



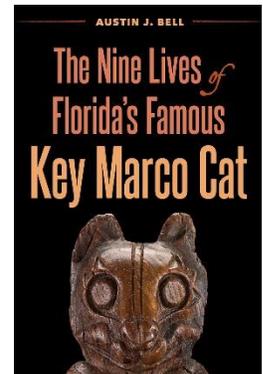
Southwest Florida Archaeological Society (SWFAS)
OUR 42nd YEAR
December 2022 Newsletter
<https://swflarchaeology.org/>

PRESIDENT’S CORNER *By John F. Furey M.A., RPA*
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It’s December again, and as we all celebrate another year, we are thankful that Southwest Florida is slowly on the mend from terrible toll of Hurricane Ian. SWFAS wishes everyone a happy holiday season and a great new year. In 2023, SWFAS celebrates its 43rd year, and we are looking for individuals who have a passion for archaeology and history to join us in SW Florida preservation and education. We are looking for members to join us on the SWFAS Board of Directors and open officer positions. In January we will announce our Board and officers for 2023 and we hope that you will be one of our new board members. Please contact me if you are interested in joining us in the management our society.

The wonderful November presentation by Austin Bell, Curator at the Marco Island Historical Society Museum, on his new book, *Homeward Bound: The Incredible Journey of Key Marco Artifacts*, told a great story about the travels of the “Marco Cat” and the artifacts that Cushing excavated in 1896. It was a first for SWFAS, a presentation by the author, a book sale, and a book signing all in one! If you did not purchase one at the presentation, they are available at the Marco Island Museum and on-line. If you have not seen the famous “Marco Cat”, it is still on display at the museum and is a must-see. This is its third visit since the 1896 excavation on Marco Island.



HUTCHINSON ISLAND



Hurricane Nicole appears to have eroded a known Native American burial site near the beach at Hutchinson Island, Florida. Hutchinson Island is a barrier beach island about 50 miles north of West Palm Beach. Native burials were uncovered at this site by Hurricane Sandy in 2012 and both Hurricanes Frances and Jeanne in 2004. Recent erosion has uncovered at least six skulls and bones believed to be from the Ais tribe that inhabited this area. The remains are being sent to the Florida Department of State, Division of Historical Resources, Bureau of Archaeological Research in Tallahassee for testing.

MELISSA TIMO

I recently came across an article in the *Newsletter of the Islands and Coastal Archaeology*, a publication of the Society for American Archaeology, entitled “Shorescapes and Cemeteries: Documenting the Impacts of the 2018 Hurricane Season on North Carolina’s Coastal Heritage”. Melissa Timo was one of the authors. She is currently a Historic Cemetery Specialist and Staff Archaeologist for the North Carolina Office of State Archaeology. Melissa served as the SWFAS Newsletter editor for five years from 2011-2015, and on the SWFAS Board of Trustees from 2011-2013. We at SWFAS were wondering where she relocated and she can be reached at melissa.timo@mcdcr.gov.



SWFAS DUES FOR 2023

It's that time again to remind you that the SWFAS dues for 2023 are due. Please continue to support the educational presentations that SWFAS provides along with our archaeological and historical support for local preservation here in Southwest Florida. Dues can be paid by credit card or PayPal on our website at <https://swflarchaeology.org/> using the donate button, or by check using the form below and mailing it to: Charlie Strader, SWFAS Treasurer, 27655 Kent Road, Bonita Springs, FL 34135. SWFAS is a 501(c)3 nonprofit organization. We thank you for your continued support.

ARTICLES

In the SWFAS November Newsletter, the special-made ceramic body covers and grave goods in an AD 300 burial in Rome with small ceramic jars with food and special made ceramic flowers were described. The recent discovery of a Stone Age burial of a young child in Finland, dated at 6,000 BC, was excavated by the Finish Heritage Agency. It reveals the Stone-Age treatment of the dead with red ochre and grave goods. This demonstrates to us how the treatment of the dead changed over time. See below.

With many of us having just celebrated the Thanksgiving Holiday last month, how many of us have ever heard it called a National Day of Mourning? Native Americans look at this 1621 date at Plymouth, Massachusetts and the Thanksgiving holiday, not as a day to celebrate, but a day of mourning for all Native Americans as it marked the beginning of their long suppression and extermination. Thanksgiving, in Plymouth in 1637, was another religious time for them but also a celebration of the return of their colonists who had gone to fight the Pequot War in Connecticut. Learn more about the history of this, how it is connected with the present, and why Native Americans call it a Day of Mourning. See below.

