



# Southwest Florida Archaeological Society (SWFAS)

## November 2019 Newsletter

<http://swflarchaeology.org/>

### **PRESIDENT'S CORNER By John F. Furey M.A., RPA**



Everyone has, at one time or another, asked themselves the questions “What made us human? Where did we come from? How did we get here?” It reminds me of the story of the young boy who asked his father “Where do people come from?” His father said “People come from other people”. The boy noted that his mother had said “People come from monkeys”. The father said “That was her side of the family”. Now that we are adults and have studied archaeology and anthropology, our answers today would have probably been somewhat different such as: speech, or fire, or social interaction, or tool use, or religion! What else could it have been? Another question we ask ourselves is how did culture develop over millennia? Human history presents stone tools to bronze to iron to autos, computers and skyscrapers! Our two articles this month have very different answers to these questions and I hope that you find them interesting.

### **FAS 72nd ANNUAL MEETING TO BE HELD IN NAPLES, FLORIDA: SWFAS IS THE HOST CHAPTER**

IT'S OFFICIAL: the 72nd Annual Meeting of the Florida Anthropological Society will be held at The Ritz-Carlton Golf Resort, Naples on May 8, 9 and 10, 2020. Mark your calendar now to reserve these dates.

Blocks of rooms have been reserved for this event and can be reserved in two ways: by phone call 1-877-557-3092 and be sure to mention FAS for the proper room rate of \$149 per night; or on-line at <https://book.passkey.com/go/FLAnthropologicalSocietyAnnual>. The blocked rooms are from Thursday May 7, 2020 to Sunday May 10, 2020. The hotel is an excellent location for an extended vacation and has agreed to hold the room prices for three days on each side of the meeting. Early booking is always recommended. See you there.

### **IMAG OPENS NEW EXHIBIT**

The IMAG History and Science Center at 2000 Cranford Avenue in Ft. Myers is the Ft. Myers location where SWFAS offers archaeological presentations each year. The IMAG has just opened the new “Be The Astronaut” exhibit. This exhibit “takes visitors on interactive missions to the Moon, Mars and Jupiter”, and the exhibit celebrates the 50th anniversary of the Apollo 11 moon landing. This new exhibit demonstrates the use of simulators, the same way the NASA astronauts learn to operate in space and is for all ages. Don't miss it. The IMAG is a great location to bring your Winter visitors too.

### **2020 ELECTION BOARD OF DIRECTORS AND OFFICERS**

At the November 20, 2019 meeting in Naples, the current Board of Directors announced the slate of candidates for the year 2020. They are:

#### **Officers**

President: John Furey  
First Vice-President: Jim Oswald  
Second Vice-President: Elizabeth Clement  
Secretary: Susan Harrington  
Treasurer: Charlie Strader

#### **Trustees**

First of 3-year term:  
Jan Gooding  
Amanda Townsend  
Second of 3-year term:  
Theresa Schober (Chapter Rep.)  
Mary Southall  
William Locascio  
Third of 3-year term:  
Colin Andrews  
Tiffany Bannworth

These candidates will be voted on at the January 15, 2020 meeting at the IMAG where additional nominations from the floor will be accepted. We welcome and look forward to new people joining us.

**PLEASE REMEMBER TO PAY YOUR 2020 DUES BY CHECK OR PAY PAL**

Please remember that our sole source of income to provide these interesting archaeological and historical presentations is your dues. All dues are due in December and dues and donations are tax deductible.

**DECEMBER FIELD TRIP: KORESHAN STATE PARK ESTERO, FLORIDA  
RESERVATIONS REQUIRED FOR THE VISIT AND THE RESTARAUNT**



This year our field trip will be on Saturday December 7, 2019 to Koreshan State Park in Estero, FL. The Koreshans were a religious cult that began in upstate New York with Cyrus Teed as the leader. Something unusual was happening in upstate New York in the 1840s and 1850s among the small farming communities there. That area gave us the Shakers, the Mormons (JCLDS), several small messianic cults and the Koreshans. Learn about them, how they came to this part of Florida, what they believed and how they lived.

