



Southwest Florida Archaeological Society (SWFAS) May 2017 Newsletter

PRESIDENT'S CORNER by John Furey



The March 2017 SWFAS Newsletter signals the end of another successful 2016 Fall to 2017 Spring season. The Newsletter will resume in September and our archaeological presentations will resume in October. SWFAS is proud to have two of our long time members honored by the Florida Anthropological Society (FAS) at the 69th annual meeting in Jacksonville, Florida; Elizabeth Clement and Jack Harvey. Both have been major contributors to SWFAS and Southwest Florida archaeology. Certificates were presented at the Jacksonville meeting and their contributions can be read in the articles below.

At our last SWFAS meeting of the current season, David Southall presented a highly interesting talk on "Florida's Mission Trail" and wove into his talk a wide range of facts from a different perspective than I have encountered before. It was highly informative and thought provoking. He has an excellent grasp of the factors that made the St. Augustine and the Spanish "invasion" successful for over 200 years and those that caused the rapid collapse of the settlements on the "royal road".

Included in this Newsletter is a listing of our Speakers and their topics and the subjects covered in the SWFAS Newsletter for this season for you to reference any of the articles. And in this last Newsletter for the season is an article on the Calusa.

SWFAS MEMBERS RECOGNIZED BY THE FLORIDA ANTHROPOLOGICAL SOCIETY

Congratulations to Elizabeth Clement and Jack Harvey for receiving the Certificate of Achievement from the Florida Anthropological Society (FAS)! The following identifies their accomplishments and contributions:

ELIZABETH CLEMENT



Elizabeth Clement was recognized and received the Florida Anthropological Society (FAS) Certificate of Achievement for her years of service both excavating in the field and her service at the SWFAS Dr. Frank C. Craighead Archaeology Laboratory at the Collier County Museum in Naples, Florida.

Liz joined SWFAS in 2002. Prior to relocating to Naples, Florida, Liz worked in Montana and also Mozambique at paleontology excavations on dinosaurs. Since there wasn't a paleontological group in Naples, she joined SWFAS. In her fifteen years of service with SWFAS, Liz has enthusiastically participated in a number of field excavations such as: The Mound House (8LL004), Mt. Elizabeth Site (8MT30), Pine Island Mound 5, Horse Creek Camp Site (8CR223), Old Marco Inn Site (8CR048), Buschelman Site (8CR726), and Margood and Goodland Sites (8CR045). Not only did Liz help excavate these sites but she helped process the excavated materials in the lab as one of the Craighead "Lab Rats". She has served on the SWFAS Field Committee, Archaeology Field Day and many years on the Laboratory Committee. Liz has generously volunteered her time by annually staffing the Craighead Archaeological Laboratory during the Old Florida Days sponsored by the Collier County Museum.

Liz has been very active in SWFAS by serving as a Trustee for several terms and as Second Vice President. She also continues to serve as an interface to the Collier County Museum by providing them volunteer information and

reporting issues and concerns regarding the Lab. She recently has served as the “glue” for the Craighead Lab Rats to keep the Lab functions and efforts moving forward in a positive manner by calling/emailing members involved and assisting others in understanding the processes involved in completing projects, while actively participating herself. Her contributions and ideas have helped develop SWFAS positively.

JACK HARVEY IN MEMORIUM 2017



Jack Harvey was recognized and received the Florida Anthropological Society (FAS) Certificate of Achievement awarded posthumously for his many contributions to Florida archaeology and to SWFAS.

Jack Harvey was a microwave engineer and then a software developer for Wall Street applications. He retired and moved to Naples, FL around 2003, where he discovered the Southwest Florida Archaeological Society (SWFAS). Jack's favorite hobby was the study of geology and felt that archaeology was the "closest thing" to geology he could find in the Naples area.

