



Southwest Florida Archaeological Society (SWFAS)

OUR 41st YEAR

January 2021 Newsletter

<http://swflarchaeology.org/>

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



Happy New Year to all from the officers and trustees of SWFAS. We hope everyone had a great family holiday season. We all look forward to a year where we will be able to look back at the COVID-19 virus behind us and resume our normal routines.

This month we welcome the same slate of officers and trustees of SWFAS that that we had in 2020 and are presenting them for calendar year 2021. All have agreed to remain in their positions for another year and, while we normally vote on their candidacy at the January Presentation, this year has presented exceptional difficulties and necessitated this unusual step. Their continued support of SWFAS and archaeological preservation in Southwest Florida is appreciated.

We also welcome a new member to the Board of Directors, Emily W. Garcia. Emily has an Associate Degree from Florida Southwestern State College, Naples, Florida and a Magma Cum Laude Bachelor of Arts Degree from The University of South Florida, Tampa, Florida. Emily majored in the classics and has been working at the Marco Island Historical Society Museum. She is interested in archaeology and history and will be a welcome addition to the SWFAS Board.

While SWFAS is gaining a new member for our Board of Directors, we are also losing one. Janet (Jan) Gooding recently announced her resignation from the board due to her moving out of the state. Jan has served on the board the last three years and has been a long-time SWFAS member and volunteer "Lab Rat" at the SWFAS Craighead Archaeological Laboratory. Jan participated in many of the salvage excavations SWFAS conducted and has been a financial supporter of our lab and fieldwork. In 2018 Jan was awarded a well-earned Certificate of Achievement from the Florida Anthropological Society. We all wish her well and thank her for her service. She will be greatly missed.

The articles we have this month are a diverse and interesting mix of subjects. We have an article that ties dendrochronology, Spanish shipwrecks and hurricanes together. How far back in time can they go? We have all heard about the terrible, intentional man-made fires that are destroying the Amazon rainforest to make room for cattle grazing, but have you heard about the many unusual archaeological sites that are being uncovered by these fires? The Seminole Tribe of Florida has been working hard to repatriate its ancestral artifacts. What does this mean for archaeology? Did women in prehistoric times only gather or did they also hunt? Maybe! A burial in the Andes offers us a clue to this possibility.

SWFAS MONTHLY ZOOM NEWSLETTER

SWFAS has opted to not present its own zoom meetings but, because there are so many great zoom and on-line presentations available by other groups who have the programing and expertise, we will provide you with the information to connect with these presentations. Some will have an archaeological, anthropological, historical, or other interesting theme. Each month a listing of the available zoom meetings will appear in a separate one-or two-page SWFAS ZOOM Newsletter. Or first zoom newsletter was sent to you earlier this month and we hope that you found it contained interesting presentations in subjects beyond archaeology.

SWFAS 2021 NEWSLETTER SCHEDULE

January - May 2021 Newsletters

January – May 2021 Monthly SWFAS Zoom Newsletters

MAY FAS 72nd ANNUAL MEETING MAY 21-23, 2021

The Florida Anthropological Society (FAS) and the Central Florida Archaeological Society have announced that the 2021 Meeting will be held in Sanford, Florida at the Lake Mary Westin Hotel. Please consult the FAS Newsletter for additional information at <https://fasweb.org/>.

ARTICLES

SPANISH SHIPWRECKS AND HURRICANES

A recent article in Hakai Magazine by Jon Christian relates the ongoing scientific attempts to push back the data on historical hurricanes and modeling. The National Oceanic and Atmospheric Administration (NOAA) has records that track historical hurricanes only back to 1851. Getting further back in history has been a quest of this agency for many years. They know that there are peaks and valleys in the hurricane seasons but their records don't go far enough back in allow the development of a predictive model. Developing a predictive model that goes beyond 1851 has been a NOAA stumbling block to be able to tie scientific data to a model that can go back hundreds of years. Archaeologists are familiar with dating by dendrochronology or using tree rings to develop a chronology and predicting prehistoric climates. Geographer Grant Harley was convinced that the pattern he found on slash pine trees in the Florida Keys showed years when their growth was disrupted by large storms.

Harley, Valerie Trouet and Marta Dominguez Delmas, both dendrochronologists, thought that they could demonstrate a way to corroborate the relationship between the tree rings and hurricane activity. Trouet had an idea that if they could develop a record of shipwrecks they could check to see if more ships were lost years that the tree rings indicated intense hurricane activity. To find out the rest of this story, please go to the Hakai Magazine article below.

p.s. I'm sure that you'll like this free magazine.