If you would like to join us, please contact me to reserve a place. John Furey at jffurey@charter.net or call 508-330-5566 by Monday December 2, 2019. It will be an interesting visit; beginning at 10AM and we will meet at the parking lot and do a tour of the original Koreshan settlement. There is a major celebration going on that weekend with many additional demonstrations to see. Afterward we will have lunch at the local Rusty's Raw Bar after the tour. There is an entry fee of \$5.00 per vehicle and reservations for both the tour and restaurant are required. Please plan to join us.



**SEMINOLE TRIBUNE OF FLORIDA: <http://www.semtribe.com/STOF>**



Many do not realize that the Seminole Tribe of Florida (STOF) issues a monthly on-line newspaper and, in addition to tribal related articles, there are often articles that are of interest to archaeologists. The August issue has a page 1 story about the new 20,000 sq. ft. building that is adjacent to the Ah-Tah-Thi-Ki Museum and will be dedicated to the recent history of the Seminoles. The original museum deals with their lifeways before 1900 and this new building will bring their history up to date.

The September issue has an article on Egmont Key on page 5 (Paul Backhouse gave us a presentation on Edgemont Key) and another on how lab personnel are conserving metal recovered from the excavations at Ft. Shackelford on page 16. Please go on line and find out what and when interesting things are happening throughout the Florida Seminole Tribe locations and plan a visit their gatherings.

**SWFAS 2019-2020 PRESENTATION SCHEDULE**

- 2019 DECEMBER 7, Saturday, FIELD TRIP- KORESHAN STATE PARK ESTERO, FLORIDA**  
You must reserve a place
- 2020 JANUARY 15, Wednesday, 7:00 pm, IMAG, Ft. Myers, FL**  
Dr. Margo Schwadron, speaking on the archaeology of the 10,000 Islands, Florida
- 2020 FEBRUARY 19, Wednesday, 7:00 pm, IMAG, Ft. Myers, FL BLACK HISTORY MONTH**  
David Southall, The Black Seminoles: Caught Between Two Cultures
- 2020 MARCH 18, Wednesday, 7:00 pm, IMAG, Ft. Myers, FL FLORIDA ARCHAEOLOGY MONTH**  
Xenia Kyriakou, Florida Gulf Coast University, The Bioarchaeology of Monasticism: The Unruly Nuns of Cyprus
- 2020 APRIL 15, Wednesday, 7:00 pm, Collier Museum at Government Center, Naples, FL**  
Robert Carr, Director, Archaeological and Historical Conservancy, Calusa Canals
- 2020 MAY, 8, 9, 10, Fri, Sat, Sun, The 72nd FAS ANNUAL MEETING: SWFAS is the host chapter**

## **NOVEMBER PRESENTATION - Homeward Bound: The Incredible Journey of Key Marco's Artifacts by Austin Bell**



On Wednesday November 20 at the Collier County Museum, we were treated to an extremely interesting presentation by Austin Bell, Curator of Collections at the Marco Island Historical Museum, on the travels of the 'Marco Cat' since its discovery in 1896 and its recent return 'home' to Marco Island. The artifacts from the Cushing excavation in 1896 were originally sent to the University of Pennsylvania where they were to be curated, however, the Smithsonian had a claim to a share of the artifacts. After negotiations, the 'Marco Cat' was given to the Smithsonian and the University of Pennsylvania kept the major portion of the collection. The remarkable preservation of the artifacts from this site was due to being deposited in a 'muck' that preserved the wooden handles of tools as well as the paint on the masks.

Through the years the 'Marco Cat' and associated artifacts were displayed all over the United States at various museums and were continually on loan. Mr. Bell documents these travels year by year and has photos of the 'Cat' at some of these museums showing how it was displayed. The 'Cat' is made of an unknown local Florida wood that was carved by a Native American artist using shell and shark tooth tools. Today, it must be stored in a climate-controlled environment and kept in a secure area, and Mr. Bell explained the lengths and expense that the museum had to go through to be able to exhibit the 'Cat' this time at the Museum.

