



Southwest Florida Archaeological Society (SWFAS)

February 2018 Newsletter

PRESIDENT'S CORNER by John Furey



FEBRUARY IS BLACK HISTORY MONTH

As we commemorate Black History Month this February 2018, I would like to share with you two articles by African authors that I recently discovered that deal with African architecture and history and present viewpoints on racism we do not often encounter in the U.S. Most of the history of Africa was written by Europeans from the perspective of colonialism with little credit given to indigenous African societies for their many architectural and scientific accomplishments. Most of which Westerners are totally unaware of. One example of the racism that they see is that no one ever says that the Acropolis or the Colosseum were constructed by alien

extraterrestrials but the pyramids are often depicted as being built by extraterrestrials and not Africans. The authors attribute this to racism and we see Western pseudo-science blurring the line between fantasy and real science with TV programs claiming to know the real truth that is being hidden and it is a conspiracy they are attempting to expose. The United States today seems to be awash with these ideas and is a fertile ground for many ideas presented on pseudo-scientific reality TV shows; big foot, yeti, the Nasca Lines, UFO's; we also have serious racial problems. Are these phenomena related? I hope that you find the attached articles by Julien Benoit and Zienab Badawi as interesting as I did.

ROSEWOOD

On February 15, 2017 SWFAS was privileged to have Dr. Ed Gonzalaz-Tennant as our guest speaker in commemoration of Black History Month. Dr. Gonzalaz-Tennant spoke about the Rosewood massacre in Levy County, Florida and its destruction in 1923. Rosewood was a predominantly black town that was attacked and burned to the ground by neighboring whites, and the inhabitants were forced to flee for their lives. No one was ever charged. Dr. Gonzalez-Tennant has published a new book entitled "The Rosewood Massacre: An Archaeology and History of Intersectional Violence" that was released on 1/16/2018 through the University of Florida Press. You may remember that a movie about Rosewood was released a few years ago that sensationalized certain historical "facts", however the basic story remains. We look forward to reading Dr. Gonzalaz-Tennant's book.

DUES: A REMINDER

2018 SWFAS dues run from January to December. Please remit your dues promptly and use the attached form. We also suggest a membership in the Florida Anthropological Society of which SWFAS is a part. Their membership form is also attached. Your dues support the many archaeological and historical local presentations that SWFAS sponsors. Thank You.

MARCH PRESENTATION: MARCH IS ARCHAEOLOGY MONTH

Our March 21, 2018 speaker at 7:00 pm at the IMAG is Dr. Paul Backhouse, Tribal Historic Preservation Officer for the Seminole Tribe of Florida. Dr. Backhouse will speak about Egmont Key, the coastal island where captured Seminoles were held before being relocated to Oklahoma, and Climatic Change and the Seminole Tribe of Florida. See you there! (Details on page 2 and 3)

CAPTAIN JOHN FOLEY HARR HOUSE: MARCO ISLAND, FL: UPDATE

On February 2, 2018 Charlie Strader (SWFAS Treasurer) and John Furey (SWFAS President) met with several members of the Marco Island Historical Society (MIHS) to discuss the preservation of the Captain John Foley Harr House. We all agreed that the lead in this needs to be based on Marco Island, and involving Collier County and the Key Marco Homeowners' Association (HOA) is needed. SWFAS will remain involved and assist in any way possible. We are still looking forward to making a presentation to the Key Marco HOA at their next meeting to solicit their support. To that end, we have made arrangements with David Southall, a noted local historical speaker, to prepare a presentation on the prehistoric and historic events that took place on what was formerly called Horrs Island and its relationships to Marco Island and greater Florida. That same presentation could be utilized elsewhere to help save the only historical "tabby" house on Marco Island and it is listed on the National Register of Historic Places.

