



# Southwest Florida Archaeological Society (SWFAS)

## December 2016 Newsletter

### PRESIDENT'S CORNER *by John Furey*



#### HAPPY HOLIDAYS

Holiday Wishes to all from SWFAS. Have a wonderful celebration of Christmas, Hanukkah or Kwanza and may your New Year wishes all come true.

#### SWFAS DUES DUE IN JANUARY 2017

Please note that all dues are due in January 2017. Individuals who recently submitted an application and paid are enrolled for 2017. Annual dues are based upon a calendar year.

Please use the attached SWFAS Membership Application/ Renewal Form. We appreciate your support and look forward to seeing you at our presentations. For those wishing to become new or renewed members of FAS, the Membership Application Form is also attached and their dues run on a calendar year as well. Please consider our \$50 Sustaining Individual membership or our Life membership categories, or just slipping in a little something in your check to aid our Society in continuing to provide quality programs.

#### WELCOME TO NEW SWFAS MEMBERS

The following individuals have become new SWFAS members for calendar 2017, Welcome.

Denege Patterson Bokeelia, FL

Kevin Doyle Ft. Myers, FL

Gayle Sheets Ft. Myers, FL

#### MOUND HOUSE VISIT



On Saturday 10, 2016, 13 SWFAS members visited the Mound House on Connecticut Avenue in Ft Myers Beach. They were: Kevin Doyle, Gayle Sheets, Liz Clement\*, Jan Gooding\*, Jim Oswald\*, Evelyn Bluhm, Polly Eldred, Susan Harrington, Charlie Strader\*, Anna Bailey, Colin Andrews, Linda Furey and John Furey. The above members with asterisks had helped excavate the old "swimming pool" area of the site several years ago under the direction of Theresa Schober, another SWFAS member. This was their first visit to the site since the house had been restored and the underground mound cross section was completed for viewing. We received a tour of the grounds where many native plants were growing and had their uses by the Calusa explained to us.

We then entered an underground vault that allowed us to view the cross section of the area of the mound where there had formerly been a swimming pool. The ground was excavated to sterile sand and the walls vertically faced. A video in the vault by Theresa Schober explained how the Calusa lived and how the mound had been constructed over time. This had been part of a fourteen-acre village site spread along the water front. A mural on one wall depicted a village scene showing many native activities that would have taken place in those times.

The Mound House itself had been restored to its historically correct 1920's condition. We toured the second floor that had been two bed rooms and a 1920's modern bath. The woodwork and floors were reconditioned and painted in its original colors. The second floor was a showplace for the



many native artifacts that had been excavated at the site and is a mini museum. A nice cross section of artifacts is on display and it gives you an appreciation of Calusa technology.

After the Mound House visit we all went to Junkanoos on the Beach for a nice lunch. The food and service were excellent and the waterfront view of the beach breathtaking. All had a great time and said that they will be looking forward to our trip next December.

### **BOARD MEETING OF NOVEMBER 30, 2016 SLATE OF OFFICERS PROPOSED FOR 2017**

A slate of officers and Board members were proposed for 2017: see below. At the meeting on January 18, 2017 at the Imaginarium, we will convene at 6:00 PM for our meeting one hour earlier than the presentation at 7:00 PM to vote on this 2017 slate. Please plan to attend.

#### **2017 SLATE FOR THE BOARD OF SWFAS**

**President:** John Furey

**First Vice-President:** Jim Oswald

**Second Vice-President:** Elizabeth Clement

**Secretary:** Susan Harrington

**Treasurer:** Charlie Strader

**Trustees:**

**First of Three Year Term:**

Colin Andrews

**Second of Three Year Term:**

Theresa Schober

Mary Southhall

William Locascio

### **BILL MARQUARDT – LIFETIME ACHIEVEMENT AWARD**

Bill Marquardt has been awarded a Lifetime Achievement Award by the Southeastern Archaeological Conference. Bill is Curator of South Florida Archaeology and Ethnography at The University of Florida at Gainesville and Director of the Florida Museum of Natural History's Randell Research Center at Pine Island, FL. Since 1983 his research focus has been on the Calusa Indians in Charlotte, Lee and Collier Counties in Southwest, Florida. I understand that Bill will be returning to Lee County and excavating at Mound Key in 2017. A recent article by Amy Williams in the News Press revealed that his family has local roots in Pineland and he has come full circle. Please see the article by Amy Williams. We are very grateful for her continued coverage of archaeological items of interest in Southwest Florida and bringing them to the attention of a wider audience via her column in the News Press.

### **BODY RITUAL AMONG THE NACIREMA**

I recently rediscovered a paper written by Horace Miner and published in the American Anthropologist Journal in 1956 Vol. 58, No. 3 page 503 – 507. I distinctly remember the first time I read it in a Cultural Anthropology 101 course in 1968 at the University of Massachusetts at Amherst and wanted to share it with those that may be unacquainted with Miner's work. Miner points out the difficulties and pitfalls understanding and dealing with the cultural interpretation of living societies and that we, as archaeologists, will have an even more difficult task defining culture and behavior without making similar types of interpretations. Enjoy the paper.