SPANISH EMPIRE SHIPWRECKS OFFER NEW DATA IN THE QUEST TO UNDERSTAND HURRICANES

by Jon Christian

April 29, 2016

from Hakai Magazine at: <https://www.hakaimagazine.com/news/spanish-empire-shipwrecks-offer-new-data-quest-understand-hurricanes/>



After the Spanish Empire first reached the Caribbean, hundreds of their ships wrecked in the unfamiliar waters. Some, like Christopher Columbus's flagship Santa María, ran aground. Hundreds more were thrashed by hurricanes. Tropical storms took a devastating toll on the Spanish fleet, but now those wrecks—and Spaniards' penchant for record keeping—are offering scientists an opportunity to fill a critical hole in our understanding of how hurricanes work. In new research, scientists have used these

shipwrecks, along with other data, to reconstruct a detailed timeline of hurricane activity stretching back hundreds of years.

Hurricane activity is far from steady. Over hundreds or thousands of years, the world's tropical regions will see peaks and valleys in hurricane formation rates. Some years will be more active than others. Scientists are sure

that this variability exists, but the amount of actual evidence of historical hurricanes is surprisingly weak. The National Oceanic and Atmospheric Administration's (NOAA) database of hurricane landfalls, for instance, only goes back to 1851—and for the first few decades, even those records are patchy. Some researchers have identified earlier hurricane activity by analyzing the sediment that ancient storms washed to shore, but those findings are very rough, often only accurate to the nearest century or so.

That low-resolution timeline poses a serious problem. Climate change is set to alter where and how often hurricanes form, and how big they can grow. Computational climate models are scientists' best bet for estimating how these storms will change, but climate models are built on a bedrock of historical data. Computational models are essentially massive equations, representing the physics of how the climate works. But to test them, models' representations are compared against historical data. If the models' calculations don't align with what actually happened, the equations are sent back to the drawing board.

“Generally, we don't know a lot about hurricanes in the past, which is problematic because if you want to make predictions about what's going to happen with future climate change, it's important to have a long time series,” says Valerie Trouet, a dendrochronologist (tree ring expert) at the University of Arizona. One night three years ago, over drinks at a convention in Tucson, Arizona, Trouet recalls devising a way to obtain a better long-term record of hurricane activity. Geographer Grant Harley was convinced that he had identified a pattern in the rings of slash pines in the Florida Keys that showed years when the trees' growth had been disrupted by terrible storms. He wondered whether that data could provide an unprecedentedly rich timeline of hurricanes going back to the early 1700s. Harley, Trout, and fellow dendrochronologist Marta Domínguez Delmás became convinced they could demonstrate a link between Harley's pine trees and historical hurricane activity, if only they had a way to independently corroborate the relationship. That gave Trouet an idea: if they could find a historical record of shipwrecks, they could check whether more ships were lost in the years when the tree rings indicated intense hurricane activity.

Trouet and her collaborators used ships' logs and other records to assemble a list of 657 Spanish vessels that had sunk in the Caribbean during hurricane season, either due to storms or for unknown reasons, between the years 1495 and 1825. They found that more ships were lost during the years when Harley's tree rings suggested there had been greater storm activity. According to Trouet, the timeline of historical hurricane activity constructed by the researchers is the most detailed in existence for the time period—and could be a boon to climate scientists.

Some climate scientists are already paying attention. “If this result holds up with other methods for determining ancient hurricane activity, it would mean an important advance in our understanding of past climate and may help us to better anticipate future changes in hurricane activity,” says Christopher Landsea, the science and operations officer at NOAA's National Hurricane Center. Gabriel Vecchi, the head of the Climate Variations and Predictability Group at NOAA, is also enthusiastic. “This is now a new, independent record,” Vecchi says of the shipwreck data. “We can test new hypotheses against it, and see how consistent they are.”

The next step, Trouet says, is to look at the relationship between shipwrecks and storms in a larger geographical area. “I do believe that it's possible to use shipwrecks from, say, the British Isles, to look at storm activity there,” she says. “Or even Asia.”

THE AMAZON RAINFOREST

Was the Amazon Rain Forest always a rain forest? Where did all these 1000-2000- year- old monumental/ ceremonial earthworks that resemble Hopewell earthworks and the great circle earthworks in the circum-Lake Okeechobee area come from? Are they related? This article discusses these finds as the Amazon is being cleared illegally by fire to make room for more cattle grazing and more and more of these sites are being discovered. Was the rainforest always a rainforest?

