



## Southwest Florida Archaeological Society (SWFAS)

### OUR 44th YEAR

### March 2024 Newsletter

<https://swflarchaeology.org/>

#### **PRESIDENT'S CORNER** By *John F. Furey M.A., RPA*, [jffurey@charter.net](mailto:jffurey@charter.net)



March is Archaeology Month, and I have started a new section in the Newsletter this month where we can introduce new concepts and interesting new science, called "Recent Research". As new items of research are released, we plan to briefly highlight them here, when available.

The Collier County Museums are offering a new exhibit on the Miccosukee Tribe titled "We Are Still Here" at the Museum of the Everglades through May 11, 2024. For more information see below.

In the Fall of 2023, eight Hopewell sites that were built between 1600 to 2200 years ago in Central Ohio were named UNESCO World Heritage Sites. These sites are the Hopewell Mound Group, Hopeton, High Bank Earth, Seip Earthworks, Mound City, Fort Ancient, Great Circle Earthworks, and the Octagon Earthworks Sites. By naming them UNESCO Sites they can now be further protected from vandalism, pot hunting, and local incursion.

#### ***FORT LAUDERDALE AND THE SECOND SEMINOLE WAR***

In 1841 Florida became a territory. Native American-White relations had been deteriorating since the arrival in Southeast Florida of white settlers and the government's attempts at Indian removal. Resentment over the murder of a local Seminole led to the retaliatory massacre of the family of William Cooley at their home on the New River in January 1836, shortly after the outbreak of the second Seminole war. This massacre and the prime location for a fort on the New River prompted the construction of Fort Lauderdale in 1839 to protect the white population. The military history of the fort and the military units that manned the fort are also noted. See below.

#### ***CHINATOWNS***

Chinatowns today are found in nearly every major city in the United States. There are about 50 Chinatowns across the country. The best-known ones are in New York City (the largest), San Francisco, Los Angeles, Chicago, Philadelphia, Houston, Boston, and Portland Oregon. Today, every city and even small towns have Chinese restaurants and we think nothing of it, it's normal, right? But things were not always like this. The story of Chinatowns in America begins in 1848 when Chinese citizens were recruited to the U.S. laborers to build the railroads. See below.

#### ***FRANCE IN THE NEW WORLD***

This month we present the continuation of the series: France in the New World Part VI: Britain Takes Canada and the roles of the Indigenous people. See below.

#### ***SWFAS 2024 DUES***

OOOPS! Did you forget? Better late than never. Please remember your SWFAS dues. We rely on you as our only source of income is your dues and gifts and they support archaeology, history, and preservation in Southwest Florida. It now easier than ever to donate, 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.

## SAVE THE DATES

The **76th FAS Annual Meeting** will be held in Pensacola May 10-12, 2024, and the **89th SAA Annual Meeting** is in New Orleans this year April 17-21, 2024. Mark your calendars and register to attend. One excursion at SAA will visit the Poverty Point World Heritage Site.

## THE MUSEUM OF THE EVERGLADES EXHIBIT ON THE MICCOSUKEE TRIBE *WE ARE STILL HERE: THE CONTINUING STORY OF THE MICCOSUKEE TRIBE*

*January 23 – May 11, 2024*



Museum of the Everglades and Collier County Museums have collaborated with the Miccosukee Tribe of Indians of Florida to create this exhibit exploring their past, present, and future. Following the “Indian Termination Policy” enacted by Congress in 1953, a schism began to emerge between some of the Miccosukee elders within the Seminole Tribe and its leadership. By 1962, the Miccosukee Tribe was federally recognized as a unique and separate sovereign nation. *WE ARE STILL HERE* explores that story, but also brings forth little-known facts about the Miccosukee Tribe and their continuing accomplishments. The exhibit includes images and artifacts of shared history, cultural expressions, powerful personalities, and many other facets of this still unfolding story. The important partnership established between Collier County Museums and the Miccosukee Tribe to facilitate the exhibit is itself a new, and decidedly positive, chapter that we are honored to be part of.

All Collier County Museum locations offer free admission. The Museum of the Everglades is located at 105 West Broadway Avenue, Everglades City, FL 34139, and is open Tuesday through Saturday, 9:00 am to 4:00 pm. For more information, go to <https://colliermuseums.com/locations/museum-of-the-everglades>.

## CALUSA WALK

*March 9, 2024*



The Southwest Florida Archaeological Society is offering a “Calusa Walk” on March 9th in Bonita Springs as part of Florida’s Archaeology Month and Calusa Coast 2024 events. Discussions feature Southwest Florida’s Native American history dating back over 8,000 years and first European contacts in our state. Learn about the archaeology of the first people to live in Bonita Springs. Hear stories of the mighty Calusa, who ruled all of Southwest Florida, including their contact with the Spanish starting in 1513. Learn about the Calusa’s capital on Mound Key in Estero Bay, Ponce De Leon, Pedro Menendez and Fort San Anton de Carlos in 1566. Learn about the end of the Calusa Empire and the origins of the Seminoles and Miccosukee.

See demonstrations of the technology the Calusa used to prosper: the atlatl, shell tool making, weaving, ceramics, and more. Walk through Depot Park over the Imperial River to Island Park and learn about our local environment and uses of native plants. Afterwards, enjoy a picnic lunch or eat at one of the nearby restaurants (lunch not included). Also on March 9 in Riverside Park, there is the free Bonita Fest by the GOATs of Bonita from 11 - 4. You may stay and enjoy the food, music and vendors. More info at [goatsofbonita.com](https://goatsofbonita.com).

The tour cost per person is \$20 with advance reservation, or \$25 the day of. The tour is guided by Arron Thomas of Calusa Ghost Tours and Charlie Strader of the Southwest Florida Archaeological Society <https://swflarchaeology.org/>.

Total walk distance is about 1 mile and tour duration of 2 hours. Meet on March 9th before 10am at the Liles Hotel in Riverside Park, 27300 Old 41 Road, Bonita Springs, FL 34135. Email [info@goexploring.com](mailto:info@goexploring.com), or call/text 239-992-6133, to reserve and receive participant notes and details.

## 2024 IMMOKALEE CATTLE DRIVE AND JAMBOREE

**March 9, 2024 7:30 am – 3:00 pm**



The famous Immokalee Cattle Drive will take place on Saturday March 9th from 7:30-3pm with the drive down the main street of Immokalee and then many family activities at Roberts Ranch, 1215 Roberts Ave, Immokalee, FL 34142. The cattle drive starts along Main Street in Immokalee led by cattle boss Heather Cleckler, descendant of the Roberts family, and leads to Roberts Ranch, a former farmstead listed on the National Register of Historic Places and operated as a Collier County museum. Activities and entertainment kick off when the cows come home and include storytelling,

roping and whip cracking demonstrations, traditional food demonstrations, music, craft and food vendors, and so much more. Bring the whole family to the Kids' Korral with petting zoo, games, and crafts. For more information, go to <https://colliermuseums.com/immokalee-cattle-drive-and-jamboree>.