Many were unaware that this was the third return visit that the 'Cat' had made to Marco Island since 1896. The first visit was in 1995 to celebrate the 100th anniversary of its discovery by Cushing. Its second return home to Marco was in 1999 to celebrate the Millennial and, again, the 'Cat' was displayed at the Citizens Community Bank on Marco and stored in the vault at night. It was this visit that provided the impetus for building a museum on Marco Island. The museum was built in 2010 and has expanded today to be able to host the third return visit of the 'Marco Cat'. The 'Cat' will be on display until April of 2021. You should make it a priority to visit the museum to see this amazing artifact. If not, you will have to be content with a photo of yourself with the ten-foot replica of 'The Cat' outside the museum.



## ARTICLES

### A TASTE FOR FAT MAY HAVE MADE US HUMAN, SAYS STUDY

from Popular Archaeology at <https://popular-archaeology.com/article/a-taste-for-fat-may-have-made-us-human-says-study/>

Article Source: [Yale University](#) news release



YALE UNIVERSITY—Long before human ancestors began hunting large mammals for meat, a fatty diet provided them with the nutrition to develop bigger brains, posits a new paper\* in *Current Anthropology*. The paper argues that our early ancestors acquired a taste for fat by eating marrow scavenged from the skeletal remains of large animals that had been killed and eaten by other predators. The argument challenges the widely held view among anthropologists that eating meat was the critical factor in setting the stage for

the evolution of humans. “Our ancestors likely began acquiring a taste for fat 4 million years ago, which explains why we crave it today,” says Jessica Thompson, the paper’s lead author and an anthropologist at Yale University. “The reservoirs of fat in the long bones of carcasses were a huge calorie package on a calorie-poor landscape. That could have been what gave an ancestral population the advantage it needed to set off the chain of human evolution.”

Thompson, who recently joined Yale’s faculty, completed the paper while on the faculty at Emory University. While focusing on fat over meat may seem like a subtle distinction, the difference is significant, Thompson says. The nutrients of meat and fat are different, as are the technologies required to access them. Meat eating is traditionally paired with the manufacture of sharp, flaked-stone tools, while obtaining fat-rich marrow only required smashing bones with a rock, Thompson notes. The authors review evidence that a craving for marrow could have fueled not just a growing brain size, but the quest to go beyond smashing bones with rocks to make more sophisticated tools and to hunt large animals. “That’s how all technology originated — taking one thing and using it to alter something else,” Thompson says. “That’s the origin of the iPhone right there.”

Co-authors of the paper include anthropologists Susana Carvalho of Oxford University, Curtis Marean of Arizona State University, and Zeresenay Alemseged of the University of Chicago. The human brain consumes 20% of the body’s energy at rest, or twice that of the brains of other primates, which are almost exclusively vegetarian. It’s a mystery to scientists how our human ancestors met the calorie demands to develop and sustain our larger brains. A meat-centered paradigm for human evolution hypothesizes that an ape population began more actively hunting and eating small game, which became an evolutionary stepping stone to the human behavior of hunting large animals.

The paper argues that this theory does not make nutritional sense. “The meat of wild animals is lean,” Thompson says. “It actually takes more work to metabolize lean protein than you get back.” In fact, eating lean meat without a good source of fat can lead to protein poisoning and acute malnutrition. Early Arctic explorers, who attempted to survive on rabbit meat exclusively, described the condition as “rabbit starvation.” This protein problem, coupled with the energy required for an upright ape with small canines to capture and eat small animals, would seem to rule out eating meat as a pathway to fueling brain growth, Thompson says.

The new paper presents a new hypothesis, going back about 4 million years, to the Pliocene. As the human ancestor began walking primarily on two legs, heavily forested regions of Africa were breaking into mosaics, creating open grasslands. “Our human ancestors were likely awkward creatures,” Thompson says. “They weren’t good in trees, like chimpanzees are, but they weren’t necessarily all that good on the ground either. So, what did the first upright walking apes in our lineage do to make them so successful? At this stage, there was already a small increase in the size of the brains. How were they feeding that?”

