



# Southwest Florida Archaeological Society (SWFAS) 1980 to 2020 - OUR 40th YEAR

## February 2020 Newsletter

<http://swflarchaeology.org/>

### PRESIDENT'S CORNER By John F. Furey M.A., RPA

#### FEBRUARY IS BLACK HISTORY MONTH



To recognize Black History Month 2020, we have an excellent article by Henry Louis Gates with the title: What Was America's First Black Town? It was a part of the series on PBS, *The African Americans: Many Rivers to Cross*. It is a story about enslaved peoples from Carolina and Georgia who sought freedom in Northern Florida and settled in a Spanish town two miles north of St. Augustine named Gracia Real de Santa Teresa de Mose. Florida was a refuge for freedom seekers who were welcomed by the Spanish to provide a Northern buffer to English and Indian incursions. The eventual demise of the town is a little-known aspect of this time period in their struggle to find freedom.

A second article recounts the history of the town of Angola, near today's Sarasota, when Florida was under British control. At this time, escaped slaves made their way into Northern Florida and were welcomed by the English who had outlawed slavery. The freed blacks swore an oath to England and considered themselves citizens of England. After fleeing attacks by the Americans and their Indian allies in Northern Florida, the site of Angola near the Sarasota/Bradenton line became their next refuge. They would ultimately escape to the Bahamas where their descendants live on Big Andros Island to this day. They called themselves the maroons. The site of Angola has been located archaeologically.

#### 72nd ANNUAL FLORIDA ANTHROPOLOGICAL SOCIETY CONFERENCE: NAPLES, FLORIDA



Don't forget to reserve your room at The Ritz-Carlton Golf Resort, Naples and to register for the conference. SWFAS is the host chapter this year and is a great opportunity for our local members to attend archaeological presentations and a unique reception here in Southwest Florida. See you there! A call for papers has been sent out. You can book your rooms by phone at 877-557-3092 and be sure to mention FAS 2020 for \$149.00 per night or, book on-line at:

<https://book.passkey.com/go/FLAnthropologicalSocietyAnnual> . Also, don't forget to register for

the conference at <https://fasweb.org/annual-conference/> .

#### SWFAS FIELD TRIP TO KORESHAN STATE PARK: MARCH 21, 2020 10 am



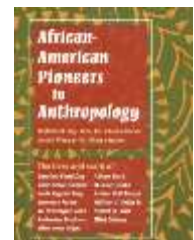
Remember to sign up to attend the field trip to Koreshan State Park for next month and lunch after at Rusty's Raw Bar. **RESERVATION REQUIRED FOR BOTH THE TOUR AND LUNCH**. We will meet at 10 am and our private tour with a docent will begin at 10:30 am. Please arrive at 10:00. The cost is \$5 per automobile and \$5 per person for the private tour with the docent. It is also customary to provide a small gratuity. Please purchase your tickets for the private tour when you enter at the Rangers Station. The meeting place will be at the Art Hall. Learn about the beliefs of the religious cult that moved to Estero, FL in 1894 and how they lived. At one time they

owned over 6,000 acres that included to the southern end of Estero Island and Bowdich Point (FMB) and Mound Key.

**CONTACT JOHN FUREY FOR RESERVATIONS** at [jffurey@charter.net](mailto:jffurey@charter.net).

#### AFRICAN-AMERICAN PIONEERS IN ANTHROPOLOGY: A BOOK REVIEW

Ira E. Harrison and Faye V. Harrison (editors) offer a "collection of intellectual biographies and is the first to probe the careers of thirteen early African-American anthropologists, detailing both their achievements and their struggles with the latent and sometimes blatant racism of the times." This book is available on-line and is a first in its field. It is published by the University of



Illinois Press, Urbana and Chicago, 1999, 329pp. In reading this book, I found that the stories of some of these individual African-American anthropologists could be so heart wrenching as to make you wonder how some of them found the intellectual will and courage to continue in their field. The book also gives many insights and their relationships with some of our well-known anthropologists, such as, Franz Boas, Margaret Mead, Ales Hrdlicka and others, and offers an unusual view into an America not often seen from this perspective. I highly recommend it. *(JFF Editor)*

