



Southwest Florida Archaeological Society (SWFAS) November 2017 Newsletter

PRESIDENT'S CORNER by John Furey



Hurricane Irma has come and gone leaving many to pick up the pieces of their lives again and repair or rebuild. Those that have moved here after Hurricane Charlie have no memory of the destructive power of a hurricane on the Southwest Florida coast. The coastal native inhabitants of Florida also experienced many hurricanes and learned how to survive them. Some lived in stilted thatch houses while others lived on raised habitation mounds of shell that provided higher ground in mostly flat beach terrain. Even the Otter Mound on Marco Island was affected by hurricane Irma and FPAN collected artifacts that the storm exposed. The records of these storms were passed on through the natives' folk tales that, over time, were lost or forgotten.

But they survived, rebuilt and carried on as well. When European Americans came to Florida they often built their homes atop these same shell mounds. A recent article published in the Time Sifters Newsletter by Uzi Baram, Director of the New College Public Archaeology Lab and a Professor of Anthropology at New College of Florida, entitled *Climate Amnesia: Sarasota and its Stormy Folklore*, discusses the folklore of hurricanes and major storms and their impact on local memory and myth. We are aware of prehistoric Florida hurricanes that can be seen through archaeology as well as historical events like the sinking of the Tristan de Luna fleet and the sinking of many Spanish vessels caught in hurricanes along the east coast. Dr. Baram's article is included in this newsletter. Dr Baram has been a past presenter at SWFAS presentations.

SWFAS WEBSITE

The SWFAS website is being worked on and should be available soon. It will be an on- line repository of the present and all of the available past SWFAS Newsletters as well as articles, awards and up to date information on SWFAS. SWFAS was formed in 1980 and has a rich and lengthy history in Southwest Florida. Once released we will invite your comments to make it more relevant and user friendly.

SWFAS DECEMBER FIELD TRIP

On Saturday December 9, 2017 we have planned a field trip to the Ah-Tah-Thi-Ki Museum at the Big Cypress Seminole Reservation 34725 West Boundary Road Clewiston, FL 33440 (863-902-1113).



We will meet in the museum parking lot at 10AM and then tour the museum until 12PM. It starts with an orientation film that provides a historical and cultural backdrop to the artifacts and traditional practices of the Seminoles from the 1890's. The life size manikins in traditional dress are unique and breathtaking and depict village life. The faces of the manikins are depictions of actual tribal members. From 12PM to 1:30PM is lunch at the Billie Swamp Safari restaurant which has a very unusual menu. After lunch, Dr. Paul Backhouse, Museum Director and Tribal Historic Preservation Officer (and SWFAS member), will give us a personal guided tour of the unique archaeological and historic artifacts in their archives that the public does not see. Don't miss this special opportunity!

For those that plan to go I ask that you contact me ASAP at jffurey@charter.net or 508-330-5566 by Saturday 12/2. Those that wish to car pool can be put in contact with those that wish to drive.

To Go There: Go onto I-75 South. Then continue I-75 East toward Miami. (Portions have toll.) Take the County Hwy-833/Snake Rd exit, EXIT 49. Then go 0.37 miles and turn left onto County Hwy-833/Lemon Grove Rd. Continue to follow County Hwy-833. Then go 17.88 miles and turn slight left onto W Boundary Rd. Then go 1.3 miles to the Museum which will be on the left.

DUES REMINDER

SWFAS dues for 2018 are due January 1, 2018. We look forward to your renewal and continued support for archaeology in Southwest Florida. SWFAS is a non-profit 501(c)(3) charitable organization registered with the IRS and all donations are tax deductible. Please use the SWFAS Form at the end of the Newsletter. As we develop the new website we should be able to accept dues payments on-line sometime next year. Also, consider joining and supporting the statewide Florida Anthropological Society to receive their newsletters and scholarly journals. Their form is also attached at the end of the Newsletter.

SWFAS BOARD MEETING: LOOKING FOR NEW PEOPLE

The SWFAS Board of Directors will be meeting on November 29th and ask that those interested in joining the board as a director or as an officer to contact John Furey at jffurey@charter.net. A new slate of officers and the board of directors will be voted on in January 2018 for the next year. You can make a difference and we are always looking for new ideas to make SWFAS a better organization. Please join us. I look forward to hearing from you.

