



Southwest Florida Archaeological Society (SWFAS)

October 2018 Newsletter

PRESIDENT’S CORNER *by John Furey, M.A., RPA*



Our first SWFAS speaker of the 2018-2019 season will be David Southall on Wednesday November 14th at the Collier County Museum. David will present a highly interesting historical talk on the Captain John Foley Horr house on Marco Island . As you are aware, SWFAS and the Marco Island Historical Museum (MIHM) have been working to try to save this historical structure that is one of twenty sites listed on the National Register of Historic Places in Collier County. The Historic Archaeological Preservation Board of Collier County lists The Captain John Foley Horr House as “locally significant”. Formerly named Horr's Island, it is now named a part of Marco Island and is located in a gated community. It is unadvertised but you can show your

drivers license at the gate and are allowed in. I invite you to our meeting to learn about this historically significant local structure made of shells from an archaeological midden and cement, called tabby, of which there are few examples left in SW Florida. I have been informed that several “old” Naples houses have tabby foundations, however, the Horr House was completely constructed of tabby and, as such, is highly unusual. As I noted in the September Newsletter, Mike Cosden, executive vice president of the Edison Ford Estates in Ft. Myers is writing an article on the Horr House for the Florida Trust for Historic Preservation magazine and we hope that this renewed interest and publicity will prompt some action to save what is left of this structure.

Indiana recently honored archaeologist Glenn A. Black (1900-1964) by installing a marker in his memory. Black is noted for his excavation and preservation of the Angel Mounds in Evansville, Indiana; a major Mississippian site on the banks of the Ohio River. This month's articles describe his unusual life as an archaeologist and the Angel Mounds.

2018-2019 SWFAS SPEAKERS PROGRAM

2018

November 14, 2018	David Southall	Captain John Horr, Marco Pioneer
December 8, 2018		SWFAS Field Trip – Location to be Announced Later

2019

January 16, 2019	Theresa Schober	The Making of “Escampaba, The Kingdom of Carlos”
February 20, 2019	Jarrett Eady	Onward and Upward: The History of the African-American Community in Fort Myers, Florida 1867-1969
March 20, 2019	Christian Davenport	Down and Dirty: The Archaeology of Southeast Florida
April 17, 2019	Dr. William Locascio	Middens in the Muck: Evidence of Late Archaic Tree Island Communities in the Northern Everglades
May 2019		Florida Anthropological Society 71st Annual Meeting Crystal River, Florida

Programs in November and April are held at Collier Museum at Government Center, Naples. Programs January through March are held at IMAG, Fort Myers.

NOVEMBER PRESENTATION

November 14, 2018

Wednesday, 7:00 p.m.

CAPTAIN JOHN HORR, MARCO PIONEER

DAVID SOUTHALL

Collier County Museum 3331 Tamiami Trail East, Naples, FL 34112



Captain John Foley Horr

Union Civil War veteran and successful businessman, John F. Horr purchased a "shell mound island" near Caxambas in 1877 to grow pineapples for his wholesale grocery business. A residence was built for him on the island, along with a school for the children of island workers, a packing house and a wharf. All that remains today of that small community is the crumbling tabby ruins of Captain Horr's two story house.



Captain Horr's House 1922



David Southall is a graduate of Paul Smiths College of Forestry and the State University of New York at Buffalo with degrees in Science and Education. Following a tour of duty in Vietnam, he obtained his MS in Plant Biology from Cornell University. In his early career Southall was founder/CEO of a nursery, landscape, greenhouse operation and a natural areas management company specializing in wetlands restoration and mitigation, wildlife management, and invasive species control. He retired after 14 years with the Collier County Museums where he was responsible for museum programs and living history events.

TO GO TO THE COLLIER COUNTY MUSEUM:



Take the I-75 toward Naples, then exit at County Hwy-886 exit, EXIT 105, toward Naples. Go about 1 mile and turn left onto Livingston Rd/County Hwy-881. Go 1.4 miles and turn right onto Radio Rd/ County Hwy-856. Then go 1 mile and turn left onto Airport-Pulling Rd S/County Hwy-31. Go about .5 miles and turn left onto Tamiami Trl E/US-41 N. 3331 TAMIAMI TRL E is on the left. It is the large government center complex. Follow the signs for the museum to the rear of the complex.

