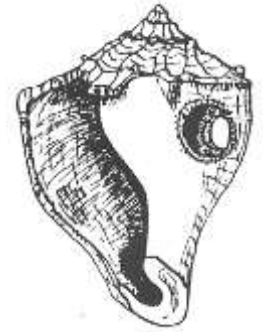


SWFAS

NEWSLETTER

THE SOUTHWEST FLORIDA ARCHAEOLOGICAL SOCIETY



JOHN G. BERIAULT, ACTING EDITOR

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The Realm of Stereotypes is a fascinating one. Here is a Florida citrus label entitled "Indian Warrior", granted one that does NOT read "Florida Indian Warrior" - proud tribute, bad cultural icon? Your guess is as good as mine...

ARCHAEOLOGY DAY IS MARCH 9TH!

This is a call for all SWFAS members and other interested parties to mark their calendars. We anticipate this annual event will be the best ever with several new attractions added and five speakers who are experts in their respective fields.

This occasion is important on several levels: we are participating in a Statewide effort

to increase public awareness and interest in archaeology and preservation; we are getting yet another opportunity to interact with our fellow members; and we are supporting the Collier County Museum who generously provides space for the Craighead Laboratory. All attendance at these events becomes a matter of record for the Museum to request funding and is a justification for its continuance as an important public institution.

Two of the newer attractions this year will be a tour of the native plant garden at the Museum with emphasis on detailing the useful and medicinal properties of native plants for early Indians of the area. Another added attraction

(thanks to suggestions following last year's activities) will be the offering of food and drink, all proceeds of which will support future events of this sort.

People may also tour the Craighead Lab, participate in atlatl throwing, learn a little on how the Indians crafted artifacts and implements, and many other diverting things of this sort.

Archaeology Day is important. This is outreach to the general public. Please come and show your support!

Inside this Newsletter

- 1 We have Moved! Florida Gulf Coast University is the new site of our General Meetings**
- 2 Pecuniary Evidence... Got Money? Part One. Read Dr. Robert Gore...**
- 7 ARCHAEOLOGY DAY IS MARCH 9th! See article this issue...**

THE DATE BOOK

March 13th SWFAS Board Meeting – Hampton Inn, Bonita Springs, 7:00 PM

March 20th SWFAS General Meeting and Craighead Award – 7:30 PM, Rm. 110, Academic Building 3, Florida Gulf Coast University

March 9th, Archaeology Day to be held at the Collier County Museum, Collier County Government Complex, East Naples

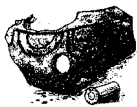
About SWFAS

The directorate: President Betsy Perdichizzi, first vice president Tom Franchino, second vice president Corbett Torrence, membership secretary Charlie Strader, treasurer Charlie Strader, recording secretary Jo Ann Grey, directors Steve Tutko, Sue Long, Dottie Thompson, Jo Ann Grey, Don Taggart, Jack Thompson, John Beriault, Charlie Strader, Theresa (Torrence) Schober, Dr Susan Stans, and Dr Michael McDonald.

The committees: Field: Beriault, 434-0624; Hospitality: position open; Membership: Charlie Strader; Publicity: Dottie Thompson, 597-2269; Sales: position open; Finances, Jack Thompson 597-2269, 774-8517; Lab: (774-8517), Art Lee, 261-4939, Walt Buschelman, 775-9734, Jack Thompson, 597-2269.

To Join: Address your check to the Southwest Florida Archaeological Society, P.O. Box 9965, Naples, FL 34101. Dues are: Individual \$20, Individual Sustaining \$50.00, Family \$35, Student \$15.

Any questions, comments, contributions to the Newsletter: John G. Beriault, acting editor, P.O. Box 9074, Naples, FL 34101-9074 or Email to: JGBeriault@aol.com.



POTSHERDS AND POTSHOTS... AN ONGOING SERIES BY ROBERT GORE

WHEN DID IT HAPPEN? A PRIMER ON PECUNIARY EVIDENCE. I.

Anthropology in its broadest sense can be defined as the scientific study of humans, their accoutrements, subsequent use and reasons for such, and the locations where the uses took place. The word itself is a combination, which by reference incorporates two Greek terms. "anthropos" (man) in the broader sense of mankind, and "-logos," (as -logy), the study thereof. Anthropologists thus study humans in relation to their societies and environments. Anthropology, however, has often been confused with Archaeology, particularly by individuals in the mass media who often seem to be disinclined toward accuracy in

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favor of "dumbed-down" sweeping generalities. The two terms are nonetheless quite distinct, although each seeks an answer to the ultimate question: Why? Moreover, both are subsets of the larger and broader category--History. And both, therefore, incorporate the nebulous and highly philosophical concept of "time."