## ARCHAEOLOGY FAMILY DAY

**March 23, 2024 10:00 am – 1:00 pm**



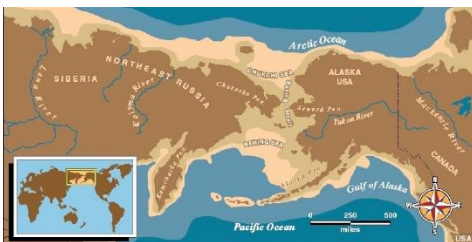
As part of Archaeology Month, the Collier County Museum at Government Center, 3331 Tamiami Trail E

Naples, FL 34112, is celebrating Archaeology Family Day on Wednesday, March 23<sup>rd</sup>, to teach children and adults about archaeology. Archaeology Rocks! Join us as we “dig in” using tools and techniques used to uncover the past in our mock archaeological dig! Learn about the layers of history hidden underneath the ground we walk on! For more information, go to

<https://colliermuseums.com/event/archaeology-family-day>.

## RECENT RESEARCH

### THE ICE BRIDGE THEORY

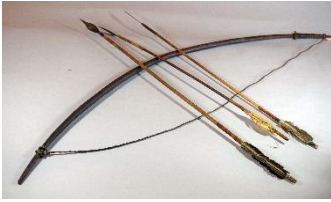


In the SWFAS January Newsletter we presented evidence of the “Kelp Highway” along the western island chains of Alaska and Canada to explain an early peopling of North America, and that native oral history was validated by archaeological field work. This still only explains a migration between 12,000-15,000 years ago, and evidence keeps piling up that people were here in the Americas long before that. The latest hypothesis is the “Ice Bridge Theory”. During the glacial period,

both North America and Northeastern Asia were connected by a permanent ice bridge that people crossed and that only this could explain the early peopling of North America to 30-50,000 years earlier. Sea mammals and fish along the ice margin could have sustained them in this crossing. Recent archaeological excavations in Brazil have dated a large site to 8-9,000 years BCE and it would have required many years for humans to migrate to Brazil and to produce a large urban population. The Upano Valley in Ecuador is another extensive area that was densely populated and has a beginning date of 2500 BC.



## **USE OF THE BOW AND ARROW**



A recent publication in the New Scientist reveals that a rock-shelter site in Southern France named Grotte Mandrin was excavated by Laure Metz of Aix-Marseille University where many broken arrow points were discovered. The site dates to approximately 54,000 years ago at the Neanderthal/Modern Human displacement period. This discovery pushes back the earliest date for the use of the bow and arrow in Europe. Arrows with broken points were brought back to the rock-shelter,

the old points were discarded, and new points were installed on the reused arrow shafts. It is believed that the bow and arrow was first used in Africa at least 70,000 years ago.

*Journal reference: Science Advances: DOI:10.1126/sciadv. add4675.*

## **PRIMATE RESEARCH IN LANGUAGE AND MEMORY**



Lately there have been several studies released that have explored the memory ability of primates, mainly chimpanzees and bonobos, and their ability to communicate with each other. The meaning of their vocalizations, different vocalization dialects and accents have been identified, as well as the ability of young primates to acquire these vocalization sounds of communication at an early age.

Dr. Christopher Krupenye at Johns Hopkins in Baltimore studied chimpanzees and bonobos at zoos in Scotland, Belgium, and Japan to determine if these simians recognized photos of long-lost friends. They used eye tracking cameras when they showed the photos of old friends that were dead or had been moved elsewhere. The longer they looked at the photos of old friends, the cameras recorded that they lingered longer on the photos of known old friends. Some chimps appeared to remember friends they hadn't seen in 26 years.

Another study of chimps in Uganda by researchers from the University of Zurich determined that chimps had calls that communicated phrases to the other chimps. Model snakes were presented to the chimps and the calls they made were recorded. When played back to them, they exhibited the same behavior as the original chimp that encountered the snake. Calls between groups differed much like we find in human languages and it included similar calls but differed much as an "accent" would in a human language. Call combinations had to be complete, playing only half of the call did not communicate the same danger call.

It is hypothesized that the last common ancestor that we had with chimps was about 6 million years ago, that vocal "language ability" is at least as old as the common ancestor and certain calls were developed long before the development of formal languages.

*Source: Journal of Nature Communications.*

## **FEBRUARY PRESENTATION by Dr. Brandon Jett**

### **SELMA DANIELS: A PIONEER OF BLACK EDUCATION IN SOUTHWEST FLORIDA**



On Wednesday, 21 February, SWFAS was treated to a highly interesting presentation about a local Black educator in LaBelle named Selma Daniels by Dr. Jett, a historian and Professor at Florida South Western State College. Beginning in the early 1930s the Black population in LaBelle began to grow and new residents brought their children. LaBelle lacked a school for the Black children so Selma began teaching them in her home. Eventually, as the number of students grew, a building had to be procured. The Black community came together and built a small building that was used up until the 1960s when integration of the schools took place and the

building was abandoned. Starting a school was no small feat during this period of Jim Crow laws, and Selma Daniels was a unique and special member of the Black community to do this.

Today, that original building lies abandoned and neglected in LaBelle, but it has been recognized by Dr. Jett as a local historical landmark that should be preserved and recognized as a testament to Selma's role as a local Black educator in the community. Dr Jett is working to preserve this historical building and to recognize the dedication of Selma Daniels to education. He has formed the Selma Daniels Education Scholarship fund to provide scholarships to students pursuing a Bachelor's of Science Degree in Elementary Education at Florida South Western State College. To donate to this worthy cause: online go to <https://foundation.fsw.edu/> or send a check to FSW Foundation, 8099 College Parkway, Ft. Myers, FL 33919. Please memo on the check and online, "Selma Daniels Education Scholarship".

## **MARCH PRESENTATION: MARCH 20, 2024, 7:00 PM**

### **FORT MYERS, IMAG HISTORY & SCIENCE CENTER**

#### **THERE IS NO SUCH THING AS A NATURAL DISASTER: HURRICANES AND HERITAGE IN SOUTHWEST FLORIDA. HURRICANE DAMAGE TO ARCHAEOLOGICAL SITES**



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

Archaeologist will discuss understanding hurricanes and heritage in Southwest Florida. Whether you are from Florida, the Caribbean or any other part of the world, you have been taught about so-called natural disasters. First of all, what is a disaster and what makes them "natural"? In this talk, Ms. De La Torre Salas will take a look at the impact of Hurricane Ian on Southwest Florida's archaeological and historical sites and the important role heritage has in the post-disaster recovery process.