LEE COUNTY NATIONAL REGISTER OF HISTORIC PLACES (NRHP) & LEE COUNTY HISTORIC PRESERVATION BOARD (HPB)

Last month we looked at the Collier County Historical and Archaeological Preservation Board. This month it is Lee County's turn. It is important that we know how preservation in both counties is handled because of the importance of our past and the intense pressure over time to ignore the "old" because it is old! Also SWFAS covers both Collier and Lee Counties.

To educate and inform our membership of the county governmental board that impact the preservation of our local archaeological and historical resources in Lee County, this month we focus on the Lee County HPB.

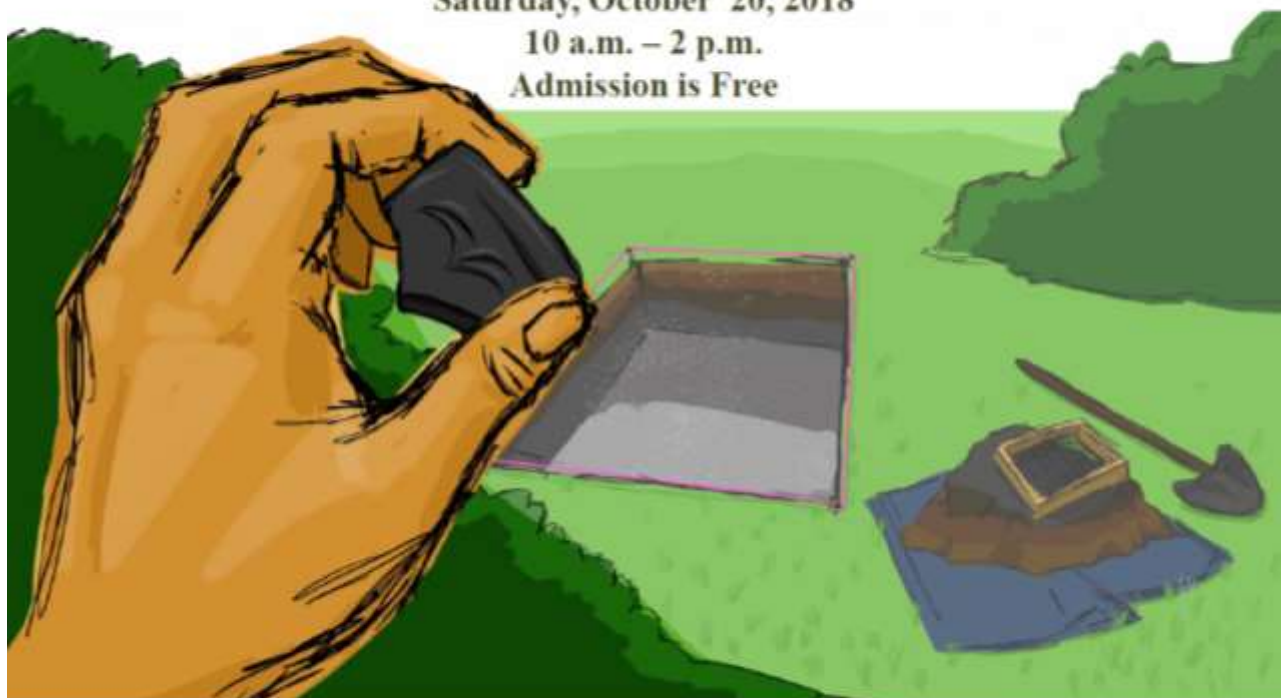
Lee County has a total of 56 historic places and districts listed on the NRHP, seven of which are archaeological sites listed on the NRHP. They are: Mound Key, Demere Key, Galt Island, Josslyn Island, Mark Pardo Shell Work site, Pineland Archaeological District and Useppa Island. Most of these resources have also been designated by the Lee County HPB, which offers strong local protection for the preservation of historic properties. Once locally designated, permitted work on the property is benefitted by a review process involving Lee County staff and the HPB. Through this process, every effort is made to approve changes proposed by the applicant in a way that maintains the integrity of the historic resource. The board consists of seven members who are appointed by the County Commission to administer the Lee County Historic Preservation regulations. It is composed of the following: a registered architect and four members from one of the following categories: History or Archaeology, Real Estate, Land Development or Finance, Law or Urban Planning, Engineering, Architecture, Building Construction or Landscape Architecture. The two remaining positions are filled by citizens at large. The HPB meets the third Wednesday of the month at 10 am at 1500 Monroe Street,