Archaeology is itself a combinational term from two Greek words: Archaeos- (meaning "ancient") and -logy. Archaeology, as broadly defined, is usually distinguished from Anthropology in that the latter is primarily sociological and concerned with peoples and aspects and attributes of their lifestyles over time. Archaeology is, in a sense, the more restricted science because it is more concerned with the recovery and study of manufactured artifacts in the dual contexts of location, and when they were made, and less concerned with the apparent reasons that such artifacts were made in the first place. There is, of course, a contextual and definitional overlap between the two disciplines. Plato might have said that Archaeology is the object whereas anthropology is the ideas. Every anthropologist is therefore, in part, an archaeologist, and vice versa.

The overlapping in the purviews of both sciences is not a drawback, because both deal with the recovery of items natural and artificial that are, or were, manipulated, developed, or

designed to serve a given purpose at or over a given period of time. And, because the cultural developments, designs or manipulations being recovered require, ipso facto, human input for their origins, the point where Anthropology becomes Archaeology and Archaeology becomes Anthropology often extends along a sometimes ill-defined continuum. It was explained humorously once by my Anthropology Professor at the University of Miami in this manner: Archaeologists recover the material goods, anthropologists determine their sociological contexts. An archaeologist in the year 5,555 A.D. might recover a buried but intact Edsel, then study its construction, and hypothesize as to its purpose. An anthropologist, on the other hand, would try to discover its social or religious

value and why it had been buried in the first place. Both sciences, however, would want to know who was the skeleton in the trunk and what did the words "Jimmy Hoffa" mean on the skeleton's bracelet? Some items display attributes of both sciences. A simple example is a clam shell. Clam shells lying about on the beach are neither anthropological nor archaeological in broadest context. They are simply empty body containers (biological) or beach litter (geological). But once a clam shell is used as, say, a scraper or a ramekin by a human, it becomes an anthropological object (provided that some future anthropologist recognizes, or postulates it as

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such!). When thousands of these clam shells are piled up by humans, or even by Mother Nature, and, say, a wooden temple is erected on their summit, the anthropological context segues into the archaeological. Now the lowly clam, once a dead empty shell, next a scraper, has become the foundation for an archaeological edifice constructed specifically for the worship of spiritual (anthropological) deities forever beyond its ken. And if the lowly clamshell is ground down and carved into colorful beads which are called wampum and used as a valuable commodity in barter, they then rise to the dizzying heights, and assume all the complexities, of money.

Often some humanly-made artifacts, designed for a particular use, take on even more specific anthropo-archaeological contexts, primarily by their very existence (and subsequent discovery) in anthropo-archaeological situations where they otherwise would not be expected to occur. But because the time of manufacture of such artifacts is often reasonably well known, or may even be clearly indicated via the artifact itself, the philosophical context of time itself, and its passage, becomes indisputably connected to it, thence becoming its history. This is nowhere better shown than in coins.

Coins, of course, were specifically developed to function as anthropological items, not archaeological objects. Their use

TABLE 1. SOME PECUNIARY PORTRAITURE

COUNTRY	PORTRAITURE
PERSIA	Kneeling Royal Archer, Kings
GREECE	City Seals, Deities, Associated Fruits, Animals
ROME	Bees, Cattle, Horse & Chariot, Birds, Deities, Emperors, Kings, Human Heroes, Subjugated Peoples,
MIDDLE EAST	Weighted Metals (= "Shekels"); Disc-like coins
FAR EAST	Weighted Chunks of Metal, Bars, Perforated Discs with "Empire markings"
EUROPE	Kings, Saints, Church Officials, Escutcheons, Vessels, Religious Semaphores
AMERICA	Kings, Queens, Escutcheons, Liberty as Woman, Trees, Wreaths, Eagles, Torches, Arrows, Olive Branches, Stars.

was explicitly defined to allow their exchange for goods and services based on a mutually-agreed value of the coin--so many coins obtained a predetermined number of goods or services. These same exchanges took on even more definitive anthropological attributes when coins became items used in trade between towns, countries, or nations. The amassing of these inanimate objects then led to the concomitant anthropological concept of "wealth," in spite of the admonitions in Baruch of the Apocrypha that "The things wherein there is no breath are bought for a most high price." And because even the earliest coins had "pictures" stamped onto them their "anthropologicalness" was further enhanced. At the same time, coins inadvertently contained a latent "archaeologicity" by virtue of their composition, which allowed their preservation long after nations had fallen, rulers had died, stone buildings had toppled, and civilizations had vanished. Coins, while not totally permanent, are way ahead of almost everything else man-made in their "timelessness," and their historical qualities.

