



Southwest Florida Archaeological Society (SWFAS)
OUR 40th YEAR
December 2020 Newsletter
<http://swflarchaeology.org/>

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



We at SWFAS hope that everyone had as good a Thanksgiving as the pandemic and social distancing would allow for small family or social groups. There appears to be hope that our next Thanksgiving in 2021 will enable us to return to our 'normal' celebration. Meanwhile the December Holiday Season of Hanukkah, Christmas, Kwanza and New Year is around the corner and will soon be upon us and we must continue to wear our mask and social distance. Happy Holidays to everyone and be safe.

This month we have a variety of four interesting articles for your consideration. Our first one should be titled The Palm Beaches, the Jeaga, the Ais and Where is Abaioa? Spanish and Native American interaction on the East Coast in the early 1500s. Our second and third articles both deal with ancient DNA. Where did the Ghost Population of Ancient Humans Found in Modern DNA come from? Why haven't we heard about them until now? The Ancient Beringians, the First Native Americans and their Genome are an ancestral population introduced into North America: the archaeological and DNA evidence from Alaska. And finally, how healthy was the Paleo Diet in Norway? DNA can now tell us why it was not healthy.

SWFAS 2021 DUES

Just a reminder, we have waived dues for 2020 and 2021 as we have been unable to provide the live archaeological and historical presentations by noted scholars and authors. As a registered non-profit 501(c)(3) organization all donations are tax deductible, and while we have not had the expense of our usual programs, the Society still has other annual expenses that must be met. To donate to SWFAS, please go to our website <http://swflarchaeology.org/> and click on donate. Your dues and your donations are our only source of income. Thank You.

SWFAS BOARD OF DIRECTORS AND OFFICERS FOR 2021

The Southwest Florida Archaeological Society, like many other organizations, has decided to continue with the same Board of Directors and Officers in 2021 that we had in 2020. All have agreed to continue, and we thank them. Please see the 2020 listing of the Board and Officers at the end of the Newsletter. We thank them for their dedication. The Board of Directors also announces that we have a new board member starting in January 2021. Her name is Emily Garcia and we look forward to her joining us and welcome her.

MOUND HOUSE ON FMB CELEBRATES ITS 5th ANNIVERSARY



November 14th marks the fifth anniversary of the Mound House on Fort Myers Beach reopening as a cultural and environmental learning center. This historic house is perched on top of a Calusa shell mound. Below the house is an excavation into the mound where visitors can see the layers and artifacts that formed the construction of the mound. Many SWFAS members participated in the excavations that created this exhibit, which originally opened in 2010 for members of the Florida Trust for Historic

Preservation and Florida Anthropological Association during their annual conferences. As a part of their environmental mission, Mound House has formed a collaboration with FGCU and NOAA. The Mound House is listed on the National Register of Historic Places and is a local gem that we recommend you visit for the archaeological and historical significance of the place. Located at 451 Connecticut Street in Fort Myers Beach, the Mound House is open Tuesday, Thursday, and Saturday from 9am to 4pm, and the museum store is open the same hours. 239-765-0865, <https://moundhouse.org/visit/>. Masks must be worn.

SWFAS 2021 SCHEDULE

January 2021– May 2021 SWFAS Newsletter Only

ARTICLES

THE JEAGA INDIANS OF 'ABAIOA' (PALM BEACH) IN 1513

from Origins and History of the Palm Beaches

at <https://pbchistory.blogspot.com/2015/07/>

by Bob Davidsson

Friday, July 24, 2015



On May 8, 1513, two sturdy U-shaped Spanish naos (ships), the flagship "Santa Maria de la Consolacion" and the "Santiago," with their accompanying shallow-draft brigantine, the "Cristobal," briefly anchored at the "Cabo de Corrientes" (Cape of Currents) near an island which nearly 400 years later would be called Palm Beach. Juan Ponce de Leon, the new adelantado or proprietary governor of "Bimini and the Northern Isles," was making his fourth landing along the east coast of what he had recently christened as the island of "La Florida" on April 3. The voyage of discovery was hard on both ships and men. After making an initial landfall on an uninhabited beach somewhere between modern Daytona and St. Augustine, he sailed north to the mouth of the St John's River, then reversed course and battled the contrary currents of the Gulf Stream for nearly three weeks. His landing parties were attacked by hostile Ais Indians north of the St. Lucie Inlet on April 21, and again by the Jeaga Indians when the Spanish attempted to force a landfall near their main village of Hobe at Jupiter Inlet.

