



Southwest Florida Archaeological Society (SWFAS)

OUR 41st YEAR

February 2021 Newsletter

<https://swflarchaeology.org/>

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



February is when we recognize Black History Month. I had made arrangements for Dr. Uzi Baram from the New College in Sarasota to bring us up to date on his excavations at the Maroon site of Angola. Unfortunately, that will have to be postponed until next year. In light of what has been happening around the country, the death of George Floyd and others, the demonstrations protesting police brutality and the greater international recognition of the Black Lives Matter movement, I have assembled a few articles in recognizing Black History Month that explore an often overlooked, hidden and dark aspect of our communal history.

A recently released book by Dr. Edward Tennant Gonzales about the Rosewood Massacre in Rosewood, Florida (available on-line) recounts what took place at Rosewood in January 1923. A movie has even been made about this massacre when hundreds of white KKK members from a meeting in Gainesville descended on the racially mixed town of Rosewood. Dr Gonzales-Tennant spoke to us in February 2017 in Fort Myers (see the February 2017 SWFAS newsletter at <https://swflarchaeology.org/>) about how he used archaeology to verify the actual historical locations of places in Rosewood which had been burned to the ground and how he ties the history and archaeology together. The early 1920's was a very racially volatile time in many parts of the United States, especially in the Post-Civil War South. Rosewood in 1923, the Tulsa Massacre in 1921 and the Ocoee, Florida Massacre on November 2, 1920 were but a few. The Ocoee Massacre seemed to be fueled by an earlier KKK meeting in Orlando and was an attempt to prevent blacks from voting. One thing that seems evident in all of these incidents is that the white mobs were aided by local elected officials who often deputized and even armed the local citizens. Read about the Ocoee Massacre below as this story is only now coming to light. In the past these massacres were usually called 'race riots' but the aggressors were all white and the victims all black.

SWFAS 2021 NEWSLETTERS AND SCHEDULE

I have had some feedback from our readers on our new Zoom Newsletter and it has all been very positive. In the Zoom Newsletter, I have endeavored to provide a much broader subject area than Florida archaeology to include some old-world and classical subjects. (JFF Editor)

March 2021 – May 2021 SWFAS Zoom Newsletter

March 2021 - May 2021 SWFAS Newsletters

May FAS 72 Annual Meeting May 22, 2021 - The FAS 2021 Annual Meeting will be a meeting and Virtual Conference. A Call For Papers has been issued and the deadline for submissions is March 31, 2021. For questions please contact Rebecca O'Sullivan at rosulliv14@gmail.com. Also see the FAS website at <https://fasweb.org/>.

SPECIAL THANKS

A special thanks goes out to Linda Ballou for her generous donation of archaeology books, papers on Southwestern Florida, papers on Cuban archaeological sites and a series of papers on the Archaeology of Costa Rica. These will reside in the SWFAS library at the Craighead Archaeological Laboratory in Naples, FL.

ARTICLES

THE TULSA, OK GREENWOOD NEIGHBORHOOD MASSACRE

Our first article this month is about the Tulsa Massacre, also called the Tulsa Race Riot or the Greenwood Massacre, that took place over a period of 18 hours on May 31-June 1, 1921. Mobs of white residents, many who were deputized and given weapons by city officials, attacked black residents and businesses on the ground and by private airplanes. It has been called “the worst case of racial violence in American history”. A 35 square block of the Greenwood neighborhood of Tulsa was destroyed and as many as 300 blacks were killed. The Greenwood neighborhood was, at that time, the wealthiest black community in the United States and was called “The Black Wall Street”.

The victims were buried in unmarked mass graves and a search for them has been ongoing for over two decades. Recently more graves have been located and FGCU associate professor Heather Walsh-Haney, a forensic anthropologist and FGCU graduate student Concepcion Jones are assisting on the excavation and identification of the burials. Professor Walsh-Haney spoke to us at a SWFAS meeting in Naples on April 18, 2018 and discussed her role in excavating and identifying burials. Please note that a movie about this massacre is available on YouTube. (JFF Editor).

