



Southwest Florida Archaeological Society (SWFAS)
OUR 42nd YEAR
April 2022 Newsletter
<https://swflarchaeology.org/>

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



The FAS Annual Meeting is next month in Miami and, after a two-year hiatus, we will have a real person-to-person meeting. Plan to attend and get to meet old friends, colleagues, and have a great time. Make your reservations early. Go to the FAS website at <https://fasweb.org/> for additional information and connections to register.

With most organizations returning to in-person presentations, Zoom presentations have become very scarce. Accordingly, the April Zoom Presentation was our last one. We hope that you have enjoyed the presentation topics we were able to provide you.

In March, SWFAS participated in Calusa Coast 2022 by staffing an archaeological information table at Lovers Key on March 19, 2022. This was in conjunction with a presentation by Natalie A. De La Torre-Salas, our

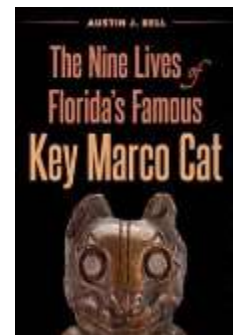


Southwest Florida FPAN Representative, at the Lovers Key State Park Welcome and Discovery Center. Additionally on that same day, SWFAS opened the SWFAS Craighead Archaeological Laboratory at the Collier County Museum at Government Center in



Naples to celebrate Archaeology Week. Both venues provided information to the public on the importance of conservation of Native American sites and presenting educational artifacts from archaeological sites.

Congratulations go out to Austin Bell, Curator at the Marco Island Historical Society Museum. His book, *The Nine Lives of the Famous Key Marco Cat*, won a bronze award in the category of Florida nonfiction in the Florida Book Awards 2021 competition. Austin is a SWFAS and FAS member. The book is available at the Museum gift shop or can be ordered through the University Press of Florida or other on-line retailers for \$26.95.



I recently encountered an interesting article on archaeological discoveries in England on public privies during the Middle Ages. Today we take it for granted that each home will have its own privy (aka. the Loo, the head, the John, the WC, the rest room, etc.) and that public privies are everywhere, clean, and are free. That wasn't the case in London, England during the Middle Ages. What was one to do? Where was one to go? I just had to include this in the SWFAS Newsletter. See below *How to go to the Toilet, Medieval Style?*.

Norwegian archaeologists have recently discovered a 60 meter (197 feet) long by 15 meter (49 feet) wide Iron Age longhouse about 60 miles south of Oslo and near the Swedish border. It was located near the burial of a Viking ship. There have been several recent Viking discoveries just this past year. This is part of a multidisciplinary project and we will keep you informed as new information on the Vikings is released.

I don't know about you, but Egypt has always fascinated me. The pyramids, the sphinx, the temples, the Valley of the Kings. My wife and I were on a cruise out of Piraeus, Greece in 2011 and one of the stops was to be Alexandria, Egypt with side trips to Cairo, the sphinx, and the pyramids at Giza. Unfortunately, that was when

the Arab Spring suddenly erupted and the itinerary was changed, and we had to settle for the ancient city of Ephesus, three kilometers inland from Kusadasi, Turkey. Not that Ephesus was a poor choice, it was really great, but it wasn't Egypt. We have never been back to Egypt and Covid has not helped. Recent discoveries by a German-Egyptian archaeological mission have discovered two new colossal sphynx statues 3,300 years old. See below.

A rare Spanish cross has been uncovered at an archaeological site in Delaware. Was it from the earliest Catholics escaping religious persecution in England, a Jesuit priest, or trade with Native Americans? See below.

In Mesolithic Scotland from 10,600 and 5,800 years ago, the population of the east coast fell dramatically while there were no changes on the west coast of Scotland. What factors led to this major coastal population decline that took several hundred years for it to rebound? Is there a lesson for us in this study? See below.

SWFAS 2022 NEWSLETTER and ZOOM SCHEDULE

January – April: Zoom Newsletter; has now ended.

January – May: SWFAS Newsletters Monthly

June: Special Edition of the SWFAS Newsletter

May 6-8: 74th FAS Annual Meeting Miami, Florida

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ARTICLES

HOW TO GO TO THE TOILET, MEDIEVAL STYLE?

