In 1979, the Seminoles opened the first casino on Indian land, ushering in what has become a multibillion-dollar industry operated by numerous tribes nationwide." [42] This casino was the first tribally operated bingo hall in North America. Since its establishment, gaming has become an important source of revenue for tribal governments. Tribal gaming has provided secure employment, and the revenues have supported higher education, health insurance, services for the elderly, and personal income.[43] In more recent years, income from the gaming industry has funded major economic projects such as sugarcane fields, citrus groves, cattle, ecotourism, and commercial agriculture.[44]

The Seminole are reflected in numerous Florida place names:

Seminole County;

Osceola County;

Seminole, a city in Pinellas County; and

Seminole, a small community in Okaloosa County.

Historic Seminole Heights, a residential district in Tampa, Florida.

Note: For notes and references, please go to website at beginning of article.

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Our goals are to:

- Learn more of the area's history
- Create a place for sharing of this information
- Advocate for preservation of cultural resources

Its members include professional and amateur archaeologists and interested members of the general public. Members come from all walks of life and age groups. They share a lively curiosity, a respect for the people who preceded them here, and a feeling of responsibility for the conservation of the places and objects they left behind.

The Society holds monthly meetings between October and April, attracting speakers who are in the forefront of archaeological and historical research. Occasionally members join in trips to historical and archaeological sites.

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