TULSA RACE MASSACRE

from History.com at <https://www.history.com/topics/roaring-twenties/tulsa-race-massacre>
Mar 8, 2018; Updated Jan 20, 2021



During the Tulsa Race Massacre (also known as the Tulsa Race Riot), which occurred over 18 hours on May 31-June 1, 1921, a white mob attacked residents, homes and businesses in the predominantly Black Greenwood neighborhood of Tulsa, Oklahoma. The event remains one of the worst incidents of racial violence in U.S. history, and one of the least-known: News reports were largely squelched, despite the fact that hundreds of people were killed and thousands left homeless.

Black Wall Street

In much of the country, the years following World War I saw a spike in racial tensions, including the resurgence of the white supremacist group the Ku Klux Klan, numerous lynchings and other acts of racially motivated violence, as well as efforts by African Americans to prevent such attacks on their communities. By 1921, fueled by oil money, Tulsa was a growing, prosperous city with a population of more than 100,000 people. But crime rates were high, and vigilante justice of all kinds wasn't uncommon. Tulsa was also a highly segregated city: Most of the city's 10,000 Black residents lived in a neighborhood called Greenwood, which included a thriving business district sometimes referred to as the Black Wall Street.

What Caused the Tulsa Race Massacre?

On May 30, 1921, a young Black teenager named Dick Rowland entered an elevator at the Drexel Building, an office building on South Main Street. At some point after that, the young white elevator operator, Sarah Page, screamed; Rowland fled the scene. The police were called, and the next morning they arrested Rowland. By that time, rumors of what supposedly happened on that elevator had circulated through the city's white community. A front-page story in the Tulsa Tribune that afternoon reported that police had arrested Rowland for sexually assaulting Page. As evening fell, an angry white mob was gathering outside the courthouse, demanding the sheriff hand over Rowland. Sheriff Willard McCullough refused, and his men barricaded the top floor to protect the Black teenager.

Around 9 p.m., a group of about 25 armed Black men—including many World War I veterans—went to the courthouse to offer help guarding Rowland. After the sheriff turned them away, some of the white mob tried unsuccessfully to break into the National Guard armory nearby. With rumors still flying of a possible lynching, a group of around 75 armed Black men returned to the courthouse shortly after 10 pm, where they were met by some 1,500 white men, some of whom also carried weapons.

Greenwood Burns

After shots were fired and chaos broke out, the outnumbered group of Black men retreated to Greenwood. Over the next several hours, groups of white Tulsans—some of whom were deputized and given weapons by city officials—committed numerous acts of violence against Black people, including shooting an unarmed man in a movie theater. The false belief that a large-scale insurrection among Black Tulsans was underway, including reinforcements from nearby towns and cities with large African American populations, fueled the growing hysteria.

As dawn broke on June 1, thousands of white citizens poured into the Greenwood District, looting and burning homes and businesses over an area of 35 city blocks. Firefighters who arrived to help put out fires later testified that rioters had threatened them with guns and forced them to leave. According to a later Red Cross estimate, some 1,256 houses were burned; 215 others were looted but not torched. Two newspapers, a school, a library, a hospital, churches, hotels, stores and many other Black-owned businesses were among the buildings destroyed or damaged by fire. By the time the National Guard arrived and Governor J. B. A. Robertson had declared martial law shortly before noon, the riot had effectively ended. Though guardsmen helped put out fires, they also imprisoned many Black Tulsans, and by June 2 some 6,000 people were under armed guard at the local fairgrounds.

Aftermath of the Tulsa Race Massacre

In the hours after the Tulsa Race Massacre, all charges against Dick Rowland were dropped. The police concluded that Rowland had most likely stumbled into Page, or stepped on her foot. Kept safely under guard in the jail during the riot, he left Tulsa the next morning and reportedly never returned. The Oklahoma Bureau of Vital Statistics officially recorded 36 dead. A 2001 state commission examination of events was able to confirm 36 dead, 26 Black and 10 white. However, historians estimate the death toll may have been as high as 300. Even by low estimates, the Tulsa Race Massacre stood as one of the deadliest riots in U.S. history, behind only the New York Draft Riots of 1863, which killed at least 119 people. In the years to come, as Black Tulsans worked to rebuild their ruined homes and businesses, segregation in the city only increased, and Oklahoma's newly established branch of the KKK grew in strength.