Jack was a SWFAS member since 2003 but he soon became a fixture at the SWFAS sponsored and staffed Craighead Archaeological Laboratory at the Naples County Museum and became one of the "Lab

Rats". At that time, the Lab Rats, who were SWFAS volunteers in the Craighead Lab, were processing material from many sites and it was a very busy time in the lab's history. Jack found his areas of expertise, computing and systems organization and procedures, to be very useful to the Craighead Lab and Lab Rats. His background in computers enabled the lab to computerize and become up to date. Ever the engineer, Jack organized systems, developed procedures, standardized forms and computer systems for the Craighead Archaeological Laboratory and worked tirelessly on inputting and organizing data from materials excavated at various sites, as well as photographing artifacts both at the sites and in the Craighead Lab. In 2003 he supported the Old Marco Inn site (8CR048) laboratory materials that had been excavated in January 1983 but never analyzed. In 2004 Jack continued to become more active in SWFAS and, working under direction of Art Lee with the other lab rats, he continued his support of the Horse Creek Campsite (8CR223) data, and contributed to the final report of this excavation through data analysis and typesetting the report itself. In 2005 Jack worked on the Strader site (8LL709) laboratory materials, as well. In 2008 Jack also supported the excavation efforts at Marco Island on the new sewer system and provided a summary report with photos on November, 2008. Throughout this time, Jack found that he enjoyed working in the SWFAS supported Craighead Archaeological Laboratory at the Naples County Museum.

Jack also was involved with the SWFAS Newsletter and created a series of 31 original articles entitled Geology Rules between June 2005 and December 2008. These were published in the SWFAS Newsletter and proved to be Jack's way of explaining geology and its relationship to archaeology with his humorous approach in his explanations and, especially, the titles he created. In April, 2009 he developed a new series of original articles entitled Digital Archaeology and published 16 of these in the newsletter through October, 2011. These had a definite archaeological theme, and again, he was able to insert his great sense of humor into them. He funneled his energy and creativity into his work at the Craighead Archaeological Laboratory and made SWFAS a better organization.

Jack had been struggling with cancer for some time and eventually was unable to continue working at the lab and moved back North with his family where he lost his struggle in October 2016. He is missed very much by his fellow Lab Rats and everyone in SWFAS. His originality, creativity and wit will not be forgotten.

REMEMBERING HILDEGARD NICKEL

We were saddened to hear of the loss of one of our active former members, Hildegard Nickel. According to the March 28, 2017 Naples Daily News, Hilde passed away in March at the age of 93, survived by her devoted husband of 63 years, Helmut Nickel.

Hilde and Helmut were very active SWFAS members for years. They were amateur archaeologists, helping SWFAS excavate local sites on Marco to uncover traces of early Calusa inhabitants. Hilde also contributed many hours to SWFAS fundraisers, outings, and mailing SWFAS newsletters.

They were instrumental in founding the Marco Island Historical Museum, directing the creation of a fine interpretive exhibit at the museum, creating a very fine diorama of a Calusa Indian village. In addition, Hilde championed animal causes, especially the endangered manatee. We will miss Hilde very much.

REMEMBERING MICHAEL GANNON

The death of Michael Gannon April 12 in Gainesville, Florida, ended nearly 60 years of keeping St. Augustine in the national spotlight as the United States of America's first permanent settlement of European origins. He died peacefully in his sleep Tuesday morning, according to his widow Genevieve Haugen at 89, just days away from his 90th birthday. He was so protective of St. Augustine's 1565 founding that he often provoked the residents of Jamestown, Virginia, and Plymouth, Massachusetts, with his now famous quote: "By the time Jamestown was founded in 1607 and Plymouth in 1620, St. Augustine was up for urban renewal." He further staked a claim that his research proved true that the First Thanksgiving in the United States was not with the Pilgrims but with the first settlers of St. Augustine on Sept. 8, 1565, when they held a Mass of Thanksgiving followed by a communal meal with the Timucuan Indians in the vicinity of Mission Nombre de Dios and The Fountain of Youth Archaeological Park. Among his lasting visible accomplishments in the city was the construction and oversight of the 208-foot Great Cross at Mission Nombre de Dios to celebrate the city's 400th anniversary in 1965.

Gannon, who held a Ph.D., in history from the University of Florida, was decorated by King Juan Carlos I of Spain in 1990 for his research efforts as a Knight Commander of the Order of Isabella de la Catolica. St. Augustine City Manager John Regan said that he thought of Gannon as he crossed the Bridge of Lions on his way home. "I looked over at the cross at the mission and I reflected on Dr. Gannon and his impact on some lives and our community," Regan said. "Not only was he our foremost historian but he was such a kind person and a mentor to so many people. "He was a giant of a man that you can see his impact in the symbolism of the Great Cross." He was involved with and often spearheaded almost every landmark anniversary in Florida. He served on commissions for St. Augustine's 400th (1965) and 450th anniversaries (2015). For Florida's 150th anniversary of statehood (1996) and the 500th anniversary of the landing of Juan Ponce de Leon (2013). His own book, *The Cross in the Sand*, appeared in 1965 to memorialize the early history of the Catholic Church in Florida. – *Margo Pope, The St. Augustine Record*