### **BLANCHARD HOUSE MUSEUM- PUNTA GORDA, FL**



We have another local African-American museum in Punta Gorda, Florida that we recommend that you visit. It is the Blanchard House Museum of African American History and Culture, located at 406 Dr. Martin Luther King Jr. Boulevard in Punta Gorda, FL 33950. Open Tuesday – Friday 10am to 4pm from September 25, 2019 to May 18, 2020 or by appointment. You can contact the museum at 941-575-7818 or at [blanchardhouse@centurylink.net](mailto:blanchardhouse@centurylink.net).

### **LOST AFRICAN-AMERICAN CEMETERY LOCATED IN TAMPA**

The Zion Cemetery in Tampa, FL was ‘relocated’ in 1925 to make way for the Robles Park apartments, a whites-only development. It was established in 1901 by a black businessman named Richard Dolby and was the first black cemetery in the city. Questions lingered about the ‘relocation’ and local lore said that the apartments were built on a cemetery and the graves were still there. Ground penetrating imaging has revealed that there are still burials there. Zion Cemetery is one of numerous examples of undocumented black burial sites across the country. It was reported that in the past year alone, archaeological testing uncovered remains of a 19th century African-American burial ground in Philadelphia, another in Fort Bend County, Texas and an enslaved community’s cemetery in Crownsville, Maryland. These examples reveal how little has been done to preserve and protect important spaces and structures of African-American history.

The erasure and need for preservation of African American cemeteries is the theme of Florida Archaeology Month in March, 2020. Posters on the topic are available for free. Please pick one up at the SWFAS monthly meeting.

### **CATTLE DRIVE AND JAMBOREE AT ROBERTS RANCH: MARCH 14, 2020 7am – 4pm**



Plan to attend the famous Roberts Ranch Cattle Drive Next month in Immokalee, Florida to see a real old -style Florida cattle drive. Florida was, and still is, a major-cattle producing state and Roberts Ranch is a local Collier County Museum dedicated to preserving this past. There are many other day-long jamboree activities for all ages. Plan to arrive early to parked and positioned on the parade route to witness the cattle drive through the Main Street of the Town of Immokalee. The cattle drive starts at 9:30 am with road closures beginning at 9:00 am. The ranch is located at 1215 Roberts Avenue West, Immokalee, Florida,

34142. 239-252-2611. Event details and schedule are at <https://colliermuseums.com/event/immokalee-cattle-drive-jamboree-2020> .

### **PLEASE REMEMBER TO PAY YOUR 2020 DUES BY CHECK OR PAY PAL**

Please remember that our sole source of income to provide these interesting archaeological and historical presentations is your dues and donations. All dues and donations are tax deductible.

### **FEBRUARY PRESENTATION: Theresa Schober: Wild, Wild South: The History of Florida’s**



#### **Cattle Industry**

Wednesday evening, Theresa Schober treated us to a story that began with the early Spanish conquistadores’ attempts to conquer and settle Florida. They brought horses, swine and cattle with them to ensure that they had food. Many of these animals escaped and became feral animals. With the establishment of St. Augustine, Northern Florida became the first area in the southeast that the Spanish truly colonized. They established large cattle ‘rancheros’ to support settlements using the indigenous Timucua as ranch hands. These cattle were free ranging and, in the 1600s, helped

support the Spanish Mission system with meat. Ancestors of the Seminole also tended Spanish cattle and operated ranches of their own. Eventually, the Seminole Wars and then the Civil War depopulated Florida.

Some of the remaining Seminoles taught incoming white farmers how to handle cattle in the swamp after the Civil War. Throughout Florida history, the 'cow hunters' who rounded up the unfenced cattle were a diverse mixture of African-Americans, Euro-Americans and Native Americans. The growth of the logging industry took the cypress trees from the swampy areas and the southern yellow pine from the flat woods. It was this clearing of trees that created a better environment for ranching. The 1800s and early 1900s was Florida's lawless period of cattle barons and cattle rustling. It was not until the late 1940s that it was required to fence the cattle and "dip" the cows in an arsenic mixture to kill ticks to stop the spread of disease.

