# Southwest Florida Archaeological Society (SWFAS)
# OUR 42nd YEAR
# May 2022 Newsletter

https://swflarchaeology.org/

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

The United States has a new Federal Holiday, Juneteenth, and June 19, 2022 will be the second time it will be celebrated nationally. To explain this new holiday and its historical roots, SWFAS is publishing a June 2022 Special Newsletter next month on Juneteenth. The regular SWFAS Newsletters will then return in September.

I had planned to include a review of the 74th FAS Annual Meeting in Miami on May 6-8, 2022, for this issue of the SWFAS Newsletter, however, I was unable to attend.

Congratulations to Austin Bell, curator at the Marco Island Historical Society Museum, for a Bronze Award in the category of nonfiction books in the Florida Book Awards 2021 competition. Austin's book, *The Nine Lives of Florida's Famous Key Marco Cat*, is available at the museum on Marco Island and at on-line book retailers. Austin is a SWFAS and FAS member. Read about him and the book below.

DNA is everywhere and its uses seem to be expanding monthly. Since April 2021, we have published seven articles on DNA in the SWFAS Newsletter and this will be the eighth. It seems that every year there are more and more uses for DNA being discovered and these articles span varied topics and uses. DNA is answering archaeological questions that cannot be answered in other ways. In April 2021 we reported on DNA from a Neanderthal child's tooth, in May 2021 DNA from a Neanderthal bone reconstructing their ancient DNA, and in November 2021 DNA found and isolated from the dirt in a cave. In December 2021 another Denisovan find was made that was also part Neanderthal, in January 2000 mouse DNA was used to date an early Viking presence on the Azores, and in March, ancient DNA (aDNA) was found in the frozen earth in the tundra. This month's article uses DNA in Africa to document social changes at a critical time over the last 50,000 years and its distribution to track the movement of populations. See below.

Archaeology has been expanding over the years into various new specialized areas of expertise and study. On television we see programs by 'Conflict Archaeologists' that investigate generally World War I and II remains of structures and battle locations using lasers, areal drones, lidar, and various other measurement and locational tools to document these sites. Another recent area that we see is 'Space Archaeology' and we will let Dr. Abraham Loeb of the Astronomy Department of Harvard University explain what Space Archaeology is. See below.

The Rappahannock Tribe of Virginia has some of its land back after being displaced in the 1660's by the English. The return of ancestral land is a growing Native American movement. See below.

Machu Picchu; what's in a name? The Journal of the Institute of Andean Studies tells us that the real name is Huayna Picchu. See below.

## SWFAS 2022-2023 NEWSLETTER AND PRESENTATION SCHEDULE

**June 2022**- Special SWFAS Newsletter
**September 2022 through May 2023** - The Monthly SWFAS Newsletter will return in September.
**November 2022** - In Person SWFAS Presentation in Naples. Topic TBA
**January through April 2023** – In Person SWFAS Monthly Presentations. Topics TBA

## ARTICLES

***'THE NINE LIVES OF FLORIDA'S FAMOUS KEY MARCO CAT' WINS FLORIDA BOOK AWARDS BRONZE***

*By Will Watts*
*March 18, 2022*
*From The Marco Eagle at [https://www.marconews.com/story/entertainment/2022/03/18/book-key-marco-cat-wins-florida-book-awards-bronze/7061322001/](https://www.marconews.com/story/entertainment/2022/03/18/book-key-marco-cat-wins-florida-book-awards-bronze/7061322001/)*

*Austin Bell, Curator of Collections at the Marco Island Historical Museum, with a replica of the Cat made by Peter Sottong. By Lance Shearer/Correspondent*

Austin Bell, Curator of Collections at the Marco Island Historical Museum, with a replica of the Cat made by Peter Sottong. Bell is the author of "The Nine Lives of Florida's Famous Key Marco Cat." The Marco Island Historical Society (MIHS) recently announce that "The Nine Lives of Florida's Famous Key Marco Cat," a book by MIHS Curator of Collections Austin J. Bell, was recognized in March with a bronze award in the category of Florida nonfiction by The Florida Book Awards 2021 competition. Winning books and their authors will be featured in the summer issue of "Forum," the statewide magazine of the Florida Humanities. Copies of the books also will be deposited in the Governor's Mansion Library and Florida State University Library.

