



Southwest Florida Archaeological Society (SWFAS)

OUR 44th YEAR

February 2024 Newsletter

<https://swflarchaeology.org/>

PRESIDENT’S CORNER By *John F. Furey M.A., RPA*, jffurey@charter.net



As we commemorate Black History Month 2024, we have an uplifting story close to home in La Belle, just east of Ft. Myers, about a local educator named Selma Daniels for whom the former Daniels Elementary was named. Join us in welcoming Dr. Brandon T. Jett of Florida Southwest State College at IMAG on February 17 to hear her story of resilience in the Jim Crow era. Additionally, we have included a few additional interesting articles: who started Black History Month, post Jim Crow in Wilmington, North Carolina, and How did Central Park in New York come to be?

We also continue this month with France in the New World: Arcadians and Cajuns.

THE MAN BEHIND BLACK HISTORY MONTH

As we celebrate Black History Month 2024 have you ever wondered when, how, and who was responsible for establishing it? The answers to these questions are in the article below.

“THE WOUND HASN’T HEALED”

As reported by ABC News, Black residents of Wilmington, North Carolina were terrorized by armed members of the “White Supremacy Campaign” in November 1898, in what historians consider to be the only successful election coup in U.S. history. Spun as a “race riot” by White leaders, the Wilmington Coup became a model for other acts of violence against Black communities. As the 125th anniversary of the coup approaches, community leaders grapple with the communities’ traumatic history. See below.

THE COMMUNITY BEFORE CENTRAL PARK

Everyone has either visited or at least heard of Central Park in New York City, but how was such a large piece of property created to make Central Park? This is the story of only one African American community known as Seneca Village that was destroyed to make the park. See below.

SWFAS 2024 DUES

OOOPS! Did you forget? Better late than never. Please remember your SWFAS dues. We rely on dues to fund the annual lecture program. Your dues and gifts further support archaeology, history, and preservation in Southwest Florida. It now easier than ever to join or renew your membership to SWFAS. Go to <https://swflarchaeology.org/>, click on “JOIN SWFAS TODAY” and use your credit card or PayPal to join, renew, or to donate. SWFAS is a registered Florida non-profit organization 501(c)(3), and your dues and gifts are tax exempt.

SWFAS BOARD OF DIRECTORS ELECTIONS FOR 2024

The following 2024 Officers and Board of Directors were elected at the January 17, 2024 SWFAS meeting:

Officers

President: John Furey
Treasurer: Charlie Strader
Secretary: Susan Harrington
Editor: John Furey
Craighead Lab Director:
Susan Harrington

Directors

First of 3-year term:
Theresa Schober (Chapter Rep.)
Mary Southall
Second of 3-year term:
Open
Third of 3-year term:
Open

JANUARY PRESENTATION

ARCHAIC SITES IN FLORIDA AND THEIR ASSOCIATION WITH SHELL TOOLS

Michelle Calhoun, WMS/LSSAS Archaeological Society



January's presentation of 'Archaic Sites in Florida and Their Association with Shell Tools' by Michelle Calhoun was about far-ranging research of the distribution of Florida shell tools as exotic trade goods inland from Texas to Eastern Canada and east of the Mississippi River. Lightning whelk shells (*Sinistrofulgur perversum*, once known as *Busycon perversum*), were made into many different products by Archaic Native American societies and traveled both out and into Florida along with other exotic trade goods such as mica, galena, and copper during the Archaic. Calhoun traced some of these routes and demonstrated the variety of artifacts that the shells were made into. The shell whorls themselves have been likened to some native religious beliefs in the supernatural and the Milky Way.

FEBRUARY PRESENTATION: FEBRUARY 21, 2024,

7:00 PM

FORT MYERS, IMAG HISTORY & SCIENCE CENTER

SELMA DANIELS: A PIONEER OF BLACK EDUCATION IN SOUTHWEST FLORIDA



Dr. Brandon Jett, Professor of History, Florida SouthWestern State College, provides a presentation about Selma Daniels. For LaBelle's Black community there are few people who are as important as Ms. Selma Daniels, the founder of the only school for Black children in the city during the era of Jim Crow. She was a counselor, teacher, and guiding spirit for the community. When reflecting upon her legacy, the editors of the school's yearbook declared, "Mrs. Selma Daniels is to Daniels Elementary what the late Dr. Mary McLeod Bethune is the Bethune-Cookman College." Opened in the 1930s, Ms. Daniels worked tirelessly and taught all subjects and all grades from first to sixth. After a couple of years, the superintendent recommended that the school be officially named "Daniels Elementary." Although Ms. Daniels passed away several decades ago and the school is

no longer in operation, her impact on the Fordson/Sunset Park community was undeniable. As Dorothy Johnson explained, "She was the root that made us all sprout."