MISSING SWFAS NEWSLETTERS

We continue to ask our "pack rats" to kindly check to see if you have any of the following old newsletters that we could borrow and put on line in the new SWFAS website:

- All newsletters prior to 1988
- 1988 January thru April (we have May thru December)
- 1997 June thru December (we have January thru May)
- 1998 all newsletters are missing
- 2006 September (if published)
- 2010 August & December (if published)
- 2011 July, August, September & December (if published)
- 2012 all newsletters except February, Fall & Winter (if published)
- 2013 all newsletters except Spring & Winter (if published)
- 2014 all newsletters except Spring (if published)
- 2015 all newsletters (if published)

CATTLE AND CONFLICT THE HISTORY OF CATTLE RANCHING IN FLORIDA by David Southall

On Wednesday November 15, SWFAS held its November meeting and presentation at the Collier County Museum in



Fighting over a stolen herd by Frederic Remington. The image was included in an August 1895 Harper's magazine article entitled, "Cracker Cowboys of Florida."

Naples, Florida. David Southall provided us with an extremely well researched and interesting presentation on the history of cattle ranching in Florida, from the introduction of the Spanish Andalusian breed by the initial Spanish incursion to the close of the open range in 1949. In 1528 Panfilo de Narvaez landed on the West coast of Florida and brought cattle for food. The Spanish were harassed by the natives to the point that only four men survived and were rescued eight years later in Northern Mexico. No one knows what happened to the cattle. In May 1539 Hernando de Soto arrived at Tampa Bay and brought horses, cattle and pigs. Many of these escaped and these formed the basis of the Florida's wild herds. Twenty-five years later when the Spanish settled the area about St. Augustine, they again brought horses, cattle and pigs and these, over time, enabled the formation of ranchos for raising cattle.

The Native Americans living in Central Florida began raising large herds of these long horn Andalusian cattle and, after the Second Seminole War were removed to Oklahoma or pushed into the everglades. White settlers moved into the

area and took over the herds the natives left behind. Cattle became a very important resource to the Confederate army during the Civil War and, after the loss of Vicksburg cut the confederacy in half, became the major source of meat to the confederate army. The loss of the Civil War was catastrophic to Florida and Florida was bankrupt. Returning soldiers had no way to make a living in Central Florida except to become cow hunters to survive. Theft of cattle and lawlessness was rampant and using a gun to resolve disputes was common. Grazing cattle on “open range” and then driving them to market brought the ranchers into conflict with settler farmers who fenced their property with barbed wire. It was not until 1949 that Florida decreed that cattle must be controlled and fenced in and it was the end of the open range. Today Florida is number seven in the country for calving cattle for market and the major cattle holdings in the state are by the Seminole Tribe North of Lake Okeechobee at the Brighton Reservation.



Speaker David Southall with SWFAS President John Furey

SOUTHWEST FLORIDA ARCHAEOLOGICAL SOCIETY SPEAKERS PROGRAM

2018

- JANUARY 17** NIGHT AT THE MUSEUM: THE LENSES OF SCIENCE AND HISTORY
 Wednesday, 6:00 pm MATTHEW JOHNSON, Director, IMAG
 Reception preceding at 5:00 pm
 IMAG History and Science Center, 2000 Cranford Avenue, Ft. Myers, FL
- FEBRUARY 21** BLACK HISTORY MONTH
 Wednesday, 7:00 pm SLAVERY AND THE SEA: EXPLORING MARITIME ASPECTS OF THE TRANSATLANTIC SLAVE TRADE
 COREY MALCOM, Director of Archaeology, Mel Fisher Maritime Museum, Heritage and Key West, FL
 IMAG History and Science Center, 2000 Cranford Avenue, Ft. Myers, FL
- 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
- APRIL 18** THE SCIENCE AND ART OF READING BONES
 Wednesday, 7:00 pm HEATHER WALSH-HANEY, Associate Professor, Florida Gulf Coast U
 Collier County Museum 3331 Tamiami Trail East, Naples, FL 34112
- MAY** FLORIDA ANTHROPOLOGICAL SOCIETY 70th ANNUAL MEETING

COLLIER COUNTY MUSEUM OLD FLORIDA DAYS: NOVEMBER 18 & 19



Join SWFAS on Saturday and Sunday, November 18 and 19, where Liz Clement, Jan Gooding, Jim Oswald, and Susan Harrington will be supporting the Old Florida Days event at the Collier County Museum. The “Lab Rats”, as they are affectionately known, are opening the SWFAS Craighead Archaeological Lab to visitors to the event at the museum and demonstrating some of the tools they use in processing artifacts. Artifacts found in the Southwest Florida area are also on display to the visitors. Come and experience archaeological tools and hold actual artifacts from the past.