### **MARCO ISLAND POINTS OF INTEREST**

#### **THE OTTER MOUND**

In the SWFAS Newsletters this Fall I have focused on highlighting local archaeological sites that can be easily visited and represent the Calusa Indian occupation of this area. The Otter Site is another of these sites. Located at 1831 to 1899 Addison Court on Marco Island, Florida, it is a small site and represents the only remaining prehistoric shell mound in Collier County. All others were used for road fill or developed. The site was purchased by the State and has been outfitted with a walking trail with signs explaining the aspects of the site. It is not easy to find and you should use your GPS. You can see why the natives selected the location as the area is quite high in elevation and the topography is very convoluted and quite different from the rest of the island. The lot has room to park only three cars. A historic structure once stood on the mound (similar to the Mound House) but was removed, and only the old outhouse remains from the historic occupation. Three years ago, the city of Marco

Island installed water and sewerage to the area and, as the trenches near the site were excavated by a backhoe, the material was trucked and dumped in numbered piles in a nearby field. Under the direction of archaeologist Joe Mankowski, President of Advanced Archaeology, Inc. of Fort Lauderdale, the material was sifted by volunteers to recover any cultural material and was called "The Big Sift". Many local people, boy scouts, and students and their parents showed up to help, and I spent three days there myself both sifting and classifying artifacts. The Marco Island Historical Society funded this, and all material was curated at the Marco Island Historical Museum. The Otter Mound is also known as a birding hotspot on Marco Island, and for those interested in bird watching, please bring your binoculars. Please see the enclosed article.

### **THE MARCO ISLAND HISTORICAL MUSEUM**

Located at 180 South Heathwood Drive, Marco Island, FL (239-642-1440) the museum has been completely renovated in the last few years and is worth the visit. The Otter Mound is a small site and, as you will be on Marco Island, you should combine the two with your visit. The museum has several archaeological exhibits as well as historical and you will be happy with your visit. The museum is open Tuesday to Saturday from 9 to 4.

### **THE SMITHSONIAN MUSEUM WATERWAYS EXHIBIT**

*Historic County Courthouse, 304 NW 2nd St. Okeechobee, FL. 34972*

*December 17, 2016 – January 28, 2017, M-F 9-5 863-763-3959*

Here in South Florida all of us are critically aware of the importance of water; the Gulf, Lake Okeechobee, the Everglades, the Caloosahatchee River and its impact on humans and wildlife. Our bodies are mostly made up of water. It was especially a major factor to the Florida natives in their subsistence, settlements and lifestyles. Its impact on us is profound and we must remember to be good stewards of our water resources. 96.5% of the worlds water is in the oceans and, of that, 97.5% is not drinkable. Of the 2.5% remaining fresh water over half is held in glaciers. "We forget that the water cycle and the life cycle are the same" Jacques Cousteau, Oceanographer. This is an interactive and engaging exhibit that looks into our relationship to water and is brought to you by the Smithsonian and Florida Humanities Council.

## **2017 SWFAS LECTURE SERIES**

### **JANUARY MEETING**

**Wednesday, January 18, 2017, 7:00 pm**

**Tragedy and Survival on the Early 19th-century Florida Gulf Coast: History and Archaeology of the Freedom Seeking Peoples Known as Black Seminoles**

**Dr. Uzi Baram**

**Location – Fort Myers Imaginarium, 2000 Cranford Ave, Fort Myers, FL 33916**



*Uzi Baram and the digital Angola project*

Archaeology is revealing the magnitude of Spanish La Florida as a haven from slavery. From the Apalachicola River in 1816 to the Manatee River in 1821, freedom-seeking peoples fought for their liberty by Florida rivers. This presentation offers an update on how research has changed the image of the people known as escaped slaves, Black Seminoles, and free blacks. Dr. Baram will offer insights into the early 19th century military engagements known as the First Seminole War as well as everyday life on the southwest Florida landscape. New representations of the Florida maroons, based on archaeological research, will show the past in a new light.