SLAVERY AND THE SEA - EXPLORING MARITIME ASPECTS OF THE TRANSATLANTIC SLAVE TRADE



On Wednesday February 21, SWFAS hosted Dr. Corey Malcom, Director of Archaeology at the Mel Fisher Maritime Museum in Key West, Florida as our guest speaker at the IMAG in Fort Myers. February is Black History month, and Dr. Malcom's wonderful presentation combined a history of the slave trade through the archaeology of slave ship wrecks off the coast of the Florida Keys. He presented three examples of slave ships through time — the 1564 Spanish galleon Santa Clara, the 1700 English slaver Henrietta Marie and the Cuban pirate slaver ship Guerrero. Each represented a distinct period of the slave trade, which was initially sanctioned as legitimate business and later made illegal, and economics as identified by underwater archaeology and historical records. It was estimated that a minimum of 12,000,000 black Africans were brought to the Americas as slaves to work the plantations initially, mainly sugar in Cuba and Jamaica. Shipping the slaves on the Middle Passage to this area resulted in

approximately 15 percent of the slaves dying on the 6-8 weeks journey. Finished goods such as iron bars, beads, cloth, metal spoons and other implements were traded for human cargo, who were then transported to Cuba and sold. With the proceeds from the sale of slaves, raw materials were purchased and transported back to the home country where they were sold at a great profit. Investors could often make a 700-800% return on their investment.

The 1564 Spanish galleon Santa Clara represents the early period of the slave trade when Spain and Portugal dominated the trade. Slavery was legal and the colonies of both Spain and Portugal required slaves to work the plantations and the gold and silver mines. The English 1700 Henrietta Marie represents the height of the slave trade where it was so lucrative that other countries such as the English and the Dutch participated heavily in it. The Cuban pirate ship Guerrero sank in the period when slavery was banned everywhere and was run aground by a British cutter trying to halt the slave trade. When slavers were captured by American Coast Guard ships, the ship was brought to Key West and sold. However, the question of what to do with the human cargo remained. A compound with barracks, school and a hospital was built on the South end of Key West to hold the detainees that numbered close to 1,500. At that time Key West was the largest city in Florida with a population of about 3,000. A decision to relocate the captured Africans back "home" was made. The United States created the country of Liberia for this purpose, although this was not the region where most of the captured Africans were actually from. While in Key West many were in poor health and a significant percentage died despite medical care. They were buried in a cemetery at that site and it has been excavated and is now on the National Register of Historic Places.

SOUTHWEST FLORIDA ARCHAEOLOGICAL SOCIETY 2018 SPEAKERS PROGRAM *(all SWFAS events are free)*

MARCH 21

ARCHAEOLOGY MONTH

Wednesday, 7:00 pm

MADE FROM THE SANDS OF FLORIDA: EGMONT KEY, CLIMATE CHANGE AND THE SEMINOLE TRIBE OF FLORIDA

PAUL BACKHOUSE, PhD, Tribal Historic Preservation Officer, Seminole Tribe of Florida
IMAG History and Science Center, 2000 Cranford Avenue, Ft. Myers, FL



The Seminole Tribe of Florida and south Florida are bound together in a union that defines the very being of one another. The Seminoles home in the low-lying Everglades is critically threatened by climate change. The off-shore island of Egmont Key in Tampa Bay, today a Florida State Park, has become the front line for the Tribe in a community effort to remember a difficult past that is today threatened with being washed away. It was on Egmont Key that Seminoles captured during the Third Seminole War were held before being forcibly relocated to Oklahoma, via New Orleans. Community engagement, archaeology and climate change collide on Egmont, an island that is central to the past and future of the Tribe.

Dr. Paul Backhouse received a Ph.D. in Archaeology from Bournemouth University, England in 2008. He has served the Seminole Tribe of Florida as the Tribal Historic Preservation Officer (THPO) since 2012 and simultaneously as the Director of the American Alliance of Museums accredited Ah-Tah-Thi-Ki Museum since 2013. Dr. Backhouse is the primary representative for the Seminole Tribe of Florida THPO and Museum for the purposes of day to day operations and during government to government consultation between the Tribe and Federal entities, as laid out in the Seminole Tribe of Florida Cultural Resources Ordinance (C-02-14), section 101(d)(2) and section 101(b)(3) of the National Historic Preservation Act(16 U.S.C. 470), and the Tribal Historic Preservation Plan of the Seminole Tribe of Florida.