Coins are, for the most part, dated objects. The date may be clearly indicated in numbers of one form or another somewhere on the artifact, or it may be deduced based on some attribute of the object itself. The latter can include images of a ruler whose time in office is known from ancillary historical data; or semiologically related Images (owls, lions, pillars, escutcheons) clearly placeable in a

specific historical-geographical time-frame; or even from the composition of the metal in the coin (lead, copper, bronze, silver, gold, as well as any combinations thereof). These attributes are what make coins not only archaeologically and anthropologically valuable, but historically so as well. They become, in effect, small metal pages cut, torn, or discarded from the broader book of history. The difficulty arises in attempting to determine which chapter is being read.

However, all undated coins (and even many dated coins), for all their durability, make imprecise anthropo-archaeological artifacts, because they can only take us back in time and place to the approximate interval where they were first made. And in the broad context of human history that's not very far back at all. Coins, per se, have only been around for about 2,800 years--hardly an episodic time-frame given that human history can be reliably dated using other methods to more than 12,000 years B.P., and in some less reliable instances perhaps as much as 500,000 years. Moreover, as we shall see in this series, just because a coin has a date, or a bust of some emperor or deity, or a representation of some type of object whose general place in history is known (e.g. Roman

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triremes, Persian chariots), is no guarantee that THAT particular coin was made during the suggested historical period. The only sure thing is that it was NOT made PRIOR to the development of triremes or chariots--small comfort in partitioning the coin's occurrence within a given pre-naval, pre-vehicular time-frame.

But by the same token (pardon the pun) coins found in what might be called a "terminal situational event" MAY provide a positive time-frame if not an actual date at which the terminating event took place. A good example are the various Roman and Greek coins excavated at Pompeii 2,000 years after the catastrophic eruption of Mount Vesuvius in 79 A.D. Buried under 6 meters (nearly 20 feet) of volcanic ash for nearly two millennia, numerous artifacts, corpse-cavities, and personal possessions were completely preserved where they were caught when the ash-falls and subsequent pyroclastic flow descended on the town. Even had Pliny the Younger not given an accurate date and description of this famous catastrophe, the coins would still have provided long-term, and eminently preserved little death certificates.

But even the recovered coins, in this case, do not necessarily indicate when the event actually took place (viz. March, 79 A.D.) but instead that it occurred certainly NO LATER than such and such a date. In other words, a putative undated Roman



FIGURE 1: DEATH IN THE POMPEIIAN AFTERNOON
Contorted in its final agony, the body casting of a family dog provides a mute yet poignant indication of the implacable volcanic fury of Mount Vesuvius that fateful day in 79 A.D..

sesterce discovered deeply buried in the Pompeian ruins, and exhibiting the bust of Emperor Gaius Julius, who reigned from 37-41 A.D., would be supportive evidence ONLY that Pompeii was buried, at best, sometime between 41 A.D. (when Julius Caesar was murdered) and 79 A.D. On the other hand, a sesterce with the bust of Hadrian, who ruled from A.D. 117-138 and thus 38 years and more AFTER the Eruption date, based on Pliny's report, would be clearly spurious and non-applicable to this particular Pompeian historical context. Had a coin with the bust of Vespasian (A.D. 69-79) been found, that would have provided presumptive correlating

also been discovered the consequences would be more equivocal, because Titus ruled immediately after Vespasian, from 79-81 A.D., and it seems unlikely that any coins bearing his likeness would have been in circulation before 80 A.D. We shall re-address a similar temporal situation in a future exercise in this series.

It is another interesting fact that, for the most part, so-called "precious metals" were used in even the earliest of coins. Silver, copper, and bronze, easily smelted into

evidence to Pliny's descriptive date. Had a sesterce with the bust of Emperor Titus

relatively pure components, were among the more common metals. Gold, as well, was used but it was never in great abundance on the earth's surface, was difficult to smelt in completely pure form, and was a rather soft and therefore less durable metal. But it thus became concomitantly more valuable owing to these attributes, to the point that it was rated both numerically and volumetrically higher in relation to coins made from other metals--so many bronze, so many less copper, so many still fewer silver coins, or their equivalent weights thereof, to be exchanged for one gold coin.

Yet, the very fact that only certain metals were suitable for coinage imbued them with an intrinsic value, the Idea being that while the coin itself might have an assigned value, say, 100 copper sesterce = I gold talent, according to the government pro tem, melting down 100 coppers and fashioning them into, say, one helmet medallion, a dozen necklace ornaments, etc. might provide a different value equivalent which, owing to the inculcation of the intrinsic value of the labor to make the medallions or necklaces, automatically raised the overall value of the smelted copper to some level above the official "exchange rate" with gold. This concept was quickly recognized by the "common people" who, unlike the governments pro tem, did not have the luxury of taxing each other to provide their own mountains of wealth.