Conference Room 1B (first floor). Their agenda and meeting minutes are on line and can be found at <http://www.leegov.com/dcd/committees/hpb> . The meetings are open to the public. The HPB maintains a county map of archaeologically sensitive locations on line and requires a Certificate To Dig Application to be submitted and approved prior to construction to protect our valuable historic and prehistoric resources.

INTERNATIONAL ARCHAEOLOGY DAY OCTOBER 20, 2018

International Archaeology Day

Bayshore Live Oak Park
23157 Bayshore Road, Port Charlotte, FL 33980
Saturday, October 20, 2018
10 a.m. – 2 p.m.
Admission is Free



Discover South Florida archaeology and history with hands-on activities and presentations from renowned archaeologists. Fun for all ages!



COLLIER COUNTY MUSEUMS UPCOMING EVENTS

This Fall the Collier County Museums offer a variety of interesting lectures, exhibits and programs that should be of interest to many of our members:



COLLIER COUNTY MUSEUM: SW FLORIDA INFLUENCE SERIES

October 24, 2018 6:00 pm Latin Influence in SW Florida, Panel Discussion
November 7, 2018 6:00 pm Jewish Influence in SW Florida,
December 5, 2018 6:00 pm Seminole Influence in SW Florida

Tickets are \$10.00 per person, free to friends of the Collier County Museum, 3331 Tamiami Trail E, Naples. Limited seating , call 239-252-8242 for tickets and reservations. Free light refreshments included.



ROBERTS RANCH : PIONEER PUMPKIN PALOOZA

October 20, 2018 Starts at 10:00 am. Free Admission. Call 239-252-2611. 1215 Roberts Ave, Immokalee, FL

A day of fun for the kids with pumpkins, face painting and activities at the ranch.

MUSEUM OF THE EVERGLADES: ABANDONED VEHICLES OF THE EVERGLADES

October 27, 2018, 1:00 pm Meet and Greet Photographer Matt Stock of the Exhibit of photographs of Abandoned Vehicles in the Everglades. Call 239-695-0008 for information and reservations.

105 West Broadway, Everglades City, FL



NAPLES DEPOT MUSEUM: EXHIBIT, END OF THE LINE: THE BUDD TAVERN CAR

October 3, 2018 to December 5, 2018

See the newly renovated Budd Tavern Car from the Seaboard Airline Rail Road

MARCO ISLAND MUSEUM: EXHIBIT: ENGULFED

October 11, 2018 to December 1, 2018 180 South Heathwood Drive, Marco Island, FL

See the Gulf of Mexico theme through local murals and drawings



REMEMBERING GLENN ALBERT BLACK 1900-1964

On Saturday August 18, 2018 the state of Indiana honored Glenn A. Black by erecting a marker in front of his former home near the entrance to the Angel Mounds State Historic Site in Evansville, Indiana. Black was instrumental in recognizing the importance of the site and preserving it. The large 603 acre site encompasses 11 mounds, five of which are platform mounds, that were part of a fortified, walled city that Native Americans occupied from 1100 AD to 1450 AD. The Angel Mounds, on the banks of the Ohio River, are the most northeastern of the Mississippian sites and represent the Kincaid Focus of the culture. The site is noted as one of the best preserved prehistoric sites in the U.S. While Black had no formal training in archaeology, he was recognized as the only professional archaeologist practicing in Indiana until the 1960's and had received several honorary degrees. Black pioneered many new excavation techniques and was noted for his exacting methods and detail.