The Florida Book Awards was established in 2006 and is an annual awards program that recognizes, honors and celebrates literature by Florida authors and books about Florida. The awards program is coordinated by the Florida State University Libraries and co-sponsored by the State Library Archives of Florida, the Florida Humanities, Florida Literary Arts Coalition, Florida Library Association, Friends of the Florida State University Libraries, Florida Writers Association and Florida Chapter of Mystery Writers of America.

In "Nine Lives," Bell takes a deep dive into all that is known about the world-famous Key Marco Cat, tracking the enigmatic feline from its mist-shrouded origins to its temporary living quarters at the Marco Island Historical Museum. William Marquardt, curator emeritus of the Florida Museum of Natural History has this to say about the Key Marco Cat and Bell's book, "Mysterious, iconic, and compelling, the Key Marco Cat defies facile characterization. In this well researched book, Bell reveals stories of its nine lives that are sure to surprise and entertain. Does any cat really give up its secrets? Austin lets us in on some of them, and the result is a delight."

Likely carved from a native hardwood, the Key Marco Cat was created some 500 to 1,500 years ago by Southwest Florida's indigenous Calusa people or their predecessors. Discovered on Marco Island in 1896 during a Smithsonian sponsored archaeological expedition led by archaeologist and anthropologist Frank Hamilton Cushing, the half cat/half human figure is considered one of the finest pieces of pre-Columbian Native American art ever discovered in North America. At just six inches tall, the wandering feline has captured the public's imagination for over a century and continues to intrigue all who view it.

An unprecedented five-year loan extension by the Smithsonian Institution's National Museum of Natural History continues the original three-year loan of the Key Marco Cat to MIHM through 2026. It is reunited with additional rare pre-Columbian artifacts on loan from the University of Pennsylvania Museum of Archaeology and Anthropology.

"The Nine Lives of Florida's Famous Key Marco Cat" is available at the Museum gift shop. Books also can be ordered through the University Press of Florida and other online retailers. The hardcover edition is $26.95. For information, call 239.389.6447 or visit theMIHS.org. The Marco Island Historical Museum is located at 180 S. Heathwood Drive. The Museum is open Tuesday through Saturday, from 9 a.m. until 4 p.m. Admission is free and the site is handicapped accessible.

***ANCIENT DNA HELPS REVEAL SOCIAL CHANGES IN AFRICA 50,000 YEARS AGO THAT SHAPED THE HUMAN STORY***

*By, Elizabeth Sawchuck, Jessica Thompson, and Mary Prendergast*
*February 23, 2022*
*From The Conversation at [https://theconversation.com/ancient-dna-helps-reveal-social-changes-in-africa-50-000-years-ago-that-shaped-the-human-story-175436](https://theconversation.com/ancient-dna-helps-reveal-social-changes-in-africa-50-000-years-ago-that-shaped-the-human-story-175436)*

*Genetic data now suggests that people moved and mingled across the eastern African Rift Valley during the Ice Ages. Elizabeth Sawchuk, CC BY-ND*

Every person alive on the planet today is descended from people who lived as hunter-gatherers in Africa. The continent is the cradle of human origins and ingenuity, and with each new fossil and archaeological discovery, we learn more about our shared African past. Such research tends to focus on when our species, Homo sapiens, spread out to other landmasses 80,000-60,000 years ago. But what happened in Africa after that, and why don't we know more about the people who remained? Our new study, conducted by an interdisciplinary team of 44 researchers based in 12 countries, helps answer these questions. By sequencing and analyzing ancient DNA (aDNA) from people who lived as long ago as 18,000 years, we roughly doubled the age of sequenced aDNA from sub-Saharan Africa. And this genetic information helps anthropologists like us understand more about how modern humans were moving and mingling in Africa long ago.

*Tracing our human past in Africa*

Beginning about 300,000 years ago, people in Africa who looked like us – the earliest anatomically modern humans – also started behaving in ways that seem very human. They made new kinds of stone tools and began transporting raw materials up to 250 miles (400 kilometers), likely through trade networks. By 140,000-120,000 years ago, people made clothing from animal skins and began to decorate themselves with pierced marine shell beads. While early innovations appeared in a patchwork fashion, a more widespread shift happened around 50,000 years ago – around the same time that people started moving into places as distant as Australia. New types of stone and bone tools became common, and people began fashioning and exchanging ostrich eggshell beads. And while most rock art in Africa is undated and badly weathered, an increase in ochre pigment at archaeological sites hints at an explosion of art.