This talk will highlight the extraordinary accomplishments of Selma Daniels in providing quality education to the Black community of LaBelle by placing her story in context with the lynching of Henry Patterson just a few years prior to the opening of the Daniels School. Juxtaposing these two stories highlights the struggles faced by Black communities in southwest Florida, but also emphasizes how, despite segregation, disenfranchisement, and violence imposed by Jim Crow laws and customs, Black individuals and communities proved capable of accomplishing incredible things. This talk will also look at local efforts to preserve the legacy and memory of Selma Daniels.

Dr. Jett is a Professor of History at Florida Southwest State College in Ft. Myers and a graduate of the University of Florida at Gainesville. He studies the history of crime, violence, and criminal justice in the Jim Crow South.



TO GO TO THE IMAG:

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

SWFAS 2024 SPEAKERS SCHEDULE

FEBRUARY 21, 2024, 7:00 PM, FT. MYERS, IMAG MUSEUM

Dr. Brandon T. Jett, FSU

Lee County Black History: Selma Daniels: A Pioneer in Black Education in Southwest Florida

MARCH 20, 2024, 7:00 PM, FT. MYERS, IMAG MUSEUM

Natalie De La Torre Salas, Florida Public Archaeology Network (FPAN) Archaeologist

There is No Such Thing as a Natural Disaster: Hurricanes and Heritage in Southwest Florida. Hurricane Damage to Archaeological Sites

APRIL 17, 2024, 7:00 PM, NAPLES, COLLIER COUNTY MUSEUM AT GOVERNMENT CENTER

Theresa Schober, Archaeologist

International Repatriation of Cultural Belongings

MAY

FAS Annual Meeting

JUNE-AUGUST

No Newsletters/Presentations/Summer Sabbatical

NOVEMBER 20, 2024, 7:00 PM, NAPLES, COLLIER COUNTY MUSEUM AT GOVERNMENT CENTER

Sarah Ayres Rigby, FPAN Archaeologist

Topic TBA

DECEMBER

TBA Field Trip

ARTICLES

THE MAN BEHIND BLACK HISTORY MONTH

By Sarah Pruitt

January 31, 2022

From History at <https://www.history.com/news/the-man-behind-black-history-month>



In 1915, Carter G. Woodson traveled to Chicago from his home in Washington, D.C. to take part in a national celebration of the 50th anniversary of emancipation. He had earned his bachelor’s and master’s degree at the University of Chicago, and still had many friends there. As he joined the thousands of Black Americans overflowing from the Coliseum, which housed exhibits highlighting African American achievements since the abolition of slavery, Woodson was inspired to do more in the spirit of celebrating Black history and heritage. Before he left Chicago, he helped found the Association for the Study of Negro Life and History (ASNLH). A year later, Woodson singlehandedly launched the Journal of Negro History, in which he and other researchers brought attention to the achievements of Black Americans.

Born in 1875 in New Canton, Virginia, Woodson had worked as a sharecropper, miner and various other jobs during his childhood to help support his large family. Though he entered high school late, he made up for lost time, graduating in less than two years. After attending Berea College in Kentucky, Woodson worked in the Philippines as an education superintendent for the U.S. government. He earned his bachelor's and master's degrees at the University of Chicago before entering Harvard. In 1912, three years before founding the ASNLH, he became only the second African American (after W.E.B. DuBois) to earn a doctorate from that institution.

Like DuBois, Woodson believed that young African Americans in the early 20th century were not being taught enough of their own heritage, and the achievements of their ancestors. To get his message out, Woodson first turned to his fraternity, Omega Psi Phi, which created Negro History and Literature Week in 1924. But Woodson wanted a wider celebration, and he decided the ASNLH should take on the task itself. In February 1926, Woodson sent out a press release announcing the first Negro History Week. He chose February because the month contained the birthdays of both Abraham Lincoln and Frederick Douglass, two prominent men whose historic achievements African Americans already celebrated. (Lincoln's birthday was February 12; Douglass, who was formerly enslaved, hadn't known his actual birthday, but had marked the occasion on February 14.)

