



NOVEMBER - 2022

PRESERVATION ♦ EDUCATION ♦ RESEARCH ♦ INSPIRE

Dear Member:

You are an important member of Time Sifters and we'd like to know you better. The holiday party is a chance for conversation with new and old friends. Board member Evelyn Mangie is hosting us this year at her condo's party room - **Fisherman's Cove Community Room, 9000 Blind Pass Road, Sarasota**. **See page 4 for the easy directions**. Send me a photo or two (or more) of somewhere interesting you have been to this year. Your photo should not be a selfie and it doesn't have to be of an archaeological site. Let's get the stories - and the wanderlust - flowing! We will also be playing a game of Historical Trivia with prizes.

We request a contribution of \$6.00 a person, plus please bring a potluck dish to share. Time Sifters will provide a main meat, drinks, and condiments.

Darwin "Smitty" Smith, President

hmsbeagle22@gmail.com

November 16 - at 6:00 PM at the Selby Library in downtown Sarasota

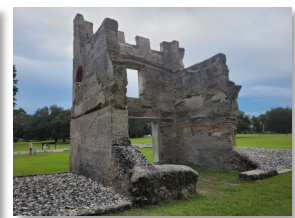
Fort Frederica: Historical Archaeology of Georgia's British Frontier

Sarah Bennett
Marie Selby Botanical Gardens, Public Archaeologist



Fort Frederica was strategically situated on the periphery of the British colonies in the New World. The fort at Frederica was intended to repel Spanish interest in the new colony of Georgia while the townsite reinforced Britain's claim of the land. The military stronghold served a pivotal role during the era of colonial entanglements in the New World. The National Park Service (NPS) established Fort Frederica National Monument in 1936. In the past and present, the NPS conducted historical archaeological research at the park. These projects provide tangible and intangible connections to the approximately 1,000 settlers and soldiers who resided in the town of Frederica between 1736 and 1758.

Sarah Bennett is an archaeologist, nature aficionado, lover of language, and is also a few whiskers short of being a crazy cat lady. Sarah earned a Bachelor's from Flagler College and received a Master's from the University of West Florida. Sarah has worked in public, private, non-profit, and governmental settings, including with the FPAN, the University of Florida, SEARCH, Inc., and the National Park Service. Sarah currently works as Public Archaeologist at Marie Selby Botanical Gardens in Sarasota County.



Instructions for real time ZOOM viewing:

Register in advance for this meeting:

Go to the Time Sifters website, www.timesifters.org and click on the registration url.

After registering, you will receive a confirmation email containing information about joining the meeting.

Notes from a Time Sifter

How the Winter Solstice became Christmas

By Evelyn Mangie, Time Sifters Board Member

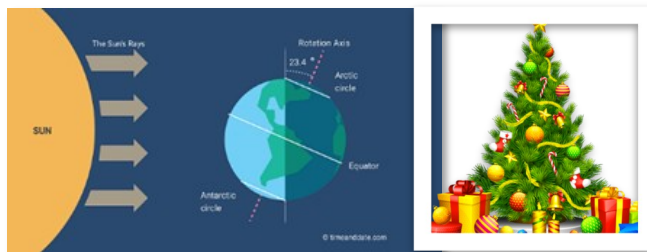
Using the Sun as a calendar probably goes way back to the Neolithic period. The Spring Equinox (*Latin aequus, meaning equal, and nox, meaning night*) told farmers to begin planting, the Summer Solstice (*Latin sol for "sun" and sistere meaning "to stand still"*) warned farmers that planting should be complete because there wasn't enough time left for plants to mature.

The Autumn Equinox announced the end of the harvest season, and the **Winter Solstice** marked the beginning of longer days. These special days could be followed through the many "calendars" found such as **Stonehenge** in England, **Adam's Calendar** in Africa and many others.

People have celebrated the Winter Solstice for millennia as the first signal of the coming Spring, the return of the sun's warmth, longer daylight, and a new beginning. These celebrations still circle the globe in late December in the Northern Hemisphere, and late June in the Southern Hemisphere.

The Chinese celebrate Dong Zhi (*extreme winter*), Pueblo Indians celebrate Soyal Kachina (*return of the good spirits*). The Inca, in the southern hemisphere, celebrate Inti Raymi (*sun festival*) on June 20 or 21. The biblical celebration of Hanukkah (*dedication*) is a festival of lights that celebrates the rededication of the temple in Jerusalem, but it is likely linked to the winter solstice, as is Christmas (*Christ's Mass*) that is celebrated as the birth of Jesus by Christians.

Almost all celebrations include lights of some kind, candles, bonfires, electric lights, all symbolizing the light that returns with the sun to end the longest,



darkest time of the year and brings the promise of a new planting season, new life, and renewed hope.

For the ancient farmers, it was a happy time when families could feast and begin to use up their winter reserves because soon, they would be able to plant more. They could now eat some of their livestock without fear of diminishing their herds and flocks because Spring also meant mating time and new calves and lambs. It was also the time when the wine and beer had fermented sufficiently, so the joy of anticipating Spring often grew into grand festivals, revelry, and raucous activities with periods of rituals that became traditional; few had little to do with agriculture.