Today Florida is a major cattle cow/calf producer. Calves are kept for 6-8 months until weaned and when they weigh 500-600 pounds, they are shipped to stockers or feedlots to bulk up on corn. When they weigh about 1250 pounds they are at harvest weight. Selective breeding experiments produced the cattle in Florida today that are fairly large in body size but well adapted to the heat and swamps of south Florida. Today the cattle industry is a major part of the Florida economy.

## **MARCH PRESENTATION**

**MARCH 18, 2020**

**Wednesday, 7:00 pm**

**Xenia Kyriakou, Florida Gulf Coast University**

**IMAG History & Science Center, 2000 Cranford Avenue, Fort Myers**



Early Cistercians, a Catholic order of monks and nuns was founded in A.D. 1098 to follow the strict Rule of Saint Benedict. Practitioners are typically believed to have lived obedient, simple lives toiling in agricultural fields and eating only coarse bread, vegetables and herbs. However, word spread of feasts and parties leading to Gerald of Wales calling the Cistercians hypocrites! Chemical analysis of human skeletal remains found at the St. Theodore nunnery on Cyprus sheds new light on the private lives of the Cistercians, whose monastery was dissolved in 1549. This presentation will reveal and contextualize the findings of the skeletal analysis within the socio-cultural context of medieval monasticism.

Xenia Kyriakou is a Greek-Cypriot forensic anthropologist and bioarchaeologist who is currently a Visiting Instructor at Florida Gulf Coast University. Xenia holds an undergraduate degree from the University of Malta and is soon to complete her PhD at the University of

Warsaw, Poland. Xenia has worked with the repatriation of those missing in armed-conflict and as a bioarchaeologist for archaeological projects. She is currently working on a research project that addresses behavior and lifestyle within monastic and religious settings of Medieval Europe.

### **TO GO TO THE IMAG:**

**FROM THE SOUTH:** Take the 75 fwy North toward Ft. Myers, then take the FL-82 exit, EXIT 138, toward ML King Jr Blvd/Ft Myers/Immokalee. Turn left onto FL-82/State Road 82. Continue to follow FL-82. Go 3.60 miles, then turn left onto Cranford Ave. Go 0.09 miles, and the IMAG is on the right.

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



## SWFAS 2020 PRESENTATION SCHEDULE

- 2020 MARCH 21, Saturday, 10:00 am. Field Trip to Koreshan State Park - Rescheduled**  
Meet at Koreshan in Estero at 10:00 am to tour the site of the Koreshan Religious cult that established itself there in 1894. A docent will lead us and explain how they lived and their beliefs. After the tour we will meet at Rusty's Raw Bar for lunch. **RESERVATIONS ARE REQUIRED. Contact John Furey at [jffurey@charter.net](mailto:jffurey@charter.net).**
- 2020 APRIL 15, Wednesday, 7:00 pm, Collier Museum at Government Center, Naples, FL**  
Robert Carr, Director, Archaeological and Historical Conservancy  
The Prehistoric Calusa Canal in Naples
- 2020 MAY, 8, 9, 10, Fri, Sat, Sun, The 72nd FAS ANNUAL MEETING in NAPLES AND MARCO ISLAND**  
SWFAS is the host chapter

### REMEMBERING DR. EUGENIE CLARK; AKA THE SHARK LADY: 1922-2015



February 25 marks the five-year anniversary of the passing of Dr. Eugenie Clark in 2015 at the age of 92. Her specialty of shark research, while not anthropological per se, researched a large food component that Native Americans of Florida depended on for meat, oil, teeth and skin. This is her story and how a small Southwest Florida laboratory studying sharks has expanded into a world class research organization: The Mote Marine Laboratory.