Old Florida Days has been an annual event at the main Collier County Museum for many years. This year, it includes two full days of music & special entertainment, demonstrations, local food vendors, and plenty of fun to go around. Reenactment portrayals include the Calusa, Spanish Conquistadors, Revolutionary War, Seminole Tribe of Florida, the Seminole Wars, American Civil War, Pioneer Florida, and World War II.

GOLDEN TROWEL PRESENTATION: CHARLIE STRADER, SWFAS TREASURER



The Golden Trowel Award was presented to Charlie Strader on November 15, 2017 at the Collier County Museum. Charlie has been the SWFAS Treasurer and a board member for untold years and has served with the highest distinction. Charlie joined SWFAS shortly after it was founded in 1980 and has been an integral part of the fabric of our organization since then. He has, and continues to be, a font of historical knowledge for SWFAS. The Golden Trowel Award signifies dedication and distinction in service to SWFAS and Charlie has definitely earned this award. Charlie was previously awarded a Golden Trowel Award in 1993.

FAMILY CIRCUS CARTOON

A recent anthropological cartoon in the News Press caught my eye. It was on the same page as the crossword puzzle and I thought that I would share it with the membership. The real question is do our children view us the same way? Is that how we viewed our parents? Are we that old? p.s. I'd rather be a hunter!



STOP GLOBAL TRAFFICING IN LOOTED NATIVE AMERICAN ARTIFACTS

The Society for American Archaeology recent issued a letter requesting our help to stop the trafficking in looted native American artifacts. These are highly prized by unscrupulous dealers and collectors, some of whom reside overseas. Senator Heinrich (D-NM) and others have proposed Senate Bill S. 1400, "Safeguard Tribal Objects of Patrimony Act (STOP Act) " This is important legislation that would prohibit the knowing export of Native American cultural items that were obtained in violation of NAGPRA or ARPA laws. This bill has bi-partisan support and the SAA asks that you contact your US Senator to support bill S. 1400. Thank you.

SAVE THE FEDERAL HISTORIC PRESERVATION TAX CREDIT

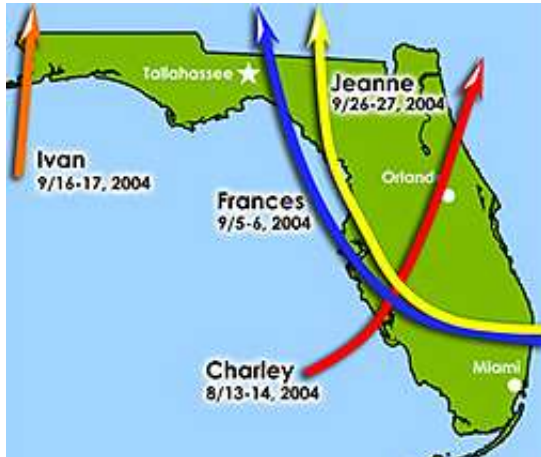
For more than three decades, the federal Historic Tax Credit (HTC) has successfully implemented a national policy of preserving historic resources through community revitalization and spurring economic growth. The tax credit actually returns more to the Treasury than it costs - \$1.20-1.25 in revenue for each dollar investment. Despite a proven track record, however, the historic tax credit faces an uncertain future. As pressure builds to reform the nation's tax code, several influential tax reform proposals recommend a repeal of this essential credit. The historic tax credit was not incorporated into the House tax reform bill, and the Senate Finance Committee acted last night to reduce the credit by half. Because historic rehabilitation projects frequently have higher costs, greater design challenges, and weaker market locations, they face lender and investor bias against investments. This misunderstanding runs counter to the reality that use of the tax credit is at an all time high. As we are all aware, the loss of historic structures to development is a constant concern and reality. More information on the tax credit can be found at: <https://savingplaces.org/historic-tax-credits>. The National Trust and SWFAS urge you to call your members of Congress with the message that the historic tax credit should be restored to its existing, undiminished levels in a reformed tax code.