“if the description of the methods used in staking and surveying the mound seems unnecessarily extensive, it should be remembered that a mound once dug is a mound destroyed; if the story it has to tell be lost on the initial attempt it is lost forever”.

It is wonderful to see that Indiana values the memory of Glenn A. Black and The Angel Mounds and that we continue to honor and remember his dedication and contributions to archaeology. The following two articles will describe his life and and tell the story of the Angel Mounds.

GLENN ALBERT BLACK

From Wikipedia, the free encyclopedia

at https://en.wikipedia.org/wiki/Glenn_Albert_Black

Glenn Albert Black was an influential archaeologist of the United States who was among the first professionals to study Indiana prehistoric sites. He was born 18 August 1900 in Indianapolis, Indiana, and died 2 September 1964 in Evansville, Indiana.[1]

Black began serious archaeological work before there were many training opportunities in archaeology in the United States. He did not attend college, but was awarded an honorary Ph.d. by Wabash College in 1951. He is considered to have been the only professional archaeologist focusing on Indiana ancient history until the 1960s. He is primarily responsible for the identification of many Native American archaeological sites in the area, including the Angel Mounds, which he brought to national attention. It was designated a National Historic Landmark in 1964.[2] He was supported throughout his archaeological career by his friend Eli Lilly.

Black is best known for his posthumously published two-volume study of the Angel Mounds near Evansville, Indiana, and their cultural tradition. He operated a field school at the site. His innovative excavation techniques were partly adopted by the University of Chicago Field School, one of the few training programs in archaeological field techniques in the United States in the first half of the 20th century. Black is also notable for participating in a multidisciplinary investigation of the veracity of the Walam Olum creation account through archaeological means.[3]



Glenn A. Black in the late 1930's. Photo part of collection donated to the Glenn A. Black Laboratory by the Glenn A. and Ida Black family.
By HanreaGBL - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=56371066>

In addition to leading and reporting on excavations, he served in the Society for American Archaeology as President (1941–1942), Vice President (1939–1940), and Treasurer (1947–1951). The Glenn A. Black Laboratory of Archaeology at Indiana University, established in 1971, is named for him.[1]

Early life

Glenn Albert Black was born August 18, 1900, in Indianapolis, Indiana. He attended public school through high school, then was forced to take on the role of head of household after the death of his

father, John A. Black, in 1912. Black took a job as an estimating engineer for Fairbanks, Morse and Company. Taking on archaeology as a hobby, Black began to amass a collection of artifacts from prehistoric sites in Marion County, and studied the history of the state. He wrote to Dr. C. B. Coleman, director of the Indiana Historical Bureau, in the fall of 1930 to ask if his services would be accepted "if they were offered gratis." The opportunity came when, in 1931, Fairbanks, Morse and Company decided to move to Wisconsin, and Black was forced to resign his position in order to stay in Indiana and support his family.[1]

Indiana Archaeology

In May, Black was hired to serve as a local guide to Warren K. Moorehead, who helped create archaeological programs for the study of the eastern part of the United States, as well as Eli Lilly and E. Y. Guernsey, as they assessed Indiana archaeological sites. On October 27, he married Ida May Hazzard. In the winter of 1931, Black was recommended by Moorehead to be sent to Greene County and begin surveys there. He was later sent to Columbus, Ohio, to study collections at the Ohio State Museum and do further field excavations. Black returned to Green County in 1932 for further excavations in conjunction with the Indiana Historical Bureau. In 1933, Black assisted on a survey of Dearborn and Ohio counties, recording sites such as Nowlin Mound. Black led excavations at Nowlin Mound, which began in 1934. Ida Black, who was also very interested in archaeology, was also active in the excavations at Nowlin Mound.[4] In 1936, Black began to the excavation of documented villages, believed to have been inhabited by Miami, Shawnee and Potawatomi people during the seventeenth and eighteenth centuries. He turned his attention to the Angel Mounds site, one of those surveyed in the 1931 trip.