In his "General History," the 16th century Spanish court historian Antonio de Herrera y Tordesilla recorded an earlier account of the voyage of Ponce de Leon and his encounters with the native peoples of Palm Beach County. "He went out from there to a river (the Loxahatchee) where they gathered water and firewood," Herrera reported, "waiting for the brigantine 'Cristobal'. Sixty Indians (Jeaga) went there to hinder him. One of them was taken for a pilot so he might learn their language." "He (Ponce de Leon) gave to this river the name 'La Cruz' (the cross); and he left by it a cross of stone with an inscription on it; and they left off taking on water because it was brackish."

Ponce de Leon was forced to anchor the naos "Santa Maria and "Santiago" at Jupiter Inlet for nearly a week as he waited for the missing brigantine "Cristobal" to join his fleet. The small lateen-rigged vessel was swept north by contrary currents and wind prior to reaching the inlet. The total complement of his fleet consisted of 64 men and one woman, Juana Jimenez (Ruiz), the sister-in-law of one of the admiral's gentlemen-soldiers, Francisco de Ortega. She became the first European woman to explore North America since of demise of the ill-fated Norse colony of Freydis Ericdottir in Newfoundland (circa 1013). Ponce de Leon's crew included only 25 "gente de tierra" (gentlemen-of-the-land) who were trained soldiers. Of this small military force, 20 were stationed on "Santa Maria," a ship under the ownership and command of the notorious Basque mariner Juan Bono de Quejo.

Juan Bono was a maritime trader who like a bad penny always seemed to appear and profit from new Spanish colonization ventures in Hispanola, Jamaica, Puerto Rico, Florida, Cuba and Mexico. Prior to Ponce de Leon's expedition, Bono raided the Bahamas in search of human cargo - Taino Indian slaves. Later in his career, Bono would earn the epitaph of "Juan the Bad" from the Catholic Church for engaging in slave raids on the island of Trinidad. Aware of his reputation, conquistador Hernando Cortes once locked him chains in 1520 and sent him back to Cuba as a "troublemaker" in his own ship. With his knowledge of these "Northern Islands," it was probably Bono, with master pilot Anton de Alaminos on the flagship "Santa Maria," that guided the fleet to the coast of Florida. By most 16th century accounts, Ponce de Leon had an affable, noble character, which won the loyalty of Bono, who by nature was the complete opposite.

Following the long-delayed rendezvous with the "Cristobal," the fleet set sail from the Jupiter Inlet on May 8. The three ships followed the coast of Singer Island and the island of Palm Beach. The two islands were not separated by an inlet in the early 1500's. The Spanish historian Herrera reported, "They came upon and anchored behind a cape, close to a village named 'Abaioa'. All this coast from Punta de Arrafices until this Cabo de Corrientes, runs north-south to the southeast and the water is clear with a depth of six fathoms." Ponce de Leon's "Cabo de Corrientes" (Cape of Currents) has been interpreted by many historians as the place where the Gulf Stream is closest to coast of Florida. The cape also was the easternmost point of the Florida peninsula. In both cases, this is the island of Palm Beach. The expedition noted there were villages along the island and anchored for a short period to investigate before continuing south. The village of "Abaioa," like similar place names of Abacoa and Abaco Island, may be rooted in the Taino Indian dialect.

Some historians theorize the Jeaga, Ais and Tekesta tribes were at one time seafaring cultures, similar to the Taino. They crossed the Caribbean from South America and settled in southeast Florida about 5,000 B.C. During the early Spanish colonial period, Florida Indians were still making journeys to Cuba in large dugout canoes. There were no reports of conflicts with the native Jeaga inhabitants of "Abaioa" during Ponce de Leon's short visit to Palm Beach. The villagers were certainly aware of the battle at the Jupiter Inlet with the strange iron-clad visitors and may have withdrawn into the interior of the island. By the next day, the three ships had set sail and life returned to normal at "Abaioa."

Villages Along the Rio Jeaga

At the time of Ponce de Leon's voyage of discovery, the Jeaga tribe occupied villages from Jupiter Island in the north, west along the Loxahatchee River, and south on both shores of the Lake Worth Lagoon (called the "Rio Jeaga" on 17th century Spanish maps). The Boca Raton Inlet served as a natural dividing line between the Jeaga and the larger Tekesta (Tequesta) tribe centered in what is today Broward and Miami-Dade counties. The Rio Jeaga, a freshwater lake during the Spanish colonial period, was vital to the scattered Jeaga villages as a food source, communications and transportation network. Heavy rains and hurricanes occasionally created lake flooding which breached the barrier island of Palm Beach with temporary inlets until new sandbars would close these outlets to the ocean. Prior to the arrival of European explorers and colonists at Jupiter Inlet (Rio Jobe), the Jeaga villages were decentralized with local towns ruled by their caciques or chieftains. The introduction of European trade goods and plunder from shipwrecks changed the dynamics of tribal alliances, with the caciques of Hobe gaining in stature.