Natalie De La Torre Salas is the public archaeology outreach coordinator for Florida Public Archaeology Network's Southwest region. She is certified as a member of the Register of Professional Archaeologists (RPA), a member of the Latin American and Caribbean Network of Women for Disaster Risk Reduction (LAC) and a member of Randell Research Center's Advisory Board. She earned her M.A. in Public Archaeology from University College London, UK, and her B.A. in Anthropology from University of Puerto Rico-Rio Piedras Campus, PR. Her research interests include disaster risk management of cultural heritage, public outreach, decolonial theory and digitization and dissemination of archaeological collections. One of her goals with FPAN is to develop programs and public outreach for Latinx communities in SWFL. She is also the founder and co-host of the podcast Ecos Patrimoniales which has become a one-of-a-kind online space for people from Latin America and the Spanish-speaking Caribbean to share stories about topics related to cultural heritage, archaeology and lessons learned for reducing disaster risk of cultural heritage and communities.

#### **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.

## **2024 SWFAS NEWSLETTER AND SPEAKER SCHEDULE**

**MARCH 9, 2024, 10:00 AM, CALUSA WALK, LILES HOTEL, BONITA SPRINGS**

**Arron Thomas** of Calusa Ghost Tours and **Charlie Strader** of the Southwest  
Florida Archaeological Society

**MARCH 9, 2024 7:30 AM – 3:00 PM, 2024 IMMOKALEE CATTLE DRIVE AND JAMBOREE,  
ROBERTS RANCH AND IMMOKALEE**

**MARCH 20, 2024, 7:00 PM, FORT MYERS, IMAG HISTORY AND SCIENCE CENTER**

**Natalie De La Torre Salas**, Florida Public Archaeology Network (FPAN)  
There Is No Such Thing As A Natural Disaster: Hurricanes And Heritage In  
Southwest Florida. Hurricane Damage To Archaeological Sites

**MARCH 23, 2024 10:00 AM – 1:00 PM, ARCHAEOLOGY FAMILY DAY, NAPLES, COLLIER  
COUNTY MUSEUM AT GOVERNMENT CENTER**

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

**Theresa Schober**, Archaeologist  
International Repatriation of Cultural Belongings

**MAY 2024**

Newsletter

FAS Annual Meeting - Hosted by the Pensacola Archaeological Society and  
FPAN

**JUNE-AUGUST 2024**

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

### **FORT LAUDERDALE AND THE SECOND SEMINOLE WAR**

*From The City of Fort Lauderdale, Florida at*

<https://www.fortlauderdale.gov/home/showpublisheddocument/2740/6353861427920300>

#### **Fort Lauderdale and the Second Seminole War**

By the late eighteenth century, the aboriginal peoples of South Florida had disappeared and the Seminoles, originally Creek Indians from Georgia and Alabama, migrated to the area, adapting to a new lifestyle in the Everglades. At the same time, new white settlers (some with slaves of African descent) came to the area from the Bahamas and the newly formed United States. In 1821, Florida became a U.S. territory; the Indian Removal Act of 1830 mandated the removal of all Native Americans east of the Mississippi to Indian Territory (Oklahoma). The Seminoles chose to resist rather than be removed; this resulted in the Second (1835-1842) and Third (1855-1858) Seminole Wars. The modern Indians of the Seminole Tribe of Florida and the Miccosukee Tribe of Indians of Florida are the descendants of the approximately 200 Seminoles who remained in Florida at the end of these wars.



The Ives Map of 1856 of "Florida South of Tampa Bay" documented not only the geography of the region but the recent military fortifications, routes, and battles as well. *Fort Lauderdale Historical Society*

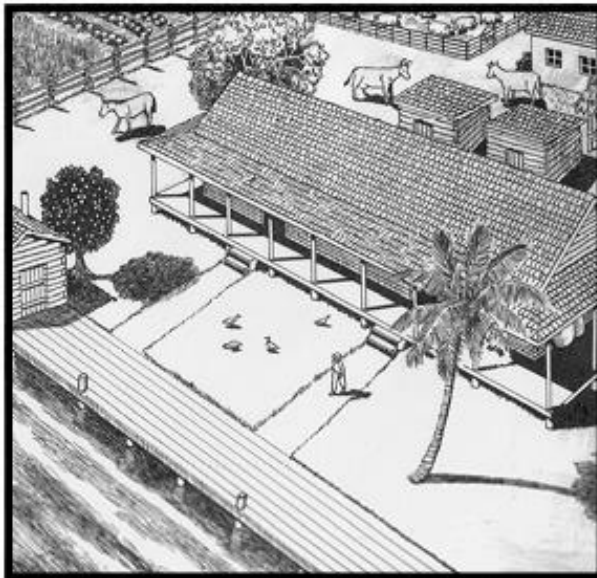


This painting depicts U.S. Navy marines searching for the Indians among the mangroves during the Seminole War. *United States Marine Corps*

## Fort Lauderdale and the Second Seminole War



Seminole reenactors in full Second Seminole War era regalia, at left. Ronnie and Almira Billie with children Ronnie and Natasha play the part of a Seminole family in nineteenth century South Florida at right. *Seminole Miccosukee Photo Archives*



By 1824 Marylander William Cooley had established a coontie (Florida arrowroot) plantation just east of the forks of New River (the river that flows through Fort Lauderdale), named *Coonti-hatchee* by the local Seminoles. His home included a cypress log house and a twenty-nine acre farm where he raised corn, sugarcane, citrus, coconuts, vegetables, and livestock. Cooley served as justice of the peace for what was then Monroe County and strove to remain on good terms with the local Seminole Indians. Nevertheless, resentment over the murder of a local Seminole by white settlers resulted in the massacre of Cooley's family in January of 1836, shortly after the outbreak of the Second Seminole War. Cooley and the remaining settlers fled to the Cape Florida lighthouse. *Fort Lauderdale Historical Society*