By *Lucie Laumonier*

From *Medievalists.Net* at <https://www.medievalists.net/2021/11/toilet-medieval/>



Obviously, human biology hasn't changed much since the Middle Ages. Human needs are human needs. To relieve oneself in the countryside, one could go behind a bush. But in cities, things were more complicated. Affluent households usually had their own privies. But for the common people, things were more complicated and it was forbidden to go in public spaces. In 1339, a beggar kid killed by a cart in a London street when squatting to relieve himself was described in public records as a “savage”. So, where did medieval people go when they had a pressing need? On the one hand, there were portable toilets — from chamber pots to easement chairs — and, on the other hand, built-in latrines, private and public.

In all cases, the main problem was waste disposal. Indeed, whether people used chamber pots, private toilets or public lavatories, excrements needed to go somewhere, and sewage was not an option. Waterways provided a convenient way of getting rid of waste. But, when privies were far away from a stream, their owners had to dig a cesspit to keep urine and faeces. However, cesspits had to be emptied and cleaned up to prevent overflowing and leakages – very unpleasant outcomes! In urban centres, the focus of this article, the management of latrines or “privies” was a challenge for public authorities concerned with sanitation.

Private latrines in the Middle Ages

As a starter, let's say a few words about portable devices. Houses with privies were far from being the norm. Chamber pots—which could simply be buckets or any sort of appropriate vessel—were quite common in the Middle Ages. Families kept chamber pots to relieve themselves in the privacy (and warmth) of their homes. The content of the pot had to be thrown away, for instance on the farm's pile of manure, in a waste pit, a cesspool, a river, or, if you wanted to play a practical joke on someone, through your window, directly onto the street.

Another portable device, fancier, was the “commode chair”, or to put it more directly, a potty chair. It is a chair with a hole on the seat, under which a pot is attached to keep the seater's urine and faeces. The pot's content had to be thrown away, like the chamber pot, with the same issues pertaining to its destination: a nearby pile of manure? A waste pit? The street? Throwing urine and faeces out into the street was forbidden and punished with fines. In 1421, a London document deplored that, because they lived in a building deprived of a privy, the residents of an apartment building resorted to throwing their waste by the windows, into the street.

Private built-in toilets were less common in crowded urban areas than in rural settings, where farmers had more space to make their own “backhouse”, which, in turn, provided manure for their crops. In cities, backhouses were sometimes built at the rear end of a lot; all the inhabitants of a given building would have access to the latrines. Human waste went to a cesspit directly underneath the privy or to which the privy connected with a drain. In 1326, Richard le Rakiere was doing his business on his toilet when the planks of the seat gave way. Richard fell into the cesspit and drowned.

Some private toilets, nicknamed “garderobes” were located on the second or third story of buildings, overlooking the alleyway or the street. In theory, these “garderobes” were connected to a drainage pipe that brought waste down to a pit. But some negligent homeowners simply let the waste fall to the ground, at the risk of being severely fined. Private latrines could also be shared between neighbours but the upkeep of the privy, drainage pipes and cesspit sometimes created tensions. Conflicts also arose when pits were leaking or overflowing on the other neighbours' properties. For that reason, a thirteenth-century London ordinance provided that cesspits lined with a stone wall should sit at a minimum distance of two and a half feet from the neighbouring property. One more foot was required for non-stonewalled pits.

In London, archaeologists have found evidence of early twelfth-century privies equipped with timber-lined pits. In the thirteenth century, the city's building regulations pushed for the use of stone-lined pits and citizens followed suit. A greater number of stone pits and drains are attested in the private toilets of the English capital city in the later Middle Ages. Private toilets, however, were far more common in elite and affluent houses than in commoners' dwellings.

Public restrooms

At a time when not all houses had their privies, and when urination and defecation in public space were forbidden, public lavatories were a necessity. They were often called “sege houses” in medieval English documents. In 1301 for instance, a decree in York provided that public latrines should be available in all four wards of the city. One of the earliest public latrines or “necessary house” mentioned in British documents was founded by Matilda, the widow of King Henry I, in the twelfth century. These latrines were located in the Queenhithe ward of London, on the shores of the River Thames. Market places, quays and gates — the busiest places of late medieval cities — were often where people would find the public lavatories.

