



# MAY - 2021

PRESERVATION ♦ EDUCATION ♦ RESEARCH ♦ INSPIRE

Dear Member:

The 2020/2021 Season is coming to a close. We finish up this year with Dr. Uzi Baram who will tell us about the successful dig in our own back yard, **Manatee Mineral Spring**. In this issue we also have an excellent article by Sherry Svekis about what they found and the new exhibit displaying the cool stuff they unearthed.

We are putting together our 2021/2022 season, which will kick off in September. If you have any ideas or suggestions, please drop me a line. If you haven't been to our website, [www.timesifters.org](http://www.timesifters.org) or our YouTube channel, please check them out for the latest society information and other interesting stuff from the world of Archaeology. Have a great summer and thank you for being a Time Sifters member.

Darwin "Smitty" Smith, President

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*May 19 - at 6:00 PM - ZOOM.*

## **A History No Longer Silenced: Angola on the Manatee River**



**Dr. Uzi Baram**  
*Professor of Anthropology,  
Director of the New College Public Archaeology Lab,  
New College of Florida*

Freedom-seeking people found a haven of liberty on the Manatee River from the 1770s until 1821. The community known as Angola, destroyed just as Spain transferred Florida to the United States, was nearly lost with only a slender reed connecting local interest to a historian and then a community scholar. With the support of Time Sifters, **Looking for Angola** launched a public anthropology program in 2004. This presentation offers a slide-illustrated look at the *Back to Angola festivals* and *the Network to Freedom Designation for the Manatee Mineral Spring* and shares images from the *January 2020 excavations* and exciting insights from laboratory research. Details for the daily life of the maroons



Photos: Kimberly Horn, Uzi Baram, Sherry Svekis

public anthropology for the Angola program, Professor Baram is contributing to a multi-disciplinary research project uniting cultural and biological heritage for the Florida Gulf Coast.

can now be told, inspiring insights into a key moment in Florida history and freedom's heritage in Sarasota/Manatee.

Uzi Baram is a lifetime member of Time Sifters, part of a commitment to anti-racist community-based archaeology. Beyond the archaeology and

### **Instructions for real time viewing:**

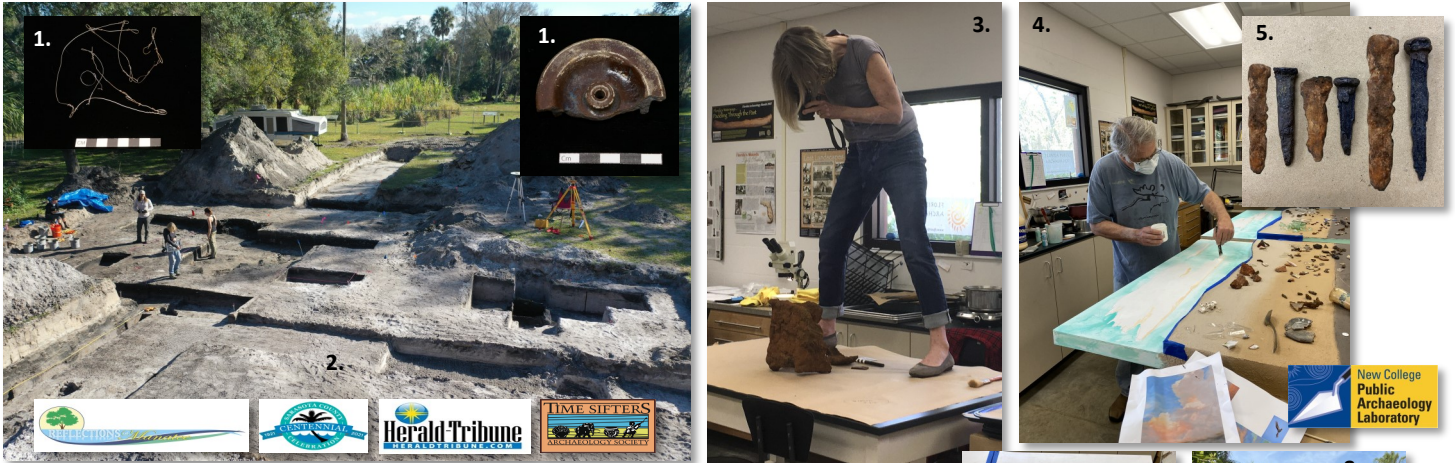
Register in advance for this meeting: Go to the Time Sifters website, [www.timesifters.org](http://www.timesifters.org) and click on the registration url.