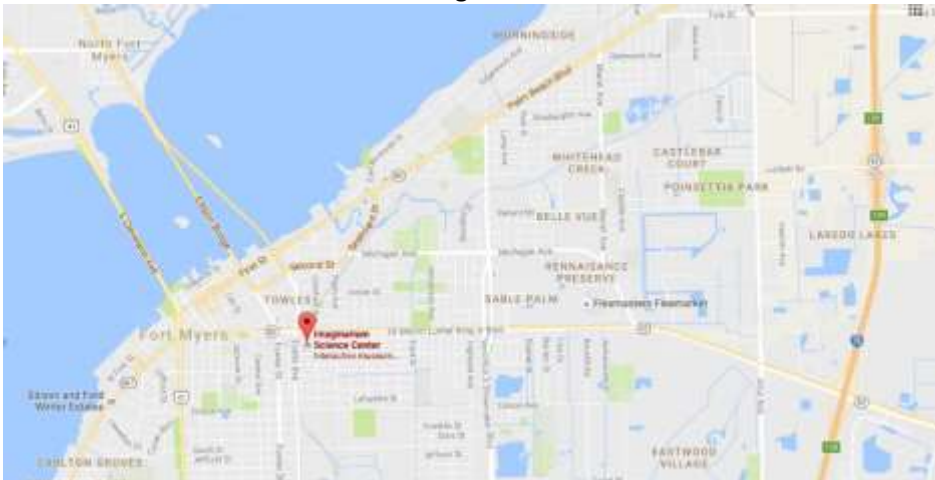
Uzi Baram is the founding director of the New College Public Archaeology Lab and a Professor of Anthropology at New College of Florida. His advanced degrees come from the State University of New York at Binghamton and the University of Massachusetts at Amherst. As the lead archaeologist in "Looking for Angola," a public anthropology program that located material remains of an early 19th century maroon community in southern Tampa Bay, Dr. Baram has researched and facilitated the creation of digital reconstructions of the histories on the Florida southwest coast.

**TO GO TO THE IMAGINARIUM:**

**FROM THE SOUTH:** Take the 75 fwy North toward Ft. Myers, then take the FL-82 exit, EXIT 138, toward ML King Jr Blvd/Ft Myers/Immokalee. Turn left onto FL-82/State Road 82. Continue to follow FL-82. Go 3.60 miles, then turn left onto Cranford Ave. Go 0.09 miles, and the Imaginarium is on the right.



**FROM THE NORTH:** Take I-75 South toward Fort Myers. Take the FL-82 exit, EXIT 138, toward Ft Myers/ML King Jr Blvd/Immokalee. Merge onto Dr Martin Luther King Blvd/FL-82 toward Ft Myers/Edison/Ford Estates/Imaginarium. Go 3.46 miles, then turn left onto Cranford Ave. Go 0.09 miles, and the Imaginarium is on the right.



**FEBRUARY MEETING**

**Wednesday, February 15, 2017, 7:00 pm**

**Dr. Ed Gonzalez-Tennant presents: Digital Archaeology and the Destruction of Rosewood, Florida  
Coincides with Black History Month**

**Location – Fort Myers Imaginarium, 2000 Cranford Ave, Fort Myers, FL 33916**

**FEBRUARY PRESENTATION WITH LEE TRUST FOR HISTORIC PRESERVATION**

**Saturday February 25, 2017 at Southwestern State College**

**An All-Day Series of Presentations by Five Speakers on the Spanish Mission System Entitled "Laboring in the Fields of the Lord"**

**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 – TBD**

**2017 CALUSA HERITAGE DAY**

**Saturday March 25, 2017**

**9:30 am – 4:00 pm**

**Randell Research Center, Pine Island, FL**

**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 ANNUAL MEETING**

**University of North Florida, Jacksonville, FL**

## **FEBRUARY PRESENTATION WITH LEE TRUST FOR HISTORIC PRESERVATION**

SWFAS is pleased to join with Lee Trust for Historic Preservation in offering a series of free public presentations on February 25, 2017 at Florida Southwestern State College. Speakers include Jerald T. Milanich, John Worth, Rochelle Marrinan, Michael Francis, and George Aaron Broadwell. The speakers will tease out the interplay between La Florida's tribes including the Calusa, Apalachee, Guale and Timucua, and the Spanish mission system from archaeological, historical, and linguist approaches. The day-long session will be followed by a reception and book signing. More information will soon be available at <http://www.heritage-matters.org> and in the January SWFAS newsletter. We hope to see you there.



## **BILL MARQUARDT AWARDED LIFETIME ACHIEVEMENT**

*From the Tropicalia News-Press FIELD NOTES*

*November 6, 2016*

*By Amy Williams*



From the long-overdue-and-richly-deserved file comes this news: Dr. William H. Marquardt was honored with a Lifetime Achievement Award at the annual meeting of the Southeastern Archaeological Conference. His is a name likely familiar to anyone who's researched the Calusa and other ancient people who lived in Southwest Florida before we did. As curator in archaeology at the Florida Museum of Natural History, director of Pineland's Randell Research Center and above all, educator, Bill deftly connects present and past, making the study of long-gone civilizations accessible and fun.