What caused this shift, known as the Later Stone Age transition, has been a longstanding archaeological mystery. Why would certain tools and behaviors, which up until that point had appeared in a piecemeal way across Africa, suddenly become widespread? Did it have something to do with changes in the number of people, or how they interacted?

*The challenge of accessing the deep past*

Archaeologists reconstruct human behavior in the past mainly through things people left behind – remains of their meals, tools, ornaments and sometimes even their bodies. These records may accumulate over thousands of years, creating views of daily livelihoods that are really averages over long periods of time. However, it's hard to study ancient demography, or how populations changed, from the archaeological record alone. This is where DNA can help. When combined with evidence from archaeology, linguistics and oral and written history, scientists can piece together how people moved and interacted based on which groups share genetic similarities.

But DNA from living people can't tell the whole story. African populations have been transformed over the past 5,000 years by the spread of herding and farming, the development of cities, ancient pandemics and the ravages of colonialism and slavery. These processes caused some lineages to vanish and brought others together, forming new populations. Using present-day DNA to reconstruct ancient genetic landscapes is like reading a

letter that was left out in the rain: some words are there but blurred, and some are gone completely. Researchers need ancient DNA from archaeological human remains to explore human diversity in different places and times and to understand what factors shaped it.

Unfortunately, aDNA from Africa is particularly hard to recover because the continent straddles the equator and heat and humidity degrade DNA. While the oldest aDNA from Eurasia is roughly 400,000 years old, all sequences from sub-Saharan Africa to date have been younger than around 9,000 years.

*Breaking the 'tropical ceiling'*

Because each person carries genetic legacies inherited from generations of their ancestors, our team was able to use DNA from individuals who lived between 18,000-400 years ago to explore how people interacted as far back as the last 80,000-50,000 years. This allowed us, for the first time, to test whether demographic change played a role in the Later Stone Age transition.

Our team sequenced aDNA from six individuals buried in what are now Tanzania, Malawi and Zambia. We compared these sequences to previously studied aDNA from 28 individuals buried at sites stretching from Cameroon to Ethiopia and down to South Africa. We also generated new and improved DNA data for 15 of these people, trying to extract as much information as possible from the small handful of ancient African individuals whose DNA is preserved well enough to study. This created the largest genetic dataset so far for studying the population history of ancient African foragers – people who hunted, gathered or fished. We used it to explore population structures that existed prior to the sweeping changes of the past few thousand years.

*DNA weighs in on a longstanding debate*

We found that people did in fact change how they moved and interacted around the Later Stone Age transition. Despite being separated by thousands of miles and years, all the ancient individuals in this study were descended from the same three populations related to ancient and present-day eastern, southern and central Africans. The presence of eastern African ancestry as far south as Zambia, and southern African ancestry as far north as Kenya, indicates that people were moving long distances and having children with people located far away from where they were born. The only way this population structure could have emerged is if people were moving long distances over many millennia.

Additionally, our research showed that almost all ancient eastern Africans shared an unexpectedly high number of genetic variations with hunter-gatherers who today live in central African rainforests, making ancient eastern Africa truly a genetic melting pot. We could tell that this mixing and moving happened after about 50,000 years ago, when there was a major split in central African forager populations.

We also noted that the individuals in our study were genetically most like only their closest geographic neighbors. This tells us that after around 20,000 years ago, the foragers in some African regions were almost exclusively finding their partners locally. This practice must have been extremely strong and persisted for a very long time, as our results show that some groups remained genetically independent of their neighbors over several thousand years. It was especially clear in Malawi and Zambia, where the only close relationships we detected were between people buried around the same time at the same sites.

We don't know why people began "living locally" again. Changing environments as the last Ice Age peaked and waned between about 26,000-11,500 years ago may have made it more economical to forage closer to home, or perhaps elaborate exchange networks reduced the need for people to travel with objects. Alternatively, new group identities may have emerged, restructuring marriage rules. If so, we would expect to see artifacts and other traditions like rock art diversify, with specific types clumped into different regions. Indeed, this is exactly what archaeologists find – a trend known as regionalization. Now we know that this phenomenon not only affected cultural traditions, but also the flow of genes.