CLIMATIC AMNESIA: SARASOTA AND ITS STORMY FOLKLORE

By Uzi Baram, Director of the New College Public Archaeology Lab

Professor of Anthropology, New College of Florida

from *Time Sifters* Archaeological Society at <http://www.timesifters.org/sarasota-stormy-folklore/>



In 2004, Florida became the first state in 118 years to be hit by four major hurricanes. Credit: Trent Schindler, National Science Foundation

Hurricanes leave destruction in their wake. But time erases the evidence, especially when measured in decades or centuries. The absence encourages a collective amnesia, a forgetting that haunts current discussions of climate change. The anthropologist turned novelist Amitav Ghosh in a recent series of essays titled the mismatch between observations and representations of climate change as *The Great Derangement* – the failure to recognize what is happening on our planet. The silences are particularly striking in Sarasota, where so many residents are relatively recent arrivals to Florida leading to amnesia regarding climate.

In the aftermath of Hurricane Irma, the shock of felled trees, loss of power for days on end, and the luck of Sarasota escaping a much worse fate led to lots of residents imagining that the region will escape the intensity of climate change, a process that is creating stronger storms at a time when our coasts have high density of settlements. The

amnesia is imagined via a myth about Sarasota. I have faced the story many times. First in 2007 by a Sarasota Herald-Tribune reporter and more expansively in July 2014 when I received an email from a researcher from a television company in the United Kingdom called Wag TV. Wag TV was looking to produce a story on Sarasota. And, if you live or lived in Sarasota, you might have guessed the topic: the legend that the city is protected from hurricanes. As an inducement to contributing to the story, the researcher offered the insight that Sarasota was blessed by ancient peoples and the history of region's Native past was the focal point for the story. I had nothing to say but the call got me thinking about hurricanes, folklore, and memories of place. And the concerns are timely: in the wake of Hurricane Irma, the Tampa Bay Times offered a story on September 12, 2017 titled "Did local Indian mounds save Tampa Bay from Irma's worst? Some say yes" (<http://www.tampabay.com/blogs/timesnews/did-local-indian-mounds-save-tampa-bay-from-irmasworst-some-say-yes/2337228>). While some say yes, this archaeologist says no and it is a statement that seems to need to be repeated every few years to counter local amnesia.

The Folklore for Hurricanes

The National Hurricane Center sets hurricane season as between June 1st and November 30th. Those who remember 2004 – an annus horribilis with the four hurricanes that went through Florida – know that hurricanes can and do devastate communities in Florida. In September 2017, Hurricane Irma was projected to target Sarasota; but while the region suffered the loss of trees, roofs, and power, the storm moved to the west, sparing us from what seemed like a catastrophe. So it is easy to assume Sarasota is safe since there has been no direct hit in the lifetime of nearly all current inhabitants.

I am impressed with the continual reproduction of the legend. I was first asked about Sarasota and hurricanes in 2007 and was quoted in the June 18th Sarasota Herald-Tribune as saying: "The gap in knowledge is likely part of what keeps the myth in circulation." said Uzi Baram, associate professor of anthropology at New College in Sarasota. "Folk tales give us comfort, so we use something we can't disprove," Baram said. "Native Americans to this particular region are a little past the shadow of history." Baram first heard the story at a dinner party several years ago. "It's like a lot of urban myths; there's no origin, but somehow everyone knows it," Baram said. "It really tells us two things. One, we are very worried about hurricanes. And two, we wonder why we're lucky."

After Hurricane Irma most residents are still, quite appropriately, worried about hurricanes. And hopefully that fear will not soon be forgotten. But hundreds, even thousands, will be moving into this region in the next several years, without memory of Irma. Some critique the increasing information available on the weather and the sensationalism of television

news while many others (see Albert C. Hine, Don P. Chambers, Tonya D. Clayton, Mark R. Hafen, and Gary T. Mitchum 2016) are working to raise understanding of climate change.

Remembering is important in order to confront the looming dangers that are coming with warmer temperatures in the oceans and the rising sea levels for coastal communities. Florida faces the challenge of climate change, particularly rising sea levels. When I arrived in Sarasota, to teach at New College, back in 1997, the weather was an inducement: the sunshine, the warmth, and the Gulf of Mexico's waters. But weather and climate are different: the weather is short-term while climate is the cumulative picture of weather over the long term. Before Irma, many residents of Sarasota only had the experience of the weather; the climate includes hurricanes; the folktale uses the weather to mask the climate. Like many folktales there are different versions, with nuances that do not detract from the central meaning of the stories. One version of Sarasota's perceived safety from hurricanes focuses on the Native peoples, the insight relayed by the Wag TV researcher and the Tampa Bay Times reporter. There are two version of the Native American folklore: either the knowledge that Sarasota was a safe haven was passed through generations of Native peoples or their burials places provided the protection from hurricanes. Since the Spanish did not record the identities of the peoples in the place known in the late 18th century as Sarazota, we do not have archival names, only the remains of their mounds and middens. We know they were not Tocobaga, the people of Tampa Bay, nor Calusa, people centered by Charlotte Harbor. As the people between the Tocobaga and Calusa, their mounds and the archaeological insights into their ways of life are their remnants. The lack of information between those previous inhabitants and today might be part of the allure of the legend.

