



## Southwest Florida Archaeological Society (SWFAS) November 2018 Newsletter

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

### SWFAS ELECTION OF OFFICERS 2019



Our chapter bylaws mandate that the current SWFAS Board of Directors must present and announce a slate of candidates in December 2018 to be voted upon by the membership at the January 2019 meeting. Any member wishing to run for an office or serve on the Board of Directors should contact John Furey at [jffurey@charter.net](mailto:jffurey@charter.net) or call me at 508-330-5566 to have your name entered in this election. We are always looking for new people with new ideas to step forward. I would be happy to answer any questions concerning these positions that you may have. Also, SWFAS will be the host for the May 2020 FAS Annual Meeting in the Naples/Marco Island area and we will need volunteers to help at this meeting.

### THE CAPTAIN JOHN FOLEY HORR HOUSE

This month on November 14<sup>th</sup>, we offered a special presentation at the Collier County Museum by David Southall on the Captain John Foley Horr House on Marco Island. Dave has created this presentation especially for SWFAS and to create an awareness of the needs of this historic building. This historic structure, listed on the National Register of Historic Places, had been severely battered by Hurricane Irma and needs to be preserved. A review of his presentation can be found below. Additionally, we have included a recent article by Mike Cosden, VP at the Edison & Ford Winter Estates in Ft. Myers and a Trustee at Florida Trust, originally published in the *Florida Preservationist* Fall 2018 Issue. His article entitled "Thousands of Years of Florida History and Culture Reflected at Historic Horr House" is reprinted here with the kind permission of Florida Trust for Historic Preservation.

### DECEMBER 8, 2018 SWFAS FIELD TRIP \*\*\*SAVE THE DATE!



Our Saturday December 8, 2018 SWFAS Field Trip will be to the Marco Island Historical Museum located at 108 South Heathwood Drive, Marco Island, FL 34145 (phone 239-252-1440). In addition to the ten-foot wooden cat in the front yard, the real "Marco Cat" is in residence and on loan from the Smithsonian Museum. While much smaller than the cat in the front yard, this is your opportunity to see the real thing. We will meet in the parking lot of the museum at 10:30 am and will have 1-1/2 hours to view the cat and to see the many other attractions that the museum has to offer. It ranges from the Calusa Indians to 21st century historical information about Marco Island, old fishing villages and "modern" conveniences of the 1920s. Entrance to the museum is free (we suggest a donation), and it has a shop with many unique gifts.

At 12:00 pm, we will leave the museum and travel about 4 miles South to the town of Goodland for lunch at the Little Bar, a waterfront restaurant in the small fishing village of Goodland. Goodland is a unique and eclectic place, and I guarantee that the seafood will be fresh. After lunch I recommend a short drive around the village to see what "a real old Florida" fishing village looked like. Another famous attraction in Goodland is Stan's. In season you must visit on Sunday afternoon! If you plan to attend, I will need you to e-mail me with the names of the individuals attending at [jffurey@charter.net](mailto:jffurey@charter.net) or call me at (508-330-5566). You MUST have a reservation for both the museum and the restaurant. I need to know how many are going to the museum and how many are going to the restaurant.

If you decide to skip lunch, the museum is not far from the Otter Mound on Marco and that may be a great location for a nearby visit. It is located at 1831 Addison Court. You should use your GPS to find it as the roads nearby can be confusing.

### ARTICLES FOR NOVEMBER

This month I have included three articles that I hope you find interesting. The first, "New Projectile Point Style Could Suggest Two Separate Migrations into North America". The second article, "Famous 'Beaded Burial' Shows Female Had More Power Than Previously Thought", finds that some females burials at Mississippian Cahokia exhibited very high

status. The third entitled “When Is It OK To Dig Up The Dead?” discusses the ethical and legal guidelines involved in the excavation of burials that we should all be aware of.