In 1934, historian Ernest Sabine estimated that, in fifteenth-century London, a minimum of thirteen public conveniences had been built in the busiest parts of the city. Sabine's appraisal is “very conservative” according to Carole Rawcliffe, in her 2013 book on communal health and sanitation in late medieval England. These public latrines, however, served more than one customer at once. In medieval public lavatories, people sat next to each other to do their business. One London latrine had two rows of 64 seats each. In the 1980s, archaeologists found in London a three-seated oak toilet seat they excavated from a late medieval cesspit. The cesspit connected to the River Fleet (now buried), that flowed into the Thames.

Public restrooms were often built over bridges and on quays to facilitate the evacuation of human waste that went directly into running water. Having these privies near or over a watercourse meant that costs were reduced: no need for a stone-lined pit, no need to worry about emptying and cleaning the pit. In York, some of the aptly nicknamed “pyssingholes” – the public privies – had been erected over the Ouse Bridge. In Exeter, the “fairy house”, as was known this vaulted public latrine, stood on the Exe Bridge. In the late fifteenth century, “common privies both for women and men for their easement” were built on the Welsh Bridge at Shrewsbury. Many other towns and cities, such as London, Salisbury or Bristol kept public latrines on their bridges.

The Public Privies’ Management

The upkeep on public latrines usually fell on the urban governments. In 1411, the city of Norwich decided to “scour and make new” the public lavatories at the fish market and Guildhall. That same year, records of expenses show that the Norwich treasurers employed a “fower latrinarum” to clean the latrines. In 1339, a latrine cleaner drowned in the Thames where he was washing after his job was completed. In London and in York, the bridge wardens were responsible for repairing and cleaning the privies situated on the cities’ bridges.

Public authorities could also lease out the latrines to private investors. Against a fixed sum of money, the renters would keep, clean and maintain the public lavatories, and keep the benefits for themselves—hopefully making money in the process. Customers needing to access these latrines were then expected to pay a small fee. In Coventry for instance, a certain William Pere was leased by the city the “privies in the West Orchard”, for 99 years. William Pere would pay 12 d. to the town (assumedly per year), for him to “renovate them and the bridge there, and to keep them in satisfactory repair during that term”.

Finally, generous donors could finance the building of public latrines. In 1309 for instance, a man named John of Walton established a public privy near the church of St Margaret, at Lynn. In the 1420s, the executors of Richard Whittington’s will undertook the building of a “longhouse” on the bank of the River Thames, following Whittington’s testamentary wishes. These public latrines were at the lower floor of an almshouse. They counted no less than two rows of 64 seats (128 in total), with separate sections for men and women. Assumedly, because they had been built out of the benevolence of a wealthy donor, these lavatories were accessible free of charge.

Even the upkeep of lavatories was construed as a charitable endeavour. Circa 1390, for instance, a widow donated a small bequest for repairs at the aforementioned Walton’s public privies. In his 1369 will, Nicholas Hanyton, a citizen and former mayor of Winchester, bequeathed 6 s. annually to “roof, support, repair, and maintain the long public privy of the city, situated on the east side of the wall and cemetery of St. Swithun’s.” Catering to the bodily needs of their fellow citizens while ensuring the upkeep of the city’s infrastructure were deeds of mercy. Building public latrines was then seen as a philanthropist gesture, rewarded by spiritual benefits.

The main issue urban dwellers and public authorities faced was the disposal of human waste. When latrines did not connect to a river, waste fell into a cesspit. But cesspits had to be regularly emptied and cleaned and the waste had to be carried somewhere. Fortunately, many urban centres had options for exporting their waste. They could sell it to peasants to make manure, or they brought it to wastelands in the cities’ outskirts. Waste disposal, whether domestic refuse or human excrements, will be the topic of another column.

NORWEGIAN ARCHAEOLOGISTS FIND LATE IRON AGE LONGHOUSES

December 6, 2021

From Phys.Org at <https://phys.org/news/2021-12-norwegian-archaeologists-late-iron-age.html#:~:text=Norwegian%20archaeologists%20said%20Monday%20they%20have%20found%20a,central%20place%20in%20the%20late%20Nordic%20Iron%20Age.>



Illustration: Lars Gustavsen/NIKU, photo: Arild L. Teigen/Viken fylkeskommune

Norwegian archaeologists said Monday they have found a cluster of longhouses, including one of the largest in Scandinavia, using ground-penetrating radar in the southeastern part of the country—in an area that researchers believe was a central place in the late Nordic Iron Age. The longhouses—long and narrow, single-room buildings—were found in Gjellestad, 86 kilometers (53 miles) southeast of Oslo near where a Viking-era ship was found in 2018 close to the Swedish border.