The other version of the folktale concentrates on the Ringling Brothers of circus fame. Charles and John Ringling, brothers whose homes are Sarasota Bay, brought their circus and its members to Sarasota. Many from the circus retired to Sarasota. This version of the folktale has those special people protecting, and continuing to defend, Sarasota against hurricanes. Whether due to Native Americans or 20th century Ringling Brothers Circus performers, the legend does not tell the whole story.

Archaeology of Hurricanes

Hurricanes have shaped Florida in many ways. Don Tristan de Luna entered Pensacola Bay in August of 1559 to establish a permanent European colony but a hurricane sunk the fleet and the settlement failed (<http://www.flheritage.com/archaeology/projects/shipwrecks/emanuelpoint/history.cfm>); Spanish attention went to St. Augustine. The 1928 hurricane that washed out Lake Okeechobee killed thousands of people; a simple monument and the Hoover Dike are the reminders of that terrible tragedy (<http://www.srh.noaa.gov/mfl/?n=okeechobee>). For Florida, Hurricane Andrew in 1992 was the "storm of the century."

The 21st century has witnessed hurricane damage that Americans of the previous century did not wish to imagine. In 2005, Hurricane Katrina led to the flooding of New Orleans; in 2012, the storm surge from Hurricane Sandy (known as Superstorm Sandy) wreaked havoc in the New York metropolitan area. Houston faced flooding from Hurricane Harvey in 2017. With climate change and increased population, more deadly storms need to be imagined. In June 2013, Rolling Stone predicted Miami was next (<http://www.rollingstone.com/politics/news/why-the-city-ofmiami-is-doomed-to-drown-20130620>) and the Washington Post pointed to Tampa Bay in 2017 (<https://www.washingtonpost.com/graphics/2017/health/environment/tampa-bay-climatechange>).

There are reasons for those on the coasts to worry. The destruction left by hurricanes gets cleaned up, even if very slowly. The piles of debris are a problem to be solved and land reclaimed. Yet archaeology has a role to play with hurricanes, even if that seems counter-intuitive. Many archaeologists realize the skill sets from excavations as well as the evidence from the past are useful for such planning. Richard A. Gould published *Disaster Archaeology*, to explain the use of archaeological techniques for recovery for families and others dislocated by disasters, including hurricanes.

Another approach is using the past as a caveat for the future. Eric Cline, based on his recent book *1177 B.C.: The Year Civilization Collapsed*, wrote in the *New York Times* (May 2014) to remind us that "Climate Change Doomed the Ancients," as the Op-Ed was titled. For that archaeologist, a "cascade of events" transformed the eastern Mediterranean

at the end of the Bronze Age. There is a lesson for those who assume climate change can be managed. More directly, Jeff Altschul, President, Society for American Archaeology, spoke with the Union of Concerned Scientists (http://www.saa.org/Portals/0/SAA/GovernmentAffairs/ALTSCHUL_REMARKS.pdf) to highlight climate change as a concern for heritage management and the importance of archaeology in facing climate change. Archaeology, with insights from the full range of human history, illustrates a simple point: technology is not enough to confront the ecological changes we and future generations face; humans are social creatures so facing climate change requires sustained consideration of new relationships that will arise with our transformed world.

But even more than the caveats, the archaeology of hurricanes offers insights into transformed landscapes. Based on fieldwork in New Orleans after Katrina, archaeologist Shannon Lee Dawdy focused on the social life of ruins. In a 2006 academic article, she takes the archaeological terminology of taphonomy, which is the study of how the archaeological record is formed, and expands its meaning to explain what preserves and what is lost to time for the urban landscape. Contemporary ruins, Professor Dawdy recognizes, fascinate and are fascinating. That archaeological perspective on disasters and their aftermaths open up the anxieties regarding environmental changes and a way to look at landscapes to recover history.