The village of Hobe became the primary Jeaga center of trade due to its access to the Jupiter Inlet. The Jeaga in turn shared trade goods, captives and ship plunder with the more powerful Calusa tribe in the 16th century, and the neighboring Ais Indians to the north during the 17th century. The town of Hobe, located on the south side of the inlet, was in the heart of what archaeologists call the Jupiter Mound Complex. Middens, ceremonial mounds and village sites were found along both sides of the inlet, as well as in the nearby Loxahatchee estuary. South of Jupiter Inlet were several small villages collectively called the Singer Island Sites on the barrier island. Villages on both Singer Island and Palm Beach were built on the coastal ridge of the two islands. Both islands rest on a foundation of Anastasia rock and coquina limestone.

Southwest of Singer Island, on the mainland side of the Rio Jeaga, were three mound sites called the Riviera Complex by archaeologists. The village site was located near what is today the Port of Palm Beach. The Riviera Complex consisted of the Palm Beach Inlet Midden and adjacent Palm Beach Inlet Burial Mound, as well the principal village site along the Rio Jeaga. Some documents even refer to the Riviera Complex as the town of "Jeaga"- the namesake for the entire tribe. The Nebot Site was located southeast of the Riviera Complex on the Palm Beach barrier island. It was discovered in the 1980's at the 100 block of Everglades Avenue. The site included a sand burial mound and perhaps a small village along the lake. Skeletal remains were excavated from the site, as well as tool artifacts of bone and even European brass. The Palm Beach Complex, located north of Sloan's Curve, once included both a burial mound and village midden, both destroyed by development, as is most the Patrician Site along the 3000 block of South Ocean Blvd.

'Abaioa' - The Guest Mound Complex

The Palm Beach "Guest Mound Complex" was by far the largest coastal village site on the island at the time of Ponce de Leon's voyage. The mound village was 18 feet high and extended 100-feet in width from north to south. The village's midden was immediately south of the mound. A village on an 18-foot mound with 10-foot high bohio-style structures was clearly visible to the three ships anchored a short distance from shore in 1513. The town complex meets all the criteria of the "Abaioa" recorded in Spanish journals. What is less certain is if "Abaioa" is actually the native Jeaga name for their village. The Guest Mound Complex, located at the 600 block of North County Road, was once part of the Otto Kahn estate. It was sold in 1941 and became the Graham-Eckes Academy. Expansion of the school resulted in the destruction of part of the burial mound. The site is named for Frederick Guest, the owner of property south the Graham-Eckes school. Archeologists estimate between 100 and 150 Jeaga villagers were interred within the Guest Mound. Artifacts at the Guest Mound Complex and other sites on the island of Palm Beach predate 500 B.C.

Jeaga villages in Palm Beach County were destroyed or abandoned during the colonial Queen Anne's War (1702-13) between England and Spain. English slave traders from South Carolina, with Yemassee and Yuchi Indian allies armed with British muskets, began their South Florida raids in 1703. By 1711, the last "Cacique of Jove (Jeaga)" and other surviving South Florida native leaders were seeking sanctuary in Cuba for the remnants of their tribes. Captain Luis Perdomo arrived with two ships on a rescue mission. He found nearly 2,000 desperate Indians in the Florida Keys, but was only able to transport 270 refugees. About 200 died of diseases in Cuba within a few years.

One of the early mysteries of Palm Beach is the unknown identity of a European buried among the native Jeaga Indians at the Waldron Site near Wideners Curve. The grave of the colonial period man, buried in a traditional Christian manner, was recovered in the Indian burial site. He was about 35 years of age, a pipe smoker, and apparently in good health prior to his death. If one believes in the Fountain of Youth, then it is not a leap of faith to suggest perhaps the deceased man was a member of Ponce de Leon's crew, interred during their brief visit to the village of "Abaioa". Some mysteries and legends are best left unsolved.

'GHOST POPULATION' OF ANCIENT HUMANS MAY HAVE MATED WITH ANCESTORS OF MODERN HUMANS

By Ryan W. Miller

from USA TODAY at <https://www.usatoday.com/story/news/world/2020/02/13/ghost-population-humans-found-dna-west-africans-study-says/4747187002/>

Ancestors of people living in what is today West Africa may have reproduced with a species of ancient humans unknown to scientists, new research suggests. Scientists know Europeans mated with Neanderthals and people in Oceania with Denisovans, but a new study published Wednesday in the peer-reviewed journal *Science Advances* found that genetic variation within West African populations is best explained by the presence of a new ancient human species altogether. With difficulties in obtaining a full fossil records and ancient DNA, scientists' understanding of the genetic diversity within West African populations has been poor. To get a fuller picture, researchers at University of California, Los Angeles compared 405 genomes of West Africans with Neanderthal and Denisovan genomes.