From left, Quenton Cypress, Juan Cancel, Paul Backhouse, Bobby Henry, Shannon Purvis and Willie Johns stand near the spot on Egmont Key where Seminole Indians were imprisoned during the Third Seminole War. Photo by Peter B. Gallagher.

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 Imaginarium is on the right.

FROM THE NORTH: Take I-75 South toward Fort Myers. Take the FL-82 exit, EXIT 138, toward Ft Myers/ML King Jr Blvd/Immokalee. Merge onto Dr Martin Luther King Blvd/FL-82 toward Ft Myers/Edison/Ford Estates/Imaginarium. Go 3.46 miles, then turn left onto Cranford Ave. Go 0.09 miles, and the Imaginarium is on the right.

APRIL 18
Wednesday, 7:00 pm

THE SCIENCE AND ART OF READING BONES
HEATHER WALSH-HANEY, Associate Professor, Florida Gulf Coast U
Collier County Museum 3331 Tamiami Trail East, Naples, FL 34112

MAY 11-13, 2018

70th ANNUAL MEETING of the FLORIDA ANTHROPOLOGICAL SOCIETY
St. Petersburg, FL
Hosted by the Alliance for Weeden Island Archaeological Research and Education (AWIARE)
and the University of South Florida, St. Petersburg

LOOKING FOR TRAINING IN LOCAL ARCHAEOLOGICAL SITE MONITORING?

FPAN is offering a training session as a part of their Heritage Monitoring Scout program to check on sites impacted by climate change and erosion due to sea level rise. Southwest Florida is vulnerable to both of these processes due to archaeological sites located on our low lying coast and hurricanes. Learn how you can help.



TRAINING OPPORTUNITY



WHEN: April 4, 2018 9:00am-3:00pm

WHERE: IMAG History and Science Center
2000 Cranford Avenue, Fort Myers, Florida 33916

With an afternoon site visit at the Fort Myers Cemetery

HOW: Register online at <https://HMSimag.eventbrite.com> or email
Rachael Kangas: rkangas@fau.edu

Heritage Monitoring Scouts (HMS Florida) is a public engagement and citizen science program focused on tracking changes to archaeological sites at risk, particularly those impacted by climate change in the form of erosion and sea level rise. Join Florida Public Archaeology Network (FPAN) staff for this full day training session to become a heritage monitoring scout!

This event is free and open to the public!



IMMOKALEE

Cattle Drive & Jamboree

March 10, 2018 + 8:00AM - 6:00PM

Immokalee Pioneer Museum at Roberts Ranch
1215 Roberts Ave W, Immokalee

IMMOKALEE

Cattle Drive & Jamboree

Cattle Drive + Entertainment + Alligator Wrestling + Petting Zoo
Craft Demonstrations + Reenactors + Traditional Food
Kids' Activities & Games + and so much more!

Pancake Breakfast to support 4-H

8:00 AM • \$4/person

Cattle Drive to Roberts Ranch

9:30 AM

Music & Entertainment

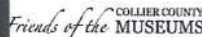
10:00 AM - 6:00 PM

Free event; food and drink available for purchase

Parking on site with trolley service to cattle drive route

Come early! Road closures begin at 9:15 AM

For details and map visit CollierMuseums.com or call (239) 252-2611



Mound Key Mondays!

Tour the Island Capital of the Calusa Indians

Join archaeologist Theresa Schober on a cruise across Estero Bay and tour of Mound Key

\$50 per person + tax

February 26 + March 12 (9:30a only)

March 26 + April 9 (9:30a, 1:30p)

Excursions launch from Fort Myers Beach

<https://bananabaytourcompany.com/mound-key-tour.html>

Reservations: (239) 728-8687

Tours are limited in number and typically sell out



A portion of tour proceeds benefit Mound Key Archaeological State Park



RACISM IS BEHIND OUTLANDISH THEORIES ABOUT AFRICA'S ANCIENT ARCHITECTURE

By Julien Benoit, 18 Sep 2017

Mail & Guardian at <https://mg.co.za/article/2017-09-18-racism-is-behind-outlandish-theories-about-africas-ancient-architecture>