Angel Mounds

The Indiana Historical Society bought the land of the Angel Mounds site in 1938 with a donation from Eli Lilly.[2] This was done to protect and preserve it for future research and education. In 1939, Glenn and Ida Black moved into a house on the property. As part of FDR's New Deal, the Works Progress Administration began excavations of the site from 1939 to 1942 which would employ more than 200 people. These excavations allowed the training of young archaeologists, and a reoccurring field school was established which would continue until the summer of 1962. World War II affected excavation of the Angel Mounds site, which halted in 1941. In 1944, Black was appointed a lecturer in archaeology at Indiana University's Department of Zoology. IU started research at the site in 1945, and control of Angel Mounds is transferred to the state of Indiana in 1946.[1]

Affiliation with Indiana University and Later Years

Indiana University established the Department of Anthropology in 1947, and Black moved to lecture within it.[5] He was awarded an honorary Doctor of Science from Wabash College in 1951, and retires from lecturing at IU in 1960. Until the 1960s, Glenn Black was seen as the only professional archaeologist practicing in the state of Indiana. From 1963-64, Black and the site team completed excavation of the large mound, which had been stopped by WWII. Black died September 2, 1964, of a heart attack in Evansville, Indiana. The Glenn A. Black Laboratory of Archaeology was established on IU's campus in his memory with funds from Eli Lilly and Ida Black.[1] It opened April 21, 1971, and to this day continues the research, preservation and exhibition of Indiana's history.

Note: Please see website identified above for Publications and notes.

ANGEL MOUNDS

From Wikipedia, the free encyclopedia

at https://en.wikipedia.org/wiki/Angel_Mounds



Mound A, Angel Mound Site, Evansville, Indiana.

By Heironymous Rowe at English Wikipedia, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=6866636>

Angel Mounds State Historic Site (12 VG 1)[3] is located on the Ohio River in Vanderburgh and Warrick counties in the southwestern corner of the U.S. state of Indiana. It is the site of a town constructed and occupied from 1100 AD to 1450 AD as one of the farthest northeastern expressions of the Mississippian culture. Just upriver of the confluence of the Green and Ohio rivers, it is located 8 miles (13 km) southeast of present-day Evansville. It is administered by the Indiana Department of Natural Resources, Division of Indiana State Museums and Historic Sites as one of 16 state museums and historic sites.

In 1964 this major complex of earthworks was designated a National Historic Landmark because of its significance. It is named

after the Angel family who, from the mid-19th century to 1938, owned the property on which it is located.

History

For thousands of years, southwestern Indiana was home to successive cultures of Native Americans, who settled near the rivers and used them for travel and trade. Beginning after 1000 AD, people of the widespread Mississippian culture built a town at this site, covering 100 acres (0.40 km²) and situated on a large, terraced mound near the river. Today, Angel Mounds State Historic Site is nationally recognized as one of the best-preserved prehistoric Native American sites in the United States. It was given National Historic Landmark status as part of this recognition. This site is the most northeastern of the Mississippian culture, which had sites throughout the river valleys of the Mississippi and its tributaries, such as the Ohio River, and ranging into North Carolina and as far south as Mississippi. Continuing excavations at the site reveal new elements of the complex society.

From 1100 AD to 1450 AD, people of the Middle Mississippian culture built and lived in a town on this site. They were known for building characteristic earthwork mounds, with shapes including platform, conical and ridgetop (as seen at Cahokia.) Angel Mounds was a chiefdom (the base of the chief) and the regional center of a large residential and agricultural community that extended for several miles around. They built a major earthwork, working with a variety of



soils to create a stable mass. The platform mound held their central community. They traded with other chiefdoms and peoples along the Ohio and Mississippi rivers. This settlement was the largest-known town of its time in Indiana. Scholars believe the town may have contained as many as 1,000 inhabitants at its peak.[4]

Archeologists have used the distinctive pottery produced here and in other satellite communities in this section of the Ohio River valley to define the Angel phase. Archeologists infer that the smaller communities were politically subordinate to the main site. The people engaged in hunting and farming on the rich bottom lands of the Ohio River. In addition to the mounds they built for ceremonial and cosmological purposes, they constructed a defensive 12-foot (3.7 m)-high stockade made of wattle and daub, and punctuated with bastions.