SWFAS APRIL MEETING

FLORIDA'S MISSION TRAIL BY DAVID SOUTHALL



On Wednesday, April 19, 2017, David Southall presented a wonderful lecture on The Spanish Mission Trail at the Collier County Museum. Mr. Southall examined the cultures of the natives prior to the Spanish arrival and the changes that the Spanish made in that culture. A recent SWFAS speaker, Dr. Keith Ashley, indicated that maize agriculture had only arrived in Northern Florida about 200 years prior to the arrival of the Spanish. Mr. Southall examined the many changes that the Spanish introduced. They were iron and steel hoes and axes; new crops such as sweet potatoes, pole beans; citrus; oranges, grapefruit and mango; and, now that they palisaded their villages,

animals; cows, goats and pigs could be penned in and raised. Cows could pull plows and animals could be slaughtered to supplement their diet. New farming techniques that they learned in Spain; crop rotation, planting clover and cover crops that put nitrogen back into the soil and it allowed them farm the same plots over time and not move their villages every two years. This sedentary lifestyle reduced conflict with their neighbors.

In addition to technological changes, the introduction of the Franciscan friars taught the natives to speak Spanish and they developed a dictionary of Spanish and the Timucua language. Natives that could speak Spanish, convert to Catholicism and swear fealty to the Spanish crown could apply for Spanish citizenship and have all the rights of a Spaniard born in Spain. The ratio of Spanish to Indian was so great that the Spanish occupation was not one of the lash but one of coopting the leaders of the various Indian villages and inducing them with gifts to request the priests for their village.



The two things that the Spanish required from the natives were corn (food) and labor to make the colony self sufficient. The Mission Trail was designed to move the Indian villages along the trail to create an “escalator” effect for the movement of food and labor from and to St. Augustine and the Florida Panhandle. It was in the Panhandle, occupied by the Apalachee, that the soil was highly suited for corn agriculture and the majority of surplus corn came from the farthest end of the “Trail”. It is interesting to note that this system lasted over 200 years but all of the Spanish missions below Lake Okeechobee failed in short order. The reason was that they were nonagricultural. There was no surplus food to feed the Spanish friars and soldiers.

The Spanish did not allow the Indians to possess guns. The Spanish had the old-style matchlock guns that were heavy, inaccurate and game could smell the lit match miles away. The English, to the North of St Augustine, had the newer flintlock rifles and began trading them to the Creek Indians. When the Creeks went on slave raids into Spanish territory, the Timucua could not defend themselves and the Spanish soldiers, whose job was to protect the Indians, were also helpless. When the disruption was so great that no food or labor was reaching St. Augustine, the Spanish colony crumbled.

FAS 69th ANNUAL MEETING – JACKSONVILLE, FL MAY 5-7, 2017

May 5-7th, 2017 saw the 69th FAS Meeting in Jacksonville, FL. Friday May 5th involved board meeting for the Florida Archaeological Council, Florida Public Archaeology Network, and FAS. At FAS, a contract was signed with SWFAS to the host the 2020 annual meeting. We look forward to bringing this meeting to our community and showcasing the archaeology and history of this area. On May 6th a complete day of presentations and posters was held at the University of North Florida campus. Preliminary analysis by Dr. William Locascio and students of FGCU on the Wedgworth Midden in Palm Beach County was well received in the morning poster session. The Saturday night banquet at the Adam W. Herbert University Center included the FAS awards presentations and the keynote speaker Dr. James (Jim) Dunbar who spoke on: “Why Does Florida have so Many Inundated Archaeological and Paleontological Sites and What About Their Significance”. On Sunday there were trips to local sites. The new elected officers of FAS were named and now lead the organization. Our own Theresa Schober completed her two years as president of FAS, following two years as first vice president and four years as second vice president, and can now look forward to a less complicated life with more personal time for her and her family. Thank you Theresa for you dedication and a very successful two years.

2016 FALL - 2017 SPRING SWFAS ANNUAL SPEAKERS AND NEWSLETTER ARTICLES

The following is a re-cap of this season's speaker and newsletter articles. We hope you have enjoyed them!