*The pyramids of Giza on the outskirts of Cairo, Egypt.
(Photo: Mohamed Abd El Ghany/Reuters)*

Some of the most impressive buildings and cities ever made by humans can be found in Africa: the ruined city of Great Zimbabwe, Mapungubwe in South Africa, Kenya's Gedi Ruins and Meroe in Sudan. Perhaps the most awe-inspiring of these are the last remaining of the Seven Wonders of the Ancient World, the Great Pyramid of Giza, in Egypt. This should come as no surprise. Africa has an extensive archaeological record, extending as far back as 3.3 million years ago when the first-ever stone tool was made in what is today Kenya. The continent's cultural complexity and diversity is well established; it is home to the world's oldest-known pieces of art. And, of course, it is the

birth place of modern humans' ancient ancestors, Homo sapiens. Despite all this evidence, some people still refuse to believe that anyone from Africa (or anywhere in what is today considered the developing world) could possibly have created and constructed the Giza pyramids or other ancient masterpieces. Instead, they credit ancient astronauts, extraterrestrials or time travellers as the real builders.

Well, you may ask, so what? Who cares if relatively few people don't believe the ancient Egyptians built the pyramids? What's the harm? Actually, there is great harm: firstly, these people try to prove their theories by travelling the world and desecrating ancient artefacts. Secondly, they perpetuate and give air to the racist notion that only Europeans – white people – ever were and ever will be capable of such architectural feats.

A threat to world heritage

In 2014 two German pseudo-scientists set out to “prove” that academics were concealing the Giza pyramids’ “real” origin. To do so, they chiselled off a piece of one of the pyramids – of course, without authorisation, so they could “analyse” it. And earlier in 2017 scientists from the World Congress on Mummy Studies in South America published a communique on their Facebook page to draw attention to the raiding of Nazca graves for a pseudo-scientific research programme called the Alien project. It insists that aliens rather than ancient Peruvians were responsible for the famous geoglyphs called the Nazca Lines, despite all the evidence to the contrary.

Such incidents exemplify the threats to developing nations’ cultural heritage. Conservation authorities around the world must spend a great deal of money to protect and restore unique pieces of heritage, and to guard them against vandalism. For instance, the most recent overhaul planned for the Giza site – back in 2008 – was estimated at a cost of \$45-million. These are not wealthy nations, as a rule, and it costs money they often don't have to repair the damage done by, among others, pseudo-scientists.

Racism and colonial attitudes

A series of stone circles in South Africa's Mpumalanga province provides an excellent example of the other problem with pseudo-archaeologists. Some people genuinely believe that these structures were designed by aliens. They scoff at scientific research that proves the stone circles were made by the Koni people using ropes, sticks and wood. They will not even entertain the notion that ancient African tribes could be responsible. But the same people have no problem believing that medieval Europeans built the continent's magnificent cathedrals using only ropes, sticks and wood. They dismiss scientific research that overwhelmingly proves ancient Africans' prowess, but insist the documents which contain evidence of Europeans' construction processes are beyond reproach.

Why is it so hard for some to acknowledge that ancient non-European civilisations like the Aztecs, people from Easter Island, ancient Egyptians or Bantu-speakers from southern Africa could create intricate structures? The answer is unfortunately as simple as it seems: it boils down to profound racism and a feeling of white superiority that emanates from the rotting corpse of colonialism. Colonial powers saw their “subjects” in Africa, South America and Southeast Asia as exotic, fascinating – but ultimately primitive.

An increasing knowledge and understanding of the archaeological record mostly dispelled these notions. But for some, and until nowadays, it seems unthinkable that ancient non-European societies have been resourceful and creative enough to erect such monuments. So, the thinking went, conventional science must have been missing or hiding something: ancient astronauts, aliens, or the lost civilisation of Atlantis. Even some mainstream scholars have dabbled in this thinking.

