



# OCTOBER - 2024

PRESERVATION ♦ EDUCATION ♦ RESEARCH ♦ INSPIRE

Dear Member:

We highlight this month our feature lecturer **Dr. Maranda Almy Kles** who will tell us about “*Anthropology of Vampires and Zombies: From History to Speculation*”. I know it sounds like a Halloween story but it is serious science!

Also on page 3 is the report from the 2024 Futur Research Grant winner, **Alyssa Duarte** from Florida State University. Enjoy.

**The 2024 - 2025 Season** (page 4) will continue in November with “*The Heritage All Around Us*” by **Dr. Uzi Baram**. January starts the new year with “*The Year in Review*”. Please join us for coffee, cookies and powerful lectures.

Darwin “Smitty” Smith, President  
hmsbeagle22@gmail.com



Abandoned Japanese mini sub in Alaska 1943 and now.

*October 16 - at 5:45 PM at the Selby Library in downtown Sarasota*



## “*Anthropology of Vampires and Zombies: From History to Speculation*”

**Dr. Maranda Almy Kles,**  
*Bioarchaeologist,*  
*President of ACI*

From *Dracula* to *Night of the Living Dead*, vampires and zombies have always created blockbuster movies or books, but these wild horror tales draw from our very real human past. While we (or really I) can’t prove if they are real or not, we can review some very real evidence of the belief in these creatures.

This talk will look at some of the archaeological evidence of attempts to prevent these creatures from rising as well as look at some of the cultural beliefs that created these creatures. Then for fun we will speculate about future archaeological evidence!

Maranda Almy Kles is a bioarchaeologist and forensic anthropologist. She previously worked for the National Park Service and several archaeology

firms, she also taught anthropology as a college professor. Today she is the President of Archaeological Consultants, a cultural resource management firm based here in Sarasota.



Photos: Universal movies, pinterest, americanescapecooms.



# Notes from a Time Sifter

## Juke Box

By Evelyn Mangie, Time Sifters Board Member.

A “Juke Box” was a public record player. Its name, “juke” is defined by Webster’s Dictionary as “faking, evading, or dodging an opponent in a sports contest.” An example would be “a wide receiver might juke a defender at the line of scrimmage to get open for a touchdown pass” or “a boxer would juke to avoid the punch”. The origin of the word is unclear, but it is thought to come from Gullah, an African American dialect of Creole spoken in the coastal region in the southeastern United States. It meant “irregular” or “disorderly”.

In the late 19th and early 20th centuries, the “irregular” movements of “jukeing” meant lively dancing, like boogie-woogie and jitterbug that were rapidly gaining popularity, especially in low-income neighborhoods. People danced to music from recordings rather than live bands. In 1889, **William S. Arnold and Louis Glass** invented a coin-operated phonograph. These were quickly installed in dance halls and in small southern restaurants called “Juke Joints” where customers would drink and dance to the music. The upper classes still preferred classical music, but the juke joints appealed to lower-class people because they loved the juke dancing, and the halls were inexpensive.

Entrepreneurs saw the opportunities and, using new technologies, soon created better machines that could also bring a profit. In 1928, **Justus P. Seeburg** combined a loudspeaker with a coin-operated record player that held eight records, in 1935 another style held



Photos: fanpobia, dr.dk, etsy, pinterest, dialaview, jitterbuzz.achetron



20 records. In 1932, **Homer E. Caphart** invented the record player that could change the

records automatically. It was a profitable business because the machines were easy to operate and didn’t require much maintenance. Between the 1940s and 1960s, three -fourths of all American records were in the jukeboxes.

The first jukeboxes were wide and bulky because they had to have separate turntables that rotated the 10-inch records (78rpm). But during the 1940s, juke boxes could be made small enough to be attached to a wall and played by using remote control. These can still be found at every table in every diner and bowling alley in the country. At their peak in the 1950s, it is estimated that there were about 700,000 juke boxes in the U. S.

U.S. soldiers took their love of jazz and rock ‘n roll to Europe.

That led to a demand for jukeboxes all over the world. Japan was introduced to juke boxes during the American occupation after World War II. There, the machines are now considered rare collectibles and are very expensive. One 45-year-old jukebox in Kobe, Japan is kept in its original condition for visitors who regularly come to visit. People who understand how to repair them are in high demand.