To further understand the causes of the Pequot War of 1636-1637, I have included an article from Connecticut History.Org at <https://connecticuthistory.org/> to explain the political and economic factors that were involved in this conflict and why the New England colonists went to war. The Pequot tribe was aligned with the Dutch in New York for trade and the Pequots controlled both the Indian politics and trade in the region. After the war, what happened to the Pequot tribe under the Treaty of Hartford in 1638? See below.

PEQUOT WAR ADDITIONAL HISTORICAL DATA

What was the Pequot War? In early spring 1637, 13 English colonists and traders had been killed by the Pequots in the Connecticut Valley. To respond, the Massachusetts Bay Governor John Endecott organized a large force to retaliate. On April 23, 1637, the Pequots retaliated by attacking a Connecticut settlement with 200 warriors, killing six men and taking two girls away. On May 26, 1637, two hours before dawn, the Puritans and their Mohegan allies under Captain John Mason marched on the Pequot village at Mystic, Connecticut and slaughtered all but a handful of men, women, and children. On July 28, 1637 a third attack and massacre by the colonists on another Pequot village occurred near present day Fairfield, CT. This ended the Pequot War. Most of the surviving Pequots were sold into slavery, and a few escapees joined other southeastern New England tribes.

The Pilgrims had arrived in 1620 and celebrated the first Thanksgiving in 1621 with the Wampanoags led by their sachem, Massasoit, who helped feed them through their first winter. To the colonists, giving thanks was a religious event and a celebration of the peace treaty with Massasoit (Ousamequin), the great sachem of the Wampanoag Confederacy. The Wampanoags aided them and formed an alliance with the colonists to defend them from attacks by the Narragansets and Philip (also known as Metacomet), who was the son of Massasoit. By 1660, Philip was the Wampanoag sachem and the colonists were settled and were no longer dependent on any of the Indians for their survival. As their population expanded, they pushed further and further westward into Indian land, and in the end, this precipitated 'King Philips' War' against the Wampanoags. The war lasted from 1675-1676 against the Wampanoags, their former saviors and Indian allies from their struggles with the Narragansets and in the Pequot war. The Wampanoags were defeated, Philips head was put on a pole, and the captive Wampanoags were sold into slavery like they did with the Pequots. For a great book on King Philip's

War and the events during this early critical time for the colonists, I recommend *King Philip's War* by Eric B. Schultz and Michael J. Tougias, 1999, The Countryman Press, Woodstock, Vermont. (Ed.).

THE SWFAS FIELD TRIP IN DECEMBER HAS BEEN CANCELLED

SWFAS 2023 PRESENTATION SCHEDULE

JANUARY 18, 2023, FT. MYERS, IMAG MUSEUM

Dr. Uzi Baram, Professor of Anthropology and the Director of the New College Public Archaeology Laboratory, Sarasota, Florida. Dr. Baram will speak regarding his excavations, *The Excavation of Angola: A Maroon Settlement on the Manatee River in Bradenton, FL*.

FEBRUARY 15, 2023, FT. MYERS, IMAG MUSEUM

Dr. Maranda Kles, RPA, Vice President of Archaeological Consultants in Sarasota, FL, specializes in Southeastern Archaeology, Physical Anthropology, and Bioarchaeology. Dr. Kles will speak on the prehistory of SWFL, including the Calusa and their known relations with their historical neighbors. The usage of the region by Cuban fishermen that set up fishing camps called 'rancheros' after the Calusa abandoned the region, the eventual settlement by pioneers, the historical military settlement of Ft. Myers, that gave the city its name, and its relationship to the military network of Florida.

MARCH 15, 2023, FT. MYERS, IMAG MUSEUM

Tina Marie Osceola, Director, Seminole Tribe of Florida (STOF), Tribal Historic Preservation Office (THPO); **Dominique DeBeaubien**, Collections Manager/NAGPRA Coordinator, STOF THPO; **Samantha Wade**, Sr. Bioarchaeologist, STOF THPO

#NoMoreStolenAncestors: The Seminole Tribe of Florida's Repatriation Efforts. Repatriation of Native American artifacts from archaeological sites and current archaeological projects that are being investigated.

APRIL 19, 2023, NAPLES, COLLIER COUNTY MUSEUM AT GOVERNMENT CENTER

Steve Bertone, Research Biologist with the Rookery Bay National Estuarine Research Reserve (NERR) in Naples, FL. Steve has conducted biological research and worked on several archaeological projects in the Reserve and the 10,000 Islands. He will be speaking about the early settlers in the NERR.

Note that all presentations are on a Wednesday evening and begin at 7:00 pm.