Telling the truth

The internet and social media has given these modern conspiracy junkies a perfect platform to share their theories. They try to make others believe that scientists are hiding "the truth" about ancient monuments. Sometimes they even succeed. There is a risk that they will drown out quality knowledge and science with their colourful, outlandish theories. When such bizarre theories emerge, it can water down people's understanding and appreciation of Africa's architectural and cultural heritage. At the same time, these theories can prevent awareness about Africa's rich heritage from developing. The heirs of the real builders may never learn about their ancestors' remarkable achievements.

Scientists have a crucial role to play in turning the tide on such harmful theories. Those of us who are doing ongoing research around the continent's architectural and fossil record should be sharing our findings in a way that engages ordinary people. We must show them just how awe-inspiring structures like Great Zimbabwe, Meroe and the Giza Pyramids are – not because they were created by some alien race, but because they are living proof of ancient societies' ingenuity.

*Julian Benoit, Postdoc in Vertebrate Palaeontology, University of the Witwatersrand
This article was originally published on The Conversation.*

ONE OF AFRICA'S BEST KEPT SECRETS- IT'S HISTORY

By Zeinab Badawi, 1 July 2017

BBC News at <http://www.bbc.com/news/world-africa-40420910>



*The pyramids from the Kingdom of Kush form one of the most spectacular sights in Sudan.
KUSH COMMUNICATIONS*

Africa has a rich and complex history but there is widespread ignorance of this heritage. A celebrated British historian once said there was only the history of Europeans in Africa. Zeinab Badawi has been asking what is behind this lack of knowledge and looking at the historical record for an African history series on BBC World News. The Great Pyramid of Giza in Cairo is rightly considered one of the seven wonders of the ancient world. But travel further south along the River Nile and you will find a thousand pyramids that belonged to the Kingdom of Kush, in what is now Sudan.

Kush was an African superpower and its influence extended to what is now called the Middle East. The kingdom lasted for many hundreds of years and in the eighth Century BC, it conquered Egypt and governed for the best part of a century. What remains of the kingdom is equally impressive. More than 300 of these pyramids are still intact, almost untouched since they were built nearly 3,000 years ago. "There has been a way of seeing Africa in terms of poverty and conflict which has become a kind of shorthand for the continent that still persists today." Some of the best examples can be found in Jebel Barkal in northern Sudan, declared a world heritage site by the UN's cultural agency, Unesco. Here you can find pyramids, tombs, temples and burial chambers complete with painted scenes and writings that Unesco describes as masterpieces "of creative genius demonstrating the artistic, social, political and religious values of a human group for more than 2,000 years".

Some years ago I visited these pyramids. On my return to the UK, I asked my parents what they knew of their country's historic sites. Not much, it turned out. This was odd since both of them could tell you a lot about Henry VIII and key points in British history. And as I talked to people I discovered that this was indeed the case. I wondered given that my

parents did not know enough about their own country's history whether this was likely to be true of many other Africans. A few years later, at Unesco's Paris headquarters, I saw on the bookshelves of Ethiopian-born Deputy Director-General Getachew Engida a collection of volumes - the General History of Africa. This, it turned out, is one of Unesco's and the continent's best kept secrets: Africa's history written by African scholars.

The project was conceived in the early 1960s during the period of rapid decolonisation in Africa. Some of the newly independent African leaders decided that after decolonising their countries they also wanted to decolonise their history. Western historians had lamented the lack of written records in some African countries and had used this as a reason to legitimise such neglect. Unesco helped African scholars put together the project, recruiting 350 experts, mostly from across Africa and from a range of disciplines, to compile eight volumes, starting from prehistory and continuing to the modern era. The eighth volume was completed in 1990 and a ninth is now being worked on. Unesco took the controversial step of starting the volumes with the origins of humankind, setting out the theory of evolution. By doing so, they risked incurring the wrath of Christian and Muslim communities in some African countries where there was, and still is, a widespread belief in creationism. Kenyan palaeontologist Richard Leakey, who contributed to volume one, says he still believes that the fact humans originated in Africa is anathema to some Westerners, who would prefer to deny their African origins.