And, as colleague, conference chair and director of the University of Georgia's Center for Archaeological Sciences Victor Thompson points out, not only has Bill made outstanding contributions to the archaeology of the Southeast, "Bill goes beyond that," Thompson says, as a "leading figure in world archaeology, having made forays into the eastern U.S., its desert Southwest as well as France... Through all this work, what Bill has done is really brought to focus a critical understanding both of how we think theoretically and methodologically about how humans interact with their environment to a broader global discussion of what that means for the present." And his science isn't just walled off in some obscure scholarly echo chamber, Thompson says. "What makes him so great is he's taken this rather academic message, turned it around and engaged the general public with it," a sentiment also expressed by author Jeremy Sabloff in his book, "Archaeology Matters: Action Archaeology in the Modern World." Sabloff points out that though some archaeologists shrink from the public, Bill has embraced it, reaching out to create what he calls the Calusa Constituency, "engaging and energizing the local population, (creating) new appreciations of the utility of archaeological research findings in illuminating modern ecological problems." That's meant holding festivals, talking to civic groups, lecturing to students and leading tours. That may not be the stuff of an academic's dreams, but it's the hands-on, necessary labor needed to deliver, as Thompson says, "a message that everyone can understand — that we can learn from the past — and that has a

lesson for us in how we interact with our own environment." On top of that, Thompson adds, Bill "is one of the most wonderful human beings I know. I'm happy to call him friend, colleague and also mentor."

To show you a little more about Bill, here's an essay I wrote a few years ago, just as "The Archaeology of Pineland," a magnum opus edited by Bill and Karen Walker, was coming out: Were I to encounter such a twist of fate in a movie, I'd likely scoff. Sure, I'd understand the screenwriter's impulse to create a character with a compelling motivation, but to do it this way? Descendant rights ancestor's wrongs — more specifically, a grandson dedicates his life to protect what his grandfather helped destroy — nah, too dramatically pat: But I wasn't watching a film as I prepared a Tropicalia cover story; I was excitedly skimming an excerpt of: "The Archaeology of Pineland." It was graciously sent to me by one of its authors, William H. Marquardt, Ph.D., whose mouthful of a title is curator of South Florida archaeology and ethnography and director of the Florida Museum of Natural History's Randell Research Center at Pineland.

But to those of us who've long watched and admired his work, he's simply Bill, the soft-spoken, bespectacled scholar who's been the public face of this extraordinary place for decades. The book is an exhaustively researched history of Pineland, and the piece Bill sent me started in the 19th century. I learned that Pineland's early settlers found the Calusa mounds' soil to be quite fertile — in 1875 John Ham was growing "roasting ears, garden vegetables, and several hundred lemon trees loaded down with their golden fruit." I read that on Saturdays, Pineland pioneers walked 12 miles to a wooden store in St. James City for supplies, returning home by dawn the next day. And I learned that in the early 20th century, the mounds were mined as road fill, "but the pointed columellas of the shells punctured automobile tires until additional sediment was placed on top. The shell was hauled by wagons pulled by two mules, and it was necessary for the mules to wear special boots to protect their feet from the shells."

Though I know it was common practice back then, I cringed as I read about centuries of cultural records shoveled up and carted off, all the detail they might have provided about long-ago lives lost. Then I came across this paragraph: "One of the workers hired to build the roads, almost surely using shell and dirt torn from the ancient Calusa mounds, was William Frederick Marquardt, grandfather of this chapter's co-author. "Hired for a salary of \$30 per month to drive the bus transporting children to and from the Pineland school, Marquardt had moved to Pineland from Port Tampa City with his wife and three young children in the summer of 1923... He soon handed the bus-driving job over to his wife, Florence Coursen Marquardt, so that he could earn additional income to support his family. "The youngest of the three children at this time was Walter Marquardt, (Bill's father), who recalled a vivid memory as a child on Pine Island: the thrill of being allowed to sit on the shell truck with his father." What? No way. I fired off an email to Bill asking about this rather extraordinary biographical detail. "Yes, 'tis true," he wrote back. "My dear grandpa helped tear down the mounds at Pineland (probably) that I am now working to preserve and learn from... I ended up working at Pineland by accident of fate, never understanding the historic connections. "When I was younger, I had heard the story of my father being a little kid on Pine Island, but I didn't know where Pine Island was then... That I had (a connection) to Pine Island through my grandfather had nothing to do with my doing archaeology there or helping establish the RRC.

"Pretty ironic, eh?" Indeed stranger — and much cooler — than fiction.

## **BODY RITUAL AMONG THE NACIREMA, By Horace Miner**

*by Horace Miner*

*University of Michigan*

*from American Anthropologist, 1956, 58(3), 503-507*

The anthropologist has become so familiar with the diversity of ways in which different peoples behave in similar situations that he is not apt to be surprised by even the most exotic customs. In fact, if all of the logically possible combinations of behavior have not been found somewhere in the world, he is apt to suspect that they must be present in some yet undescribed tribe. This point has, in fact, been expressed with respect to clan organization by

Murdock (1949:71). In this light, the magical beliefs and practices of the Nacirema present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.