As schools and other organizations across the country quickly embraced Woodson's initiative, he and his colleagues struggled to meet the demand for course materials and other resources. The ASNLH formed branches all over the country, though its national headquarters remained centered in Woodson's row house on Ninth Street in Washington D.C. The house was also home base for the Associated Publishers Press, which Woodson had founded in 1921.

The author of more than 20 books, including *A Century of Negro Migration* (1918), *The History of the Negro Church* (1921), *The Negro in Our History* (1922) and his most celebrated text, *The Mis-Education of the Negro* (1933), Woodson also worked in education, as principal for the Armstrong Manual Training School in Washington, D.C., and dean at Howard University and the West Virginia Collegiate Institute. Clearly, Woodson never viewed the study of Black history as something that could be confined to a week. As early as the 1940s, efforts began to expand the week of public celebration of African American heritage and achievements into a longer event. This shift had already begun in some locations by 1950, when Woodson died suddenly of a heart attack at home in Washington.

With the rise of the civil rights and Black Power movements in the 1960s, young African Americans on college campuses were becoming increasingly conscious of the historic dimension of their experience. Younger members of the ASNLH (which later became the Association for the Study of African American History) urged the organization to change with the times, including the official shift to a month-long celebration of Black history. In 1976, on the 50th anniversary of the first Negro History Week, the Association officially made the shift to Black History Month.

Since then, every U.S. president has issued a proclamation honoring the spirit of Black History Month. Gerald Ford began the tradition in 1976, saying the celebration enabled people to "seize the opportunity to honor the too-often neglected accomplishments of Black Americans in every area of endeavor throughout our history." Ronald Reagan's first Black History Month proclamation stated that "understanding the history of Black Americans is a key to understanding the strength of our nation."

In 2016, Barack Obama, the nation's first Black president, made his last proclamation in honor of Woodson's initiative, now recognized as one of the nation's oldest organized celebrations of history. "As we mark the 40th year of National African American History Month, let us reflect on the sacrifices and contributions made by generations of African Americans, and let us resolve to continue our march toward a day when every person knows the unalienable rights to life, liberty, and the pursuit of happiness."

'THE WOUND HASN'T HEALED': ACTIVISTS RECOUNT 1898 WILMINGTON COUP THAT TERRORIZED BLACK RESIDENTS

By Sara Avery

February 19, 2023

From ABC News at <https://abcnews.go.com/US/wound-healed-activists-recount-1898-wilmington-coup-terrorized/story?id=96955381>



Matt Born/The Star-News via AP, FILE

Athalia Howe was just 12 years old when she, her sister and mother were forced to seek refuge in a cemetery as armed white supremacists terrorized Wilmington, North Carolina, in the fall of 1898. Separated from her father, they were unsure if he was still alive until days later when they reunited. Decades after the incident, Howe had a flashback to that time. She grabbed the wrist of her great-granddaughter, Cynthia Brown, and screamed, "If it ever happens again, run! Don't let it happen to you!" "She had a very stark, distant look in her eyes," Brown told ABC News, remembering the encounter. "I was very thrown. I didn't know what to make of it. After that, no one talked about it, no one explained it." It would be years before she finally learned from

family members what her great-grandmother was referencing: the Wilmington Coup of 1898, the only successful coup d'état in American history.

Nearly 125 years later, the wounds of the deadly campaign still run deep in the city, with many residents saying Wilmington never made amends for the tragedy. Residents and activists continue to work toward uncovering that history and finding redress for the descendants of Black residents impacted by the violence. The coup was spearheaded by Josephus Daniels, publisher of several influential newspapers in the state, and Furnifold Simmons, chairman of the state's Democratic Party, to overthrow the elected biracial government in Wilmington, according to historians. The plot, titled the "White Supremacy Campaign," utilized propaganda, fiery speeches and intimidation by the Red Shirts, a militia group named for the red tunics they wore, to prevent Black and white Republican voters from turning out for the 1898 state and federal elections, historians say.