CIRCLES OF MYSTERY: STRANGE ANCIENT EARTHWORKS IN BRAZIL'S AMAZONIAN RAINFOREST

by Nick Bartos

April 18, 2017

from World Archaeology at: <https://www.world-archaeology.com/issues/circles-of-mystery-strange-ancient-earthworks-in-brazils-amazonian-rainforest/>



The discovery in recent years of mysterious circular earthworks in western Amazonia is one of the most important – certainly one of the most unexpected – archaeological discoveries of modern times. These strange geoglyphs, sometimes as many as six enclosures to a single site, range in diameter from 100m to 300m, with ditches up to 11m wide and about 4m deep. They came to light following the mass deforestation that hit the region in the 1980s as part of the Amazon Colonisation Project. The sheer number of these circles is astonishing: more than 450 geoglyph sites have been mapped in an area of about 13,000km² in the state of Acre, Brazil, and more are

being reported all the time. Indeed, wherever rainforest is cleared, geoglyphs appear. What are they? And why are they so numerous?

Though investigations by Brazilian and Finnish archaeologists over the past 15 years have brought us closer to understanding these strange earthworks, questions remain. We know that most geoglyphs were constructed between 1,000 and 2,000 years ago, during the Amazonian Formative Period, a time when populations in other distinct regions of Amazonia were also creating conspicuous marks on the landscape in the form of mounds, ditches, agricultural earthworks, and expanses of anthropogenic soils. While the geoglyphs are part of this boom, they are unique sites, unlike any others throughout the Amazon basin.

Archaeological excavation suggests the enigmatic rings are not ancient village sites: the areas enclosed by the ditches are almost always devoid of cultural material. The rare finds that are recovered are typically found in the ditches, and sometimes include what appear to be decorated ceramic vessels that have been deliberately smashed and deposited near the site entrances, reminiscent of similar deposits in Neolithic causewayed enclosures. It seems more plausible that these formulaic architectural monuments – mainly circles and squares, and many



perfectly geometric – were used sporadically for ceremonial purposes. Archaeologists Denise Schaan and Sanna Saunaluoma, who have worked extensively with the geoglyphs, suggest groups probably gathered at such sites to celebrate important annual events such as fruiting seasons, or social events such as births, marriages, and deaths; and that the smashed vessels found near the entrances may have contained food and drink consumed by the participants, before the ceramics were left as some kind of offering.

If these geoglyphs were ritual sites, where did their builders live? The simple answer is, we don't yet know. To add to their mystery, we are yet to find evidence of associated settlements for local populations, and thus our knowledge about the societies who built these earthworks is extremely limited. It could be that the geoglyph builders belonged to a network of local and fairly autonomous groups, who were connected though a strong



shared belief system. What is certain, however, is that the discovery of the geoglyphs challenges the longheld belief that Amazonia was a cultural backwater and pristine wilderness before Europeans arrived in the continent.

For years, it was argued that Amazonia was not a suitable environment for the development of large, complex human groups: the soil has limited agricultural potential, protein sources are sparse, and ethnographic studies reported only small groups of modern indigenous societies. This version of an uninhabited Amazonia perpetuated the romantic view that its forests represent near virgin

ecosystems. Now a wealth of archaeological evidence recovered over the last few decades shows large, complex societies did indeed exist and, in some regions, permanently transformed their environment to make it more productive. The best-known examples are found along major river floodplains and areas rich in aquatic resources.

However, the extent to which interfluvial upland forests, which make up over 90% of Amazonia, were transformed by human action remains hotly debated, for this is where soils are the poorest, the rainforest the thickest, and aquatic resources the farthest away. Which begs the question: who would have wanted to live there? Well, the geoglyph builders did. With most of Acre's geoglyphs situated 180-230m above sea level, and dozens of kilometres away from large rivers, they are impressive remnants of societies who once inhabited ecosystems that are, at least to our Western eyes, uninhabitable.

So now we have to ask ourselves: did the geoglyph builders transform the natural landscape to build these earthworks? Was the region forested at the time the geoglyphs were constructed and, if so, what was the scale of deforestation and burning practised to build and use them? How did people make a living in this supposedly hostile environment? What happened to the landscape once the geoglyphs were abandoned, and what does this imply for the long-term resilience of Amazonian forests in the face of human activity?