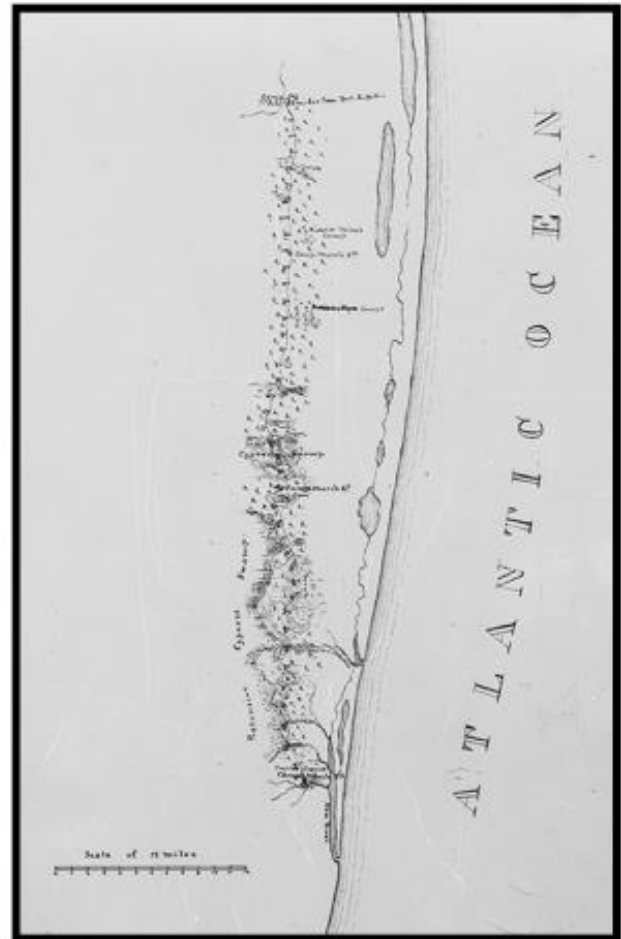


At left, a replica Second Seminole War era fort at Hillsborough River State Park. *Fort Lauderdale Historical Society* At right, Second Seminole War reenactors depict army and navy soldiers and sailors. *Seminole Miccosukee Photo Archives*



## First Fort

In response to the Cooley massacre and in search of the Indians and their leaders, Major General Thomas Jesup sent 200 mounted Tennessee Volunteers commanded by Major William Lauderdale and Lieutenant Robert Anderson with Company D, 3<sup>rd</sup> Artillery, from Jupiter to New River. The route they followed was the forerunner of "Military Trail." On March 6, 1838, they encamped on the north bank of New River at the "windings" or forks of the river "1/8 mile above Cooley's patch," (what is today approximately SW 8th Terrace and SW 4th Court). This site afforded several advantages to the military; it was a direct route to the Everglades and its Indian camps, close to the ocean, and at the heart of coontie country, considered of great value to the Seminoles. At New River the soldiers were met by the steamboat *Alabama* and the sloop *Citizen* loaded with provisions. Jesup issued Special Order Number 74 naming the new post "Fort Lauderdale," on March 16, 1838, and according to post surgeon Jacob Rhett Motte, named after the "brave volunteer officer of that name." On March 8, 152 soldiers and sailors under the command of Navy Lieutenant Levin Powell established Camp Powell directly across the river. By March 9, Anderson reported that the men were engaged in building a blockhouse 30 feet square, with a double tier for firing. Later a stockade was added, sixty by fifty feet, according to Anderson, with pickets "seven feet long, sunk 1 1/2 feet. Loop-holes under top string pieces."



Portion of Lauderdale's route, predecessor to Military Trail showing fort site at forks of New River. Note the 19th C position of New River Inlet, at approximately Sheridan Street. *Broward County Historical Commission*



Artist's depiction of the first Fort Lauderdale located on the north bank of the forks of New River, approximately near what is today SW 8th Terrace and SW 4th Court. *Fort Lauderdale Historical Society*

## First Fort

On March 18, Lieutenant Colonel James Bankhead came from Fort Dallas (in what is now Miami) with four artillery companies and assumed command. On March 22, the combined forces of 600 men sent an expedition in search of "Wild Cat, Alligator, and Sam Jones (the Seminole medicine man Abiaki)," and their followers whose main camp was at Pine Island in what is now Davie. A skirmish there drove the Indians from the island with few casualties, but it showed the military was capable of breaching what the Indians considered to be an impenetrable sanctuary. A few days later forty-four Indians surrendered to Bankhead near the fort.



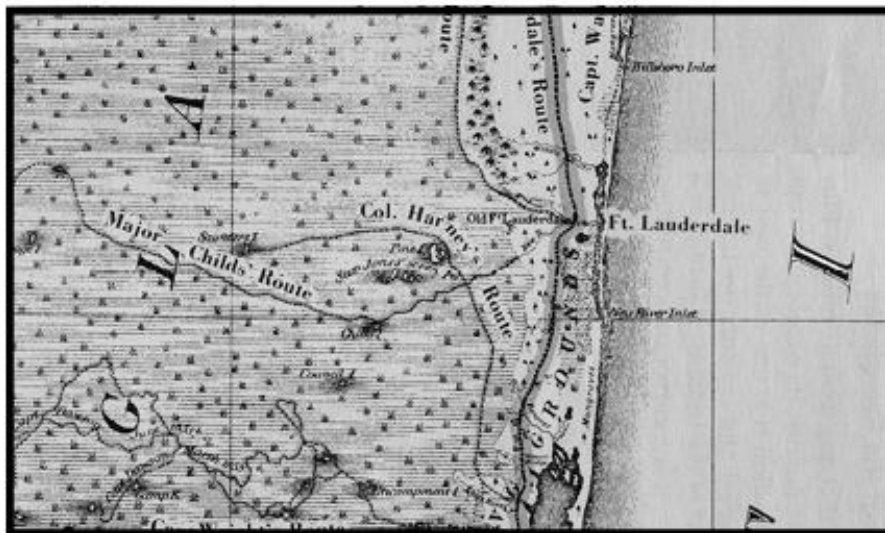
Lt Robert Anderson commanding Company D Third Artillery accompanied the Tennessee Volunteers to New River. Anderson rose to the rank of Brigadier General during the Civil War. *Fort Lauderdale Historical Society*



Seminole medicine man and acknowledged leader Abiaki, Arpeika, or Sam Jones as he was known to the troops.... *Broward County Historical Commission*



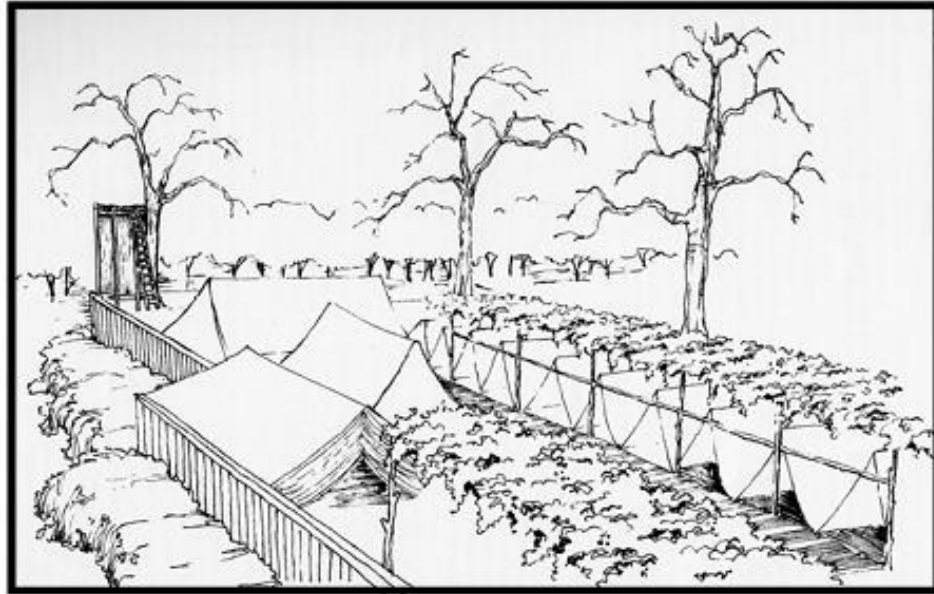
Major William Lauderdale, in command of 200 mounted Tennessee Volunteers established Fort Lauderdale in March of 1838. By April 7 his haggard troops were ordered home; he died en route in Baton Rouge. *Susan Gillis*