The story of the Kingdom of Kush, a superpower in western Asia as well as Africa, where queens could rule in their own right, is also often overlooked. This is also true of the Kingdom of Aksum, described as one of the four greatest civilisations of the ancient world. The Aksumite kings controlled trade in the Red Sea from their base in what is modern day Eritrea and Ethiopia. They were also the first rulers in Africa to embrace Christianity and make it the kingdom's official religion. This history is little known, both in Africa and elsewhere, because a lot of academics and teachers in African countries have been a product of colonial education themselves, and so they could not receive a comprehensive and chronological account of their own history.

My own Sudanese parents were fluent in English, and highly educated, but by and large were taught according to a Western curriculum. Even when they looked at their own history, it would have been through the perspective of Western scholars. One such view was reflected in the comments by Hugh Trevor-Roper, widely regarded as one of Britain's foremost historians. He said in 1965: "Perhaps, in the future, there will be some African history to teach. But at present there is none, or very little: there is only the history of the Europeans in Africa. "The rest is largely darkness, like the history of pre-European, pre-Columbian America. And darkness is not a subject for history."

The fact that very few people know about the volumes compiled under the auspices of Unesco also tells you something. You wonder why leaders did not want to shine more light on it. I am not suggesting there was a conspiracy, of course. Just that there was not enough emphasis placed on African history by either African or non-African leaders. This is of particular interest for Africa, though, because it has been infantilised to a degree that we have not seen in any other region of the world.

Challenging the stereotype

This is partly because there has been a way of seeing Africa in terms of poverty and conflict - the coup, the war, the famine, the corruption - which has become a kind of shorthand for the continent that still persists today. Development issues in Africa still, to a large extent, emphasise charitable aspects and aid. Although this is done with the best will in the world it has nevertheless fed into this representation of Africa, whereby it is assumed that, in order for its people to develop and for them to have enough to eat, they have to rely on outsiders. As someone who was born in Africa, and who came to the UK as an infant, I have the benefit of understanding both cultures. The General History of Africa is a start and Unesco plans to incorporate its research into school syllabuses across the continent.

Hopefully, future generations will have a better idea of their history and see there is much for them to be proud of from their past. A past which provides the foundation for an even greater future.

SWFAS OFFICERS FOR THE 2018 CALANDER YEAR

Officers

President: John Furey

First Vice-President: Jim Oswald

Second Vice-President: Elizabeth Clement

Secretary: Susan Harrington

Treasurer: Charlie Strader

Trustees

First of 3-year term:

Jan Gooding

Amanda Townsend

Third of 3-year term:

Theresa Schober

Mary Southall

William Locascio

Find us on Facebook at Southwest Florida Archaeological Society!

Check out our new 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 of 2017 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!

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

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.



MEMBERSHIP CATEGORIES

Student*	\$15
Regular	\$30
Family	\$35
Institutional	\$30
Sustaining	\$100
Patron	\$1000
Benefactor	\$2500

Student membership is open to graduate, undergraduate and high school students. A photocopy of your student ID must accompany payment

- Add \$25.00 for foreign addresses

Name: _____ Membership Type: _____

Address: _____

City: _____ State: _____ ZIP: _____

Telephone: _____

E-mail: _____

FAS Chapter: _____

I wish to make a donation to:

\$ _____ Dot Moore/FAS Student Grant Fund \$ _____ Florida Archaeology Month Account

\$ _____ [Florida Anthropologist](#) Monograph Fund \$ _____ [Florida Anthropologist](#) Endowment Fund

_____ I agree to abide by the Code of Ethics of the Florida Anthropological Society.

Signature _____ Date _____ Amount enclosed: \$ _____

Send Membership Form and Dues Payment to:
Florida Anthropological Society
c/o Pat Balanzategui
P. O. Box 1135 - St. Augustine, FL 32085

Membership dues can be paid with PayPal.
To submit your membership form electronically and pay with PayPal, go to the Membership form page on our website: [fasweb.org](#).

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