ARTICLES

STONE-AGE CHILD'S GRAVE SITE IN FINLAND REVEALS SURPRISES

By Ashley Strickland, CNN

November 2, 2022

From CNN at <https://www.cnn.com/2022/11/02/world/stone-age-child-burial-scen/index.html>



The burial site of a young child who lived 8,000 years ago has been discovered in Eastern Finland, providing a rare glimpse into how Stone Age humans treated their deceased. The Majoonsuo grave first drew the attention of researchers in 1992 in the municipality of Outokumpu when bright red ochre, a clay rich in iron, was spotted on the surface of a new service trail in the forest. Red ochre has been associated with rock art as well as ornamentation and burials. The Finnish Heritage Agency began excavating

the spot in 2018 due to concerns over erosion and motor traffic. Little was found in the grave, but the surrounding soil revealed its secrets in a recent microscopic analysis published in September in the journal PLOS One.

Finland's Stone Age societies buried their dead in pits in the ground. The soil is so acidic in Finland that little remains preserved after thousands of years, which means traces of archaeological evidence are extremely rare. The teeth of a child were found in the grave, as well as fragments of bird feathers, plant fibers and canine hair strands after an analysis using a painstaking protocol to uncover the microscopic evidence.

Together, these clues paint a portrait of the deceased. Researchers determined that the teeth belonged to a child between 3 and 10 years old. Two quartz arrowheads and two other quartz objects, thought to be grave goods, were also recovered. About 24 tiny feather fragments were found, and seven of them were associated with waterfowl. They represent the oldest feather fragments ever found in Finland. It's possible that the child was laid to rest on a bed of down feathers, or the child was wrapped in clothing made from waterfowl, like an ancient parka or anorak. A falcon's feather was also found in the grave, thought to be part of an arrow likely once attached to an arrowhead, or used as decoration on the child's clothing.

Fine hairs found at the child's feet belonged to either a dog or a wolf. It's possible that one was buried at the child's feet, or the child was wearing shoes made from the fur of a dog or wolf. "Dogs buried with the deceased have been found in, for example, Skateholm, a famous burial site in southern Sweden dating back some 7,000 years," said study coauthor Kristiina Mannermaa, researcher and associate professor in the University of Helsinki's department of cultures, in a statement. "The discovery in Majoonsuo is sensational, even though there is nothing but hairs left of the animal or animals — not even teeth. We don't even know whether it's a dog or a wolf. The method used, demonstrates that traces of fur and feathers can be found even in graves several thousands of years old, including in Finland."

Lead study author Tuija Kirkinen, a postdoctoral researcher in the University of Helsinki's department of cultures, carried out the analysis of the plant- and animal-based materials within the soil. The team collected 60 bags of soil samples and carefully separated organic matter from the soil using water. Three laboratories were used to search the samples for microparticles, fatty acids and carry out an analysis of the soil. The soil, stained by the red ocher, had to be gently sieved and was closely studied using electron microscopes and high-resolution images.

She works on the Animals Make Identities project, led by Mannermaa. The research group studies "social links between humans and animals in hunter-gatherer burial sites" in Northeast Europe. These links can unlock more insights into the deceased, who lived between 7,500 and 9,000 years ago. Kirkinen's work is focused on developing methods to search for the minute remnants that help share ancient stories. Kirkinen also found plant fibers that likely came from willows or nettles, which may have been used to make fishing nets, cords used to attach clothing or string bundles. The protocol she developed to search for fibers and fragments in the soil takes time, but it produced results.

"The work is really slow and it really made my heart jump when I found minuscule fragments of past garments and grave furnishings, especially in Finland, where all unburnt bones tend to decompose," she said. "This all gives us a very valuable insight about burial habits in the Stone Age, indicating how people had prepared the child for the journey after death."

NATIONAL DAY OF MOURNING TURNS THANKSGIVING INTO SOMETHING MORE HONEST

By Brandon Tensely

November 25, 2021

From CNN at <https://www.cnn.com/2021/11/25/us/national-day-of-mourning-race-deconstructed-newsletter/index>



There's little similarity between the actual harvest feast in 1621 that eventually inspired Thanksgiving and the event's commemoration in popular culture. Historians doubt that anyone ate turkey. The Wampanoags' alliance with the Pilgrims was less about forging community than about ensuring survival at a time of tremendous change. And, initially, the pious newcomers didn't even invite the Wampanoags to the revelry. More sobering still, the yarn often spun in the US doesn't mention the fact that Indigenous people's encounter with English colonists was marked by incalculable loss

from everything from genocide to disease and theft of land.