Professor Linton first brought the ritual of the Nacirema to the attention of anthropologists twenty years ago (1936:326), but the culture of this people is still very poorly understood. They are a North American group living in the territory between the Canadian Cree, the Yaqui and Tarahumare of Mexico, and the Carib and Arawak of the Antilles. Little is known of their origin, although tradition states that they came from the east. According to Nacirema mythology, their nation was originated by a culture hero, Notgnihsaw, who is otherwise known for two great feats of strength—the throwing of a piece of wampum across the river Pa-To-Mac and the chopping down of a cherry tree in which the Spirit of Truth resided.

Nacirema culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the ethos of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique. The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to debility and disease. Incarcerated in such a body, man's only hope is to avert these characteristics through the use of the powerful influences of ritual and ceremony. Every household has one or more shrines devoted to this purpose. The more powerful individuals in the society have several shrines in their houses and, in fact, the opulence of a house is often referred to in terms of the number of such ritual centers it possesses. Most houses are of wattle and daub construction, but the shrine rooms of the more wealthy are walled with stone. Poorer families imitate the rich by applying pottery plaques to their shrine walls. While each family has at least one such shrine, the rituals associated with it are not family ceremonies but are private and secret. The rites are normally only discussed with children, and then only during the period when they are being initiated into these mysteries. I was able, however, to establish sufficient rapport with the natives to examine these shrines and to have the rituals described to me.

The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. These preparations are secured from a variety of specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts. However, the medicine men do not provide the curative potions for their clients, but decide what the ingredients should be and then write them down in an ancient and secret language. This writing is understood only by the medicine men and by the herbalists who, for another gift, provide the required charm. The charm is not disposed of after it has served its purpose, but is placed in the charm-box of the household shrine. As these magical materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshipper.

Beneath the charm-box is a small font. Each day every member of the family, in succession, enters the shrine room, bows his head before the charm box, mingles different sorts of holy water in the font, and proceeds with a brief rite of ablution. The holy waters are secured from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure. In the hierarchy of magical practitioners, and below the medicine men in prestige, are specialists whose designation is best translated "holy-mouthmen." The Nacirema have an almost pathological horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Were it not for the rituals of the mouth, they believe that their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. They also believe that a strong relationship exists between oral and moral characteristics. For example, there is a ritual ablution of the mouth for children which is supposed to improve their moral fiber.

The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so punctilious about care of the mouth, this rite involves a practice which strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures. In addition to the private mouth-rite, the people seek out a holy-mouthman once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of augers, awls, probes, and prods. The use of these objects in the exorcism of the evils of the mouth involves almost unbelievable ritual torture of the client. The holy-mouth-man opens the client's mouth and, using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes. If there are no naturally occurring holes in the teeth, large sections of one or more teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of these ministrations is to arrest decay and to draw friends. The extremely sacred and traditional character of the rite is evident in the fact that the natives return to the holy-mouth-men year after year, despite the fact that their teeth continue to decay.

It is to be hoped that, when a thorough study of the Nacirema is made, there will be careful inquiry into the personality structure of these people. One has but to watch the gleam in the eye of a holy-mouth-man, as he jabs an awl into an exposed nerve, to suspect that a certain amount of sadism is involved. If this can be established, a very interesting pattern emerges, for most of the population shows definite masochistic tendencies. It was to these that Professor Linton referred in discussing a distinctive part of the daily body ritual which is performed only by men. This part of the rite involves scraping and lacerating the surface of the face with a sharp instrument. Special women's rites are performed only four times during each lunar month, but what they lack in frequency is made up in barbarity. As part of this ceremony, women bake their heads in small ovens for about an hour. The theoretically interesting point is that what seems to be a preponderantly masochistic people have developed sadistic specialists.

The medicine men have an imposing temple, or latipso, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed at this temple. These ceremonies involve not only the thaumaturge but a permanent group of vestal maidens who move sedately about the temple chambers in distinctive costume and headdress. The latipso ceremonies are so harsh that it is phenomenal that a fair proportion of the really sick natives who enter the temple ever recover. Small children whose indoctrination is still incomplete have been known to resist attempts to take them to the temple because "that is where you go to die." Despite this fact, sick adults are not only willing but eager to undergo the protracted ritual purification, if they can afford to do so. No matter how ill the supplicant or how grave the emergency, the guardians of many temples will not admit a client if he cannot give a rich gift to the custodian. Even after one has gained admission and survived the ceremonies, the guardians will not permit the neophyte to leave until he makes still another gift.