#### **JANET GOODING: CERTIFICATE OF ACHIEVEMENT AWARD**



At the May FAS Annual Meeting in St. Petersburg, FL Janet was awarded the FAS Certificate of Achievement, however, she was not in attendance to personally receive it. It was personally presented to her at the November 14, 2018 SWFAS Meeting in Naples. Janet is highly deserving of this award and has been a long time member of the “lab rats” at the SWFAS Craighead Archaeological Laboratory and SWFAS member. Congratulations Janet! Her nomination reads as follows:

“The Southwest Florida Archaeological Society (SWFAS) nominates Janet (Jan) Gooding for a Florida Anthropological Society (FAS) Certificate of Achievement for her twenty- three years of service to SWFAS. Since joining SWFAS in 1994, Janet has been a tireless worker, volunteering both in the field at excavations and at the SWFAS staffed and supported Craighead Archaeology

Laboratory at the Collier County Museum in Naples, Florida. She has excavated material, cleaned and cataloged it and analyzed it at the Craighead Laboratory.

Jan has been an active field excavator at The Mound House (8LL004) at Fort Myers Beach, The Mt. Elizabeth Site (8MT30) in Martin County, The Horse Creek Camp Site (8CR223) , The Old Marco Inn Site (8CR048) at Marco Island, The Buschelman Site, The Heinekin Hammock Site in Naples and The Margood and Goodland Sites (8CR726) in Goodland. A self- proclaimed “lab rat”, Jan works weekly at the Craighead Laboratory and has generously donated funds for a new lab computer and furniture to upgrade the capability of the lab and donated funds to support radiocarbon dating at the Horse Creek Camp Site. She has participated in SWFAS fundraisers, and has represented SWFAS at the Collier County Museums' Old Florida Days annual celebration by staffing the Craighead Lab.

Jan's positive and fun personality have made working with her in the field and the lab an enjoyable experience, and her ideas and contributions have greatly enhanced SWFAS's ability to meet its goals of increasing archaeological knowledge in the Southwest Florida area.”

#### **NOVEMBER PRESENTATION AT THE COLLIER COUNTY MUSEUM: THE CAPTAIN JOHN FOLEY HORR HOUSE BY DAVID SOUTHALL**



On Wednesday evening November 14, 2018 we had standing room only crowd at the Collier County Museum to hear David Southall’s presentation on the Captain John Foley Horr House. Located on a small island off of Marco Island, Horrs Island, now called Key Marco, Dave traced the islands inhabitants from the Middle Archaic Archaeological Period 4000 BC to today’s modern development. Horrs Island is a unique archaic site as it was inhabited year-round while other middle archaic people were hunter/gatherers who followed game. Another unique attribute is that the site had a very large shell ring

over 100 meters long. There is a long sand ridge along that side of the island and runs all the way to the Otter Mound and it represents the highest points in Collier County at about 25 feet above sea level.

Captain Horr was an interesting person who gained his rank in the Union Army during the Civil War. Originally from Ohio, Horr moved to Key West where he purchased a grocery business. At that time Key West was the largest city in Florida and the Federal Government administered the whole East Coast and the Keys from Key West. Horr needed to supply his grocery business with fresh fruits and vegetables and purchased Caxambas Island, as it was called then, to grow pineapples, sugar cane, fruits and vegetables for his Key West store.

To accommodate his visits to the island, Horr had a 2-story house constructed from “tabby” cement; a mixture of sand, shells and quick lime. The walls were poured into forms to hold the tabby while it dried and later a coat of fine tabby stucco was plastered on the inside and outside walls to seal them. After Horr stopped using the island, he sold it and the house fell into disrepair. Wind, rain, vegetation and storms took their toll over the years. The structure is listed on the National Register of Historic Places and needs to be saved.

# THOUSANDS OF YEARS OF FLORIDA HISTORY AND CULTURE REFLECTED AT HISTORIC HORR HOUSE: THE STRUCTURE IN MARCO ISLAND TELLS A UNIQUE STORY ABOUT FLORIDA'S HISTORY

By Mike Cosden

at [https://www.mydigitalpublication.com/publication/?i=526446&p=&pn=#{"issue\\_id":526446,"page":10}](https://www.mydigitalpublication.com/publication/?i=526446&p=&pn=#{)



## Preservation Spotlight



PHOTO: JOEY WAVES



PHOTO: KRISTIN CONWILL



PHOTO: AUSTIN BELL

Top left: The John Foley Horr House sits on Horr Island, a 160-acre island in the Gulf of Mexico. Bottom left: Casey Wooster photographing Horr's Home Site. At right: The Horr House's tabby construction, a type of building material used in the coastal Southeast starting in the late 1500s, is part of what makes it unique.