2016 FALL SPEAKERS

MONTH	LOCATION	SPEAKER	SUBJECT	NEWSLETTER SUBJECT(S)
SEP	NO MEETING	NONE	N/A	The Tristan DeLuna Site Fort San Marcos Page Ladson Site New World Migration- New Theory
OCT	Ft. Myers	Nathan Lawres	<i>Monumentality in the Okeechobee Basin</i>	People of the White Earth Mission San Luis Indian Canoes
NOV	Naples	David Southall	<i>Plume Hunting</i>	Ortona Mounds
DEC	Ft. Myers Beach		<i>SWFAS Trip & Luncheon Mound House</i>	Body Ritual Among the Nacirema Otter Mound Marco Museum

2017 SPRING SPEAKERS

JAN	Ft. Myers	Uzi Baram	<i>Freedom Seeking Black Seminoles and Maroons</i>	Ft. Center & If you Go Fisheating Creek Battle of Lake Okeechobee 1837
FEB	Ft. Myers	Ed Gonzales-Tennant	<i>Rosewood, Black History Month</i>	Koreshan - State Historic Site Koreshan Unity Cyrus Teed Cyrus Teed Cult Leader
MAR	Naples	Keith Ashley	<i>Living Life on the Edge: NE FL in the Mississippian Age</i> <i>Florida Archaeology Month</i>	The Seminoles Ah-Tah-Thi-Ki Laboring in the Fields of the Lord
APR	Naples	David Southall	<i>The Florida Mission Trail</i>	Calusa Day - Sanibel Island Pineland Excavation Pineland Calusa Heritage Day
MAY	None	Jacksonville	<i>FAS Annual Meeting</i>	The Calusa 2016-2017 Speakers and Newsletter Articles

CALUSA

From Wikipedia at <https://en.wikipedia.org/wiki/Calusa>



The Calusa (/kəˈluːsə/ kə-LOO-sə) were a Native American people of Florida's southwest coast. Calusa society developed from that of archaic peoples of the Everglades region. Previous indigenous cultures had lived in the area for thousands of years. At the time of European contact in the 16th and 17th centuries, the historic Calusa were the people of the Caloosahatchee culture. They are notable for having developed a complex culture based on estuarine fisheries rather than agriculture. Calusa territory reached from Charlotte Harbor to Cape Sable, all of present-day Charlotte and Lee counties, and may have included the Florida Keys at times. They had the highest population density of south Florida; estimates of total population at the time of European contact range from 10,000 to several times that, but these are still speculative. Calusa political influence and control also

extended over other tribes in southern Florida, including the Mayaimi around Lake Okeechobee, and the Tequesta and Jaega on the southeast coast of the peninsula. Calusa influence may have also extended to the Ais tribe on the central east coast of Florida.[1]

Early Spanish and French sources referred to the tribe, its chief town and its chief as Calos, Calus, Caalus, and Carlos. Hernando de Escalante Fontaneda, a Spaniard held captive by the Calusa in the 16th century, recorded that Calusa meant "fierce people" in their language. By the early 19th century, Anglo-Americans in the area used the term Calusa for the people. It is based on the Creek and Mikasuki (languages of the present-day Seminole and Miccosukee nations) ethnonym for the people who had lived around the Caloosahatchee River (also from the Creek language).[2] Juan Rogel, a Jesuit missionary to the Calusa in the late 1560s, noted the chief's name as Carlos, but wrote that the name of the "kingdom" was Escampaba, with an alternate spelling of Escampaha. Rogel also stated that the chief's name was Caalus, and that the Spanish had changed it to Carlos. Marquardt quotes a statement from the 1570s that "the Bay of Carlos ... in the Indian language is called Escampaba, for the cacique of this town, who afterward called himself Carlos in devotion to the Emperor" (Charles V, Holy Roman Emperor). Escampaba may be related to a place named Stapaba, which was identified in the area on an early 16th-century map.[2]

Origins

Paleo-Indians entered what is now Florida at least 12,000 years ago. By around 5000 BC, people started living in villages near wetlands. Favored sites were likely occupied for multiple generations. Florida's climate had reached current conditions and the sea had risen close to its present level by about 3000 BC. People commonly occupied both fresh and saltwater wetlands. Because of their reliance on shellfish, they accumulated large shell middens during this period. Many people lived in large villages with purpose-built earthwork mounds, such as those at the Horr's Island. People began creating fired pottery in Florida by 2000 BC.[3]

By about 500 BC, the Archaic culture, which had been fairly uniform across Florida, began to devolve into more distinct regional cultures.[3] Some Archaic artifacts have been found in the region later occupied by the Calusa, including one site classified as early Archaic, and dated prior to 5000 BC. There is evidence that the people intensively exploited Charlotte Harbor aquatic resources before 3500 BC. Undecorated pottery belonging to the early Glades culture appeared in the region around 500 BC. Pottery distinct from the Glades tradition developed in the region around AD 500, marking the beginning of the Caloosahatchee culture. This lasted until about 1750, and included the historic Calusa people. By 880 AD, a complex society had developed with high population densities. Later periods in the Caloosahatchee culture are defined in the archaeological record by the appearance of pottery from other traditions.