The supplicant entering the temple is first stripped of all his or her clothes. In every-day life the Nacirema avoids exposure of his body and its natural functions. Bathing and excretory acts are performed only in the secrecy of the household shrine, where they are ritualized as part of the body-rites. Psychological shock results from the fact that body secrecy is suddenly lost upon entry into the latipso. A man, whose own wife has never seen him in an excretory act, suddenly finds himself naked and assisted by a vestal maiden while he performs his natural functions into a sacred vessel. This sort of ceremonial treatment is necessitated by the fact that the excreta are used by a diviner to ascertain the course and nature of the client's sickness. Female clients, on the other hand, find their naked bodies are subjected to the scrutiny, manipulation and prodding of the medicine men. Few supplicants in the temple are well enough to do anything but lie on their hard beds. The daily ceremonies, like the rites of the holy-mouth-men, involve discomfort and torture. With ritual precision, the vestals awaken their miserable charges each dawn and roll them about on their beds of pain while performing ablutions, in the formal movements of which the maidens are highly trained. At other times they insert magic wands in the supplicant's mouth or force him to eat substances which are supposed to be healing. From time to time the medicine men



come to their clients and jab magically treated needles into their flesh. The fact that these temple ceremonies may not cure, and may even kill the neophyte, in no way decreases the people's faith in the medicine men.

There remains one other kind of practitioner, known as a "listener." This witch-doctor has the power to exorcise the devils that lodge in the heads of people who have been bewitched. The Nacirema believe that parents bewitch their own children. Mothers are particularly suspected of putting a curse on children while teaching them the secret body rituals. The counter-magic of the witch-doctor is unusual in its lack of ritual. The patient simply tells the "listener" all his troubles and fears, beginning with the earliest difficulties he can remember. The memory displayed by the Nacirema in these exorcism sessions is truly remarkable. It is not uncommon for the patient to bemoan the rejection he felt upon being weaned as a babe, and a few individuals even see their troubles going back to the traumatic effects of their own birth.

In conclusion, mention must be made of certain practices which have their base in native esthetics but which depend upon the pervasive aversion to the natural body and its functions. There are ritual fasts to make fat people thin and ceremonial feasts to make thin people fat. Still other rites are used to make women's breasts larger if they are small, and smaller if they are large. General dissatisfaction with breast shape is symbolized in the fact that the ideal form is virtually outside the range of human variation. A few women affected with almost inhuman hypermammary development are so idolized that they make a handsome living by simply going from village to village and permitting the natives to stare at them for a fee.

Reference has already been made to the fact that excretory functions are ritualized, routinized, and relegated to secrecy. Natural reproductive functions are similarly distorted. Intercourse is taboo as a topic and scheduled as an act. Efforts are made to avoid pregnancy by the use of magical materials or by limiting intercourse to certain phases of the moon. Conception is actually very infrequent. When pregnant, women dress so as to hide their condition. Parturition takes place in secret, without friends or relatives to assist, and the majority of women do not nurse their infants.

Our review of the ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have imposed upon themselves. But even such exotic customs as these take on real meaning when they are viewed with the insight provided by Malinowski when he wrote (1948: 70):

Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization.

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## OTTER MOUND

*From Wikipedia, the free encyclopedia*

Otter Mound is located at 1831 Addison Court, Marco Island. The 2.45-acre preserve is located in southwestern Collier County in a residential area of Marco Island, known locally as the Indian Hills section. The preserve is maintained by Collier County. The preserve is named for a previous resident, Ernest Otter a one-time owner who had occupied the property until 1997. Otter is credited for the unique whelk shell terraces that define the

preserve's signature man-made feature. The initial preserve was established with a 1.77-acre purchase in 2004 followed by an additional acquisition of .68 acres in 2007.

### **History**

Otter Mound and the property surrounding it was a home site for early settlers in the Caxambas Village who worked in the Marco Island clamming industry. The "Mound" on which Otter Mound Preserve sits was constructed by the Calusa native inhabitants from oyster, southern surf clam, lightning whelk, and other shellfish species and dates between 700 AD – 1200 AD.

### **Geography**

Otter Mound is a man-made tropical hardwood hammock formed by the Shell mound created by the Calusa natives, this raised area produced an environment that resulted in a tropical hardwood hammock community. This plant community also occurs naturally in South Florida and is a common site in the Everglades. Hammocks primarily occur on the highest elevations (e.g., shell mounds) where flooding rarely occurs and are, therefore, prime areas for human habitation.

### **Wildlife**

This preserve is representative of a tropical hardwood hammock, fifty-seven species of birds and one hundred and twenty-seven plant species have been recorded at Otter Mound Preserve. Other wildlife observed includes opossum, armadillo, raccoon, grey squirrel and even the occasional bobcat.

### **Whelk shell terracing**

Otter Mound's signature man-made feature is the many terraced garden plots created with thousands of whelk shells. Ernest Otter created these terraced gardens in the mid-1950s.

### **Public facilities**

There is a small parking area and a bike rack located at the entrance along Addison Court. A nature surface trail with benches and interpretive signs loops through the preserve allowing views of the historic whelk terracing along its path. The path is not handicap accessible and there are no comfort facilities available.