"We have found several buildings, all typical Iron Age longhouses, north of the Gjellestad ship. The most striking discovery is a 60-meter (197-foot) long and 15-meter (49-foot) wide longhouse, a size that makes it one of the largest we know of in Scandinavia," archaeologist Lars Gustavsen at Norwegian Institute for Cultural Heritage Research said in a statement. The importance of Gjellestad during that time period wasn't immediately known. But the body, known by its Norwegian acronym NIKU, said it was working on finding that out.

This autumn, archaeologists covered 40 hectares (about 100 acres) south, east and north of where the Gjellestad ship was found with the radar system, and one of the next steps are archaeological excavations, NIKU said. The surveys are the first part of a research project called "Viking Nativity: Gjellestad Across Borders" where archaeologists, historians and Viking age specialists have examined the development of the area during the Nordic Iron Age that began at around 500 B.C. and lasted until approximately A.D. 800 and the beginning of the Viking Age. "We do not know how old the houses are or what function they had. Archaeological excavations and dating will help us get an answer to this," said Sigrid Mannsaaker Gundersen, another archaeologist.

They have also found several ploughed-out burial mounds in nearby fields. "We are not surprised to have found these burial mounds, as we already know there are several others in the surrounding area," Gustavsen said. "Still, these are important to know about to get a more complete picture of Gjellestad and its surroundings."

ARCHAEOLOGISTS DISCOVER 2 GIANT SPHINXES AT THE 'LOST TEMPLE OF A MILLION YEARS'

By Alia Shoaib

January 22, 2022

From Insider at <https://www.businessinsider.com/egypt-giant-sphinxes-discovered-in-lost-temple-of-a-million-years-2022-1>



Egyptian Ministry of Tourism and Antiquities

Archeologists discovered two colossal sphinx statues while restoring the ancient Egyptian funerary temple of King Amenhotep III, according to the Egyptian Ministry of Tourism and Antiquities. King Amenhotep III was a pharaoh who ruled Egypt around 3,300 years ago when it was rich in gold and oversaw a peaceful period of prosperity and growing international power. The limestone statues measure around 26 feet in length and depict King Amenhotep III in the form of a sphinx – a mythological creature with a lion's body and a human head – wearing a mongoose headdress, a royal beard, and a wide necklace, the ministry said.

An Egyptian-German archeological mission found the statues half-submerged in water inside the Luxor temple, known as the "Temple of

Millions of Years." The team also found three black granite busts of the goddess Sekhmet, a goddess of war also associated with healing which is often depicted as a part lion. Remains of the walls and columns were decorated with inscriptions of ceremonial and ritual scenes, the ministry said.

Dr. Horig Sorosian, head of the Egyptian-German mission, said in a statement that the large sphinxes indicated the location of a procession road used to celebrate festivals. After the statues underwent cleaning and restoration, archeologists found an inscription that said "the beloved of the god Amun-Re" across the sphinx's chest, referring to the sun god often depicted as a sphinx.

The vast funerary temple, built close to the Nile river by King Amenhotep III, was destroyed by an earthquake that swept Ancient Egypt. The mortuary temple's main purpose was as a place for offerings for Amenhotep III for after his death and movement into the afterlife. The project to restore the temple and the Colossi of Memnon, two massive stone statues of the pharaoh, began in 1998 under the supervision of the Egyptian tourism ministry, it said in a statement.

RARE 370-YEAR-OLD SPANISH CROSS FOUND AT MARYLAND ARCHAEOLOGICAL SITE

By Michael Ruane

January 23, 2022

From The Washington Post at <https://www.washingtonpost.com/history/2022/01/23/spanish-cross-stmarys-dig/>



Travis Parno/Historic St. Mary's City

The tiny, dirt-encrusted cross showed up in the sifting screen at the Maryland dig site, and when archaeologist Stephanie Stevens spotted it she said she gasped, "Oh my God! Oh my God! Oh my God!" It was a strange object, with two cross bars instead of one, and unusual flared ends on the vertical and horizontal pieces. Stevens, the crew chief at the newly discovered colonial fort at St. Mary's, didn't know exactly what she had, but she knew it was important. What she had found was a rare 370-year-old Spanish cross that had probably been made in the pilgrimage city of Caravaca, Spain, around 1650 and had made its way 4,000 miles to a meadow in Southern Maryland.