News Blackout

For decades, there were no public ceremonies, memorials for the dead or any efforts to commemorate the events of May 31-June 1, 1921. Instead, there was a deliberate effort to cover them up. The Tulsa Tribune removed the front-page story of May 31 that sparked the chaos from its bound volumes, and scholars later discovered that police and state militia archives about the riot were missing as well. As a result, until recently the Tulsa Race Massacre was rarely mentioned in history books, taught in schools or even talked about. Scholars began to delve deeper into the story of the riot in the 1970s, after its 50th anniversary had passed. In 1996, on the riot's 75th anniversary, a service was held at the Mount Zion Baptist Church, which rioters had burned to the ground, and a memorial was placed in front of Greenwood Cultural Center.

Tulsa Race Riot Commission Established, Renamed

The following year, after an official state government commission was created to investigate the Tulsa Race Riot, scientists and historians began looking into long-ago stories, including numerous victims buried in unmarked graves. In 2001, the report of the Race Riot Commission concluded that between 100 and 300 people were killed and more than 8,000 people made homeless over those 18 hours in 1921. A bill in the Oklahoma State Senate requiring that all Oklahoma high schools teach the Tulsa Race Riot failed to pass in 2012, with its opponents claiming schools were already teaching their students about the riot. According to the State Department of Education, it has required the topic in Oklahoma history classes since 2000 and U.S. history classes since 2004, and the incident has been included in Oklahoma history books since 2009.

In November 2018, the 1921 Race Riot Commission was officially renamed the 1921 Race Massacre Commission. "Although the dialogue about the reasons and effects of the terms riot vs. massacre are very

important and encouraged," said Oklahoma State Senator Kevin Matthews, "the feelings and interpretation of those who experienced this devastation as well as current area residents and historical scholars have led us to more appropriately change the name to the 1921 Race Massacre Commission."

(note: for article sources and citations, please see url above)

THE AFTERMATH: THE BURIALS AND UNEARTHING JUSTICE, THE FGCU CONNECTION

In Many of these "massacres" or "race Riots", the dead were quickly buried in mass graves to hide the bodies and some of these forgotten graveyards are only now coming to light. Heather Walsh-Haney, an Associate Professor at FGCU, and Concepcion Jones, a graduate student at FGCU, are part of the group of forensic anthropologists who are unearthing and identifying the burials from the Tulsa Massacre.

FGCU PROFESSOR, STUDENT HELP UNEARTH PART OF MASS GRAVE FROM 1921 TULSA MASSACRE

Oct. 23, 2020

by Dave Osborn

Fort Myers News-Press at <https://www.news-press.com/story/news/2020/10/23/fgcu-professor-student-help-unearth-mass-grave-1921-tulsa-oklahoma-massacre/3731944001/>



From Mike Simons/Tulsa World via AP

Two Florida professors and a graduate student have helped unearth part of a mass grave containing victims from one of the worst chapters of racial violence in U.S. history. They joined other human excavators this week who found at least 11 bodies in coffins in an unmarked mass grave in a Tulsa cemetery. The city in 1921 was home to the Tulsa Race Massacre that left hundreds dead and thousands wounded when an angry white mob attacked Blacks in the eastern Oklahoma city.

Heather Walsh-Haney, a Florida Gulf Coast University associate professor, and Sonya Concepcion Jones, a grad student, traveled to Tulsa on Sunday to take part in the dig. They were part of a physical evidence team, which was about a dozen people. Walsh-Haney, chair of FGCU's Department of Justice Studies, said a longtime friend and former classmate, University of Florida forensic anthropologist Phoebe Stubblefield, asked her to help with the dig. For Concepcion Jones, who is Afro-Latina (of Black and Puerto Rican descent), this week has proven surreal and educational. And because of her heritage, the 23-year-old native of Queens, New York, said she was even more driven to help find the victims and "discover the truth." "I used that as fuel to keep going on sites like this," she said of her ethnicity, in an interview while at the excavation Thursday. "The emotions I feel here. When I stepped onto the cemetery, I felt the energy and I felt the pain."