## Thousands of Years of Florida History and Culture Reflected at Historic Horr House

### The Structure in Marco Island Tells a Unique Story About Florida's History

by Mike Cosden, Florida Trust Board Member

“Partially destroyed by Hurricane Irma,” read the grim report of the Southwest Florida Archaeological Society (SWFAS) in January 2018. The Category 3 storm had damaged many structures when it struck southwest Florida, including the historic home of Captain John Foley Horr, described by SWFAS as one of Marco Island’s true treasures. In addition to providing a glimpse into early American

settlement of the area, this at-risk structure also contains a figurative treasure trove of even earlier history within its walls.

Built at the highest point of a 160-acre island in the Gulf of Mexico, the Captain John Foley Horr House is a modest structure built from tabby, a functional concrete popular in the pre-Civil War American South. Tabby was created by mixing readily available materials, including water, sand and shells. It set the Horr home apart from others

built in the area in the late 19th century, which were often simple thatched huts or wood-framed structures in the Florida Cracker vernacular architectural style.<sup>1</sup>

The home was as unusual as its builder. Previously a captain in the Union Army, John Foley Horr traveled the Midwest and South before settling in southwest Florida, an area that Native Americans, including the Calusa, inhabited for thousands of years. Today, colossal shell mounds provide

archaeologists with important insights into the culture and history of these peoples. Spanish-Cuban fishermen sailed the waters of southwest Florida by the 18th century, followed by American fishermen and homesteaders in the 19th century.

Horr arrived and built his home in 1877 and in the following decades secured land grants for more than 100 acres, establishing a thriving pineapple plantation.<sup>2</sup> There, canning and packing took place, employing local residents, as fruit was prepared for shipment to nearby ports including Key West, where Horr often traveled. Several photographers documented Horr's Island, as his home site came to be called, including F.W. Hunt, photographer of many Fort Myers landmarks, and New York Botanical Garden Curator John Kunkel Small. Small's photo shows the simple tabby home nestled atop a sand dune in a grove of trees surrounded by scrub grass and a low fence.

Horr became a prominent figure in Key West, serving in a variety of private positions before being elected collector of customs. By the early 1920s, he decided to sell his home on Horr's Island. A newspaper ad described the property, including the original "concrete house with 60 ft. piazza" as well as "two laborers houses, packing house 25x75, stable, chicken houses, etc." on "90 acres cleared land ... 2000 orange, grapefruit & lemon trees, 400 coconut [sic]," and "400,000 bearing pineapple plants." In an incredible understatement, the ad continued, "The property is in a high state of cultivation."

Horr sold the property in 1923 and died in Ohio just three years later. The home would never be occupied again. As the centenary of its construction approached, the accumulated damage of dozens of storms and deferred maintenance had reduced the structure to a shell, but a richer understanding of its history was waiting to be discovered. In 1979, archaeological fieldwork identified several shell mounds on the home site, the largest of which was over 30 feet high. The archaeologists determined that "almost a third of [the largest] mound has been removed from the south side, probably to provide shell for construction of the tabby house."

Developers had become interested in Horr's Island, and it was renamed Key Marco. A state law required research and



planning be carried out to preserve the historic home site, and an archaeological easement was created to protect it from the development that would eventually surround it. The construction of a bridge in the 1990s may have brought both additional traffic and recognition to the Horr House, which was originally accessible only by boat. In 1995, it was recognized by the Collier County Board of County Commissioners as a "locally significant property," and in 1997, it was added to the National Register of Historic Places.

Today, the Horr House stands at a familiar crossroads to those advocating historic preservation: it has, perhaps, never been more thoroughly understood and appreciated, yet never faced so many existential threats.<sup>3</sup> Running a hand over the shells in its foot-thick tabby walls provides a visceral connection to thousands of years of human history, yet gazing through the

roofless structure to the sky above provides a prescient reminder of its uncertain future. ●

<sup>1</sup>While some other tabby homes were built in southwest Florida (notably Palm Cottage, today known as the oldest house in Naples, built in 1895), the construction style quickly faded during the late 19th century as commercial cement mixes became widely available. The material surely appealed to Horr, however, because of the ready and inexpensive supply of materials, as well as its resilience and resistance to fire.