Some of these celebrations are well-documented. The most notorious was the Winter Solstice celebration of the ancient Greeks. The **Feast of Poseidon** turned into what historians call a "no-holds-barred debauchery" with huge bonfires and women who took off their clothes, spent a night drinking, carrying oversized phalluses, and making suggestive remarks to the men. The celebration was very popular and sometimes

lasted for as long as two months. The ancient Roman Winter Solstice was not quite as shocking, but they did turn social norms upside down in their celebration of **Saturnalia** that they dedicated to the agricultural god Saturn. It was a time of visiting family and friends, gift-giving and merriment when, in an inverted social order, slaves were treated as equals, and drinking and

gambling in public was allowed. Romans wrote of it saying that "no business allowed. Drinking, noise and games and dice, appointing of kings and feasting of slaves, singing naked, clapping of frenzied hands, an occasional ducking of corked faces in icy water—such are the functions over which I preside" (*Lucian, Syrian satirist c. 125-180 CE*), "the glad festival of our merry Caesar and the banquet's drunken revel" (*first century Roman poet, Statius, Silvae, 1.6*). It was a very popular holiday that began as a one-day celebration but often lasted for five to seven days.

Rome legalized Christianity in the early fourth century CE and the new Christian society fused Roman traditions with their new beliefs. Saturn worship declined and by the end of the fourth century CE, the traditions of Saturnalia such as family feasting, wreaths, lights, and gift giving were absorbed by the Christian holiday honoring the birth of Jesus. As Christianity spread through the empire and beyond, so did the celebration of Christmas, and by the eighth century, the ancient greetings of "io Saturnalia!" were replaced with "Merry Christmas."

Photos: Wikipedia, Ancient Origins


Speakers & Events Calendar

The New College Public Archaeology Lab presents:


A GOOD COUNTRY

An Exploration of Memory and History's Role in Justice

NOVEMBER 9TH, 2022 AT 7PM IN MILDRED SAINER PAVILION




SOFIA ALI-KHAN
Sofia Ali-Khan, social justice lawyer turned writer and New College alumna, recently published "A Good Country: My Life in Twelve Towns and the Devastating Battle for a White America." Written from experiences across America, as a mom and a Muslim, "A Good Country" traces Sofia Ali-Khan's pathway as the child of Pakistani immigrants to the USA through upbringing, college, and employment across twelve communities. Memoir is a frame for the histories of the color lines in each of those twelve towns and how they shape our nation today.



VICKIE OLDHAM
Vickie Oldham, CEO and President of the Sarasota African American Cultural Coalition, has catalyzed public archaeology and public history in Sarasota/Manatee for two decades. The presentation will describe the steps and the current development of an African American museum/cultural center in Newtown, the historically Black neighborhoods of Sarasota.

The presentation moves from the national to the local for a community conversation moderated by Uzi Baram, Professor of Anthropology at New College. Dialogue and discussion will be framed around issues of memory, history, heritage, struggle, and resilience.

Funding for this presentation was provided by a grant from the Andrew W. Mellon Foundation. 

The following is the Archaeological Institute of America, Tampa Bay Society Lecture Series for the Fall. All are held at the USF Tampa campus in BEH 103 at 6:00 PM.

November 29, 2022



The Ritualized Landscapes of Ancient Peru
Dr. Charles Stanish - University of South Florida



Holiday Party



December 17 - at 6:00 PM
Fisherman's Cove Community Room
9000 Blind Pass Road, Sarasota



***Come celebrate good friends, yummy food,
and archaeology-themed fun.***

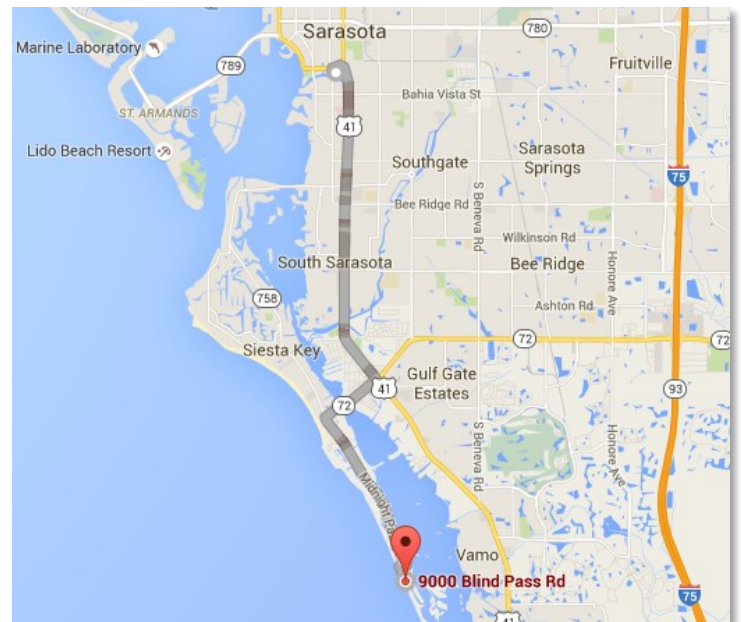
What to bring: \$6 per person and a dish to share. Members are welcome to bring guests.

**Call Sherry at 504-7130
if you have any questions.**

Directions to Party

Directions - including entrance and parking instructions:

- US 41/Tamiami Trail to Stickney Point Road
- West on Stickney Point Road across the bridge to Siesta Key
- South approximately 4 miles on Midnight Pass Road
- Turn right on Turtle Beach Road (Turtles Waterfront Restaurant will be on your left)
- The road bends south and becomes Blind Pass Road
- At the end of the parking lot, approach the gate slowly and the bar will open (no password required)
- The party is in the room behind the pool, which is between the two long buildings.
- Park in any spaces with numbers ending in 15 and above (such as 115, 217, 320, etc.)



Send us some pictures for the party!

Something a little different this year - we are going to showcase places that our members have visited. Please send us a photo or two. Here are some examples of pictures already sent in.



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