The Mississippian people abandoned the site long before European contact. No one knows why the civilization declined, but scholars have speculated that an extended regional drought reduced the maize surpluses that had enabled the concentration of population. In addition, the people may have overhunted, as well as reducing forests by

their consumption of wood for the stockade, houses and fires. Archeologists theorize that with the collapse of the chiefdom by 1450, many of the Angel people had relocated downriver to the confluence of the Ohio and Wabash rivers. A new Late Mississippian cultural group subsequently emerged and have been named by archeologists as the Caborn-Welborn culture.[5]

Groups of Shawnee, Miami, and other historical tribes moved into this area from the eastern valley about 1650 AD, well after the Mississippians had abandoned the town at Angel Mounds. In the late eighteenth and nineteenth centuries, European-American settlers migrated to the area from the east, and settled to farm the land. Much like the Native Americans, they were attracted by the rich soil and temperate growing season. Among these settlers was Mathias Angel, who owned a farmstead on the site of Angel Mounds from 1852 until his death in 1899. His brothers owned adjacent farms, and the land remained in the Angel family until 1938. Angel Mounds State Historic Site is named after this family.

Preservation of the site

In 1938, the Indiana Historical Society purchased 480 acres of the Angel family property to protect the historically valuable site. Eli Lilly, a major business man and philanthropist, donated the money for the purchase. In 1946, the Historical Society gave the property to the State of Indiana. In 1965 it gave the archeological excavation rights to Indiana University, which had been conducting research there since 1945. The original purchase was augmented by Elda Clayton Herts' donation of 20 acres containing an early Woodland mound.

In the 1930s, WPA workers under the direction of the archeologist Glenn A. Black began scientific excavations during the Great Depression; the project was financed by President Franklin D. Roosevelt administration. Indiana University has continued archaeological research there since 1945. Preservation and archaeology excavations at Angel Mounds State Historic Site offer a glimpse into this highly developed culture. For 60 years, this living museum has told the story of a major pre-contact Native American culture on the Ohio River.

Archaeological work at Angel Mounds is conducted by the Glenn A. Black Laboratory of Archaeology at Indiana University. This institution was named after Glenn Albert Black, the archaeologist who conducted most of the excavations at Angel Mounds. He brought the site to national attention. His two-volume study (1967) of the site remains the definitive work. The university holds an annual archeology field school at the site during the summer, with a six-week program of training and work.[6]

The site was declared a National Historic Landmark in 1964.[2][7] In May 2006, researchers discovered a probable pottery-making workshop at the site.[8] This discovery revealed the artistic skills of the Mississippian culture people. Found during the season's excavation were pottery tools and masses of prepared, slightly fired clay pieces. It appeared to be a kind of production line, with the works awaiting finishing and firing as bowls, jars or figures.

Setting

The Mississippian farmers found this location by the Ohio River ideal for agricultural purposes, as annual spring floods replenished the nutrients in the soil and allowed cultivation of maize. The fertile soil enabled production of surplus crops, which the Mississippian people used for trade and to support a large enough population to develop artisan and craft specialties. The town, which overlooks the Ohio River, became the center of a regional chiefdom.