1856 map shows site of first and third forts and Pine Island, in what is now Davie. *Fort Lauderdale Historical Society*

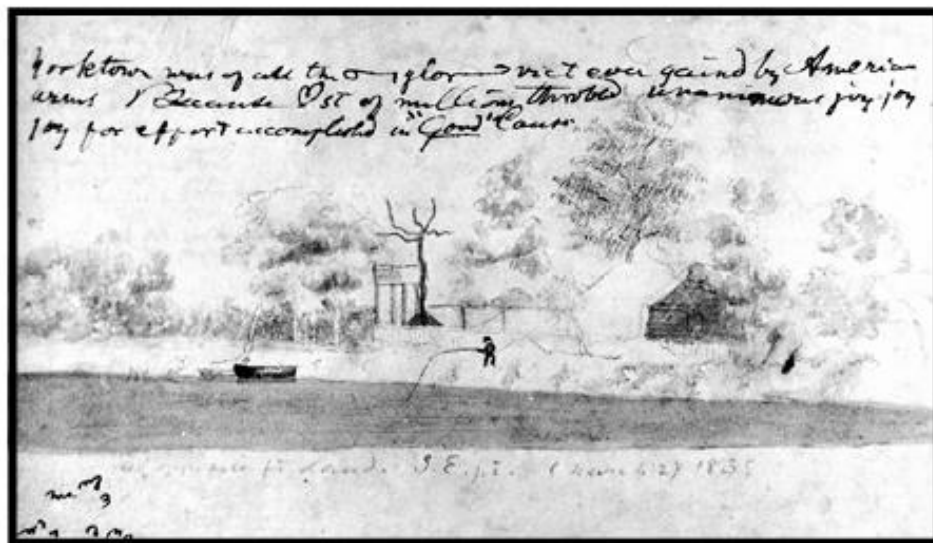
By April 4, Lauderdale and his men departed for Jupiter, shortly after Lieutenant Colonel William Harney, the war's most famous "Indian fighter," took command. The garrison abandoned Fort Lauderdale on May 7, 1838. Soldiers returning to reestablish the fort in February of 1839 found the "old blockhouse and pickets burned by the Indians."

## Second Fort



Drawing by Ellis Hughes of the second Fort Lauderdale, March 1839.  
Broward County Historical Commission

In February of 1839 Fort Lauderdale was reestablished by Company K Third Artillery under the command of Captain William Davidson. The new site was further downriver, close to the ocean on the north side of the river in the area of present Tarpon Bend. The fort was constructed on the banks of the river and consisted largely of tents surrounded by pickets eight to ten feet high with firing ports. At the southwest corner stood a watchtower elevated on posts with observation platform. A two story log blockhouse was constructed at the southeast corner. It had a canvas roof which "blended" with the tents. A well was dug inside the stockade and privy, cemetery, and garden were outside.



Drawing by Ellis Hughes of view from across New River of the second fort, March of 1839. Note the watchtower next to the dead tree, visible in the drawing of the tents above. The writing below reads "opposite ft. Laud. S.E. pt. March 27 1839." The writing at the top of the picture does not relate to the image. Note the soldier fishing in the river at center. Fort Lauderdale Historical Society



## Second Fort

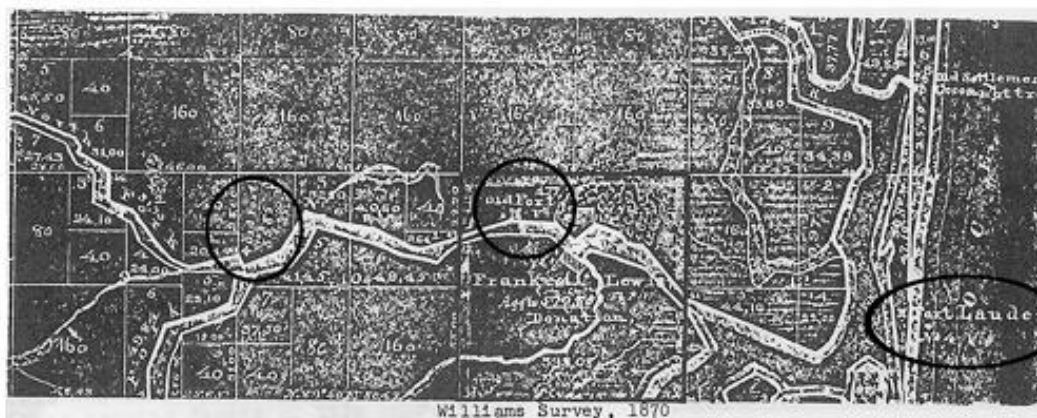


Reenactors demonstrate camp life at Fort Lauderdale. Fort Lauderdale Historical Society



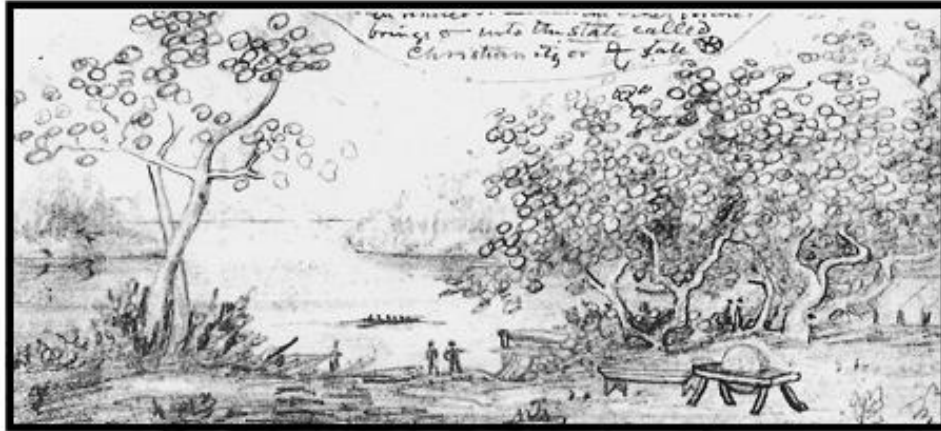
Page from the journal of Dr. Ellis Hughes. Hughes served as medical officer at Fort Lauderdale at the youthful age of 26. He recorded his experiences at the second and third fort and sketched the only authentic depictions of those outposts. Hughes' tendency to intoxication lead to his arrest and resignation from the army by 1840. Broward County Historical Commission