"It's a ... fascinating object," said archaeologist Travis Parno, director of research for Historic St. Mary's City. "We've grown accustomed to finding Catholic artifacts ... just because there was such a powerful Catholic and particular Jesuit presence." But research soon revealed that this cross was Spanish in origin, and tied to an ancient Spanish legend about the appearance of a miracle cross that held a splinter of the one on which Jesus died.

But St. Mary's was an English colony. "What is a Spanish artifact doing here?" Parno said Thursday. "Given the [tense] relationships between Spain and England, it's always interesting to find a Spanish object."

The object was found on Oct. 25 during excavation of the historic fort at St. Mary's, the first permanent English settlement in Maryland and one of the earliest in what would become the United States. Last March, Historic St. Mary's City announced that the outlines of the palisaded fort, erected by White settlers in 1634, had finally been discovered. Archaeologists had been looking for it since the 1930s. Maryland's original 150 colonists, including many English Catholics fleeing Protestant persecution, arrived at St. Mary's on two ships, the Ark and the Dove, in late March 1634.

The fort soon began giving up secrets to the archaeologists. Pieces of pottery, pins, hundreds of musket balls and bird shot, arrowheads, and a trigger guard for a musket turned up. Then, in April, Parno revealed that a 380-year-old English shilling, made of silver in the royal mint in the Tower of London, had been found — also by crew chief Stevens. "It was quite a revelation," Parno said at the time.

Now, here was another one, excavated from what appears to be the cellar of a large building inside the fort. At first, the archaeologists weren't exactly sure what it was. "It stuck out ... because it's got the double-bar cross," Parno said. "Usually, if you've got a double-bar cross and a slash at the bottom of the cross, you associate that with Russian Orthodox or Greek Orthodox." "Without that slash at the bottom, it was, 'Okay, where did this thing come from?'" he said. Was it a French Cross of Lorraine, which has two plain horizontal pieces? "This one didn't quite match any of those images," he said. "It's got those flares on the ends of the bars. It almost looks like bells, [with] a very ornate, almost Baroque design to it." "That was when we started really digging into this and found this example of these Caravaca crosses," he said.

The crosses stem from a 700-year-old legend about angels miraculously delivering a cross, said to hold a fragment of Christ's cross, to an imprisoned priest who was about to say Mass before a Muslim king in Caravaca. In later versions of the cross, the angels carry it by the vertical bar, while Jesus hangs crucified on the upper bar. The St. Mary's cross lacks the angels and the figure of Jesus. "This is sort of the stripped-down version," Parno said. The artifact is tiny and fits easily in the palm of a hand. It's made of a copper alloy, Parno said. And it probably was manufactured in or near Caravaca, about 250 miles southeast of Madrid. It has a broken hole at the top of the vertical piece, perhaps for a necklace or rosary.

But how did it get to Maryland? Was there a Spaniard at St. Mary's? There's no such evidence, Parno said. Was it brought to St. Mary's by a Jesuit priest who had visited Spain? Also unlikely, because the dates don't line up well, he said. Was it carried by a devout Catholic among the settlers? Possibly. Perhaps the best scenario is that the cross was acquired in trade with local Native Americans, Parno said.

"We know that Spanish material culture, particularly religious material culture, was ... traded in ... networks up and down the East Coast," he said. There were then Spanish outposts in Florida and South Carolina. The cross might have been given to Native Americans as part of Spanish missionary work and then traded to someone at St. Mary's, he said.

"If you have a Catholic colonist who's interested in a Caravaca cross that an Indigenous person is wearing ... maybe it was a reverse exchange — an object that was European and ended up in Indigenous hands and then ended up back in colonial hands," he said. "Every day we're going out there, we've got new mysteries that we're shaking our heads at," he said. "Every time we think we've figured something out, three more questions emerge."