The Caloosahatchee culture embraced the Florida west coast from Estero Bay to Charlotte Harbor and inland about halfway to Lake Okeechobee, approximately covering what are now Charlotte and Lee counties. At the time of first European contact, the Caloosahatchee culture region formed the core of the Calusa domain. Artifacts

related to fishing changed slowly over this period, with no obvious breaks in tradition that might indicate a replacement of the population.[4] Between 500 and 1000, the undecorated, sand-tempered pottery that had been common in the area was replaced by "Belle Glade Plain" pottery. This was made with clay containing spicules from freshwater sponges (*Spongilla*), and it first appeared inland in sites around Lake Okeechobee. This change may have resulted from the people's migration from the interior to the coastal region, or may reflect trade and cultural influences. There was little change in the pottery tradition after this. The Calusa were descended from people who had lived in the area for at least 1000 years prior to European contact, and possibly for much longer than that.[4]

Society

The Calusa had a stratified society, consisting of "commoners" and "nobles" in Spanish terms. A few leaders governed the tribe. They were supported by the labor of the majority of the Calusa. The leaders included the tribal chief, or "king"; a military leader (*capitán general* in Spanish), and a chief priest. In 1564, according to a Spanish source, the priest was the chief's father, and the military leader was his cousin. The Spanish documented four cases of known succession to the position of paramount chief, recording most names in Spanish form. Senequene succeeded his brother (name unknown), and was in turn succeeded by his son Carlos. Carlos was succeeded by his cousin (and brother-in-law) Felipe, who was in turn succeeded by another cousin of Carlos, Pedro. The Spanish reported that the chief was expected to marry his sister.[5] The contemporary archeologists MacMahon and Marquardt suggest this statement may have been a misunderstanding of a requirement to marry a "clan-sister". The chief also married women from subject towns and allied tribes. This use of marriages to secure alliances was demonstrated when Carlos offered his sister Antonia in marriage to the Spanish explorer Pedro Menéndez de Avilés in 1566.[5]

Diet

The Calusa diet at settlements along the coast and estuaries consisted primarily of fish, in particular pinfish (*Lagodon rhomboides*), pigfish (redmouth grunt), (*Orthopristis chrysoptera*) and hardhead catfish (*Ariopsis felis*). These small fish were supplemented by larger bony fish, sharks and rays, mollusks, crustaceans, ducks, sea and land turtles, and land animals. When Pedro Menéndez de Avilés visited in 1566, the Calusa served only fish and oysters to the Spanish. An analysis of faunal remains at one coastal habitation site, the Wightman site (on Sanibel Island), showed that more than 93 percent of the energy (kilocalories) from animals in the diet came from fish and shellfish, less than 6 percent of the energy came from mammals, and less than 1 percent came from birds and reptiles. By contrast, at an inland site, Platt Island, mammals (primarily deer) accounted for more than 60 percent of the energy from animal meat, while fish provided just under 20 percent.[6]

Some authors have argued that the Calusa cultivated maize and *Zamia integrifolia* (coontie) for food. But, Widmer argues that the evidence for maize cultivation by the Calusa depends on the proposition that the Narváez and de Soto expeditions landed in Charlotte Harbor rather than Tampa Bay, which is now generally discounted. No *Zamia* pollen has been found at any site associated with the Calusas, nor does *Zamia* grow in the wetlands that made up most of the Calusa environment. Marquardt notes that the Calusa turned down the offer of agricultural tools from the Spanish, saying that they had no need for them. The Calusa gathered a variety of wild berries, fruits, nuts, roots and other plant parts. Widmer cites George Murdock's estimate that only some 20 percent of the Calusa diet consisted of wild plants that they gathered. However, no evidence of plant food was found at the Wightman site. There is evidence that as early as 2000 years ago, the Calusa cultivated papaya (*Carica papaya*), a gourd of the species *Cucurbita pepo*, and the bottle gourd, the last two of which were used for net floats and dippers.[6]