The plot succeeded and they effectively stole the election. But in Wilmington, several Black politicians still held office and the coup leaders did not want to wait until the following year to vote them out. Two days later, on Nov. 10, 1898, a mob of nearly 2,000 white men torched the offices of Wilmington's only Black newspaper, The Daily Record, and began indiscriminately shooting at Black residents across the city. At least 200 people were killed in the violence, although historians say the true number is hard to pinpoint. White leaders later spun the violence as a "race riot" that the militia needed to control. In the following weeks, as many as 2,100 Black residents abandoned the city, historians say.

Amid the chaos, Alfred Waddell, a former confederate general and one of the leaders of the campaign, forced the resignation of several local officials and installed himself as mayor of Wilmington. As a result of the violence, Jim Crow segregationist laws became entrenched in North Carolina and echoes of the event still manifest themselves over a century later. The Black population, once boasting the majority in Wilmington, now only makes up 17% of the city, according to the latest Census data from 2020.

What happened in Wilmington also became a model for other massacres like the one in Tulsa, Oklahoma, in 1921. "The violence in Wilmington became an example to other locations of how to have a riot and get away with killing people in the street based on race," LeRae Umfleet, a lead researcher for a 2006 state report on the coup, told ABC News. "People from Atlanta spoke to people from Wilmington and asked them, 'How did you do this, how were you able to neutralize the Black vote? How was it that there was so many people killed, and no one was ever held accountable?'"

Brown grew up in Wilmington during segregation, but said she had a "romantic idea" of the community around her. As she learned about the history of the coup, that sentiment turned into anger and frustration. "There was a generational robbery of values, of understanding one's family tree, one's family legacy. I realized there were people who had a snip if you will," Brown said. "There was a disconnect for them because they had lost family history ... family assets and family members." Brown said she recalls going to the public library after school with a friend to try and learn more about what happened. The library refused to show them any records even though they were stored there, Brown said. She moved away for college, eager to leave the city behind, but returned to Wilmington after her mother died suddenly. It was then she says that she became more involved in community programs and working to preserve the history of the events of 1898.

Laura Ginther, a member of the New Hanover County Community Remembrance Project, or NHCCRP, a group working to memorialize the victims of the massacre, calls Wilmington "a microcosm for every prejudice that can exist." "The students who go to the schools in the primarily Black areas of the town, their scores on education are worse. Their access to health care is worse, there's no grocery store in the area," she said. The 2021 Cape Fear Inclusive Economy Report, a study that looks at the inclusivity of the economy in the Cape Fear region where Wilmington is located, found that 30% of Black residents fall below the federal poverty line compared to 11.9% of white residents. It also found that the median white household income is a little more than double that of the median Black income.

Kim Cook, a professor of sociology and criminology at the University of North Carolina, Wilmington and a restorative justice practitioner, moved to the city in 2005 and said she was "distressed" by the "palpable" segregation. For a long time, she couldn't understand the division until she learned about the events of 1898. Now, she works with groups like NHCCRP and Coming to the Table, a national organization focused on healing the racial wounds of America's past. "The wound hasn't healed," she said. "I've been calling for a truth and reconciliation process in Wilmington for years that has fallen on deaf ears."

As the 125th anniversary of the incident approaches, Wilmington residents are calling on the North Carolina legislature to hold true to the recommendations made in the 2006 report on the incident. The residents feel like nothing has been done beyond a grassroots level. Some of the recommendations were put into legislative proposals, but most died in committee. The North Carolina Democratic Party issued an apology in 2007, acknowledging the party's role in the coup and renouncing the past leaders. Meanwhile, organizations like Third Person Project have worked to preserve and digitize copies of The Daily Record. The group also works in conjunction with the Equal Justice Initiative and other advocates to find descendants of victims and those who fled Wilmington using genealogical data.

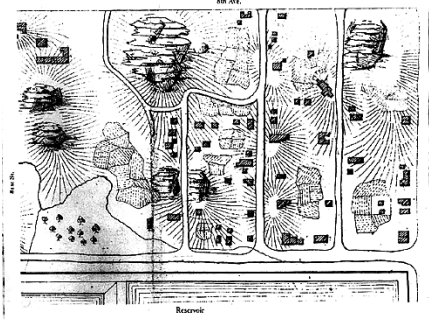
Activists like Sonya Patrick are pushing for legislation to provide reparations for the descendants of those affected by the riot. She said change needs to be made to improve opportunities for Black residents of the city. "When we don't take action, and we don't try to change things, that's saying that we're satisfied with the massacre, we're satisfied with what happened," Patrick said. "We should never be satisfied with that type of injustice."