“As a holiday, Thanksgiving began in 1637 when it was proclaimed by governor John Winthrop of the Massachusetts Bay Colony to celebrate the safe return of the men who had gone to fight against the Pequot in Mystic, Connecticut,” the journalist Matt Juul noted in 2014. Juul explained, “The fighting led to the enslavement and massacre of over 700 men, women and children from the New England-based tribe, a bloody precursor to what would be centuries of strife for Native peoples in the US.”

For a long time now, Indigenous people have been fighting to set the record straight. Established in 1970, National Day of Mourning turns the fourth Thursday of November into something more honest. Many Indigenous people use the day not only to remember the suffering inflicted in the 1620s but also to point out the struggles that Indigenous people continue to face today in the form of, on top of so much else, violence against women and girls.

What are the origins of National Day of Mourning?

The day came about unexpectedly. In 1970, coordinators for the 350th anniversary of the Mayflower landing asked a respected Aquinnah Wampanoag activist named Wamsutta Frank James to speak at the banquet they were planning. (There are two federally recognized tribes of Wampanoag people: the Mashpee Wampanoag Tribe and the Aquinnah Wampanoag Tribe.) But the invitation hinged on one condition: He had to hand over a copy of the speech in advance.

“It is with mixed emotion that I stand here to share my thoughts,” Wamsutta Frank James wrote. “This is a time of celebration for you – celebrating an anniversary of a beginning for the White man in America. A time of looking back, of reflection. It is with a heavy heart that I look back upon what happened to my People.” The speech, which recalled horrors such as Europeans' enslavement and murder of Indigenous people, left the planners stunned. “I think that they wanted a token Native, and I think that they were expecting him to sing the praises of the Pilgrims – to thank them for bringing ‘civilization’ to these shores,” Kisha James, Wamsutta Frank James' granddaughter, told CNN. “They said that he couldn't give that speech because it was too inflammatory and that they'd write him a new one. But he refused to have words put in his mouth.”

Deciding that this history was too significant for the country to ignore, Wamsutta Frank James joined with other Native people to create a “National Day of Mourning” as an Indigenous response to the Thanksgiving holiday. “Really, what we've been doing on National Day of Mourning every year since 1970 is telling the truth, explaining why we don't give thanks for what happened in the 1620s or afterward, up until the present day,” said Mahtowin Munro, who is Lakota and the co-leader of the United American Indians of New England.

What happens on National Day of Mourning?

The day is a blend of commemoration and protest. Participants meet at noon on the fourth Thursday of November at Cole's Hill, which is above the Plymouth Harbor area where Plymouth Rock lies. Also located there is a statue of Ousamequin, or Massasoit, who was a leader of the Wampanoags at the time of the Pilgrims' arrival. Those gathered on the hill start with an unrecorded spiritual ceremony. Afterward, participants attend a rally where speakers talk about a variety of issues. There's at least one person who recounts the history of National Day of Mourning. Following the rally, participants march to Plymouth Rock for a second demonstration. "There, we talk about how, in the words of Malcolm X, 'we didn't land on Plymouth Rock. Plymouth Rock landed on us,'" explained Munro, referring to how, for Indigenous people in the region, the 1620s marked the start of colonization (or "the beginning of the end," as Wamsutta Frank James wrote in his suppressed speech). Then, participants march to an area of Plymouth known as Post Office Square. It's where colonists displayed on a pike the severed head of Metacom, a revered Wampanoag leader who attempted to unite all Indigenous people against the English.

Though National Day of Mourning faced pushback in its early years, the event has gathered more and more momentum over the decades. "I would say that, overall, people have become more aware that there's something wrong with the Thanksgiving myth and that there's this protest that happens every year in Plymouth," Kisha James said. "And that's reflected in our numbers. The first National Day of Mourning was about 150 to 200 people, which was actually pretty good for 1970. Now, we get between 1,500 and 2,000 annually. We also have a live stream so that people from all over the world can watch National Day Mourning."

Is National Day of Mourning only about the past?

No. Contemporary issues inform many of the speeches. Consider this year's observation of National Day of Mourning. "We'll have a speaker from a tribal community in Louisiana that has been severely impacted by climate collapse, and specifically by Hurricane Ida," Munro said. "We'll have somebody who's just come back from COP26 talk about how Indigenous people were largely excluded from that (the event) and how world leaders are refusing to listen to what Indigenous people everywhere are saying about what needs to be done to address climate justice." Other issues will receive attention, too, including pipeline resistance, the crisis of missing and murdered Indigenous women, girls and Two-Spirits, and the Land Back movement.