Born in New York City, Dr. Eugenie Clark received her B.A. from Hunter College in zoology and her M.A. and Ph.D. from New York University. She became fascinated with marine animals from visits to the New York Aquarium and made it her life's work. Dr. Clark did research at the Scripps Institute of Oceanography, Woods Hole Marine Biological Laboratory and Lerner Marine

Laboratory. She pursued ichthyological studies at the Marine Biological Station in Hurghada, on the northern Red Sea Coast of Egypt. She was a pioneer using scuba diving to catch fish for study and wrote the book 'Lady with a Spear' which was a popular success. It was from this book that Dr. Clark came to the attention of Anne and William H. Vanderbilt.

### LADY AND THE SHARKS: The Cape Haze Connection to Mote Marine Laboratory

from Cape Haze at <http://www.capehaze.org/the-shark-lady/>

More than fifty years ago, the Vanderbilt family had the vision to fund a small marine research station along the southwestern Florida Coast. This project became the lifework of Dr. Eugenie Clark and eventually grew into today's Mote Marine Laboratory.

In January 1955, Dr. Clark began work in Cape Haze on a parcel of Vanderbilt land located at the end of Gaspar Drive. (Today that land is owned by CHOPA members Marty and Kathy Rosen.) The research's lab's facilities included a 12-foot-by-20-foot building with a dock, and a 21-foot boat, named Dancer, in honor of Alfred G. Vanderbilt's favorite racing horse, Native Dancer. Local fisherman Beryl Chadwick helped Dr. Clark catch her first sharks on January 20, 1955. Specimen jars and a live shark pen began filling up, and curious local residents began stopping by on a regular basis. The Cape Haze Marine Lab was incorporated on June 13, 1955.

The National Science Foundation, impressed with the groundbreaking work being published by Dr. Clark, helped fund a move of the laboratory to Siesta Key near Sarasota in 1960. In 1967, the Mote family assumed the role of the lab's primary sponsors from the Vanderbilt family. At the same time the laboratory was expanded to pursue research in many other fields such as microbiology, ecology and environmental health, among others, while continuing its studies of sharks.

In 1978, the Mote Marine Laboratory moved to its current location on City Island in Sarasota. The affiliated Mote Aquarium opened in 1980. Today the laboratory employs a staff of 240, organized into seven research centers, with field stations on Pine Island, Summerland Key and Key West, all supported by a fleet of modern research vessels. From its humble beginnings all those years ago in Cape Haze, the laboratory has grown into a world-renowned source of oceanic research, greatly enriching our understanding of the marine environment.

## ARTICLES

### WHAT WAS AMERICA'S FIRST BLACK TOWN?

From PBS – *The African Americans: Many Rivers to Cross*

by Henry Louis Gates, Jr. | Originally posted on *The Root*

at <https://www.pbs.org/wnet/african-americans-many-rivers-to-cross/history/what-was-americas-1st-black-town/>



Picture courtesy of University of Florida at <https://www.floridamuseum.ufl.edu/history/arch/research/st-augustine/fort-mose/>

As the nation turns its attention to the 150th anniversary of the Emancipation Proclamation, it's worth noting that decades before the United States was even formed, African Americans lived free in a town of their own — at least for a while. Sometime between March and November of 1738, Spanish settlers in Florida formed a town named Gracia Real de Santa Teresa de Mose, two miles to the north of St. Augustine. Initially, it consisted of 38 men, all fugitive slaves, “most of them married,” who had fled to Florida for sanctuary and freedom from enslavement in the Carolinas and Georgia. It came to be known as Fort Mose. The enclave was the first line of defense between the Spanish settlers in Florida and their enemies, the English colonists to the north in Carolina (which did not officially split into North and South Carolina until 1729, and then the Southern part of South Carolina split in 1732 to form Georgia). Fort Mose was manned entirely by armed black men, under the leadership of Francisco Menendez, who became the leader of the black militia there in 1726. It deserves to be remembered as the site of the first all-black town in what is now the United States, and as the headquarters of the first black armed soldiers commanded by a black officer, who actively engaged in military combat with English colonists from the Carolinas and Georgia.