Thompson and her co-authors propose that our early ancestors wielded rocks as they foraged on open grassland. After a predator had finished eating a large mammal, these upright apes explored the leftovers by smashing them and discovered the marrow hidden in the limb bones. “The bones sealed up the marrow like a Tupperware container, preventing bacterial growth,” Thompson says. And the only things that could crack open these containers, she adds, were the bone-cracking jaws of hyenas or a clever ape wielding a rock.

The hypothesis offers an explanation for how the human ancestor may have garnered the extra calories needed to foster a larger brain, long before there is evidence for controlled fire, which could have mitigated the problem of

bacteria in rotting, scavenged meat. The fat hypothesis also predates by more than 1 million years most evidence for even basic toolmaking of simple stone flakes.

Scientists ought to begin looking for evidence of bone-smashing behavior in early human ancestors, Thompson said. “Paleoanthropologists are looking for mostly complete bones, and then concentrating on identifying the animal that died,” Thompson says. “But instead of just wondering about the bone’s creature of origin, we should be asking, ‘What broke this bone?’ We need to start collecting tiny pieces of shattered bone to help piece together this kind of behavioral information.”

\*<https://www.journals.uchicago.edu/doi/full/10.1086/701477>

## **HOW MIGRATIONS AND OTHER POPULATION DYNAMICS COULD HAVE SHAPED EARLY HUMAN CULTURE**

from *Popular Archaeology* at <https://popular-archaeology.com/article/how-migrations-and-other-population-dynamics-could-have-shaped-early-human-culture/>

Article Source: [Stanford University](#) news release



STANFORD UNIVERSITY—Something odd happened in the transition from the Middle to the Upper Paleolithic, around 50,000 years ago. Modern humans and their immediate ancestors had been using tools for a few million years prior, but the repertoire was limited. Then, all of sudden, there was an explosion of new tools, art and other cultural artifacts. What caused that change has been the subject of much debate. Maybe brainpower reached a critical threshold. Maybe climate change forced our prehistoric kin to innovate or die. Maybe it was aliens. Or maybe it was the result of populations

growing and spreading throughout the land, Stanford researchers write in *Royal Society Interface*. That certainly could explain some other curious features of Paleolithic culture—and it could mean that a number of paleontologists’ inferences about our genetic and environmental past are, if not wrong, not as well supported as they had thought.

### *Cultural bursts*

“One captivating observation is if you look at the archaeological record, it seems to be highly punctuated” leading up to the Upper Paleolithic, said Oren Kolodny, a postdoctoral fellow in the lab of Marcus Feldman, a professor of biology. In other words, Kolodny said, the Paleolithic was a time marked by periods of slow change separated by bursts of cultural innovation. “Those cultural bursts have been taken as evidence of an external change,” such as genetic or environmental shifts, said Nicole Creanza, who led the study with Kolodny while a postdoctoral fellow in Feldman’s lab. “But to some extent, Oren, Marc and I felt that the simplest explanation could be that culture itself is capable of behaving in a punctuated fashion,” said Creanza, who is now an assistant professor of biological sciences at Vanderbilt University.

### *A search for something simpler*

The researchers wondered, how could culture create these bursts of innovation? In a 2015 paper, Kolodny, Creanza and Feldman, who is also co-director of Stanford’s Center for Computational, Evolutionary and Human Genomics, argued that human culture could have evolved through several distinct kinds of advance. First, some ideas emerge as “lucky leaps,” Kolodny said—perhaps an early human witnessed a mouse get trapped in a tangle of grass, and the hunting net was born. Other ideas could emerge either as extensions of those leaps or as combinations of other ideas or technologies. Finally, groups can also lose ideas, as prehistoric Tasmanians did when they lost, incredibly, the knowledge of how to fish, Kolodny said. Aided by computer simulations, the team showed that combining the three kinds of advance could have led directly to bursts of innovation, as seen in the archaeological record. They also found that at the point where new ideas balance out with lost ones, the number of ideas a population can support increases dramatically with population size. A population twice the size, Kolodny, Creanza and Feldman’s model predicted, could support much more than twice the number of ideas.