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

# What's up at the Lab?

## Counted, weighed, described, identified, and photographed 31,957 pieces!

By Sherry Svekis Time Sifters Board Member



The long process of analysis and cataloging is done! Along with help from volunteers who did initial artifact cleaning, Sherry Svekis, Jean Lammie, and Mary Maisel counted, weighed, described, identified, and photographed 31,957 pieces of artifacts from the January 2020 excavations at the Manatee Mineral Spring.

The information was fully recorded onto over 4,600 catalogue sheets and then entered into a searchable database. It is clear that the excavations revealed a thin layer of belongings and evidence of a structure from the early 1800s maroon community of **Angola**, which was destroyed in 1821. These include fragments of ceramic dishes, kaolin clay smoking pipes, meaningful items that were purposely buried, and an 1808 (or 1803) coin. As expected, we also recovered a wealth of artifacts from the **Manatee settlement** period (post 1842) as well as many items from the mid-20th century, including many that had been disposed of at the site. Professor Uzi Baram will have a full presentation about



1. What is it? 2 Manatee Mineral Spring Site. 3. Sherry Svekis photographing the "Well Monster". 4. David Morriss painting the sky. 5. Before and After Electrolysis of Nails. 6. Mary Maisel and Sherry Svekis recreating a "bottle dump" found during the 2020 excavations. 7. The exhibit under construction. 8. Jean Lammie keeping the panels safe during transport. 9. The Stratigraphy wall in place at Reflections of Manatee. 10. The Archaeology of Freedom room at Reflections of Manatee.

the findings and their significance for Time Sifters' May 19th lecture.

March and April was spent building a 3D stratigraphy display and installing it at **Reflections of Manatee** as part of an exhibit about **Angola**. Architect and artist David Morriss lent his expertise and his workshop to help with the construction. The

display represents a condensed view of the excavation including bottle/trash caches; evidence of quahog, cow, pig, and fish consumption; belongings recovered at different levels; wood from structural elements; and a dog burial. Time Sifters members will be invited when the exhibit has its grand opening in September.

# Notes from a Time Sifter

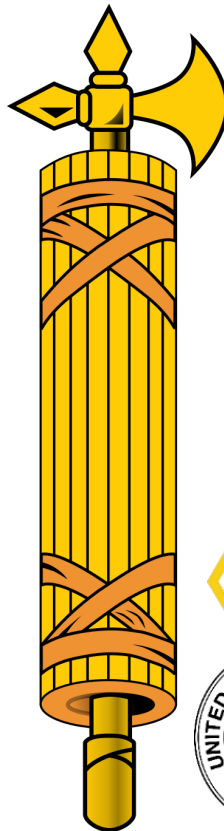
## A bundle of sticks tied together around an axe.

By Evelyn Mangie, Time Sifters Board Member

**The fascis** is a bundle of sticks tied together around an axe. It was the Roman symbol of authority. Fasces (plural of "fascis", the Latin word meaning "bundle") were carried *by lictors* (attendants) who walked in single file ahead of a magistrate (elected official) when he walked in public. Very important magistrates could have as many as **24 lictors** carrying fasces that were meant to protect him and display his legal authoritative power.

Both Livy (ca. 64-31 BCE) and Strabo (ca. 64 BCE-24 CE) tell us that the tradition of the fascis was adopted from **the Etruscans** whose kings had bodyguards that carried fasces as mobile tools for beating or beheading miscreants. The Romans borrowed the concept and the fascis became a revered symbol of political, religious, and cultural importance that continued as a symbol of authority even after the empire fell in the 5th century CE. The Early Christians saw the fascis as symbol of Roman abuse until the 4th century, when Christianity became a Roman religion. Then it was made the symbol of ecclesiastical authority.

Renaissance artists added the fascis to their work as a symbol of justice or unity (it is easy to break a stick but difficult to break a bundle of sticks). **King Louis XIII** (1610-1643) used it to show his power, but French revolutionaries took the fasces to replace the royal symbols of the crown and the fleur-de-lis. The fascis still appears on the



helmets and buckles of French army uniforms.