Menendez, the first African-American military commander, was a colorful character. Historian Jane Landers is at work on a full-length biography of him, which I hope will be the basis of a documentary or a feature film. Menendez was born a Mandinga in West Africa at the end of the 17th century. He was captured and served as a slave in South Carolina until the Yamasee Native Americans fought the British settlers in 1715, during which Menendez managed to escape to St. Augustine, Fla. In 1738, he became the leader of the free black town, and was formally commissioned as captain of the free black militia of St. Augustine.

As you might imagine, Spanish Florida exercised a powerful draw on the Carolina slaves' collective imagination, starting in the late 1600s. It was the African-American slaves' first Promised Land. At least since 1687, if slaves made it down to Florida, and professed belief in “the True Faith” — Roman Catholicism — they were declared to be free. News of this haven from enslavement spread through the slave grapevine. And the concentration of these fugitive slaves in St. Augustine led to the creation of the first black town and fort in the U.S. Landers observes that “As news of the foundation of Mose spread through the South Carolina plantations, groups of slaves broke loose and tried to make for Florida.” And, indeed, in November 1738, 23 men, women and children escaped from Port Royal, S.C., to St. Augustine. Gov. Montiano refused to return them to their supposed “owners,” just as his predecessors had done since 1687. In March 1739, four more slaves and an Irish servant also made their escape to St. Augustine using stolen horses.

Spanish Florida was the African-American slaves' first Promised Land. All of this was prelude to the famous Stono Rebellion in September 1739. Stono was the most violent and the bloodiest uprising of African-American slaves in the 18th century. And it was inspired, in part, by the promise of freedom that awaited escaping slaves south of the South Carolina and Georgia borders, in the Spanish haven of Florida. Stono is dramatic evidence that the “grapevine telegraph,” as Booker T. Washington would dub the uncanny manner in which slaves communicated with each other plantation to plantation and state to state, was fully functional as early as the first half of the 18th century. (Even John Adams commented on this curious mechanism of communication among slaves, in a letter he wrote in 1775.)

On Sunday, Sept. 9, 1739, about 20 slaves, hailing (historians think) from Angola, killed two store attendants and stole arms and ammunition at Stono Bridge, south of Charleston. As they marched south heading toward Florida, their ranks swelled to about 100, and they continued to burn plantations and kill white settlers. A ferocious battle with the colonial militia left a field of death, including 20 of the colonists and 40 of the slaves. Slaves who fled were later captured and beheaded. But not even this unfortunate outcome deterred other slaves in the region from seeking their freedom: In June 1740, about 150 slaves rebelled near the Ashley River, just outside of Charleston. Fifty were captured and hanged.

Outraged by actions of the slaves at Stono, and fearful of more rebellions from slaves seeking to escape to Florida, the English countered with a siege of Florida between 1739 and 1740. They captured Fort Mose in 1740. As Landers reports, Captain Menendez and the Fort Mose militia allied with Native Americans to fight the invaders, culminating in a bloody battle in June 1740, in which Menendez and his forces attacked the British and killed 75 of their men. In the process, Fort Mose was destroyed.

Menendez would be captured and sold as a slave, but by 1759, he was free and once again in command at Mose, which had been reconstructed by the Spanish in 1752. By 1759, Mose consisted of 37 men, 15 women, seven boys and eight girls. In 1763, under the terms of the Treaty of Paris, the Spanish were forced to abandon Florida but gained Cuba in return. In August, Menendez led 48 men, women and children on the schooner Nuestra Senora de los Dolores (Our Lady of Sorrows) and sailed to Cuba, where they settled in Regla, a town near the city of Havana. Fort Mose is now memorialized as a national historic landmark.

## THE SEARCH FOR ANGOLA

from *The Bradenton Times*, March 31, 2019

at <https://thebradentontimes.com/sunday-favorites-the-search-for-angola-p20735-133.htm>



*Drawing of a Seminole village. Photo: Florida Memory Project*

BRADENTON - They called it a 'Maroon' community. It was made up of families who fled persecution and found solace in each other. The fact that they were from different worlds and different backgrounds didn't seem to matter at all. Angola is the next village on our list of places you've never heard of. It was a community of around 750 escaped slaves and Seminole natives who temporarily made the Sarasota/Bradenton area their home. The community served as a haven where they enjoyed freedom, at a time when both groups were being persecuted and enslaved in other parts of the country.