THE COMMUNITY BEFORE CENTRAL PARK

By coevans

November 15, 2015

From Real Archaeology at <https://pages.vassar.edu/realarchaeology/2015/11/15/the-community-before-central-park/>



Central Park is one of the most iconic attractions in New York City. It spans over 51 blocks and boasts 843 acres of lawns, ponds, and public walkways. It is easy to believe that Central Park has always been a part of the city, but before 1857, several well-established minority communities existed where the park stands today.

On July 21, 1853, the New York State Legislature enacted a law that designated 750 acres of land to the creation of a public park. The official history of Central Park, provided by the Central Park Conservancy (CPC), states that “socially conscious reformers” created central park with the intent to “improve public health and contribute greatly to the formation of a civil society.” There is no mention of the businesses destroyed, the churches and schools demolished, the families that were evicted. Most public records fail to recognize how Central Park conveniently destroyed many lower income “shanties” inhabited by “land squatters” and the less desirable residents of the city.

Seneca Village was one, if not the first established African American communities in New York City. It was established in 1825 as an all African American community and by 1857, the year of its destruction, it was 30% Irish-American. Despite their portrayal in the newspapers of the time, the residents of Seneca Village owned their property and usually paid taxes. The community had a total of three churches, three cemeteries, and two schools. Records show that over 589 people lived in Seneca Village in its thirty-two years of existence. On a webpage dedicated to the Seneca Village community, the CPC states that despite the fact that “many protests were filed in the New York State Supreme Court, as is often the case with eminent domain,” those living within the boundaries of the proposed park were “compensated for their property.” It tells nothing of how the public petitioned to save their community or the police force used to violently evict families from their homes. By 1857, according to the CPC, approximately 1,600 people, including all 264 Seneca Village residents were displaced from their homes.

Seneca Village is only one community destroyed in the creation of Central Park, and though it is well known now, it took nearly half a century to be found. City records often fail to acknowledge the violent eviction of places like Seneca Village and the difficulty former residents had in reforming the community. Today, many of the neighborhoods and people that existed before the park remain off public records and wait to be rediscovered.

FRANCE IN THE NEW WORLD PART V THE ACADIANS AND THE CAJUNS

By John F. Furey

Introduction: The Acadians Background



The first interest France had in Canada was fishing off of the Grand Banks of Newfoundland, however, in 1600 the fur trade became a primary motive to claim and settle the land. In 1604 a settlement on Saint Croix Island was established and in 1605 Port Royal was founded. Quebec was founded as a fur trading post in 1608 and, with free land available, French citizens were encouraged to emigrate. Acadia was one of the five regions of the Maritime Provinces of New France (Canada) and consisted of: New Brunswick, Nova Scotia, Prince Edward Island, and the Gaspé peninsula in eastern Quebec,

along with the Kennebec River in northern Maine. The first Acadians emigrated from the south and southwest

regions of France between 1632-1636 and there are a number of records detailing the names of these new arrivals but later records are missing. Initially a major percentage of the new arrivals were actually traders and explorers who wanted to explore the vast area of New France and became trappers.

Over time, the vast majority of immigrants were farmers looking for a new opportunity and free land. Some settlers brought their wives with them and others intermarried with the local Mi'kmaq (pronounced Mick-Mack) tribe. The presence of European women was usually a sign that the settlements and the settlers were here to stay. Having mostly emigrated from similar areas of France, the Acadians brought with them their customs, social structure, values, of their French region, and French dialect. All of this, combined with local indigenous ideas, methods, and customs, contributed to the development of a unique Acadian identity in this area that differentiated them from the rest of New France. Here they owned their own land, could sell their crops, and they were free and not under the control of a nobleman, as they would have been in France. Many of the attitudes and traditions that they brought with them broke down to where marriages between classes and natives could happen.