Sriram Sankararaman, one of the study's authors, told NPR that the researchers used statistical modeling to figure out which parts of the DNA they were analyzing did not come from modern humans, then compare those to the two ancient hominin species. What they found is the presence of DNA from "an archaic ghost population" in modern West African populations' genetic ancestry. "We don't have a clear identity for this archaic group," Sankararaman told NPR. "That's why we use the term 'ghost.' It doesn't seem to be particularly closely related to the groups from which we have genome sequences from."

Sankararaman and co-author Arun Durvasula found this introgression, or sharing of genetic information between two species, between the "ghost population" and ancestors of West Africans may have occurred within the last 124,000 years. The "ghost population" likely split from humans and Neanderthals into a new species between 360,000 to 1.02 million years ago, the study says. The study also says the breeding may have occurred

over an extended period of time, rather than all at once. "It's very likely that the true picture is much more complicated," Sankararaman told the Guardian. John Hawks, an anthropologist at the University of Wisconsin-Madison, told the newspaper that studies like this one, "Open a window showing us that there is much more than we thought to learn about our ancestors." "Actually knowing who those ancestors were, how they interacted, and where they existed is going to take fieldwork to find their fossil and archaeological remains," he told the Guardian. Hawks was not involved in the study.

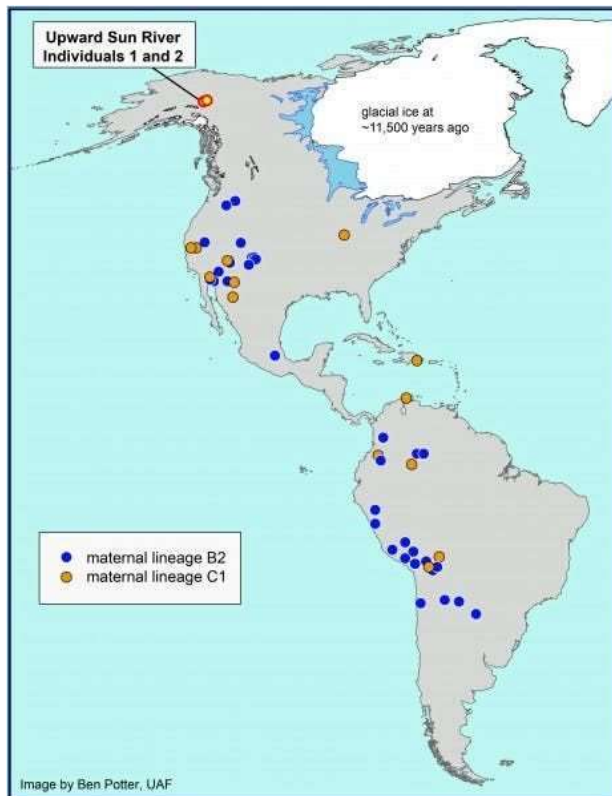
This interbreeding may also have a great impact on the genetic makeup of modern populations: Anywhere from 2% to 19% of their genetic ancestry could be derived from the "ghost population." However, whether that affects modern day people will require further research, Sankararaman says. "Are they just randomly floating in our genomes? Do they have any kind of adaptive benefits? Do they have deleterious consequences?" he told NPR.

ICE AGE BABY SKELETON REWRITES HISTORY OF THE FIRST NATIVE AMERICANS

by Sarah Sloat

January 3, 2018

from Yahoo News at <https://news.yahoo.com/ice-age-baby-skeleton-rewrites-180500731.html#:~:text=Ice%20Age%20Baby%20Skeleton%20Rewrites%20History%20of%20the,of%20human%20remains%20ever%20found%20in%20North%20America.>



In 2013, the remains of two ice age infants were found in the Upward Sun River archaeological site in central Alaska. Found in the same 11,500-year old grave, the two babies remain the oldest evidence of human remains ever found in North America. In a new Nature study, scientists sequenced the full genome of one of the infants -- a girl named by the present-day local Native community as Xachi'tee'aanenh t'eede gay, or the "Sunrise Child-Girl" -- and reveal her history-changing past. Her genome revealed that she belonged to a previously unrecognized and distinct Native American population, which the study authors call the Ancient Beringians. In a paper released Wednesday, scientists from the Universities of Cambridge and Copenhagen explain that her genes are evidence that the Ancient Beringians came first: They were the initial offshoot of the ancestral population that led to the other Northern and Southern Native American groups historians already know about. According to the team behind this study, North America was first settled by this shared, founding population, which then gradually split into the different sub-groups.