### *Migration and other game changers*

In their latest paper, Creanza, Kolodny and Feldman, who is also the Burnet C. and Mildred Finley Wohlford Professor in the School of Humanities and Sciences, combined those conclusions with two new components. First, they considered migrations between otherwise distinct populations and assumed that such travel is more likely in larger populations. Second, they studied what would happen if certain major innovations, such as domesticating plants or developing hunting knives, helped grow the population.

The updated model made a number of predictions that at least qualitatively resemble what archaeologists know about cultural evolution in the Paleolithic. First, when population sizes are small and migration is relatively rare, a pattern of cultural booms and busts is likely. Essentially, the occasional travel may bring a new idea, setting off a boom. Then, without a steady stream of new ideas or population growth – that is, a steady stream of new brains to contain all those new ideas – some ideas will be lost to time. Innovations that encouraged population growth, however, can have lasting effects, since even slight increases in population size can support a disproportionate increase in innovation.

Migration can do something similar. As travel increases, it bridges societies, allowing for an exchange of ideas that creates a complex of interrelated cultures. And as travel becomes common, smaller groups effectively merge into one large population, with vastly more capacity for innovation. In fact, that can create a feedback loop: populations grow, contact with others increases, innovation results and populations grow even more.

*Were Neanderthals less fit, or just fewer in number?*

Those theoretical conclusions could help explain a number of puzzles in human history, such as the disappearance of Neanderthals long ago. “People tend to assume modern humans were better and replaced them,” Kolodny said, but how they were better remains unclear. A simpler explanation may lie in two observations: Neanderthals had roughly a third the population of other early humans, and migration was always out of Africa, not into it. In that case, modern humans migrating from Africa might have brought with them a more advanced repertoire of technologies, due in part to their larger population, and Neanderthals just could not keep up. “We don’t think that whenever we get a qualitative pattern that looks like the archaeological record, this is what necessarily happened,” Kolodny said. “But it is a proof of concept that it could have happened this way.”

Just as important, Creanza says, the results show that researchers cannot use cultural bursts as evidence of external changes—that is, just because our culture advanced 50,000 years ago, that does not imply our brains got bigger, the landscape changed or anything else. It might just be the way culture is.

## **SWFAS OFFICERS AND BOARD MEMBERS FOR THE 2019 CALENDER YEAR**

### **Officers**

President: John Furey  
First Vice-President: Jim Oswald  
Second Vice-President: Elizabeth Clement  
Secretary: Susan Harrington  
Treasurer: Charlie Strader

### **Trustees**

First of 3-year term:  
Theresa Schober (Chapter Rep.)  
Mary Southall  
William Locascio  
Second of 3-year term:  
Colin Andrews  
Tiffany Bannworth  
Third of 3-year term:  
Jan Gooding  
Amanda Townsend

***Find us on Facebook at Southwest Florida Archaeological Society!***

***Check out our website at <http://swflarchaeology.org/>***

## **SWFAS AND FAS 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 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 US!

## The Southwest Florida Archaeological Society

<http://swflarchaeology.org/>

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:

Charlie Strader  
SWFAS Treasurer  
27655 Kent Road  
Bonita Springs, FL 34135

REV. 12052017

# FAS Membership Categories

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

Student *	\$15	Sustaining	\$100
Regular	\$30	Patron	\$1,000
Family	\$35	Benefactor	\$2,500
Institutional	\$30		

\*Student membership is open to graduate, undergraduate and high school students. A photocopy of your student ID must accompany payment. \*\*Add \$25 for foreign addresses.

Send Membership Form and Dues Payment to:

Florida Anthropological Society, P O Box 1561 Boynton Beach, FL 33425

*You can join online or pay Membership dues renewals via PayPal on our website [fasweb.org](http://fasweb.org).*

THE FLORIDA ANTHROPOLOGICAL SOCIETY, INC. IS A TAX-EXEMPT 501C3 ORGANIZATION. TAX ID#59-1084419.

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Name: \_\_\_\_\_

Membership Category: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ ZIP: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

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

Total Enclosed: \$ \_\_\_\_\_

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

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Signature

Date