The Acadians: The Treaty of Breda 1667

The Acadians had a total of 18 years to establish themselves and their culture before events in Europe enveloped them. In 1655 England and France went to war, it was called the Second Anglo-Dutch War (1665-1667) and Lord Oliver Cromwell, Lord Protector of Parliament, ordered a flotilla of British troops from Boston to go to Canada and "chase the French out". They arrived and seized the LaTour Fort and then Port Royal and occupied Acadia. During this period of British occupation, no new French families arrived and those already in Acadia were not allowed to leave. The war ended in 1667 but a treaty was not signed until 1670. During the negotiations, Holland attacked and briefly conquered Acadia in 1674, renaming Acadia and Canada New Holland. The Treaty of Breda (Holland) was finally signed in 1670 and Canada and Acadia were ceded back to France.

British Reinvasion 1710

Britain again invaded Acadia in 1710 and conquered and occupied most of the Islands and the peninsula of Acadia. After the takeover by the British in 1710, the Acadians and the Mi'kmaq made six attempts and failed to reconquer the Acadian capitol of Port Royal. The 1710 Siege of the Acadian Capitol of Port Royal by Britain was successful and Britain again controlled Acadia never to relinquish its control again. Migration into Acadia and into New France by French speakers, now that Britain controlled Acadia was very minimal, while migration from England, Scotland, Ireland, Germany and other continental countries increased tenfold. Acadia under Britain, became more populous and wealthier than landlocked New France whose only exits were through the St Lawrence and south down the Mississippi. In the military incursions by the English leading up to their conquering Acadia, the Acadians and the Mi'kmaq had fought together and resisted the British in any way that they could. The Acadians and the Mi'kmaq were allied through their common Catholic religion and through intermarriage. The Mi'kmaq were a very large tribe that could field a sizeable number of warriors and, coupled with Acadian assistance, had defeated the British at several battles. As English migration into Acadia increased, new settlements were attacked and their goal was to halt Protestant migration much like the religious wars in France with the Huguenots. The British were always highly suspicious of all Acadians because they were Catholics and because of their close association with the Native Americans.

The next 45 years experienced continued friction, both open and covert, waged against the British. Many Acadians remained neutral and did not revolt against the British but did occasionally join with the Mi'kmaq in resisting the British conquest. Six unsuccessful attempts were made by the French and their allies to reclaim the Capitol, Port Royal from the British. From 1710 when Acadia was ceded to Britain until the 1750's. In 1726 a treaty with the Wabanaki Confederacy which consisted of four tribes: the Mi'kmaq, Maliseet, Passamaquoddy, and Penobscot, tribes all located in Acadia (which consisted of Arcadia and a portion of northern Maine), was signed and their participation in British resistance mainly ended, however, resistance by the French from New France and some Acadians continued. The Acadians were living between French Canada to the west, the British

13 colonies to the south, and Acadia was occupied by the British. Conflicts on the European continent between France and Britain always spilled over and influenced events in Acadia, French Canada, and the British colonies.

The Hudson Bay Company

In 1670 Britain, through the Hudson's Bay Company, laid claim to Hudson Bay and the area around it, called it Rupert's Land, and expanded their trading posts north of Quebec. The Hudson Bay Company had the exclusive rights to the skin and fur trade in British controlled North America and they positioned their trading posts far and wide. Many Acadians traded with the New England Protestants to the south and the British Hudson Bay Company but they still chafed under British rule.

The French and Indian War 1754-1764

After the conquest of Acadia in 1610, the British asked the Acadians to sign an unconditional oath of allegiance to Britain but with the armed French and Acadians resistance to British rule, the situation was dangerous and few actually signed. For others Acadians, they were anti British but signing the oath would lead the Mi'kmaq to consider you British and put you, your family, and your whole village at risk. Failure to not sign had its risks as well. The French and Indian war began in 1754 and lasted well into 1764. Using the war as an excuse, between 1755 and 1764 the British expelled over 12,000 Acadians, three quarters of the population of Nova Scotia, in what was called in French, Le Grand Derangement (the Great Upheaval). Acadians being expelled were told that their houses, livestock, and possessions would be forfeit and they would be forced to leave. The Acadians were to be shipped by boat and dispersed throughout the 13 colonies and elsewhere. Many fled to the woods to live with the Mi'kmaq or west to New France but Acadians were perceived by the British as an enemy living among them and were always a threat. The plight of the Acadians, their expulsion, and their anguish at the separation of families was put into words by Massachusetts poet Henry Wadsworth Longfellow with his 1847 poem Evangeline.