<sup>2</sup>Pineapple was important to residents in many areas of the United States, providing a reliable source of fruit. Florida became a center of the booming pineapple industry.

<sup>3</sup>A new threat will join the others facing the Horr House in the coming years: sea level rise is poised to have a particularly adverse effect on this compromised structure located less than 100 feet from the Gulf of Mexico.



Mike Cosden is vice president at the Edison & Ford Winter Estates in Fort Myers, and also a Florida Trust board trustee.

## MIDDENS IN THE MUCK: ARCHAIC TREE ISLANDS

VIMEOS has produced a short informative film about the Summer Field School conducted by Dr. William Locascio, Assistant Professor of Anthropology at FGCU, entitled Archaic Everglades. Dr. Locascio explains what they are finding at this former ancient tree island site that was reoccupied over many years. The site was located using Lidar and is now in a field growing sugar cane. This short film can be viewed on the FAS web site at <http://www.fasweb.org>. Dr. Locascio is a member of the SWFAS Board of Directors and is on our SWFAS 2018-2019 Speakers Program. He will talk about this site on April 17, 2019 at the Collier County Museum.

## 2018-2019 SWFAS SPEAKERS PROGRAM

2018		
December 8, 2018		SWFAS Field Trip – Marco Island Historical Museum 108 South Heathwood Drive, Marco Island, FL 34145
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 January through March are held at IMAG, Fort Myers. Program in April is held at Collier Museum at Government Center, Naples.*

## NEW PROJECTILE POINT STYLE COULD SUGGEST TWO SEPARATE MIGRATIONS INTO NORTH AMERICA

at <https://popular-archaeology.com/article/new-projectile-point-style-could-suggest-two-separate-migrations-into-north-america/>



*Excavations at the Debra L. Friedkin site 2016. Center for the Study of the First Americans, Texas A&M University*

Science Advances—Through excavation of a site in Texas, researchers have identified a particular style of projectile point – or triangular blade often attached to a weapon that would be thrown – dated between 13,500 and 15,500 years ago, they say. This is earlier than typical Clovis-style technologies dated to 13,000 years ago. The finding suggests that projectile points changed over time from the stemmed form found here into the more widespread, Clovis-style lanceolate fluted projectile point. It’s also possible, say the study’s authors, that the projectile point style they found in Texas is a distinct style created by people of an earlier, separate migration into the Americas. Clovis points – thought to date as early as 13,000 years ago – were once thought to reflect the earliest occupation of North America. However, more recent excavations in western

North America have identified a different style of point technology – the Western Stemmed Tradition. The connections between the artifact assemblages of Clovis and Western Stemmed Traditions, however, remain unknown. Here, Michael R. Waters and his colleagues report more than 100,000 artifacts, including 328 tools and 12 complete and fragmented projectile points, excavated from the Buttermilk Creek Complex horizon of the Debra L. Friedkin site, which dates earlier than the Clovis history. From 19 optically stimulated luminescence dates of sediments, they determined the artifacts were between 13,500- and 15,500- years-old. The Buttermilk Creek Complex featured bladed projectile points that exhibited similarities to artifact assemblages of the Clovis, with lanceolate features. Waters



*A 15,000-year-old stemmed point tradition. Center for the Study of the First Americans, Texas A&M University*

and colleagues suggest that once developed, the lanceolate fluted point technology (associated with Clovis) could have spread over much of North America into northern Mexico, or alternatively, the stemmed and lanceolate point traditions may be evidence of two separate human migrations into North America.

## ANCIENT 'BEADED BURIAL' AT CAHOKIA REVEALS WOMEN'S POWER IN NATIVE AMERICAN SOCIETIES

by Léa Surugue

at <https://www.ibtimes.co.uk/ancient-beaded-burial-cahokia-reveals-womens-power-native-american-societies-1574542>



*Cahokia Mounds State Historic Site, painting by William R. Iseminger*

Ancient burials in the pre-Columbian city of Cahokia, in Illinois, suggest females could have been powerful figures in Native American communities. Archaeologists have discovered that both men and women of noble descent were put to rest side by side in the same elaborate burial structure. The ancient city of Cahokia, near present-day Saint Louis, has provided us with many interesting clues about the lives of pre-Columbian civilisations. A key discovery was probably that of a large mass grave in 1967, during the excavations of an unusual ridge-top mound called Mound 75.