*New data, new questions*
As always, aDNA research raises as many questions as answers. Finding central African ancestry throughout eastern and southern Africa prompts anthropologists to reconsider how interconnected these regions were in the distant past. This is important because central Africa has remained archaeologically understudied, in part because of political, economic and logistical challenges that make research there difficult.

Additionally, while genetic evidence supports a major demographic transition in Africa after 50,000 years ago, we still don't know the key drivers. Determining what triggered the Later Stone Age transition will require closer examination of regional environmental, archaeological and genetic records to understand how this process unfolded across sub-Saharan Africa.

Finally, this study is a stark reminder that researchers still have much to learn from ancient individuals and artifacts held in African museums, and highlights the critical role of the curators who steward these collections. While some human remains in this study were recovered within the past decade, others have been in museums for a half-century. Even though technological advances are pushing back the time limits for aDNA, it is important to remember that scientists have only just begun to understand human diversity in Africa, past and present.

***SPACE ARCHAEOLOGY***
*By Abraham Loeb*
*November 8, 2019*
*From Harvard University at*
*https://lweb.cfa.harvard.edu/~loeb/Atmos_Loeb.pdf?msclkid=699c964ccef211ecaffa8758061d5772*

The famous Drake equation quantifies our chances of detecting a light signal from an advanced civilization in space. However, it misses a crucial possibility: most technological civilizations that ever existed might be dead by now. There are two obvious reasons to suspect that this might indeed be the case. First, as soon as we mastered advanced technologies, we also developed the means for our own destruction through catastrophic nuclear, biological or chemical wars, or through a global change in our habitat. Second, recent data from the Kepler satellite implies that about a quarter of all stars host a habitable, Earth-like planet. This naturally reinforces a paradox, formulated in 1950 by the physicist Enrico Fermi. At a lunch discussion about the likelihood that our civilization might not be alone, he asked: "where is everybody?" The simplest answer might be: "dead".

But this does not mean that we cannot prove other civilizations existed. On Earth, we find evidence for ancient cultures that are not around anymore, like the Mayans, through the artifacts they left behind. Similar to the work of archaeologists who dig into the ground, astronomers can search for technological civilizations by digging into space. I label this research activity as "space archaeology". What should we expect to find?It is prudent to start the search in our back yard and look for technological equipment floating through the Solar System. We might discover artificial objects that originated from other stars, since in the first century of our own technological revolution we already sent Voyager 1 and 2 out of the Solar System.

The simplest way to detect alien equipment is through its reflection of sunlight, namely by searching under the nearest lamppost, the Sun. The first interstellar object that originated outside the Solar System and was detected this way near Earth is `Oumuamua. This 100 meter size object showed weird properties, such as an extreme geometry – most likely pancake-like, an excess push without a cometary tail or spin change, an unusually shiny surface and an unlikely low speed relative to the local population of stars.

Another approach is to use the Earth's atmosphere as a detector and search for artificial meteors. This would be technological equipment that collides with the Earth at a high speed - indicating that it was not gravitationally

bound to the Sun, and is detected as it burns up in the Earth's atmosphere. If the object is bigger than a few meters, it could leave behind a remnant meteorite, providing the best opportunity for us to put our hands around alien equipment. Similarly, we can search the surface of the Moon for extraterrestrial technological debris that crashed on it. Since the Moon has no atmosphere or geological activity, it keeps a record of all objects that crashed on its surface, like a museum that is billions of years old. We could find traces of technological equipment that crashed on the lunar surface a billion years ago with a letter from an alien civilization saying "we exist". Without checking our mailbox, we would never know that such a message arrived.

In the above examples, both the Moon or the Earth serve as fishing nets to retrieve interstellar debris. In addition, Jupiter could serve as a gravitational fishing net which traps interstellar objects which pass near it. Most of the time we will likely recover natural rocks or icy bodies like asteroids or comets. But perhaps not always. This reminds me of my favorite activity on vacation - to walk along a beach and examine sea shells that were swept ashore, while occasionally finding a plastic bottle of a technological origin. Extending the search to the outskirts of the Solar System, one can look for artificial lightsthat originate from giant spacecrafts. A city like Tokyo could potentially be detected with the Hubble Space Telescope out to the Kuiper belt. One can distinguish an artificial sourceof light from an object reflecting sunlight by the way it dims as it recedes away from us. Asource that produces its own light, like a light bulb, dims inversely with distance squared whereas a distant object that reflects sunlight dims inversely with distance to the fourth power.