Expulsion: The Diaspora

A band of partisans and Mi'kmaq raided a warehouse near Fort Edward in 1757, killing 13 British soldiers, they took what they could carry and burned the building. A few days later they attacked fort Cumberland (formerly Fort Beausejour). From these and other raids, some Acadians were killed and others captured, imprisoned and exiled. After the fall of Louisbourg over 1,000 Acadians were deported to northern France. An additional number of them were sent to the colonies of Massachusetts, Pennsylvania, Connecticut, and Virginia as indentured servants and the colonies passed laws putting them under custody of "justices of the peace and overseers of the poor". The idea was to spread out the Acadians by making them a very small group within a larger population.

After the end of the Seven Years War in 1763, some Acadians were allowed back into Nova Scotia but were limited as to where they could reside and all of their good former farming lands had already been resettled by English speakers, they would have to start all over. Beginning in 1764, groups of Acadians began arriving in Louisiana and eventually became the Cajuns. With so many of the Acadians removed, French Canada/ New France had few people to incite to rebel against the British and the Indians and remaining Acadians settled down and acquiesced to British rule. Five years after the expulsion of the Acadians, the first New England colonists arrived to find bleached bones and burned homes. The dikes that drained the marshes were in disrepair and the new settlers didn't know how to repair or maintain them. The government then drafted 2,000 Acadians who had avoided deportation and put them to work as paid laborers repairing the dikes and drainage systems on their former lands.

Acadians in Canada Today: The Languages

The population of French Acadian speakers today is approximately 370,000 (as of 2006) and limited mainly to the four Atlantic Provinces in Canada with the majority of them located in New Brunswick and Nova Scotia. Acadian speakers represent .01 percent of the population of Canada with approximately another 22.8 percent of

the population speaking Canadian French. Language in Canada has been a controversial subject in Canada since Britain took over Canada and the Maritimes and Acadian is considered a form of French and is not singled out as a specific language yet both are very different from modern day French in France and Acadian is a variant of Canadian French. Canada, and the Maritime Provinces, have been subject to a number of official linguistic acts by the government attempting to legislate linguistic equality between English and French, both of which are official languages, and in 1977 French was declared the official language of Quebec. In 2019 Canada passed an Indigenous Language Act recognizing the many Ancestral Languages of the native population. Most people in Canada today speak English and many have a second language but Acadian French is still spoken in the Maritimes.

Acadian Archaeology

Recent archaeological investigations in Acadia have explained the reasons that the French Acadians had so much success as farmers, especially in Nova Scotia, in this new and marshy land. The key to their recovery of the land was the construction of a series of ditches and dikes with a hollowed-out log with a 'valve' at one end. The 'valve' allowed water to drain out of the salt marshland and prevented seawater from flowing back into the marsh. The sides of the ditches were strengthened with branches that acted like rebar in modern construction and built up with peat slabs. Once the salt had been washed out of the marshland by rain and snow meltwater, it was fit to farm and was highly fertile. The organic matter that the tides had deposited in the marshes over the years had composted and created a highly fertile area. It was this high fertility of the soil that allowed the dramatic population growth of the Acadians in the early years of their relocation from France. Archaeologists are also trying to reconstruct their settlement patterns since most of the Acadian structures were burned after their expulsion and they are trying to further understand their system of dikes.

The Acadians Become The Cajuns

Despite the British dividing the Acadians into small groups in 1755 and dispersing them throughout the 13 colonies, and despite them being marginalized in their new communities, many managed to regroup and find their way to Louisiana. It is believed that the term Cajun is a derivation from the use of the term "Cadiens". To date there has been little archaeological work to find evidence of these early arrivals from Acadia and with rising sea level many areas that they first inhabited are already inundated.