SCOTLAND'S PREHISTORIC CLIMATE CRISIS

By James Urquhart

November 15, 2021

From Hakai Magazine at <https://hakaimagazine.com/news/scotlands-prehistoric-climate-crisis/>



Photo by Cavan Images/Alamy Stock Photo

Around 10,400 years ago, when Britain was still connected to mainland Europe, people ventured into Scotland, colonizing the windswept coastline. After around 2,000 years, however, the populations of their coastal communities fell dramatically. Archaeologists previously thought that these foragers from the Mesolithic—a transitional period before agriculture became established—abandoned the coast roughly 8,000 years ago because of a tsunami that was triggered by undersea landslides near Norway. Models suggest the tsunami, dubbed Storegga, battered the northern

and eastern Scottish coasts with waves up to six meters high, which inundated areas nearly 30 kilometers inland. The tsunami was thought to have been so catastrophic that it wiped out communities or forced them to flee to higher ground.

A new study by Steven Mithen and Karen Wicks, archaeologists at the University of Reading in England, however, suggests that the tsunami was just a tipping point for people already struggling with gradually rising seas and earlier climatic events. For their study, Mithen and Wicks reconstructed the population patterns of preagricultural societies in northern Britain by collating the dates of all existing archaeological finds in the area from the period between 10,600 and 5,800 years ago. These comprised 439 samples from 87 sites. The researchers used this information to deduce the amount of human activity, and therefore rough population levels, at different times and places.

The results suggest that populations in the eastern part of northern Britain actually dipped around 8,500 years ago—at least 300 years before the tsunami hit. The decline did coincide, however, with warming that caused Lake Agassiz, a massive glacial lake in North America, to spill into the Atlantic Ocean. The team thinks this sudden increase in the sea level destabilized coastal habitats and diminished resources, causing the population decline. In Mesolithic Scotland's west, however, settlements seemed unaffected by this burst of sea level rise, suggesting that the landscape there, with its abundant fjords and hilly coastline, remained habitable.

In contrast, when sea levels were at their peak 300 years later, Greenland ice core records indicate that the Earth went through a bout of dramatic cooling, which caused prolonged stormy and severely cold weather. This, the team found, is likely what caused western populations to collapse, along with what remained of Scotland's east coast populations. Then, the tsunami hit. Considering all of these events and environmental changes, Mithen and Wicks found that inland and upland activity increased as populations moved away from ecologically destabilized coasts. "They abandoned the coast for the hills," says Mithen. "It took several hundred years for populations to return to previous levels and to coastal areas."

Caroline Wickham-Jones, an archaeological consultant in Scotland's Orkney Islands, agrees that the cooling event and the tsunami likely reduced and destabilized coastal populations. But she is unconvinced that sea level rise adversely affected coastal populations—she thinks people would have had ample time to adapt. Sea level rise was the norm for the coastal inhabitants, Wickham-Jones says. They had no idea it would eventually stop. "Today we find sea level rise very threatening because we are much less flexible and adaptable; we have become used to stability, and population levels are much higher."

Previous studies suggest that the cooling event 8,200 years ago did not seem to affect populations elsewhere in northwestern Europe, including in Norway. But Mithen and Wicks propose that the early inhabitants of northern Britain were more vulnerable as relative newcomers to the region with isolated, low-density populations that lacked social networks, technology, and environmental knowledge, which put them on the back foot when it came to both gradual and sudden change.

But Astrid Nyland at the University of Stavanger in Norway, who is investigating the impacts of the Storegga tsunami on coastal communities in Europe, including in Britain and Norway, disagrees that these Mesolithic Scots would have been uniquely ill-adapted to their homes. Many Mesolithic peoples, she says, developed maritime cultures and robust relationships with the sea for thousands of years. Without social institutions that worked over generations, she says, "they would not have been able to live with an unstable and unsafe sea."

Wickham-Jones also finds the explanation unconvincing: "I do not understand why people in northern Britain would have limited social networks—that makes no sense to me, and I'm not sure there is any evidence for that."

Mithen acknowledges their conclusion that Mesolithic Scots were likely driven out by a series of climatic shifts—rather than felled by a singular event—requires further testing. But he says the finding does resonate with modern times. "The situation today is similar, with populations around the world becoming increasingly vulnerable because of gradual climatic and environmental change, which removes resilience to sudden shock events such as floods and wildfires."

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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.

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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
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*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.

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