The future promises great advances in discovering new interstellar objects in the Solar System with the advent of the Large Synoptic Survey Telescope (LSST), which is far more sensitive than any previous survey telescope like Pan STARRS - which discovered `Oumuamua. Venturing beyond the Solar System, one could search for artificial light or heat redistribution on the surface of a planet. The nearest star to the Sun is the dwarf star, Proxima Centauri, whose mass is only 12 percent that of the Sun. The habitable zone around this faint star is twenty times closer than the Earth-Sun separation. As it turns out, our neighboring star hosts an Earth-size rocky planet, Proxima b, at that distance. But since this planet is so close in, it is likely tidally locked like the Moon is to the Earth and so it faces the star with the same side at all times. Naturally, the permanent dayside would be hot and bright whereas the permanent nightside is cold and dark. But an advanced civilization might attempt to cover the dayside surface with photo-voltaic cells that would generate electricity to artificially illuminate and warm the night side. As the planet moves around the star, the varying level of light from its surface could inform us whether a global engineering project of this type took place. We could also search for the unusual reflectance and color expected from solar cells on the dayside. These studies can be done just by monitoring the planet's light and color as it moves around the star without any need to image its surface.

But artificial activities may have other consequences such as industrial pollution of atmospheres. The contamination by a blanket of pollutants or aerosols may be intentional in order to warm up a planet that is otherwise too cold or vice versa. Our archaeological dig could include a search for artificial molecules, such as chlorofluorocarbons (CFCs). Somemolecules and surface effects may survive long after the industrial civilization that produced them died. At even greater distances stretching out to the edge of the Universe, we could search for flashes of light from beams sweeping across the sky. Such beams may be used for communication or propulsion purposes. In particular, spacecraft launch systems which are based on the technology of light sails, would inevitably appear as flashes in the sky due to the inevitable leakage of light over the edge of their sail when the beam happens to be pointed in our direction for a brief moment in time. Whereas radio frequencies are ideal for transporting massive cargos at modest speeds between nearby planets such as Earth and Mars, infrared or optical lasers are optimal for launching lightweight probes to the speed of light, as envisioned by the Starshot project, whose scientific advisory committee I chair. In addition, one could search for a swarm of satellites or megastructures that block a significant fraction of the light from distant stars, as envisioned by Freeman Dyson. However, such gigantic megastructures may be rare or non-existent as they face major engineering challenges.

If we recover anything artificial through our archaeological dig into space, the natural question to ask is: “are we the smartest kids on the block?”. If the answer is negative, we can learn a lot from our findings and perhaps short cut our own evolution by thousands, millions or maybe even billions of years. While reading a newspaper, it is difficult to avoid the thought that our intelligence bar is not particularly high and difficult to surpass. We fight among ourselves in “lose-lose” situations, we do not promote long-term benefits in favor of short-term manipulations and we have been carelessly broadcasting our existence to the entire Milky Way galaxy in radio waves for over a century without worrying whether there are any predators in outer space. One even wonders whether we had been ignored by predators because we appear so incompetent. But as far as space archaeology is concerned, the key challenge to improving our awareness of other civilizations is whether we are intelligent enough to adequately interpret their products.

Discovering a piece of advanced technological equipment that was developed by an extraterrestrial intelligence may resemble an imaginary encounter of ancient cave people with a modern cell phone. At first, they would interpret the phone as a shiny rock without realizing that it is a communication device. One fact is clear. If we assign a zero probability for finding evidence for artificial objects, as some scientists did in the case of `Oumuamua by stating “it’s never aliens”, then we will indeed never find any evidence for aliens.

How can our civilization mature? The same way kids do, by leaving home into the neighborhood, meeting others and comparing notes with them. In other words, we can develop a balanced perspective on our current technological accomplishments by searching for relics of extraterrestrial intelligence. Since our own technological development accelerates exponentially with an e-folding time of a few years, it is difficult to imagine the face of a much more advanced technology crafted by a civilization that had lived for a cosmic timescale, lasting billions of such e-folding times.

Currently, we keep all our eggs in one basket, the Earth, making it vulnerable to a catastrophe. There is no doubt that we will eventually migrate into space to produce multiple copies of what we hold dear and increase the longevity of our civilization. Just as ancient civilizations migrated towards banks of rivers on Earth, advanced technological civilizations might be migrating throughout the universe towards environments which are rich in resources, such as clusters of galaxies.