In addition to their intrinsic and actual values, coins also possess a representative value. Having a stash of gold coins implies that the stash-owner also potentially possesses a larger stash of silver coins, and an even greater potential stash of copper coins, should the owner decide to convert gold into silver or copper equivalencies. Furthermore, coins, like all monetary items, advertise to the world that the owner has sufficient representative wealth to exchange some or all of his coins for anything that he desires. This, of course, is based on the owner's culture or one like it. One would hardly expect Donald Trump to exchange bagsful of gold bullion for palettes of salt (a notable transactional good in some parts of Africa). Nor would such Africans find much value in having bagsful of metal that is worthless for preserving fish.

Two good examples, one each in Floridan anthropology and archaeology, demonstrate this fluctuating intrinsic and representative valuation. One was seen in the "Gold Hole" of the Calusa Chieftain called Carlos. The Spaniards marveled at the huge amounts of gold that Carlos had salvaged from wrecked Spanish shipping, yet kept apparently rather casually in a hole in the ground at his village. As far as Carlos was concerned the intrinsic value of the gold probably lay more in its usefulness to make objects, not in its monetary worth (where in the howling wilderness of south Florida would he spend it, and on what?). A

second example occurred in the late 1600-1700s when some aboriginal peoples in the Lake Okeechobee Watershed, for various reasons religious or ornamental, melted down and hammered out relatively worthless (to them) Spanish gold coins into the more personally and spiritually valuable metal discs and medallions that have turned up from time to time in archaeological digs. Net worth, like beauty, was even then in the eye of the beholder.

But the best attribute that coins have, insofar as being archaeo-anthropological indicators of time and place, is their very durability, their "metallicness" if you will. They thus withstand the ravages of time AND environment far better than many other human artifacts--particularly in generally inimical environments such as are found in south Florida. And therein resides our quest. We'll explore more of this idea next time.

**Cushing's Own Words
And Observations"
Key Dwellers Remains
on the Florida Gulf
Coast, by Frank
Hamilton
Cushing**

Review By Betsy Perdichizzi
Part I

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Frank Hamilton Cushing, who led the Pepper-Hearst Expedition to Key Marco in 1895-96, eloquently described what he saw on Marco Island, in a preliminary report before the American Philosophical Society on November 6, 1896. Here are Cushing's own words and observations:

"From Naples City the sail to Marco was short; for squalls were rising over the Gulf, making it's opalescent waters tumultuous and magnificent, but to my sailors, terrible, driving us now and anon furiously fast through the rising billows, though our sails were reefed low. Big Marco Pass opened tortuously between two islands of sand; the northern one narrow, long and straight, backed by mangrove swamps; the southern one broad, generally flat but undulating, and covered with tall, lank grasses, scattered, scrubby trees, and stately palmettos. The mangrove swamps sundered by numerous inlets on the one side, this wide, straight-edged sandy island on the other, bordered the inlet that led straight eastward a mile or more to the majestic coconut grove that fronted Collier's Bay and Key Marco.....the key, and many other places of the kind, was now more or less connected with contiguous land; yet obviously, when built and occupied, it had stood out in the open waters. It was not even yet joined to Caximbas Island, at the



northwestern angle of which it stood, save by a wide and long mangrove swamp that was still washed daily by high tide.”

When Cushing and party came for the two-month dig in February 1896 in the Silver Spray, they anchored: “inside Marco Pass, northeast of the Key at sufficient distance to protect us from the mosquitoes. We went ashore in a light draught, double sailed sharpie.”

Cushing describes the working conditions:

“...three or four of us worked side by side in each section, digging inch by inch, and foot by foot, horizontally through muck and rich lower strata, standing or crouching the while in puddles of mud and water; and as time went on we were pestered morning and evening by swarms and clouds of mosquitoes and sand flies, and during the mid hours of the day, tormented by fierce tropic sun heat, pouring down, even this early in the season, into this little shut-up

mangroves”.

hollow
among the
breathless

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John Beriault contributed heavily to the production; George Luer helped with the identification of pottery from areas north of Collier county; drawings were by Beriault, Betsy McCarthy and Jean Belknap and Jean provided technical analytical data; editing and production were by Art Lee. The 62-page booklet was printed in very limited numbers since general distribution is not planned. The other booklet is a 26-page "Shell Tool Handbook" consisting of drawings and descriptions of artifacts made from shell, in good part using criteria and nomenclature from William H. Marquardt's Culture and Environment in the Domain of the Calusa, and an unpublished manuscript written during the 1940s by the late John M. Goggin. Intent of the booklet is to help in the analysis of artifacts and provide analysts with uniform nomenclature.

**CRAIGHEAD LAB
PRODUCES
TWO NEW
BOOKLETS**

The crew at the Craighead lab has produced two new booklets to help in its identification and cataloging of artifacts. One is the complete rewriting of a workbook produced a number of years ago. Its limited numbers became not only worn out but outdated with the addition of new sherd types, gathering of more information about a number of types, and inclusion of some that have newly turned up in the process of analyzing material from various sites.