Forensic anthropologists this past summer began digging to find human remains with no success. They returned this week and found the first human remains Wednesday at Oaklawn Cemetery. Known by other names including the Black Wall Street Massacre, Tulsa race riot and the Greenwood Massacre, the tragic event has received more notoriety in recent years through an episode on HBO's "Watchmen" along with more awareness of Black history through the Black Lives Matter movement. Walsh-Haney said she and Stubblefield were UF students under William Maples, a forensic anthropologist who was an expert on the study of bones. Maples' expertise often was tapped for criminal investigations, including the murder of civil rights activist Medgar Evers in 1963. "My hope as it was in July was we would find the mass graves and start the documentation process," Walsh-Haney said Thursday from the excavation site. "As with any human rights case or forensic investigation, the documentation helps you build the case. Those are lines of evidence."

Stubblefield, a descendent of a massacre survivor, said during a Thursday news conference that many of the bones were fragile. Even so, they're hoping to analyze them to obtain information such as DNA, ancestry, gender and cause of death. "This is an incredible, incredible moment," Kary Stackelbeck, the state archaeologist for Oklahoma, said at the news briefing. "We are definitely getting a step closer to getting answers."

The project to find massacre victims began two decades ago. They plan to return in 2021 to continue the excavation, as they said they believe they've unearthed about one-third of the mass grave. Walsh-Haney expects to be there too. "It means the world to me to be a Black student here, and to learn from the professionals who have been working on this for more than 20 years," Concepcion Jones said. She said she hopes such exhumations continue in other parts of the U.S. to help Americans learn more about history they never knew existed. "Working on this site, and from what I've been researching and learning, this is not the only massacre that's happened in our country in a similar situation and a similar timeframe," said Concepcion Jones, who's working toward a master's degree in forensic studies. "There's one that happened in New York City and there's one that happened in Chicago. It's not shared in our history books and it's not taught to our children. "And if we implanted more of our actual history in events like this in teaching our children, maybe this would eventually make our country better overall, change our viewpoint as a country."

THE OCOEE, FLORIDA MASSACRE

Information about this 'race riot' has been repressed since 1920 and has only recently seen the light of day in the press. Like the Tulsa Massacre, "public officials, as well as the Orlando Sentinel and other accounts, referred to the violence as a "race riot", often implying that the Black community itself caused the violence rather than were the victims of it. In this 2020 article, Stephen Hudak of the Orlando Sentinel, now sets the record straight. These "race riots" were generally about suppressing black voters, economic envy, and white supremacy and it appears that these beliefs are, unfortunately, still alive in the USA today.

THE HISTORY CENTER'S SOBERING LOOK AT HATRED – AND HOPE – 100 YEARS AFTER OCOEE MASSACRE

by Stephen Hudak

Orlando Sentinel

Oct 05, 2020

at <https://www.orlandosentinel.com/news/orange-county/os-ne-ocoee-massacre-history-center-20201005-g3zevia3d5ch7bzzt7la6kbfrq-story.html>



This is an undated photo of July Perry, a Ocoee, Fla., resident lynched in November 1920. The death count of Black citizens from the Election Day violence is unknown but estimates range from as few as three to more than 50. (AP Photo/Orlando Sentinel) (Orlando Sentinel files / Associated Press)

Nearly 100 years ago, white poll workers in west Orange County blocked a Black businessman from voting and touched off the worst election-day violence in United States history, an ugly racial episode known today as the Ocoee Massacre of 1920. Ignored until recently, the tragedy is remembered in powerful detail in "Yesterday, This Was Home," a new exhibit at the Orange County

Regional History Center that examines the causes and legacy of a white mob's attack on a prospering Black neighborhood.

The presentation provides original research that sheds new light on the century-old trauma and connects it with current conflicts. "It's very sobering to see the violence and hatred that existed," Orange County Mayor Jerry Demings said after viewing the exhibit over the weekend with descendants of Julius "July" Perry, who was lynched near the Orlando Country Club the morning after the rampage. Perry, an influential labor broker, is the best known victim of the Ocoee incident which has a documented death toll of six, including two white men involved in the attack, though some estimates say hundreds of Blacks may have perished from bullets or fire.