Alien spacecrafts might include robots equipped with 3D printers and artificial intelligence, allowing them to use the raw materials they scoop elsewhere in making artificial objects based on blueprints from their home planet. The advantage of 3D printing of life from raw materials on a target planet is that natural biological systems with DNA as-we-know-it, live a finite lifetime and may eventually disintegrate in a few million years, whereas artificial machinery can be constructed to be durable and last much longer. If biological or technological signatures on other objects would look the same or would appear to be unusually clustered in space, we might realize that it has a common ancestry. The situation would be just like recognizing that too many kids in the neighborhood resemble the milkman.

To move forward we must think outside of the box and avoid prejudice about what we expect to find based on past experience. Let me illustrate the need for a new mindset with a personal anecdote. After six visits to the same university town in Europe I decided that I had had enough. My hosts kept putting me in a small hotel room where I would bump my head against the tilted ceiling while taking a shower and had to crawl into my narrow bed without space to stretch my legs. “Next time I will reserve a double room,” I promised myself. And so I did. But when I arrived to the hotel on my next trip, the receptionist said: “I see that your wife could not make it … I will be glad to downgrade your room reservation to a single room”. I said “no way, please put me in the double room that I reserved.” When I mentioned the story to my hosts and asked why space is so limited in this town, they answered “because the town has a rule that no building can be taller than the church”. This raised the inevitable question: “why don’t you make the church taller?” To which they replied “because it has been like that for centuries”.

Young people often imagine new worlds but their revolutionary ideas are met with skepticism and dismissal by the "adults in the room" who lost their enthusiasm for challenging reality in many bruising fights long ago. The "adults" simply got used to accepting what is known and ignoring the unknown. Youth is not a matter of biological age but of attitude. It means willing to open up new frontiers of scientific discovery, like space archaeology, rather than staying with the traditional ones.

Becoming a scientist offers the great privilege of maintaining our childhood curiosity and questioning unjustified notions. It is commonly believed in the conservative scientific community that intelligent life may be unique to Earth and that it would be a waste of funds to search for artificial signals in the sky or space debris of dead civilizations in outer space. Avoiding the search serves a self-fulfilling prophecy, like that of an ostrich burying its head in the sand. But this notion should be challenged. Today's new generation of researchers has access to telescopes that could turn this notion on its head. Just as Copernicus revolutionized the prevailing dogma about our place in the Universe, our generation can foster a new Copernican revolution by "making the church taller" still.

Finding traces of civilizations that died from self-inflicted wounds, such as wars or climate change, will hopefully convince us to get our act together and avoid a similar fate. But it would be even more remarkable if flyby photography of an interstellar relic within the Solar System would reveal an advanced technology never witnessed before. No lesson is more valuable than the sense of awe and modesty that would accompany such a discovery.

***NATIVE AMERICAN TRIBE GETS ITS LAND BACK AFTER BEING DISPLACED NEARLY 400 YEARS AGO***

*April 2, 2022*

*From The New York Press News at [https://nypressnews.com/news/usa/native-american-tribe](https://nypressnews.com/news/usa/native-american-tribe)*

The Rappahannock Tribe, a Native Tribe in Virginia, has re-acquired 465 acres of sacred land at Fones Cliff. Secretary of the Interior Deb Haaland and US Fish and Wildlife Service Director Martha Williams celebrated the tribe's reacquisiton of the land Friday, according to a press release from the Department of the Interior. "We have worked for many years to restore this sacred place to the Tribe," said Rappahannock Tribe Chief Anne Richardson, according to the Chesapeake Conservancy. "With eagles being prayer messengers, this area where they gather has always been a place of natural, cultural and spiritual importance."

Fones Cliff is the ancestral home of the tribe, located on the eastern side of the Rappahannock River in Virginia. The area, located inside the Rappahannock River Valley National Wildlife Refuge, will be publicly accessible and placed in trust with the Bureau of Indian Affairs. The Tribe plans to educate the public about their history by constructing a replica 16th-century village and expand their "Return to the River" program, which trains Tribal youth in traditional river knowledge and practices.