Tools

The Calusa caught most of their fish with nets. Nets were woven with a standard mesh size; nets with different mesh sizes were used seasonally to catch the most abundant and useful fish available. The Calusa made bone and shell gauges that they used in net weaving. Cultivated gourds were used as net floats, and sinkers and net weights were made from mollusk shells. The Calusa also used spears, hooks, and throat gorges to catch fish. Well-preserved nets, net floats, and hooks were found at Key Marco, in the territory of the neighboring Muspa tribe.[7]

Mollusk shells and wood were used to make hammering and pounding tools. Mollusk shells and shark teeth were used for grating, cutting, carving and engraving. The Calusa wove nets from palm-fiber cord. Cord was also made from Cabbage Palm leaves, saw palmetto trunks, Spanish moss, false sisal (*Agave decipiens*) and the bark of cypress and willow trees. The Calusa also made fish traps, weirs, and fish corrals from wood and cord.[8] Artifacts of wood that have been found include bowls, ear ornaments, masks, plaques, "ornamental standards," and a finely carved deer head. The plaques and other objects were often painted.[8] To date no one has found a Calusa dugout canoe, but it is speculated that such vessels would have been constructed from the same trees used by other Florida Indian people- cypress and pine. The process of shaping the boat was achieved by burning the middle and subsequently chopping and removing the charred center, using robust shell tools. (In 1954 a dugout canoe was found during excavation for a middle school in Marathon, Florida. It was not conserved and is in poor shape, but it is displayed at the nature center in Marathon. It has been speculatively identified as Calusa in origin.)[9]

Housing

The Calusa lived in large, communal houses which were two stories high. When Pedro Menéndez de Avilés visited the capital in 1566, he described the chief's house, as large enough to hold 2,000 without crowding, indicating it also served as the council house. When the chief formally received Menéndez in his house, the chief sat on a raised seat surrounded by 500 of his principal men, while his sister-wife sat on another raised seat surrounded by 500 women. The chief's house was described as having two big windows, suggesting that it had walls. Five friars who stayed in the chief's house in 1697 complained that the roof let in the rain, sun and dew. The chief's house, and possibly the other houses at Calos, were built on top of earthwork mounds. In a report from 1697, the Spanish noted 16 houses in the Calusa capital of Calos, which had 1,000 residents.[10]

Clothing and Personal Decoration

The Calusa wore little clothing. The men wore a deerskin breechcloth. The Spanish left less description on what the Calusa women wore. Among most tribes in Florida for which there is documentation, the women wore skirts made of what was later called Spanish moss. The Calusa painted their bodies on a regular basis, but there was no report of tattooing among them. The men wore their hair long. The missionaries recognized that having a Calusa man cut his hair upon converting to Christianity (and European style) would be a great sacrifice. Little was recorded of jewelry or other ornamentation among the Calusa. During Menéndez de Avilés's visit in 1566, the chief's wife was described as wearing pearls, precious stones and gold beads around her neck. The heir of the chief wore gold in an ornament on his forehead and beads on his legs.[11]

Beliefs

The Calusa believed that three supernatural people ruled the world, that people had three souls, and that souls migrated to animals after death. The most powerful ruler governed the physical world, the second most powerful ruled human governments, and the last helped in wars, choosing which side would win. The Calusa believed that the three souls were the pupil of a person's eye, his shadow, and his reflection. The soul in the eye's pupil stayed with the body after death, and the Calusa would consult with that soul at the graveside. The other two souls left the body after death and entered into an animal. If a Calusa killed such an animal, the soul would migrate to a lesser animal, and eventually be reduced to nothing.[12]

Calusa ceremonies included processions of priests and singing women. The priests wore carved masks, which were at other times hung on the walls inside a temple. Hernando de Escalante Fontaneda, an early chronicler of the Calusa, described "sorcerers in the shape of the devil, with some horns on their heads," who ran through the town yelling like animals for four months at a time.