"Officially, we can't say," said Pam Schwartz, who narrated the mayor's tour. "But it's likely many more than four [Blacks.]" "But it wasn't enough to just burn their churches and their community and murder people," she said during the tour. Within six years, all but two of the community's estimated 300 Black residents were gone, their lands pried from them.

Combined, the land would be worth an estimated \$9 million today, said Schwartz, who traced records of 42 properties and created the exhibit's interactive touch-screen map which allows visitors to see how property

owners like July Perry acquired then lost their land. The exhibit includes a blow-up of a newspaper ad placed by Bluford M. Sims, one of Ocoee's founders, that proclaims "SPECIAL BARGAINS - SEVERAL BEAUTIFUL LITTLE GROVES BELONGING TO THE NEGROES THAT HAVE JUST LEFT OCOEE MUST BE SOLD." The presentation pulls together views and reports of the tragedy from near and far.

A recollection of the Black exodus by NAACP Executive Secretary Walter White is highlighted. "At the time that I visited Ocoee, the last colored family of Ocoee was leaving with their goods piled high on a motor truck with six colored children on top," he documented in a field report. "White children stood around and jeered the Negroes who were leaving, threatening them with burning if they did not hurry up and get away. These children thought it [was] a huge joke that some Negroes had been burned alive."

Schwartz, chief curator and program manager at the History Center, led the research effort to create the exhibit, which uses interactive screens, oral histories and disturbing photographs to convey the terror Blacks have endured throughout Central Florida. Some pieces were bought on eBay, including racist post cards from Florida and a ticket to a legal Orlando lynching. The gallery includes a book of racist musings called "Cogitations of Parson Ebony Snow," the pseudonym of A. Phil Maurer, a frequent contributor to the former Evening Reporter-Star newspaper in Orlando. He wrote in a parlance to mock speech of Southern Blacks.

The exhibit also shows how differently Blacks and whites viewed the tragedy. Whites often called it a "race riot," but Blacks knew it as a massacre by a mob directed by a former Orlando police chief. "This is not our story to tell, it's yours," Schwartz said to Perry's descendants, inviting each to provide an oral history. Janice Nelson, 65, great-granddaughter of July Perry, said the exhibit provided her with new information to absorb. "Overall, I think it's a good start," she said. "But it needs more voices." Nelson said she hopes soon to lend hers which the center may add to the current exhibit.

"Yesterday, This Was Home" explores not only the Ocoee massacre but other historical episodes of racism, hatred and terror in Central Florida, notably the injustice of the Groveland Four case in Lake County and the unsolved bombing on Christmas night 1951 of the home of educators and activists Harry T. Moore and his wife, Harriette, who lived in Mims in Brevard County. The exhibit touches on Black Lives Matter and features a photo of a protester at a demonstration this summer in Orlando holding a sign in homage to July Perry. The final message of the exhibit tries to drive home the importance of voting. On display is a threat sent by the "Grand Master of the Florida Ku Klucks" to local leaders six weeks before the massacre. "While stopping in your beautiful little city this week, I was informed that you are in the habit of going out among the Negroes of Orlando and delivering lectures explaining to them just how to become citizens, and how to assert their rights," it began. "We shall always enjoy WHITE SUPREMACY in this country and he who interferes must face the consequences," it ended.

The exhibit runs through Feb. 14 at the History Center, 65 E. Central Ave. Tickets are required with assigned times so that the museum can enforce social-distancing guidelines for guests. Face masks also are required. Pre-registration is strongly encouraged. For the run of the exhibition, the History Center has extended operating hours to create a safer viewing experience. It is open Monday-Saturday 10 a.m. to 5 p.m. But will stay open Thursdays until 9 p.m. Adult admission is \$8, seniors 55 and older pay \$7 and children under 12 get in for \$6. With paid admission, visitors receive validation for two hours of free parking in the Library Garage, 112 E. Central Blvd.

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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. 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!

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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:

Charlie Strader
SWFAS Treasurer
27655 Kent Road
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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. *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.

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