Within Mound 75, archaeologists led by Melvin Fowler stumbled upon five mass graves holding the remains of up to 270 bodies. Erected between 1000 and 1200 AD, it was described for many years as a monument celebrating male power, one where male rulers were laid to rest. "Mound 72 burials are some of the most significant burials ever excavated in North America from this time period," said Thomas Emerson, who conducted the latest study at the site. "Fowler's and others' interpretation of these mounds became the model in terms of understanding status and gender roles and symbolism among Native American groups."

Elite women inside the grave. The recent study, published in the journal *American Antiquity*, reveals previous interpretations were inaccurate – in particular regarding a grave known as the 'beaded burial'. This burial takes its name from the 20,000 marine-shell disc beads which had been disposed around the bodies. Fowler and his team had hypothesised that the beaded burial was that of two high-status males surrounded by their servants. They interpreted the arrangement of beads by the bodies as shapes of a bird – a symbol associated with great warriors in some Native American legends. This suggests the two elite individuals in the tomb would have been powerful mythical warrior chiefs.

However, the researchers have now conducted an independent skeletal analysis, which reveals that females were also present inside the tomb. The two central bodies in the beaded burial were in fact that of a male and a female. Other male-female pairs laying close-by were also identified, as well as the remains of a child. "The fact that these high-status burials included women changes the meaning of the beaded burial feature," Emerson explained. "Now we realise we don't have a system in which males are these dominant figures and females are playing bit parts. And so, what we have at Cahokia is very much a nobility. It's not a male nobility. It's males and females, and their relationships are very important."

This find is actually more coherent with other cultural evidence recovered at the site. Symbolism present in the structures and on the artefacts is about the renewal of life, fertility, agriculture. Many of the stone figurines found there depict female features – suggesting women held an important spiritual and potentially political role. The new interpretations of the beaded burial are therefore more consistent with these other discoveries and knowledge of ancient pre-Columbian cultures in the area.

## WHEN IS IT OK FOR ARCHAEOLOGISTS TO DIG UP THE DEAD?

By Bridget Alex | September 7, 2018



at <http://blogs.discovermagazine.com/crux/2018/09/07/>

Banana was code for human bones, on one archaeological dig where I've worked. We were excavating a cemetery, several thousand years old, and had permits from the appropriate authorities. However, certain religious groups in the area had a history of protesting any destruction of burials, so we kept our work discrete. We packed excavated skeletons in boxes labeled "bananas" and referenced the fruit when discussing the project in public. Our team had legal

*Credit:  
Masarik/shutterstock*

approval and scientific justification, but those bananas represent a conundrum: When is it acceptable for archaeologists to disturb the dead?

The short answer: “There’s no blanket answer... Sometimes, yes definitely. And sometimes it’s the right thing to do, not to excavate,” says Duncan Sayer, an archaeologist who has written a book on the ethics of burial excavations.

To appreciate his point, consider some hypotheticals. Could archaeologists exhume your grandparents or great-grandparents? What about your ancestors 1,000 years back? Does it matter whether burials were intentional — tombs filled with precious goods — or accidental, like a landslide that fatally engulfed people? Do an ancient culture’s beliefs about the afterlife make a difference? What if a cemetery is threatened by rising sea level or construction of a much-needed metro line? I could keep spinning scenarios, but you get it: whether to dig or not, depends. To be clear: “It’s not okay to excavate human remains simply because we’re archaeologists and that’s what we do,” says Sayer, who’s also a lecturer at the University of Central Lancashire, England.

So then, when is it okay? Grave Robbing or Justified Research? First, there are laws, which vary by country, state and context, and must be interpreted. In most U.S. states, burials older than 100 years can be excavated (eliminating my great-grandparents) provided researchers obtain permission from the local government and presumed descendants or culturally affiliated groups. The most important national law, the Native American Graves Protection and Repatriation Act (NAGPRA), passed in 1990, has similar stipulations for Native American remains on federal or tribal land. Then, there are ethical guidelines, established by professional associations of archaeologists and bioarchaeologists (specialists who study human skeletal remains), such as the Society for American Archaeology (SAA) and the American Association for Physical Anthropologists (AAPA). They call for the advancement of scientific knowledge, respectful consultation with people affected by the research (like the dead’s descendants), and protection of archaeological remains.