THE SEMINOLE TRIBE IS SUCCESSFUL IN REPATRIATION

The Seminoles began fighting white encroachment on their lands in Florida in 1818 and fought three wars with the United States that finally ended in 1858. Most of the Seminoles were forcibly moved to the "Indian Territory" of Oklahoma, however, not all of them left. Over time archaeologists, both amateur and professional, began digging into the many prehistoric Indian sites and sending the artifacts to the Smithsonian Institution and many other museums. The remaining Florida Seminoles have been able to organize and seek the return of their ancestral artifacts. The Policy of the Smithsonian has been changed and the artifacts and skeletal material will be returned. Paul Backhouse is the Historic Preservation Officer for the Seminole Tribe of Florida located at the Big Cypress Reservation in Clewiston and, we in Southwest Florida, are fortunate to have the Ah-Tah-Thi-Ki Seminole Museum locally. What this article doesn't discuss is what does this mean for archaeology, the study of prehistoric man in the United States and artifacts in museums?

FLORIDA'S SEMINOLE TRIBE RECLAIMS ANCESTORS, ARTIFACTS

by Brooke Baitinger, South Florida Sun Sentinel

November 1, 2020

from the Washington Times at: <https://www.washingtontimes.com/news/2020/nov/1/floridas-seminole-tribe-reclaims-ancestors-artifac/>

CLEWISTON, Fla. (AP) — For decades, Florida's Seminole Tribe has been fighting to reclaim their ancestors who were stolen from burial sites across the state during the height of colonialism in North America. Now, thanks to a brand new policy at the Smithsonian National Museum of Natural History, they'll have the chance to bring their ancestors back home. The conflict stemmed from imprecise labeling and record keeping when the remains and artifacts were exhumed from burial grounds. Throughout the 1900s, the Smithsonian obtained human remains and archaeological artifacts through donations and acquisitions — including nearly 1,500 Seminole ancestors and tens of thousands of archaeological artifacts that had been exhumed from burial sites

across the state, according to the tribe. In some cases, archaeologists said they weren't sure which native tribe the remains belonged to. They labeled them "culturally unaffiliated." Those remains ended up on display at the Smithsonian but weren't tied to any specific tribe. And because legislation such as the Native American Graves Protection and Repatriation Act didn't apply to the Smithsonian when it was passed in 1990, the museum didn't have to set up a framework for native tribes to reclaim their ancestors to bring them back to their rightful resting place, according to the Seminole Tribe.

Facing mounting pressure from many native tribes, including the Seminoles, the Smithsonian changed course and decided to allow the tribes to reclaim their ancestors, even if archaeologists hadn't said the remains came from a specific tribe. The victory opens the door for native tribes to begin that process and remedies some of the damage inflicted upon Native American tribes by the legacy of colonialism, said Paul Backhouse, historic preservation officer for the Seminoles. "It's hugely significant right now for Indian Country in general and for the Seminole tribe in Florida," he said. "It's a huge victory for indigenous rights." Other native tribes have also been fighting for the change, Backhouse said. The policy needed to be updated to give equal weight to tribal knowledge and oral histories that could identify their ancestors, even when archaeologists could not. "That's a big issue for Native American tribes who always have known who they belong to, because they're their ancestors," Backhouse said. "Just because there wasn't an object buried with them that indicates they're Seminole doesn't mean they're not ancestors of Seminole and Miccosukee populations that still live in Florida." For years, Native American groups have been seen as the "other," as objects of examination rather than characters in their own story, Backhouse said. Many other tribes have fought for the same goal for years, but the Smithsonian turned them away, said Bill Billeck, the museum's head of repatriation. Now that the Seminole Tribe has won, the museum will inform the rejected tribes of the policy change, he said.

The new policy, officially adopted Oct. 5, affects Native American tribes, Native Alaskan and Native Hawaiian organizations. As for the archaeological artifacts, those could be anything native-made or even trade items from contact with Europeans, Billeck said. Backhouse said it's anything that the ancestors had with them when they died. That could include pottery, jewelry, hand-carved bone tools, arrowheads, and wooden effigies. The Smithsonian has returned about 6,200 ancestors and over 200,000 artifacts that they know belonged to certain tribes and were so deemed "culturally affiliated" with that tribe. Now, when tribes request to reclaim their ancestors who have been labeled "culturally unaffiliated," Billeck's staff will have to handle it on a case by case basis, he said.