Jukeboxes have been replaced by Digital jukeboxes that people can play on their mobile devices with apps like TouchTunes and AMI Entertainment. Commercial businesses can access digital jukebox music networks. These digital appliances are easy ways to listen to our favorite songs but aren’t nearly as much fun.

# Cornelia Futor Memorial Student Research Grant

## The El Campanario: Cuz Cuz Archaeological Field School

By Alyssa Duarte, Grant Winner

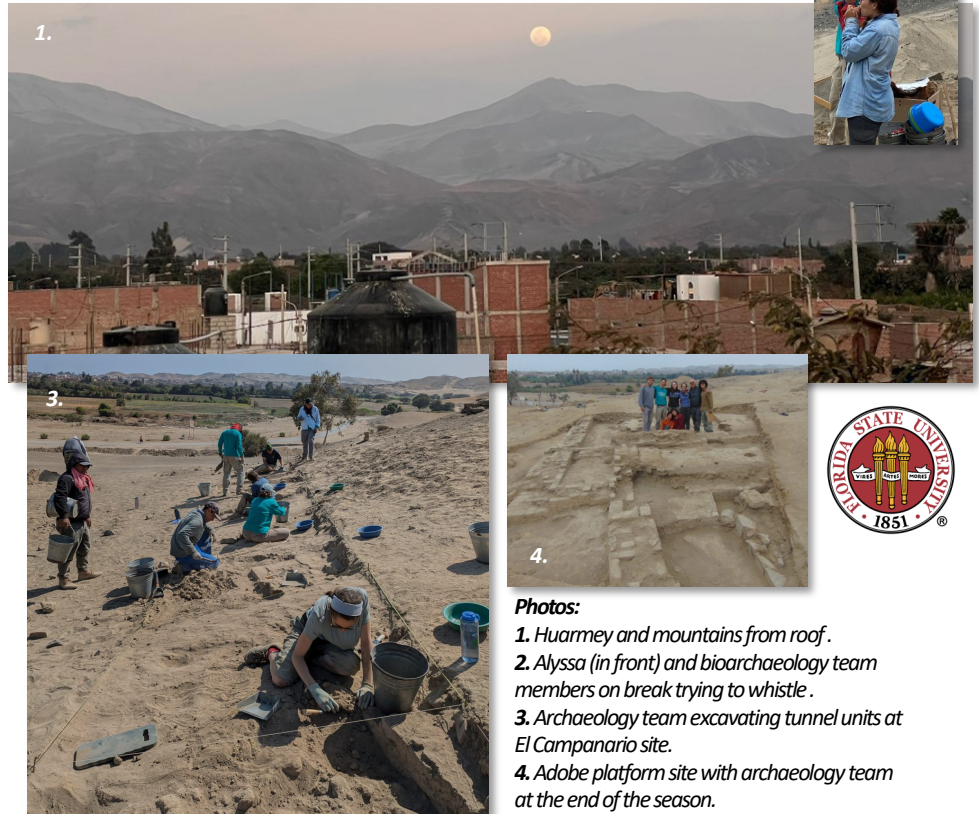


My experience with the El Campanario - Cuz Cuz Archaeological Field School is one that I will never forget. I

gained experience in field methods regarding archaeology and biological archaeology. Additionally, throughout the field school I was able to participate in field trips and weekly reading and discussions regarding archaeological and bioarcheological history, methodology, and theory, creating a holistic understanding of Andean archaeology.

The main objective of this field season for the archaeology section was to continue excavating an adobe platform dating to the Late Intermediate Period (1000-1400 CE). I was able to learn excavation methods, mapping and profile drawing techniques, how to recognize cultural layers of occupation, and how to recover and identify various archaeological materials. During the laboratory portion of the field school, I became more familiar with artifact classification, textile cleaning, analysis of pottery and artifact drawing. I also learned in-depth the different requirements and protocols regarding artifact processing and handling associated with the Peruvian Ministry of Culture, packing all materials following their specific requirements.