The American founders adopted the fasces to show U.S. association with the Roman representative republic. (*George Washington stands beside a fascis, the axe covered by a Phrygian cap of liberated Roman slaves*). You can see two fasces on either side of the flag behind the speaker's podium in **the House of Representatives**,

and at the bottom of the **seal of the Senate**. There is one above the door in the oval office, several on the front of the Supreme Court building, and on **the armrests of**

**Lincoln's Seat of State at the Lincoln memorial**. It was **the symbol of the Union** during the Civil War. They are on the seals of the **National Guard, the U.S. Army Reserve, and the U.S.**

**tax court.**

The Russians, Spanish, Norwegians, and Swedish use the fascis on police organizations. Virtually all European and Western Hemisphere nations have adopted the fasces as a symbol of national unity.

The fascis retained its unity symbolism in Italy until 1922, when **Benito Mussolini** took the fascis as a symbol of his political party that stood for revolutionary nationalism and superiority they called "**fascism**". Hitler joined Mussolini in 1937 and since then the fascis has come to represent ethnic superiority and authority, even in the U.S.

(*Charlottesville protest*).

Roman magistrates and American founding fathers would be aghast at the current use of the fascis that needs to be rescued from the dark symbolism and restored to its republican ideal.

Photos: Wikipedia.

# UNESCO World Heritage Sites

## #26 - The Île de Gorée, Senegal

by: Smitty, Time Sifters Board Member. Sources: World Heritage Site, Wikipedia, Encyclopedia Britannica

The island of Gorée lies off the coast of Senegal, opposite Dakar in the Atlantic Ocean. **The Île de Gorée** is one of the 19 districts of the city of Dakar. It is small, just 3,000 feet in length and 1,150 feet in width totaling 45 acres and is located 1.2 miles off the coast from the main harbor of Dakar sheltered by the Cap-Vert Peninsula. Its population is around 1,680 inhabitants. Gorée is both the smallest and the least populated of the districts of Dakar.

The name is a corruption of its original Dutch name Goedereede, meaning "good roadstead". It was a minor port and site of European settlement along the coast. Being almost devoid of drinking water, the island was not settled before the arrival of Europeans. From the 15th to the 19th century, it was the largest slave-trading center on the African coast. Ruled in succession by the Portuguese, Dutch, English and French, its architecture is characterized by the contrast between the grim slave-quarters and the elegant houses of the slave traders. Today it continues to serve as a reminder of human exploitation and as a sanctuary for reconciliation.

It was designated UNESCO World Heritage Site #26 in 1978.

It was one of the first places in Africa to be settled by Europeans, as the Portuguese settled on the island in 1444, where they built a small stone chapel and used the land as a cemetery. Abandonment is archaeologically evident by the middle of the 15th century, possibly due to a massive termite invasion. There is no archaeological or physical evidence of a struggle or conflict between the eventual

Europeans or any other cultural group.

There is some speculation of

-scale trans-Atlantic slave trade" economy was based out of the House of Slaves. Despite this lack



Photos: Wikipedia

how Gorée came to be under European or Dutch control. There is some textual evidence that the Dutch purchased the island from the Chief of Dakar or from local fisherman on the island. While there is little archaeological evidence of this transaction. It was captured by the United Netherlands in 1588, then the Portuguese again, and again the Dutch. The British took it over in 1664.

**Maison des Esclaves, or the House of Slaves**, was built in 1784 by Nicolas Pépin. Although it is the home of the infamous **"Door of No Return"**, which is said to be the last place exported slaves touched African soil for the rest of their lives, there is little evidence to suggest a "large

of evidence, it has become a pilgrimage site to commemorate forcible removal of Africans from their homeland, also known as the African diaspora.

This contrasts with the role of the site of Rue des Dungeons on Gorée. As the name suggests, there are dungeons, which can clearly be associated with the confinement of the slaves. After the decline of the slave trade from Senegal in the 1770s and 1780s, the town became an important port for the shipment of peanuts, peanut oil, gum, ivory, and other products of the "legitimate" trade. It was probably in relation to this trade that the so-called House of Slaves was built. Many public personalities visit the House, which plays the role of a site of memory of slavery.

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