The people planned and constructed the town on the third terrace of an earthen mound, above the area flooded on a regular basis, yet close to the fields. A slough surrounds the town on three sides, making it a virtual island, with the river on the fourth side. When the site was first settled, the slough was deeper and the people kept it clear of brush and trees.[9]:2 The community is on top of a terrace looking south across a narrow channel toward Three Mile Island (present-day Kentucky). The slough and island, which existed during the time Angel Mounds was inhabited, created a quiet backwater suitable for using canoes, collecting water, and bathing. Until near the end of the 19th century, the Ohio River was clear and potable.[9]:11

Stockade

Archaeological excavation revealed that the town was surrounded by a stockade, with the Ohio River acting as a barrier on the south side. A gateway was placed to the east, about a fourth of the way around from where the eastern flank of the stockade meets the river. A second barrier, a type of picket fence, was set 14 feet (4.3 m) outside the stockade. It was designed to slow the attackers as they came into range.[9]:4

In 1972 the park reconstructed part of the stockade, based on archeological evidence. It stands 12' high and is made of wooden posts set 4 feet deep into a narrow trench. The posts are covered with wattle and daub, a loose weaving of sticks covered with a mud-and-grass plaster. The defensive bastions were also reconstructed, which had been built every 10 to 11 feet (3.4 m) and projected 11 to 12 feet (3.7 m) from the wall. The original people planned the bastions at distances which defenders could cover with arrows or lances, thus protecting the walls from a direct attack.[9]:4

Mounds

The site includes five large platform mounds and seven smaller mounds surrounding two large plazas. A defensive palisade with bastions surrounded the 40-hectare (99-acre) town.

Central Mound

Mound A, also called the Central Mound, is the highest in the complex. It contains two levels, with a conical mound in the southeast corner. The base mound is 644 feet (196 m) long and 415 feet (126 m) wide. Villagers carried 67,785 cubic yards of dirt in baskets from the chute along the south side of the village to create the mound. The lower terrace is 100 feet (30 m) by 100 feet (30 m) and is located on the south side of the mound. The upper terrace is 28 feet (8.5 m) above the surrounding area and is larger than the lower terrace. It is generally believed that the higher-class members of society would live on the highest mounds, while lower-class members inhabited smaller living spaces.[10]

The state constructed a modern stairway ascending the mound to protect it from erosion of pedestrian traffic. Archeological evidence suggests there may have been a log stairway in prehistoric times.

Based on reports from early European explorers in the southeastern United States, who encountered active Mississippian culture villages, this mound was likely the residence of the hereditary chief of the town and the surrounding communities. The regional center had associated settlements and hamlets within a 70-mile (110 km) radius of Angel Mounds.[9]:15

Kincaid Focus

In the lower Ohio River valley in Illinois, Kentucky, and Indiana, the Mississippian-culture towns of Kincaid, Wickliffe, Tolu, and Angel Mounds have been grouped together into a "Kincaid Focus" set, due to similarities in pottery assemblages and site plans. Most striking are the comparisons between the Kincaid and Angel sites, which include analogous site plans, stylistic similarities in artifacts, and geographic proximity. These connections have led some scholars to hypothesize that the builders and residents were of the same society.[11] The 300-400 year span in which these types of artifacts and sites are found is called the "Angel Phase". It is divided into three subphases:

Jonathan Creek 1000 - 1100/1200
Angelly 1200–1300
Tinsley Hill 1300–1450

Rare painted and incised sherds of Mississippian culture pottery have been found at all four sites, ranging from less than one percent near Kincaid to about three or four percent of the assemblage at Wickliffe. Some common pottery styles found in these sites include: Angel Negative Painted, Kincaid Negative Painted, and Matthews Incised. This pottery is shell-tempered and ranges from the smoothed surface and coarser temper of Mississippi Ware to the more polished surface and finer temper of Bell Ware.[11]

Note: Please see website identified above for Publications and notes.

SWFAS OFFICERS FOR THE 2018 CALENDER YEAR

Officers

President: John Furey
First Vice-President: Jim Oswald
Second Vice-President: Elizabeth Clement
Secretary: Susan Harrington
Treasurer: Charlie Strader

Trustees

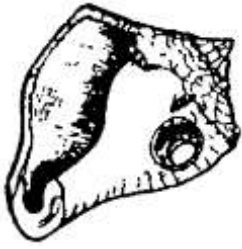
First of 3-year term:
Jan Gooding
Amanda Townsend
Tiffany Bannworth
Third of 3-year term:
Theresa Schober
Mary Southall
William Locascio

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 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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