"The Department is honored to join the Rappahannock Tribe in co-stewardship of this portion of their ancestral homeland. We look forward to drawing upon Tribal expertise and Indigenous knowledge in helping manage the area's wildlife and habitat," Secretary Haaland said in the statement. "This historic reacquisition underscores how Tribes, private landowners, and other stakeholders all play a central role in this Administration's work to ensure our conservation efforts are locally led and support communities' health and well-being."

The cliffs play a central part in the history of the tribe. In 1608, the tribe first encountered and defended their homeland against English settler Captain John Smith, who played an important role in the first permanent English settlement in America at Jamestown, Virginia. In the 1660s, the tribe began to be forcefully displaced from their homeland on the Rappahannock River by the English, according to the Chesapeake Conservancy. In addition to their cultural and historical importance to the tribe, the cliffs are also crucial to wildlife: The site is home to one of the largest nesting populations of bald eagles on the Atlantic coast, according to the Department of the Interior.

The tribe's reacquisition of its land was made possible by the family of William Dodge Angle, who provided the funds necessary for the Chesapeake Conservancy to purchase the 465 acres and donate the fee title to the Rappahannock Tribe. Additional funding also came from a grant from the National Fish and Wildlife Foundation through Walmart's Acres for America Program, according to the conservancy.

The acquisition follows a growing movement of Indigenous people fighting to reclaim their land. In 2019, the Wiyot tribe successfully reclaimed their ancestral homeland of Duluwat Island on the northern coast of California after over a century of displacement. And earlier this year, more than 500 acres of California forests were returned to a group of Native American tribes.

***THE WORLD HAS CALLED THE ARCHAEOLOGICAL WONDER, MACHU PICCHU, THE WRONG NAME FOR OVER A CENTURY, A NEW REPORT FINDS***

*By Taiyler Simone Mitchell*
*April 4, 2022*
*From The Insider at [https://www.insider.com/world-called-machu-picchu-wrong-name-over-century-2022-4](https://www.insider.com/world-called-machu-picchu-wrong-name-over-century-2022-4)*

*Machu Picchu in Peru. Zoe Ettinger*

What the world has come to know as Machu Picchu for over a century was actually named something different before its 1911 rediscovery, according to new findings. In a report titled "The Ancient Inca Town Named Huayna Picchu," researchers say, at the time of its formation, the city may have originally been called just "Picchu" or "Huayna Picchu."

Historian Donato Amado Gonzales from Peru's ministry of culture and archaeologist Brian S. Bauer from the University of Illinois Chicago wrote of the discovery in the report published last August in the "Ñawpa Pacha: Journal of the Institute of Andean Studies." Emily Dean, professor of anthropology at Southern Utah University in Cedar City, told CNN that "Huayna Picchu" means new, or young, mountain peak in the Indigenous Quechua language. "Machu," on the other hand, translates to "old."

Amado Gonzales and Bauer wrote that Hiram Bingham III — the American explorer who came across the city's ruins in 1911 — mentioned both "Huayna" and "Machu" in his notes. "It is well documented that people knew of the ruins before Bingham," the report says. "There were, after all, two families living beside the ruins at the time of Bingham's first visit in 1911, and Bingham was guided to the site by Arteaga, who had been to the ruins at least one time before." The paper also mentions that maps from the 19th century and documents from the 17th century — prior to Bingham's "discovery" — affirm the site's identity as Huayna Picchu or Picchu. In addition, it says there is a "clear reference to 'the ancient Inca town of Huayna Picchu' from a 1715 document, and we are told in a much earlier 1588 document that various inhabitants of the Vilcabamba region wanted to return to town of Huayna Picchu where they hoped to return to their own religion."

Machu Picchu remains a popular tourist site in Peru, drawing about a million tourists every year. Part of the ancient Incan empire, the city is believed to have been established during the 15th century in the Andes Mountains before being abandoned in the 16th century when the Spaniards took control of the Inca Empire, according to the United Nations Educational, Scientific and Cultural Organization, which recognizes the site as a "Historic Sanctuary." Nonetheless, it's not likely that the city will see a change in its name.

"It may not have been Machu Picchu to the Incas but now it's Machu Picchu to the world," Amado Gonzalez told NPR.

## OFFICERS AND BOARD OF DIRECTORS FOR THE 2022 CALENDAR YEAR

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***Check out our website at [http://swflarchaeology.org/](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!**

**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.** *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.*
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.

_____

Signature  Date