A diary kept by post surgeon Ellis Hughes has provided physical descriptions and drawings of the outpost as well as details of everyday life. The second fort consisted of soldiers and officers plus a few women and children, welcome company in this remote outpost. Hughes described the boredom that nonetheless ensued for the fort's residents, and the various activities such as hunting, fishing, drinking, and the arrival of an occasional boat provided. It was still war time, and hostilities with the Seminoles had not ended. A third and more permanent installation was established at the beach on a strip of land between the ocean and New River Sound (today's Intracoastal). By August of 1839 Hughes had moved his tent to the new fort. The third fort was completed and occupied by the end of September, and the second Fort Lauderdale essentially abandoned.



The McKay Williams Survey completed in 1845 and 1870 identified the site of three forts. The second fort was located at approximately SE 9th Avenue and SE 4th Street west of Tarpon Bend on New River. Fort Lauderdale Historical Society

## Third Fort

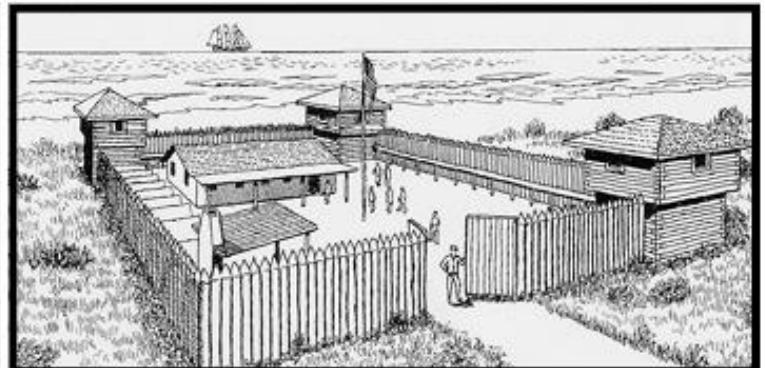


Hughes drawings include this scene of soldiers at what is probably the edge of New River Sound (today's Intracoastal) near the third fort site. *Broward County Historical Commission*

The third and most permanent Fort Lauderdale was constructed during the summer of 1839 on a strip of land between New River sound and the ocean at what is today the south beach parking lot, opposite Bahia Mar. Post surgeon Ellis Hughes documented the move declaring "Tomorrow I bid farewell to Fort Lauderdale," the next day writing, "came down to the beach." In a letter published in the *Niles National Register* dated October 5, 1839, Hughes reported on the construction of a stockade. "On the 30<sup>th</sup> [of September] all hands were employed in contracting the opened picquets, so as to form a perfect rectangular closure with a block house at three of its angles—the guns were placed in order to sweep the most assailable points..."

Hostile encounters with the Indians continued until May of 1839, when Alexander Macomb, commanding general of the U.S. Army, began negotiations to end the Second Seminole War. As a result, the Seminoles regularly visited the fort and brought welcome trade goods such as deer skin and coontie. One of these visitors was Abiaki himself, leader of the local Indians and respected medicine man. By late September the peace was broken. A shooting war between soldiers and the Indians recommenced.

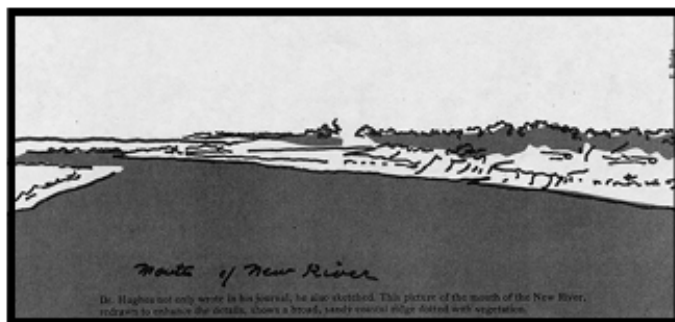
The primary threat to morale was boredom rather than the occasional skirmishes. Like the second fort, the third was visited by steamboats and schooners providing the officers, at least, a chance to socialize and receive news of the outside world. The beautiful setting of the fort provided opportunities for ocean bathing and amazing fishing and hunting in those days before development.



The 19th century rendering at left depicts a fort similar to Fort Lauderdale but unknown location by an artist named Tibado; at right is an artist's interpretation of the beach fort. *Fort Lauderdale Historical Society*



## Third Fort



Hughes drawings include this scene of soldiers at the edge of New River Sound (today's Intracoastal) at the third fort; and what was then the mouth of New River. *Broward County Historical Commission*

During 1841, Fort Lauderdale served primarily as a base for coastal expeditions into the Everglades. In January of 1842, the last garrison departed the fort; it was briefly reoccupied by a naval expedition in April. On August 14, 1842, the war was officially over.

Although the Third Seminole War took place 1855-1858, no attempt to reoccupy Fort Lauderdale was apparently made. After the conflicts ceased, there were only a small number of inhabitants along New River throughout the remainder of the nineteenth century, save for a few Seminole camps. It was not until the end of the nineteenth century that the modern city of Fort Lauderdale had its true beginnings. In 1893, Guy Metcalf brought his cousin Frank Stranahan to New River to operate a ferry for the stage line traveling the new Dade County road. Stranahan established an overnight camp and store to serve travelers and the local Seminoles, eager for supplies. He called his camp not "New River," but "Fort Lauderdale" in memory of the fortifications that had once lined its banks.

There were differing opinions about Fort Lauderdale even then...