Tina Osceola, a member of the Seminole Tribe of Florida and associate justice for the tribal court, said the victory had been a long time coming and was generations overdue. "I hope that the nation and world will shift their beliefs that our culture and people are only valuable when owned, displayed or studied," she said. The Ah-Tah-Thi-Ki Seminole Museum in Clewiston posted about the victory on Facebook, and shared a photo from when tribe members visited Washington, D.C., to push Congress to change the policy. They shared the social media hashtag related to their efforts: #NoMoreStolenAncestors. In the Seminole language, Ah-Tah-Thi-Ki means a place to learn and a place to remember.

PREHISTORIC HUNTERS WERN'T ALL MALE. WOMEN KILLED BIG GAME, NEW DISCOVERY SUGGESTS

by Katie Hunt, CNN

November 4, 2020

from CNN at <https://www.cnn.com/2020/11/04/americas/prehistoric-female-hunter-burial-scen/index.html>



Men hunted. Women gathered. That has long been the prevailing view of our prehistoric ancestors. But the discovery of a woman buried 9,000 years ago in the Andes Mountains with weapons and hunting tools, and an analysis of other burial sites in the Americas challenges this widely accepted division of labor in hunter-gatherer society. The woman, thought to be between 17 and 19 years old when she died, was buried with items that suggested she hunted big-game animals by spear throwing -- stone projectile points for felling large animals, a knife and flakes of rock for removing

internal organs, and tools for scraping and tanning hides.

"Labor practices among recent hunter-gatherer societies are highly gendered, which might lead some to believe that sexist inequalities in things like pay or rank are somehow 'natural,'" said lead study author Randy Haas, an assistant professor of anthropology at University of California, Davis, in a news release. "But it's now clear that sexual division of labor was fundamentally different -- likely more equitable -- in our species' deep hunter-gatherer past." The burial site was discovered in 2018 during excavations at a high-altitude site called Wilamaya Patjxa in what is now Peru. The skeleton's sex was confirmed by analysis of the bones and protein found on the skeleton's teeth.

The objects accompanying people in death tend to be those that accompanied them in life, according to archaeologists. Although some scholars have suggested a role for women in ancient hunting, others have dismissed this notion even when hunting tools were uncovered in female burials. However, Haas said this burial site was a particularly robust case. "It took a strong case to help us recognize that the archaeological pattern indicated actual female hunting behavior." "Among historic and contemporary hunter-gatherers, it is almost always the case that males are the hunters and females are the gatherers. Because of this -- and likely because of sexist assumptions about division of labor in western society -- archaeological findings of females with hunting tools just didn't fit prevailing worldviews."

To examine whether this woman found at this site was an outlier, the researchers examined 429 skeletons at 107 burials sites in North and South America from the late Pleistocene and early Holocene periods -- around 8,000 to 14,000 years ago. Of those, 27 individuals were buried with hunting tools -- 11 were female and 15 were male. The sample was sufficient to "warrant the conclusion that female participation in early big-game hunting was likely nontrivial," the study, which published in the journal *Scientific Reports* on Wednesday, said.

The findings add to doubts about "man-the-hunter" hypothesis that informed much thinking about early humans since the mid-20th century. That theory posits that it was men who went out and hunted, bringing home meat to feed women and children, who were responsible for gathering berries, plants and nuts to supplement the diet. But recent research suggests hunting was very much a community-based activity, needing the participation of all able-bodied individuals to drive large animals, the paper said. The weapon of choice at that time -- a spear known as an atlatl -- had low accuracy, encouraging broad participation, and using it was a skill learned from childhood. Women may also have been freed from child care demands by "alloparenting" -- rearing children was a job shared by many.

While later burial sites suggest a clearer division of labor among early humans, with hunting more of male activity, the study said that more analysis of burial sites in other places would be valuable to understand how division of labor evolved among hunter-gatherer societies. "Our findings have made me rethink the most basic organizational structure of ancient hunter-gatherer groups, and human groups more generally," Haas said.

OFFICERS AND BOARD OF DIRECTORS FOR THE 2021 CALENDAR YEAR

The following Officers and Trustees agreed to continue/commence their positions for CY 2021:

Officers

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

Trustees

First of 3-year term:
Tiffany Bannworth
Emily Garcia
Second of 3-year term:
Amanda Townsend
Third of 3-year term:
Theresa Schober (Chapter Rep.)
Mary Southall
William Locascio

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.

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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