The Calusa remained committed to their belief system despite Spanish attempts to convert them to Catholicism. The "nobles" resisted conversion in part because their power and position were intimately tied into the belief system; they were intermediaries between the gods and the people. Conversion would have destroyed the source

of their authority and legitimacy. The Calusa resisted physical encroachment and spiritual conversion by the Spanish and their missionaries for almost 200 years. After suffering decimation by disease, the tribe was destroyed by Creek and Yamasee raiders early in the 18th century.[13]

Language

Little is known of the language of the Calusa. A dozen words for which translations were recorded and 50 or 60 place names form the entire known corpus of the language. Circumstantial evidence, primarily from Hernando de Escalante Fontaneda, suggests that all of the peoples of southern Florida and the Tampa Bay area, including the Tequesta, Mayaimi, and Tocobago, as well as the Calusa, spoke dialects of a common language. This language was distinct from the languages of the Apalachee, Timucua, Mayaca, and Ais people in central and northern Florida. Julian Granberry has suggested that the Calusa language was related to the Tunica language of the lower Mississippi River Valley.[15]

At the time of First Contact

The first recorded contact between the Calusa and Europeans was in 1513, when Juan Ponce de León landed on the west coast of Florida in May, probably at the mouth of the Caloosahatchee River, after his earlier discovery of Florida in April. The Calusa knew of the Spanish before this landing, however, as they had taken in Native American refugees from the Spanish subjugation of Cuba. The Spanish careened one of their ships, and Calusas offered to trade with them. After ten days a man who spoke Spanish approached Ponce de León's ships with a request to wait for the arrival of the Calusa chief. Soon 20 war canoes attacked the Spanish, who drove off the Calusa, killing or capturing several of them. The next day 80 "shielded" canoes attacked the Spanish ships, but the battle was inconclusive. The Spanish departed and returned to Puerto Rico. In 1517 Francisco Hernández de Córdoba landed in southwest Florida on his return voyage from discovering the Yucatán. He was also attacked by the Calusa. In 1521 Ponce de León returned to southwest Florida to plant a colony, but the Calusa drove the Spanish out, mortally wounding Ponce de León.[16]

The Pánfilo de Narváez expedition of 1528 and the Hernando de Soto expedition of 1539 both landed in the vicinity of Tampa Bay, north of the Calusa domain. Dominican missionaries reached the Calusa domain in 1549, but withdrew because of the hostility of the tribe. Salvaged goods and survivors from wrecked Spanish ships reached the Calusa during the 1540s and 1550s. The best information about the Calusa comes from the Memoir of Hernando de Escalante Fontaneda, one of these survivors. Fontaneda was shipwrecked on the east coast of Florida, likely in the Keys, about 1550, when he was thirteen years old. Although many others survived the shipwreck, only Fontaneda was spared by the tribe in whose territory they landed. Warriors killed all the adult men. Fontaneda lived with various tribes in southern Florida for the next seventeen years before being found by the Menendez de Avilés expedition.[17]

In 1566 Pedro Menéndez de Avilés, founder of St. Augustine, made contact with the Calusa. He struck an uneasy peace with their leader Caluus, or Carlos. Menéndez married Carlos' sister, who took the baptismal name Doña Antonia at conversion. Menéndez left a garrison of soldiers and a Jesuit mission, San Antón de Carlos, at the Calusa capital. Hostilities erupted, and the Spanish soldiers killed Carlos, his successor Felipe, and several of the "nobles" before they abandoned their fort and mission in 1569.[18]

For more than a century after the Avilés adventure, there was little contact between the Spanish and Calusa. Re-entering the area in 1614, Spanish forces attacked the Calusa as part of a war between the Calusa and Spanish-allied tribes around Tampa Bay. A Spanish expedition to ransom some captives held by the Calusa in 1680 was forced to turn back; neighboring tribes refused to guide the Spanish, for fear of retaliation by the Calusa. In 1697 Franciscan missionaries established a mission to the Calusa, but left after a few months.[19]

After the outbreak of open war between Spain and England in 1702, slaving raids by Uchise Creek and Yamasee Indians allied with the English Province of Carolina began reaching far down the Florida peninsula. The English supplied firearms to the Creek and Yemasee, but the Calusa, who had isolated themselves from Europeans, had

none. Ravaged by new infectious diseases introduced to the Americas by European contact and by the slaving raids, the surviving Calusa retreated south and east.

In 1711, the Spanish helped evacuate 270 Indians, including many Calusa, from the Florida Keys to Cuba (where almost 200 soon died). They left 1700 behind. The Spanish founded a mission on Biscayne Bay in 1743 to serve survivors from several tribes, including the Calusa, who had gathered there and in the Florida Keys. The mission was closed after only a few months.