This flowery, ten stanza tribute to the fort was written by an unknown officer and appeared in the December 11, 1840 edition of the *Saint Augustine News*:

*A reef of pure coral bounds Lauderdale's land  
Along which the sun-fish in myriads play  
With hues to the sunbeams are shells on her strand  
In sparkling profusion enbathed in the spray...*

*O Lauderdale's River—its calmness and peace,  
Lakelike in its beauty—lakelike in its sleep  
It steals to the ocean to find its release  
Scarce curled by the ripples while gently they sleep...*

*O Lauderdale's spring a perennial spring  
The palmetto and grape their robes never change  
But fresh, ever verdant, these robes to them cling  
And know but one season, the year round its range...  
[Etc.]*

West Point graduate Erasmus Keyes was promoted to captain in 1841, serving at various garrisons including his stint at Fort Lauderdale. He would later rise to the rank of major general in the Union Army during the Civil War. *Library of Congress*



But Captain Erasmus Keyes, taking command of the fort in 1841 recalled:

*It was about seven o'clock in the morning when I first went on shore at Fort Lauderdale, if that could be called a fort which consisted of a cluster of cane-built huts and a few Indian wigwams. I was shown my quarters or a thatched hut of one room. There was nothing in the room but an old champagne basket which stood in a corner. On lifting the lid of the basket I saw many hundreds of enormous cockroaches resting in a clump of wet straw...on the east lay the ocean on the west, at an equal distance, ran a small stream called the Indian [New] River. Beyond the river an almost impenetrable jungle of tropical growth spread out. It was the abode of serpents, alligators, frogs, foxes, wildcats, and other noisy creatures, whose moans, yelps, and hootings joined with the hum and buzz of the innumerable winged and sharded insects that filled the whole surrounding atmosphere...The strange noises were not wholly disagreeable, but the army of fleas that invaded my couch kept me awake, and I thought of happier times.*



Abiaki was a frequent visitor to the fort in the summer of 1839. The *Key West Floridian* gave this description: His person is spare, tall, and erect; he is about sixty-five years old, yet he enjoys good health, being hale and hearty. He was dressed in a plain hunting shirt made out of an old sail, and under it wore a flannel shirt. In his hand he carried a calico hunting shirt trimmed with red fringe. On his head he wore a colored cotton handkerchief in cravat form. His legs were bare. Statue by Brad Cooley and Brad Cooley Jr at Treetops Park Photo by Susan Gillis



## HOW AMERICAN CHINATOWNS EMERGED AMID 19TH-CENTURY RACISM

By Rachael Chang

May 15, 2023

From History at <https://www.history.com/news/american-chinatowns-origins>



America's Chinatowns are often thought of as tourist destinations, whether it's to shop for good deals or to enjoy traditional Asian cuisine. But, while these communities were forged from a shared culture, their origins trace back to a dark time when Chinese immigrants were seeking protection in numbers as outsiders in the United States.

### *In Search of 'Gold Mountain'*

When gold was discovered in California in 1848, the Chinese—particularly from the Guangdong Province's

Pearl River Delta—started to immigrate en masse, lured by the image of a gam saan, or gold mountain, waiting for them in America. But instead of finding quick fortunes, the immigrants, who were mostly married men who had left their spouses behind, faced a tough reality. Life in the gold mines was harsh, made harsher by white Americans' attempts to edge the Chinese out. "We know from the historical records that there was tremendous anti-Chinese hostility," says Vivian Louie, director of Hunter College's Asian American Studies Program and Center. For example, in 1850, the California legislature passed a Foreign Miners' Tax targeting Chinese immigrants that required workers who were not U.S. citizens to pay tax every month for the right to mine. Louie adds that guide books of the era included advice to Chinese men on how to deal with violence.

As gold supplies waned, the immigrants moved on to other businesses, like working on the transcontinental railroad, but they were often tasked with more dangerous jobs and lower wages. In 1882, the Chinese Exclusion Act was passed, halting Chinese immigration for 10 years and barring those already in the U.S. from becoming citizens. "They had no other place to go in a very hostile country at that time," says James S. Lai of Santa Clara University's ethnic studies department.

### *Chinatowns as Protective Zones*

Many of those who decided to stay had been contract workers on the railroad, which was completed by 1869. "They had to figure out where to live to create new livelihood and the only way they could do it was to create mono-ethnic Chinatowns," Lai says. One destination was San Francisco, home to the country's oldest Chinatown dating back to the 1850s, and other California cities, like San Jose and Los Angeles. Chinatowns also started forming in places like New York City, Seattle, Boston and Washington, D.C., often in the inner city areas where land wasn't ideal. As they were pushed out of more coveted labor markets, like agriculture, mining, transportation and manufacturing, Chinese immigrants took on jobs in restaurants and laundromats. Some were able to thrive as small business owners, while others focused on finding jobs as workers to send money back home to China. Lai notes that by about 1870, there were about 300 laundromats in San Francisco, employing nearly 3,000 employees.

### *Violence Peaks During 'Yellow Peril' Era*

Despite the protections offered by Chinatowns, immigrants faced intensifying discrimination during the period known as the "Yellow Peril" in the late 1800s. Sometimes this took the form of official policies. In San Francisco, goods coming out of the neighborhood had to be labeled as Chinatown products, and upwards of 30 ordinances were passed just targeting Chinese laundromats. One ordinance in the 1880s required every laundry business to obtain a permit from the board of supervisors, yet Chinese shop owners were regularly refused permits. (Eventually the Supreme Court struck it down, citing the discriminatory effects of the law.)

Beyond policies, violence broke out against Chinatown residents around the country. The violence was largely condoned, Lai says, “to try to get them out of the country because they were seen as a moral and economic threat.”

In Denver, an 1880 anti-Chinese riot led to the erasure of the community. In 1906, firefighters torched the Chinatown in California’s Santa Ana after one man in the community was reported to have leprosy. After banning Chinese from walking on the streets after dark in Antioch, white residents burned down its Chinatown. San Jose was once home to five Chinatowns. After the first four were burned down, an Irish immigrant, John Heinlen, allowed the community to live on his private land in an area called Heinlenville. But city officials eventually used eminent domain to seize the land and bulldozed it completely.

#### *Changing Laws Allow Chinatown Populations to Diversify*

Despite the violence, many Chinatowns survived. And when the Exclusion Act was repealed in 1943, followed by the War Brides Act in 1945, the communities that had been dominated by men started to shift. “This allowed the wives of Chinese American veterans to come into the United States,” Louie says. “So you see that the gender balance begins to even out, and begin to see the development of families in these Chinatowns, and that's so key.”

By the time the Immigration and Naturalization Act of 1965 was enacted, Chinatowns had transformed into multi-generational communities. Poor housing and social services in the Chinatowns eventually spurred Chinese American families to move to the suburbs, most notably to California’s Monterey Park, which became a major suburban Asian enclave. In San Francisco, more Chinatowns sprung up, including ones in the Sunset and Richmond districts.

By the 2020s, following a spate of anti-Asian incidents during the COVID-19 pandemic, cities started to reckon with their histories. In 2021, Antioch, California offered an official apology for the destruction of its Chinatown in 1876 and designated the site as a historic district. Later that year, the city of San Jose formally apologized for the burning down of its largest Chinatown in 1872, taking responsibility for playing a role in “systemic and institutional racism, xenophobia, and discrimination.” In 2022, Santa Ana apologized for the 1906 torching of its Chinatown, and Denver removed an anti-Chinese plaque that had marked the 1880 destruction of its Chinatown. “Folks really became protective of the Chinatowns,” Louie says, adding that the neighborhoods continue to serve in their original role—as enclaves where Chinese immigrants can establish themselves, support each other and thrive.