The most famous early Acadian arrivals were the Broussard brothers, Joseph and Alexander. They had waged a guerilla war against the British in Nova Scotia and in 1764, realizing that they could not win, left first for the French island of Saint Domingue (Haiti). They then moved on to New Orleans with about 200 other Acadians believing that Louisiana was French. However, France had secretly ceded Louisiana to the Spain and remained to manage the colony for Spain only until 1766. Shortly after arriving, a Yellow Fever epidemic struck Louisiana taking many of the new arrivals. All Cajuns became American citizens in 1803 through the Louisiana Purchase by the United States. Cajuns joined General Andrew Jackson on 8 January 1815 in repulsing the British at the Battle of New Orleans and many were happy to be able to finally fight and beat the British. Cajuns initially lived in the southern Louisiana parishes and made their living in the swamps, hunting, fishing, trapping, gathering Spanish moss, and many other swamp related occupations. Others moved west of New Orleans into the "Cajun Lapland" where Louisiana "laps over Texas" and became cattle ranchers, grew cotton, corn, and rice. This was the so-called "Cajun Triangle" of Beaumont, Port Arthur, and Orange.

After World War I

After World War I some Cajuns had served in the military and had traveled to Europe and, for most, it was their first time outside the bayou, never mind Louisiana. In 1922 the state of Louisiana prohibited the teaching of Cajun French in the public schools by passing the Compulsory Education Act affecting the lower parishes where Cajun French had been taught for years. This had a direct impact on the use of the language. Living in extended families, Cajun French could only be acquired in the family and, over time, you had three generations where the grandparents spoke Cajun, the parent only some Cajun, and the grandchildren spoke English only. This was the beginning a greater integration of the Cajuns into Louisiana/American English language society.

After World War II

Again, many Cajuns were exposed to the wider world outside Louisiana during the war and the use of the language became more diluted. Families that previously were extended, now became nuclear with marriages outside the Cajun culture. The Cajun language was looked at like the Appalachian and Ozark dialects and was dying out. In racially sensitive Louisiana, Cajuns were classified as above Blacks but were the lowest of the white classes. In 1990 there were 668,000 people in Louisiana that classified themselves as Acadian/Cajun. Cajun “culture” today has been commercialized and celebrated not just in Louisiana but has spread throughout the country in the celebration of Mardi Gras, Cajun food, Cajun music, and in many Louisiana celebrations and fairs. The celebration of the culture lives on while the Cajun language itself slowly withers.

Acadians In Canada Today

Acadians have scattered throughout the Canadian population in small numbers with the Acadian population estimated at 305,000 Acadian speakers. The majority still live in the Maritime Provinces, with 108,000 in New Brunswick and 49,000 in Nova Scotia. A sizable number, however, migrated into Quebec in New France/Canada to escape the British in the Maritimes and today number about 84,000. Many still live in the area around Madawaska, Maine where some of the first Acadians originally settled. The Acadian language, while considered French, is an older form of French that did not evolve as modern French did since the late 18th Century and retains many linguistic features that died out in modern French. The French-Canadian language is another example of this. Most Acadians speak English or Canadian-French as a second language and are active in all aspects of the Canadian economy and culture. In 2003 Queen Elizabeth II issued a Royal Proclamation acknowledging the deportations and established 28 July 2005 as an annual day of commemoration and is commemorated as the “Great Upheaval”. The Acadians are a vibrant minority and celebrate their cultural roots with a National Annual Convention, a national flag, a national anthem “Ave Maris Stella”, (Hail, Star of The Sea, from a medieval Latin hymn) and commemorate 13 December annually as “Acadian Remembrance Day”.

Acadians in Canada and Cajuns in Louisiana are in contact with each other and acknowledge their common cultural, religious, and linguistic roots. The 1755 poem *Evangeline* by Henry Wadsworth Longfellow has been used as a vehicle to revive both their distinct Acadian cultural identities. In 1920, a statue of “Evangeline” by Canadian sculptor Henri Hebert was installed in Gran Pre, Nova Scotia to commemorate the 1755 poem and the Acadian struggle. A second statue of “Evangeline” was donated in 1929 to the town of St. Martinsville, Louisiana by the cast and crew of the Mexican silent film “Evangeline”, starring Dolores Del Rio who starred in the film and posed for the statue. Both populations are firmly rooted in the present but, as the auto number plates in Quebec read, “Je me Souviens”, I Remember. The past is always there.

SWFAS OFFICERS AND BOARD OF DIRECTORS FOR THE 2024 CALENDAR YEAR

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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.

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Please make your check out to SWFAS and mail to:

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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.* SELECT LEVEL BELOW.

<input type="checkbox"/> Student*	\$20	<input type="checkbox"/> Institutional	\$50
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