These goals represent the interests of three groups: researchers, communities with ancestral or cultural ties to the burials and the dead themselves. When deciding whether to dig, archaeologists weigh the costs and benefits for each group. Sometimes these interests align, and in other cases, one takes priority. Recognizing this tension, the AAPA code of ethics states, “it is inevitable that misunderstanding, conflicts, and the need to make choices among apparently incompatible values will arise. Physical anthropologists are responsible for grappling with such difficulties and struggling to resolve them.” The SAA recommends that conflicting views “be resolved on a case-by-case basis through consideration of the scientific importance of the material, the cultural and religious values of the interested individuals or groups, and the strength of their relationship to the remains in question.”

These laws and guidelines aim to prevent repeating the wrongdoings of past researchers, who were undeniable grave robbers. In the 19th century, prominent archaeologists plundered Native American burials with no regard for descendant communities. To this day, these remains comprise the vast majority of skeletons held in U.S. museums and other collections. Although repatriating indigenous remains is a main objective of the NAGPRA law, many bones in museums are still unaffiliated, meaning they have not been linked with a contemporary group for return.

So... When to Dig. Bound by legal and ethical guidelines, archaeologists must determine when to dig. In the category of “yes definitely,” Sayer places rescue excavations, when known burials may be destroyed by natural hazards or construction projects. “But if those remains are not going to be destroyed, what is the value in excavating them?” he asks rhetorically.

To justify disturbing unthreatened burials, archaeologists need clear, important research questions that cannot be answered without excavation. And this can certainly be the case. Human skeletons are an invaluable record, providing information about health, demographics and diversity in past societies, which may be impossible to glean from other lines of evidence like artifacts or texts. Beyond that, researchers need a plan and personnel. They need enough time and resources to excavate, examine and either rebury the remains, or preserve them in perpetuity — the legal term for forever.

Lastly, it’s irresponsible for any one project to dig an entire site or all its burials. As technology advances, future archaeologists will have better methods for collecting and analyzing bones, artifacts and sediment. In just the past 10 years, new techniques have been developed for extracting DNA from fossils and food molecules from ancient dental

plaque. Who knows what methods will be available in another 10 or 50 years. Excavating everything now would limit future research.

Letting The Dead Tell Their Story. Sometimes human remains are the only way learn the story of past peoples. Just ask bioarchaeologist Elizabeth Sawchuk, who has personally excavated about 60 skeletons and studied over 200 from East Africa that range from 2,000 to 8,000 years old. During this period, Africa saw major social and environmental changes, including the spread of farming, herding and metal production, as the Sahara dried into the desert we know today. By studying the bones from this context, Sawchuk is reconstructing health and relations among people with no recorded history. "Human remains are the only direct link we have to the past... all we have left of the people who were actually there, living through these times of big change," says Sawchuk, a post doctoral researcher at Stony Brook University.

With support and collaboration from local communities, her research has shown that around 4,000 years ago in present-day Kenya, the drying of Lake Turkana forced diverse peoples into close proximity. According to Sawchuk, "You see these populations bumping up against each other, and instead of fighting or killing each other... they build these beautiful, amazing monumental cemeteries around Lake Turkana where they bury hundreds of their dead together." The monuments comprised stone columns encircling mass graves with hundreds of men, women and children wearing adornments carved from ostrich eggshells, hippo ivory, gerbil teeth and more. "It actually ends up being a really cool story and these are the kind of stories we want to be able to look at and tell," says Sawchuk. And it's one we wouldn't know without digging some burials — responsibly and ethically, advancing scientific knowledge, while respecting the dead and the living.

#### **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

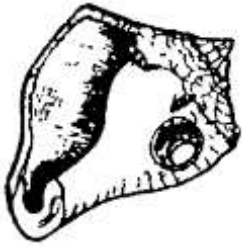
***Find us on Facebook at Southwest Florida Archaeological Society!***

***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](http://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](#).

The Florida Anthropological Society, Inc. is a tax-exempt 501(c)(3) organization. Tax ID#59-1084419.