### **References**

<http://www.marcoislandliving.com/wordpress/ottermound/>

<http://www.colliergov.net/Index.aspx?page=2888>

Paper Otter Mound brochure

Retrieved from "[https://en.wikipedia.org/w/index.php?title=Otter\\_mound&oldid=597514623](https://en.wikipedia.org/w/index.php?title=Otter_mound&oldid=597514623)"

## **OTTER MOUND GETS MAKEOVER**

**By Natalie Strom**

**from Coastal Breeze News**

**9/20/13**



On September 11, Marco Island's Environmental Specialist Nancy Richie and Alexandra Sulecki, Coordinator for the Conservation Collier Program, spent their morning re-mulching Otter Mound Preserve's pathways. Located in the Estates area of Marco, Otter Mound Preserve has been recognized for its historical, cultural and environmental attributes. In 2004, the county purchased the 2.45 acres from its owners and on March 7, 2007 the preserve opened to the public. According to the county's understanding of the area, Otter

Mound sits atop shell mounds created by the Calusa Indians, thus creating a tropical hardwood hammock over time. These hammocks are often found in higher elevations that don't tend to flood very often. They are also

classified by their canopy of tall trees that shade the area below. Over time, like many of the natural areas of Florida, much of the tropical hardwood hammocks have disappeared due to human encroachment.

Archaeologists have found a large array of Calusa Indian remnants on and around the Otter Mound Preserve. It is thought to have possibly been a village at one point. Whether a Native American village or not, their presence in the area was heavy as seen through the amount of pottery, tool, shell and bone remnants uncovered throughout the years. Fast forward to the early 1900's, and there's no doubt that the Estates was not only a village, but a thriving one at that. Caxambas Village featured a hotel, school and fishing camp.

There was even once a house on Otter Mound. Although it wasn't called Otter Mound until 2007. Named for Ernest and Gladys Otter, who bought the property in 1950, Ernest Otter added another historic feature to the area. Throughout the mound are walls of large conch shells, perfectly aligned. Some are in tiers and some are barely visible through the brush. "There is actually over 1,700 feet of shell wall built by Mr. Otter. He built that to put terracing in; I think he wanted to farm because these soils are known for being really great. In fact, there was a 100-acre pineapple farm up the way from here back in the early 1900's," states Sulecki, who oversees all Collier preserves as well as personally taking care of three, including Otter Mound. "As a tropical hardwood hammock, that's why (the county) purchased it, but also because of its historical and archaeological aspects. Everything here is protected," she adds.

As a part of the Conservation Collier Program, the county's job is to care for the mound and keep it in as natural a state as possible. Unfortunately, many non-native species have been planted or simply taken over different areas. Due to the sensitive nature concerning Calusa artifacts, an archaeologist must be onsite when any planting or plant removal takes place. Just recently, Sulecki had a number of non-natives removed. "When we first opened the preserve in 2007, we mulched the trails with commercial mulch which was very expensive — thousands of dollars. Not thousands because of the mulch, but for everyone to lay it," explains Sulecki. "We have enough non-native species here, so I decided that, over time, we could start to reduce their presence in the preserve and use that as mulch. So the mulch you're seeing here is actually the remnants of two Royal Poinciana trees that we removed. Now, I love Royal Poincianas, just not in a hardwood hammock preserve. They are non-natives, and they are also invasive." Removing the trees gives the tropical hardwood hammock a chance to regrow to its natural state, but there is much work to do. Many more trees and shrubs would need to be removed and possibly be replaced by native plants, but it must be overseen by an archaeologist.

For now, Sulecki is happy to have been able to remove and reuse the trees within Otter Mound. A hefty job for both her and Nancy Richie, the ladies were able to finish half of the job in one day after a call for volunteers was sadly unanswered. But no fear, Sulecki plans to spend one more day on the mound to complete the job. A place to reflect, reminisce and remember those who came to Marco before us, Otter Mound is a part of who we are. Walk its paths, feel the shade of the canopy and admire the intricate building of Mr. Otter's shell mound. Otter Mound is located on Addison Court, just off of Inlet Drive from North Barfield. It is the highest point on Marco Island.

## **OTTER MOUND – CALUSA INDIAN HISTORY**

### ***from Marco Island Living***



Marco Island and southwest Florida are areas rich in history. The island's earliest inhabitants built mounds and retaining walls from shell and Otter Mound displays such work. In March of 2007 the opening of Otter Mound Park on Marco Island took place. The site's opening ceremony was sponsored by Conservation Collier and co-sponsored by both Southwest Florida Archaeology Society and the Florida Public Archaeology Network. County invasion exotic plant contractors began working at the Otter Mound Preserve in June of 2005. They treated invasive Brazilian pepper, Sansevieria and air potato. A small stand of Sansevieria near the old home site was left on the property for historical

significance. Trees formed nearly impenetrable tangled masses over most of the shell terracing. The progress was slow and tedious, but once the growth was trimmed and the Brazilian pepper was removed, the elaborate architecture of Mr. Otter's creation was uncovered. Beautiful native vegetation also became visible. Large gumbo limbos with their twisted red trunks, mastics, strangler figs, soap berries, yellow elders, stoppers - these tropical hardwood hammock natives now enjoy the south Florida sun. Use care not to disturb the shells or vegetation when visiting Otter Mound. No pets are allowed.