"Sometimes, I think that non-Native people picture us as being stuck, historically. They think of us as being stuck in the past," Munro said. "But while we talk about our history – because if we don't, it would be completely erased – we're active in our resistance and in what's happening now." Kisha James echoed some of these sentiments, and in particular emphasized the importance of realizing that history is never history. "There's a tendency not to understand that the past actually has consequences for the future," she said. "There's a tendency to acknowledge that what the Pilgrims did was bad but then act like everything's fine now."

The long, brutal history of state suppression of Indigenous voices motivated the founders of National Day of Mourning to allow only Indigenous people to speak at the event. "The elders started that (having only Indigenous speakers) in 1970. They said that it's because every other day of the year, we're silenced or we have White people speaking for us – as if we're incapable of speaking for ourselves," Munro explained. "They said that people need to stop for at least one day a year and just listen to Indigenous people. We also believe that non-Native people need to listen to Indigenous voices regularly, especially to understand true solutions to the climate crisis being offered by the original caretakers of the land."

CAUSES OF THE PEQUOT WAR

November 28, 2012

From Connecticut History.Org at <https://connecticuthistory.org/causes-of-the-pequot-war/>



The outbreak of the Pequot War (1636-37) is best understood through an examination of the cultural, political, and economic changes that occurred after the arrival of the Dutch in 1611 and the English in the early 1630s. Traditionally and historically Pequot territory before the time of the war consisted of approximately 250 square miles in southeastern Connecticut. Today, this area includes the towns of Groton, Ledyard, Stonington, and North Stonington, as well as southern portions of Preston and Griswold. The Thames and Pawcatuck Rivers formed the western and eastern boundaries, Long Island Sound the southern boundary, and Preston and

Griswold the northern boundary. Some historic sources suggest that Pequot territory extended 4 to 5 miles east of the Pawcatuck River to an area called Weekapaug in Charlestown, Rhode Island. During the early 17th century approximately 8,000 Pequot men, women, and children lived within this territory. Following the smallpox epidemics of 1633 and '34, their number fell to an estimated 4,000. Communities of 50 to 400 people resided in 15 to 20 villages located along Long Island Sound and the estuaries of the Thames, Mystic, and Pawcatuck Rivers.

Tensions Rise as Different Parties Seek Control of Trade

During the 1620s the Dutch and Pequot controlled all trade in the region as the Pequot attempted to subjugate other tribes throughout Connecticut and the islands offshore. By 1635, the Pequot extended their political and economic ties through a tributary confederacy using coercion, warfare, diplomacy, and intermarriage. This created a potentially volatile situation.

With the arrival of English traders and settlers in the Connecticut River Valley in the early 1630s, the balance shifted, resulting in conflict and intense competition for power as tribes wrested themselves from Pequot subjugation. This struggle to gain—or maintain—control fueled the outbreak of war. The English tried to break the Dutch-Pequot control of trade, while the Pequot attempted to maintain their political and economic dominance in the region. The murders of English traders are often cited as the cause for the Pequot War; however, these deaths were the culmination of decades of tension between Native tribes further stressed by the arrival of the Dutch and English.

Trader and privateer John Stone and his crew were killed by the Pequot in the summer of 1634 on the Connecticut River. Although the Pequot provided several explanations for Stone's death, all of which suggested they viewed their actions as justified, the English decided they could not afford to let any English deaths at the hands of Natives go unpunished. As tensions grew among all parties, the murder of trader John Oldham in July 1636 by the Manisses of Block Island resulted in a military response by the English of the Massachusetts Bay Colony. This action, led by Captain John Endicott, sparked a cycle of escalating retaliation—and signaled the start of what is now known as the Pequot War, a Euro-centric interpretation of a conflict that was as much Native vs. Native as it was English vs. Native.

Contributed by staff for the Mashantucket Pequot Museum & Research Center's Battlefields of the Pequot War project.

OFFICERS AND BOARD OF DIRECTORS FOR THE 2022 CALENDAR YEAR

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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 _____

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Check One:

Individual (\$20) _____ Sustaining Individual (\$50) _____ Family (\$35) _____

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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.* SELECT LEVEL BELOW.

<input type="checkbox"/> Student*	\$20	<input type="checkbox"/> Institutional	\$50
<input type="checkbox"/> Regular	\$40	<input type="checkbox"/> Sustaining	\$100
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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.

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Digital Only (via a password protected web link) Note: Student members only receive digital access.

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In addition to this Membership, I also wish to make a donation to:

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

Signature

Date

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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