On the biological archaeology portion, I received my first introduction to human osteology. Excavations at the cemetery provided an opportunity to learn more information about ancient people in Peru, such as mortuary practices, access to resources, and community



### Photos:

1. Huarmey and mountains from roof.
2. Alyssa (in front) and bioarchaeology team members on break trying to whistle.
3. Archaeology team excavating tunnel units at El Campanario site.
4. Adobe platform site with archaeology team at the end of the season.

health conditions. Through excavation and laboratory analysis I gained experience in handling human remains, funerary objects and textiles, and identifying evidence of human bodily modification. My experience also challenged me to think more critically about the conditions that can affect the preservation of remains, both natural and unnatural.

For the duration of the field school, we stayed in the city of Huarmey, a beautiful coastal community. We had breakfast every morning at our hotel with our host family before heading out into the field, affording us the opportunity to practice our Spanish in conversation with our gracious hosts. Lunch and dinner were had every day but Sunday at a local restaurant (or lunch would be delivered to us in the field), giving us a taste of the local cuisine

each night. On Sundays we would explore other restaurants, cafes, and bakeries, trying traditional foods Peru was known for like ceviche and cuy (guinea pig).

During group trips we explored some of the many amazing sites in Peru including, archaeological sites Castillo de Huarmey, Cerro Sechin, Panamarca, and Caral, as well as Playas de Tuquillo and Tortuga, a chicha farm, and a man-made waterfall. Taking a tour around a nearby chicha farm was an unforgettable and unique experience as I got to learn more about the traditional drink, how it's made, and its historical significance in Peruvian culture. This experience has given me an entirely new skill set in terms of bioarchaeology and a new perspective and theoretical

**Continued on page 4...**



# UNESCO World Heritage Sites #1208 - Arg-e Bam (Iran)

Source: Wikipedia

The *Arg-e Bam* is located in the city of Bam, Kerman Province of southeastern Iran, is the largest adobe building in the world. The entire building was a large fortress containing the citadel, but because the citadel dominates the ruins, the entire fortress is now named Bam Citadel.

Listed by UNESCO as part of the World Heritage Site "*Bam and its Cultural Landscape*", it can be traced back to at least the Achaemenid Empire (6th to 4th centuries BCE). The citadel rose to importance from the 7th to 11th centuries, as a crossroads along the Silk Road and other important trade routes, and as a producer of silk and cotton garments.



Continued from page 3 ...

## El Campanario ...

framework to work with in my future archaeological experiences and research. Through this project not only have I developed my own skills as an archaeologist, but I have also created a new network of professionals working in different regions and subfields including Andean, Mayan, historical, and classical archaeology, as well as forensic anthropology and geography. Attending this field school has opened doors to new career pathways I hadn't considered and contacts for future recommendations, research collaborations, and more. It is my hope that I can find a way to combine my interests in Andean archaeology with my background in historical and African diaspora archaeology in the future.

**Speakers for 2024/2025**  
All are at 5:45 PM live at the Selby Library  
1331 First St., Sarasota

**September 18**

**Hittite Rock Monuments:**  
*Their Relationship with Landscape in Central Anatolia*  
**Atakan Atabas**

**October 16**

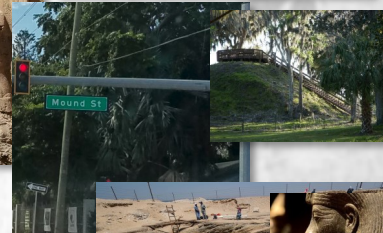
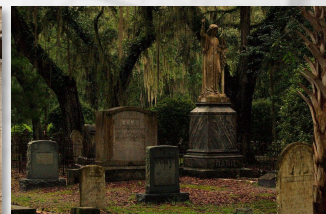
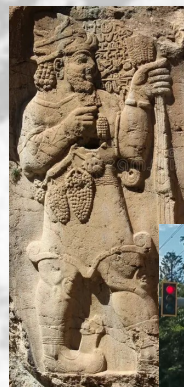
**Anthropology of Vampires and Zombies:**  
*From History to Speculation*  
**Dr. Maranda Almy Kles**

**November 20**

**The Heritage All Around Us, if we look:**  
*Ancestral Seminole History in Sarasota/Manatee*  
**Dr. Uzi Baram**

**January 15, 2025**

**Year in Review: What's been Discovered & What's being Talked About**  
**Dr. David Miano**



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