## **OLD FLORIDA FESTIVAL**

*Back to the past: Old Florida Festival a stroll through our state's history*

*From Naples News*

*November 22, 2016*

*by Lance Shearer*

They called it "an event 10,000 years in the making," and the reality lived up to the hype. History, specifically the history of this area, was on display at the Old Florida Festival held Saturday and Sunday at the Collier County Museum behind the county government complex, and the region has more history than many might realize. It's easy to think that history in Naples started less than 150 years ago, when the unspoiled white beaches brought tourists and winter residents flocking. But back to the days of the Seminole, the Calusa and the earlier Native Americans of the archaic period – basically since the ocean waters receded and created this low-lying peninsula – Southwest Florida has played host to a variety of human populations.

This was "living history," with scores of reenactors in period costumes, toting authentic or replica tools, weapons and gear, eager to chat with visitors about the times they were portraying, and the way that people lived. There were early settlers cooking up cornbread and turning hams over a low fire, making sugar cane juice the old-fashioned way by enlisting children to slowly turn a crank by walking around and around in a circle, playing decades- or centuries-old music, whether on period or modern instruments, and demonstrating crafts such as spinning, pottery, 1860s surgical technique, bead making and basket weaving.

Greg Cantonne, clad in the uniform and straw hat of a U.S. Navy boatswain's mate from 200 years ago, showed off the weaponry used by sailors before the development of laser-guided munitions and cruise missiles. "This is an 1816 U.S. model smooth bore flintlock musket," he told a group of parents with their children. "These were so inaccurate, if you were 100 yards away, you could stand there and never get hit." Capt. Jim Clark of Naples was the commanding officer of a group portraying soldiers of the 4th U.S. Infantry from the Third Seminole in the 1850s, which was fought in Collier County among other theaters. His troops looked genuinely rustic, eating from tin plates, but in a little while, said Clark, they would be changing sides, as well as centuries. "We're doing a World War II skirmish, and we have to be the Germans," he said. Like many who do reenactments of historic battles, his soldiers come equipped with a variety of period uniforms and weapons, ready to fill in as Yankees if the Confederate forces are overwhelming, or in this case, to square off against the World War II American GIs as Wehrmacht forces. When they did a run-through, it was intriguing to see the U.S. commander, Lt. John Thomas, giving notes and pointers to both his own forces and the German soldiers as well, standing next to the museum's Sherman tank.

Nolberto Gillespie, a member of a Cherokee tribe in Alabama who has spent years learning and replicating archaic native practices, demonstrated how ancient Calusas, the Indians who were here to greet Ponce de Leon when he came ashore, used locally available materials such as sisal and seashells to build tools, weapons and items such as fish traps. "I like doing stuff the hard way," said Gillespie. Mike Manzano, costumed as a Seminole from the 1820s, showed off the rifles the Native Americans used to gain an advantage over the U.S. Army troops hunting them, with accurate rifles rather than the troopers' muskets. "The Army was slow in accepting advances," he said. "These long rifles, or Kentucky rifles, were much more deadly at long range."

But the biggest draw was when, rather than just talking about them, the soldiers gathered and fired off their antique weapons, the muskets, rifles, and most impressive, the cannon. More melodious sounds came from the

festival stage, where Capt. Joe & the Bottom Feeders performed, along with John Stey and Zach Miller, and the Good Bad Kids. Along the shady pathways of the museum grounds, Rob and Sue Rogers entertained on Irish instruments including the tin whistle, concertina or squeeze box, and the octave mandolin.

Along with locations in downtown Naples, Marco Island, Everglades City and Immokalee, the headquarters museum is open year-round to help you learn more about the area. For more information, go online to [colliermuseums.com](http://colliermuseums.com).

*Note: While not mentioned in the above article, participants also visited the Craighead Archaeological Laboratory on the museum grounds. SWFAS would like to thank the following people for volunteering to provide demonstrations and explanations of the lab and its artifacts and tools: Elizabeth Clement, Janet Gooding, Jim Oswald and Susan Harrington.*



## **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](http://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 the Florida Anthropological Society

Florida Anthropological Society membership categories and rates:

|                |  |
|----------------|--|
| Student:       | \$15 (with a copy of a current student ID) |
| 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 current student ID must accompany payment
- Add \$25 for foreign addresses
- Membership forms also are available at [www.fasweb.org/membership.htm](http://www.fasweb.org/membership.htm)
- The Society publishes the journal *The Florida Anthropologist* and newsletters, normally quarterly and sponsors and annual meeting hosted by a local chapter.

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Name:  
Address:  
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FAS Chapter:

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## SOUTHWEST FLORIDA ARCHAEOLOGY SOCIETY (SWFAS)

I want to help The Southwest Florida Archaeology Society preserve and interpret our prehistoric heritage.

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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  
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