The Silences of Sarasota



The folklore on Sarasota is captivating and, maybe reassuring. But wrong. Contemporary Sarasota, seen through taphonomy, is a product of hurricanes and their erasure. On an archaeological scale of time, it has not been that long since a hurricane crossed Sarasota. But the archives record several in the 19th century. In 1846, the Manatee River was sucked out into the bay. Canter Brown published the history of that storm as ‘The Most Terrible Gale Ever Known.’ The water did return to the Manatee River. A 2007 underwater survey of the Manatee River conducted by Dr. J. Coz Cozzi for Looking for Angola found a remarkably clean river bottom except for early 20th century remains. Today, sitting at the Old Salty Dog restaurant on City Key, one looks out at New Pass. The name came from William Whitaker when he noticed a stretch of beach was missing after the 1848 hurricane. Dredging in the 1920s expanded the pass. No longer new and its origin seemingly forgotten, the pass is a reminder of how the coastline has been shaped by storms.



But more recently is the 1921 hurricane. Newspaper accounts tell of the rains coming on Saturday, October the 22nd and lasting until Tuesday, days and days of rain and wind. Before the storm there were several fish houses on the bayfront; after the hurricane those businesses were not rebuilt. Today the open fields of the Bayfront park is the hurricane’s legacy.

Another hurricane came in 1926. In an exhibit for the Newtown Centennial, the history for Payne Chapel Methodist Episcopal Church included the devastation of the building; while it was rebuilt the next year, later the congregation moved from what is today the Rosemary District and reformed in Newtown.

In 1944, a hurricane came up to the Gulf of Mexico with winds in excess of 100 mph and damaged both the Sarasota and Venice Army Air bases. Hurricane Donna made landfall in Naples and created destruction in Sarasota. And while the world was focused on New York City in September 2001, Tropical Storm Gabrielle crossed over this region on September 14th. In 2004, Hurricane Charley made landfall in Punta Gorda, and impacted North Port in southern Sarasota County. And Tropical Storm Emily formed quickly by Sarasota and moved across the region in July 2017. Tropical storms and hurricanes have not spared Sarasota.

We can tell folktales but they will not protect the coastline or its peoples. Sarasota has seen hurricanes, and could see them again. Archaeology provides reminders of the previous layers of history and those archaeological memories can anticipate what might come. The past has important lessons even if the folklore makes for better stories.

Origins of the Myth

While it is difficult to be confident on the origins of a myth, most likely the source of the legend of Native American protection of Sarasota comes from The Legend of Sara de Soto, a story created by George F. Chapline around 1900 (for the full poem, see <http://www.allaboutsarasota.com/legend.htm>) and enacted for annual Sara de Soto Pageants. The key lines come at the end: “The elders of the Seminoles repeat the legend of the children, and say that the spirits of Chichi-Okcobe and his warriors are in eternal combat with the spirits of evil and the children of the storm god, holding the pass to the gulf and protecting the resting place of Sara De Soto.” But the next time Sarasota is in the cone of probability for a hurricane track, better to have worked on community resilience (van de Noort 2013) than trust in early 20th century performances.

References and Further Readings

Canter Brown 1998 The Most Terrible Gale Ever Known. Sunland Tribune 24(1)39-48.
Eric Cline 2014 1177 B.C.: The Year Civilization Collapsed. Princeton University Press.
Shannon Lee Dawdy 2006 The Taphonomy of Disaster and the (Re)Formation of New Orleans. American Anthropologist 108(4): 719–730.
Amitav Ghosh 2016 The Great Derangement: Climate Change and the Unthinkable. University of Chicago Press.
Richard A. Gould 2007 Disaster Archaeology. The University of Utah Press.
Albert C. Hine, Don P. Chambers, Tonya D. Clayton, Mark R. Hafen, and Gary T. Mitchum 2016 Sea Level Rise in Florida: Science, Impacts, and Options. University Press of Florida.
Janet Matthews Snyder 1983 Edge of Wilderness: A Settlement History of Manatee River and Sarasota Bay 1528-1885. Coastal Press.
Robert van de Noort 2013 Climate Change Archaeology: Building Resilience from Research in the World’s Coastal Wetlands. Oxford University Press.

SWFAS OFFICERS 2017

- PRESIDENT.....John Furey jffurey@charter.net
VICE PRESIDENT..... Jim Oswald
SECOND VICE PRESIDENT.....Elizabeth Clement
SECRETARY.....Susan Harrington
TREASURER..... Charlie Strader
SWFAS TRUSTEES 2017:
Theresa Schober Mary Southall William Locascio Colin Andrews

Find us on Facebook at Southwest Florida Archaeological Society!

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://fasweb.org/swfas/>

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. 06032017

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.