## **FRANCE IN THE NEW WORLD PART VI: BRITAIN TAKES CANADA**

*By John F. Furey*



France claimed Canada and the Maritimes during the Age of Exploration when Jacques Cartier claimed the land for France in 1534 calling it New France, but it was not until 70 years later in 1603-1604 that actual settlements were made. Anglo-French wars in Italy and internal Catholic/Huguenot wars delayed the colonization of this territory. It is said that Cartier overheard two captive guides use the word ‘kanata’ in the Iroquoian language which means “village” and this became Canada. French explorers and trappers were the first to arrive in Canada and the Maritimes were the first areas to be colonized. Later arrivals traveled up the Saint Lawrence River into Canada proper and it became the major route inland. Quebec City and Montreal were established on the Saint Lawrence and they became the major inland cities and centers of the fur trade with the Indians.

Events in Europe and the treaties from the various wars always impacted the ownership and the management of all of the lands in the New World. The French Maritimes were lost to Britain in 1665 when Britain went to war with France and their Dutch allies in the Second Anglo-Dutch War. The war ended in 1667 and when the Treaty

of Breda was signed Canada and the Maritimes were ceded back to France. The Dutch colony of New Amsterdam was taken by Britain and the British King Charles II awarded the colony to his brother, the Duke of York, and it was renamed New York. The Dutch reinvaded the New York colony but in the 1674 Treaty of Westminster they gave up New York for the Surinam colony in South America. In 1710 Britain reinvaded the Acadian/French Maritimes and took control of that region east of New France/Canada. Despite opposition by the French in New Canada, the Acadians, and their Indian Mi'kmaq allies, Britain remained and, later in 1755, began exiling many Acadians and replacing them with English speaking colonists.

The Beaver Wars lasted from 1609-1701 and it became a war of Algonquin speakers versus Iroquoian speakers. The French were allied with the Algonquin speakers in Canada and the Dutch with the Iroquoian speakers in upper New York. In 1664 the Dutch were displaced and the British took over their New Amsterdam colony and were immediately inserted into the Beaver Wars. The Iroquois switched their loyalty from the Dutch to the British and the British continued arming them as the Dutch had done and French/British hostilities continued. The Beaver wars ended when the French realized that it would be best if the Iroquois and the French became friends and ended the hostilities. In 1701 the Iroquois and the French signed the peace of Montreal which allowed the displaced tribes to return to their ancestral lands.

The destruction of the French Grande Armee at the gates of Moscow and their retreat from Russia caused Napoleon to abdicate and, in the 1763 Treaty of Paris, France ceded New France/Canada to Britain to keep the island of Guadeloupe. Britain now controlled the Maritimes, New France/Canada, and the thirteen American colonies down the east coast to Spanish Florida. Through its Indian allies, they also controlled the Ohio Valley that they called the Northwest Territories. These ties with the tribes of the Ohio Valley, and even further south, would be put into play in their future conflicts with the American colonies.

## **SWFAS OFFICERS AND BOARD OF DIRECTORS FOR THE 2024 CALENDAR YEAR**

### **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*

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

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

## **SWFAS AND FAS MEMBERSHIP APPLICATIONS**

We encourage those interested in Florida archaeology to become members of The Florida Anthropological Society (FAS) and The Southwest Florida Archaeological Society (SWFAS). Annual dues are due in January and membership applications to both organizations are attached. Membership in the FAS provides you with four annual volumes of *The Florida Anthropologist* and occasional newsletters on anthropological events in Florida in addition to the annual statewide meeting. More information on FAS can be found online at: [www.fasweb.org](http://www.fasweb.org). Membership in SWFAS offers you a local series of talks on archaeological and anthropological subjects that you can attend. The SWFAS monthly newsletter keeps you up to date on local events as well as other important archaeological topics. We urge you to support both with your membership. All of the SWFAS Lecture Series are open to the public at no charge.





## JOIN US!

# The Southwest Florida Archaeological Society

<http://swflarchaeology.org/>

The Southwest Florida Archaeological Society (SWFAS) was founded in 1980 as a not-for profit corporation to provide a meeting place for people interested in the area's past.

Our goals are to:

- Learn more of the area's history
- Create a place for sharing of this information
- Advocate for preservation of cultural resources

Its members include professional and amateur archaeologists and interested members of the general public. Members come from all walks of life and age groups. They share a lively curiosity, a respect for the people who preceded them here, and a feeling of responsibility for the conservation of the places and objects they left behind.

The Society holds monthly meetings between October and April, attracting speakers who are in the forefront of archaeological and historical research. Occasionally members join in trips to historical and archaeological sites.

A monthly newsletter, Facebook page, and website keep members abreast of our events and happenings.

The organization is a chapter of the Florida Anthropological Society, a statewide organization that publishes quarterly newsletters and a journal, *The Florida Anthropologist*, and holds an annual conference.

**I want to help The Southwest Florida Archaeology Society preserve and interpret Florida's heritage!**

Name (please print) \_\_\_\_\_

Address \_\_\_\_\_

City/Town \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

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

Check One:

Individual (\$20) \_\_\_\_\_ Sustaining Individual (\$50) \_\_\_\_\_ Family (\$35) \_\_\_\_\_

Student (\$5) \_\_\_\_\_ Life (\$500) \_\_\_\_\_

Donation to Support SWFAS Speakers and Programs \_\_\_\_\_

Skills, training, interests: \_\_\_\_\_

I hereby agree to abide by the rules and bylaws of the Southwest Archaeological Society. I further release from any and all liability due to accident and injury to myself, dependents and any property owners cooperating with the society.

Signature: \_\_\_\_\_ Date \_\_\_\_\_

Please make your check out to SWFAS and mail to:

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

REV. 12052017

# FAS Membership Categories

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

<input type="checkbox"/> Student*	\$20	<input type="checkbox"/> Institutional	\$50
<input type="checkbox"/> Regular	\$40	<input type="checkbox"/> Sustaining	\$100
<input type="checkbox"/> Family	\$45		

\*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.

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

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

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

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

Phone: \_\_\_\_\_ FAS Chapter: \_\_\_\_\_

**Please choose how you wish to receive the quarterly journal, *The Florida Anthropologist*.**

☐ Digital Only (via a password protected web link) Note: Student members only receive digital access.

☐ Both Digital and Printed

**This is a Gift Membership from:** \_\_\_\_\_

In addition to this Membership, I also 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

**Send Membership Form and Dues Payment to:**

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

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

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