The location of this community is thought to have been at the confluence of the Manatee and Braden rivers, according to Sarasota-based historian, Vicki Oldham. The site was unknown until the early 2000s, when Oldham teamed up with New College Anthropology Professor Uzi Baram, director of New College Public Archaeology Lab and discovered relics thought to be associated with the community, according to a 2018 article in *Sarasota Magazine* called "Angola's Ashes: Newly Excavated Settlement Highlights Florida's History of Escaped Slaves," by Isaac Edger. The article cites a book called "Florida's Peace River Frontier, a detailed history of 19th-century Florida Seminoles," by Canter Brown Jr. The book features a detailed account of the village made up of African-Americans and Seminole Indians. The perimeters of this community reached from the Manatee and Braden Rivers all the way to Sarasota Bay.

The story of how this village came to be is a complex and political journey. Nearly a century before Harriet Tubman secretly led more than 300 slaves north to freedom, slaves were escaping south into the Florida wilderness and forming alliances with another group of exiled people, the Seminole natives. Called Black Seminoles, or Maroons, the group of people that lived in Angola were decedents of free and runaway slaves in Georgia and the Carolinas. At the time, Florida was under British rule. The British offered the group sanctuary if they joined forces and fought against the U.S. during the War of 1812, according to Edger. The group of Maroons manned a fort on the Apalachicola River known as Prospect Bluff. When the United States Government got wind of its existence, it sent Gen. Andrew Jackson to destroy it. The destruction of the fort put the black Seminoles on the move again. They are thought to have escaped down the coast, finally settling in Angola. There they farmed, hunted and traded with seasonal Cuban fisherman. They also utilized large dugout sailing canoes to travel back in forth to the Bahamas. The community existed until 1821, when Gen Jackson organized an attack that burned the community to the ground.

The next few decades were tragic for the group of people, but they were determined to protect their freedom. In the 50 years preceding the Civil War, African Americans had the most significant influence shaping Seminole affairs, including the First and Second Seminole wars. But the alliance of the Africans and Native Seminoles was a constant source of concern to the U.S. Government because the Seminoles were seen as a major threat to the institution of slavery. The U.S. Government set out re-enslave those free black people and drive their Native American alliances south. Many of the Angola residents were able to escape to Bahamas where their ancestors still reside. Those that fought with the Seminoles were driven into the Everglades, where some of their ancestors live today.

The thriving community of Angola is an intriguing legend of a brief utopia that provided hundreds of people sanctuary. The only remaining proof of its existence is a new historical marker dedicated to its history, thanks to historians like Oldham and Baram, who fought to keep the story alive.

## **OFFICERS AND BOARD OF DIRECTORS FOR 2020**

The Following Officers and Trustees were voted in at the January 15, 2020 Meeting:

### **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

Second of 3-year term:

Theresa Schober (Chapter Rep.)

Mary Southall

William Locascio

Third of 3-year term:

Tiffany Bannworth

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

***Check out our 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 Categories

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](http://fasweb.org). *Membership is for one year.*

Student *	\$15	Sustaining	\$100
Regular	\$30	Patron	\$1,000
Family	\$35	Benefactor	\$2,500
Institutional	\$30		

\*Student membership is open to graduate, undergraduate and high school students. A photocopy of your student ID must accompany payment. \*\*Add \$25 for foreign addresses.

Send Membership Form and Dues Payment to:

Florida Anthropological Society, P O Box 1561 Boynton Beach, FL 33425

*You can join online or pay Membership dues renewals via PayPal on our website [fasweb.org](http://fasweb.org).*

THE FLORIDA ANTHROPOLOGICAL SOCIETY, INC. IS A TAX-EXEMPT 501C3 ORGANIZATION. TAX ID#59-1084419.

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Name: \_\_\_\_\_

Membership Category: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ ZIP: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

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

Total Enclosed: \$ \_\_\_\_\_

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

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Signature

Date