When Spain ceded Florida to the Kingdom of Great Britain in 1763, they evacuated the last remnants of the tribes of south Florida to Cuba. While a few Calusa individuals may have stayed behind and been absorbed into the Seminole, no documentation supports that.[20] Cuban fishing camps (ranchos) operated along the southwest Florida coast from the 18th century into the middle of the 19th century. Some of the "Spanish Indians" (often of mixed Spanish-Indian heritage) who worked at the fishing camps likely were descended from Calusa.[21]

Note: for references and notes, please see the above-listed website.

SWFAS OFFICERS 2017

PRESIDENT.....John Furey jffurey@charter.net

VICE PRESIDENT..... Jim Oswald

SECOND VICE PRESIDENT.....Elizabeth Clement

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Theresa Schober Mary Southall William Locascio Colin Andrews

FAS AND SWFAS MEMBERSHIP APPLICATIONS

We encourage those interested in Florida archaeology to become members of The Florida Anthropological Society (FAS) and The Southwest Florida Archaeological Society (SWFAS). Annual dues are due in January of 2017 and membership applications to both organizations are attached. Membership in the FAS provides you with four annual volumes of *The Florida Anthropologist* and occasional newsletters on anthropological events in Florida in addition to the annual statewide meeting. More information on FAS can be found online at: www.fasweb.org . Membership in SWFAS offers you a local series of talks on archaeological and anthropological subjects that you can attend. The SWFAS monthly newsletter keeps you up to date on local events as well as other important archaeological topics. We urge you to support both with your membership. All of the SWFAS Lecture Series are open to the public at no charge.



JOIN US!

The Southwest Florida Archaeological Society

<http://fasweb.org/swfas/>

The Southwest Florida Archaeological Society (SWFAS) was founded in 1980 as a not-for profit corporation to provide a meeting place for people interested in the area's past.

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.

A monthly newsletter, Facebook page, and website keep members abreast of our events and happenings.

The organization is a chapter of the Florida Anthropological Society, a statewide organization that publishes quarterly newsletters and a journal, *The Florida Anthropologist*, and holds an annual conference.

I want to help The Southwest Florida Archaeology Society preserve and interpret Florida's heritage!

Name (please print) _____

Address _____

City/Town _____ State _____ ZIP _____

Phone _____ Email _____

Check One:

Individual (\$20) _____ Sustaining Individual (\$50) _____ Family (\$35) _____

Student (\$5) _____ Life (\$500) _____

Donation to Support SWFAS Speakers and Programs _____

Skills, training, interests: _____

I hereby agree to abide by the rules and bylaws of the Southwest Archaeological Society. I further release from any and all liability due to accident and injury to myself, dependents and any property owners cooperating with the society.

Signature: _____ Date _____

Please make your check out to SWFAS and mail to:

SWFAS
PO BOX 9965

FAS Membership

Membership in the Society is open to all interested individuals who are willing to abide by the [Florida Anthropological Society Statement of Ethical Responsibilities](http://fasweb.org), which can be found on our website: fasweb.org. Membership is for one year.



MEMBERSHIP CATEGORIES

Student*	\$15
Regular	\$30
Family	\$35
Institutional	\$30
Sustaining	\$100
Patron	\$1000
Benefactor	\$2500

Student membership is open to graduate, undergraduate and high school students. A photocopy of your student ID must accompany payment

- Add \$25.00 for foreign addresses

Name: _____ Membership Type: _____

Address: _____

City: _____ State: _____ ZIP: _____

Telephone: _____

E-mail: _____

FAS Chapter: _____

I wish to make a donation to:

\$ _____ Dot Moore/FAS Student Grant Fund \$ _____ Florida Archaeology Month Account

\$ _____ Florida Anthropologist Monograph Fund \$ _____ Florida Anthropologist Endowment Fund

_____ I agree to abide by the Code of Ethics of the Florida Anthropological Society.

Signature _____ Date _____ Amount enclosed: \$ _____

Send Membership Form and Dues Payment to:
 Florida Anthropological Society
 c/o Pat Balanzategui
 P. O. Box 1135 - St. Augustine, FL 32085

Membership dues can be paid with PayPal.
 To submit your membership form electronically and pay with PayPal,
 go to the Membership form page on our website: fasweb.org.

The Florida Anthropological Society, Inc. is a tax-exempt 501(c)(3) organization. Tax ID#59-1084419.