This finding helps clarify when the two separate branches of Northern and Southern Native Americans split from each other. Previously, scientists debated whether that divide happened after people migrated from Asia to Alaska, or whether genomically different groups from Asia made the cross-continental journey separately. Comparing the genome of the Sunrise Child-girl to the genomes of present-day Native American populations, the scientists found that the Ancient Beringians became isolated from the common ancestral population 20,000 years ago. That time period comes before the split that led to the Northern and Southern groups, which occurred between 17,000 and 14,000 years ago. This suggests that there was likely just one wave of migration into the Americas.

Archaeological evidence supports the idea that humans lived in the Americas south of the continental ice sheets as early as 14,600 years ago, but the overall timeline of how and when the peopling of the Americas occurred has been clouded with discrepancies. This new study indicates that the founding population of Native

Americans diverged from the ancestral Asian group in northeast Asia 36,000 years ago during the Late Pleistocene era and migrated via the Beringia land bridge connecting northeast Asia to northwestern North America. In that region, harsh weather and glacial barriers kept some of the populations -- like the Ancient Beringians -- in one place for extended periods of time. The scientists behind this study believe that the split between the North and South Native Americans only happened after some of their ancestors were able to pass through the thawing, giant glaciers that covered Canada and parts of the northern United States.

“The Ancient Beringians diversified from other Native Americans before any ancient or living Native American populations sequenced to date,” study co-author Eske Willerslev, Ph.D., an evolutionary geneticist at both the Universities of Cambridge and Copenhagen, said in a statement released Wednesday. “It’s basically a relict population of an ancestral group which was common to all Native Americans, so the sequenced genetic data gave us enormous potential in terms of answering questions relating to the early peopling of the Americas.”

STONE AGE DIETS WERE FAR FROM HEALTHY

by David Adam

From Hakai Magazine at <https://www.hakaimagazine.com/news/stone-age-diets-were-far-from-healthy/>
February 27, 2020



Want to serve up an authentic Stone Age meal for your paleo-dieting friends? First, take your fish or seal meat and marinate it for thousands of years in a briny mixture of cadmium and lead (available in all good stores and car batteries). Sprinkle on mercury to taste, and serve with nuts and berries. Any leftovers? Store them at the back of your shelter for the winter, or until the severe and perhaps lethal heavy metal poisoning takes hold.

As much as we might like to believe that ancient foods were pure and free of the taint of industrialization, a new study paints a very different picture of the way many of our early ancestors ate. Remains of meals eaten by people living in northern Norway about 8,000 years ago show they were tainted by massive amounts of toxic heavy metals—with concentrations up to 22 times higher than the levels allowed by modern food safety standards. “We were greatly surprised by the levels of contamination,” says Hans Peter Blankholm, an archaeologist at the Arctic University of Norway, who led the new study. The findings indicate the Stone Age ocean was awash with huge quantities of toxins, and that food taken from it was unhealthy, and perhaps unsafe, to eat.

Blankholm’s team looked at fragments of bones from Atlantic cod and harp seals in food refuse collected from well-studied Stone Age settlements in the Varanger Peninsula, above the Arctic Circle. Using a dentist’s drill, they extracted samples and checked them for contaminants. In the cod bones, they found levels of cadmium up to 22 times higher than today’s recommended limits, while lead was three to four times higher. The lead levels in seal bones were similarly high, while cadmium levels were 15 times higher than today’s guidelines. Mercury levels in both were below the recommended limit, but were still high—almost as high as the elevated levels found in Arctic fish today.

The scientists say the heavy metal levels in the marine foods are an example of how pollutants steadily build up in the tissues of sea creatures through the food chain: a process called bioaccumulation. In humans, significant exposure to cadmium is known to cause cancer and kidney, liver, and lung diseases, with children and pregnant women most at risk. Where did the heavy metal pollution come from? The scientists suggest it was down to climate change. Rapid warming and sea level rise about 10,000 years ago may have eroded the land and washed stocks of minerals from the soil into the sea.

OFFICERS AND BOARD OF DIRECTORS FOR 2020

Officers

President: John Furey
First Vice-President: Jim Oswald
Second Vice-President: Elizabeth Clement
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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. 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. *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.

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

Name: _____

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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.

Signature

Date