



**Southwest Florida Archaeological Society (SWFAS)**  
**OUR 43rd YEAR**  
**September 2023 Newsletter**  
<https://swflarchaeology.org/>

**PRESIDENT’S CORNER** *By John F. Furey M.A., RPA, [iffurey@charter.net](mailto:iffurey@charter.net)*



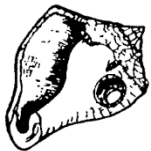
September means that Fall has arrived and SWFAS returns to our Newsletters and in-person presentations for another season. For this newsletter we are coloring outside the lines and will devote the September issue to three historically significant topics: the 1835 Treaty of New Echota, Georgia. Also, the year 2023 is the 185th anniversary of the 1838 Trail of Tears, and the written language of the Cherokee, the Cherokee Syllabary. What was the 1835 Treaty of New Echota, Georgia, how did it lead to the Trail of Tears, what was its effect in Florida, and how is a 188-year-old treaty with the Cherokee relevant to us today. The treaty was between a small group of the Cherokee Nation and the US Federal Government, but let’s back up in time to set the proper stage for understanding the treaty and its consequences. Additionally, an article by Professor Julie Reed, a historian at Penn State, and another on the Cherokee Syllabary by Christopher Grisham, at the Tennessee State Museum, are included at the end of the Newsletter to round out this topic.

**AUSTIN BELL, CURATOR MIHSM**



Earlier this year, Austin Bell, Curator at the Marco Island Historical Society Museum, a SWFAS and FAS member and a noted author, was recognized by the Southern Anthropological Society (SAS) at their 2023 Valdosta, Georgia Annual Meeting for his book: *The Nine Lives of the Marco Cat*. The James Mooney Award is to recognize distinguished anthropological scholarship on the South and Southerners. This is his second award for the book. Congratulations Austin.

**2023 SWFAS DUES**



OOOPS! Did you forget? Better late than never. There is an easy way to join and pay your dues on line now. Go to <https://swflarchaeology.org/>, click on Join SWFAS, select your membership level, insert your personal information and your credit card. We rely on you as our only source of income is your dues and gifts and they support archaeology, history, and preservation in Southwest Florida. SWFAS is a registered Florida non-profit organization 501(c)(3) and your

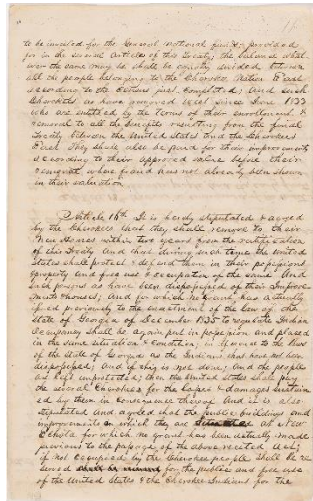
dues and gifts are tax exempt.

**SWFAS FALL 2023 SCHEDULE**

SEPTEMBER	Newsletter
OCTOBER	Newsletter
NOVEMBER	Newsletter
	Presentation – Wednesday, November 15, 2023 7 pm
	Collier County Museum at Government Center, Naples
	The Archaeology of Bonita Springs, Florida
	By Charlie Strader
DECEMBER	Newsletter
	Field Trip, TBD

# THE 1835 TREATY OF NEW ECHOTA AND THE TRAIL OF TEARS

By John F. Furey



For centuries before the Europeans settled the East Coast of North America, the Cherokees were a large and powerful native group primarily located in western Virginia, the western Carolinas, Eastern Tennessee, and northwestern Georgia. They were mainly west of the Appalachian Mountains and, while under English rule, the colonists were forbidden to cross the mountains and settle those lands. Florida had been ceded to England and Britain wanted to populate Florida with colonists, not west of the Appalachians. That, however, did not stop many wealthy individuals from 'buying land' beyond the Appalachians and paying trappers and pioneers to claim and settle on Cherokee land. Daniel Boone was but one example of these individuals that brought them in direct conflict with the Cherokee.

Prior to the colonists moving into the land beyond the Appalachians, Great Britain and the southern colonists had used the Indians to harass, enslave and invade the natives of the Florida Territory, which at that time, was ruled by Spain. The American Colonists armed the Cree, Yamasee, and Cherokee natives with the latest

rifles, and they overpowered and enslaved the Florida natives who the Spanish refused to arm. The Indians sold their Florida slaves to the southern colonists. Eventually the Florida natives were decimated and the few remaining alive were taken from Key West to Cuba by the Spanish when they abandoned Florida. The conquering Creek, Yamasee, and Cherokee Indians remained in Florida and replaced the former native inhabitants, adjusted to the new environment, and eventually merged with the remaining Seminole. Meanwhile, Spain had ceded Florida to Britain in exchange for Cuba, and Britain wanted white, English-speaking colonists to populate Florida.

After the American colonists declared their independence from Great Britain in 1776, The British armies invaded the colonies and enlisted the Indians as their allies to fight the colonists. Great Britain lost the war to the colonists and sailed away, but what happened to the Natives? The conflict with the Cherokees continued between them and the encroaching colonists for many years. Several treaties between the Cherokees and the United States were signed offering federal protection, however the Cherokees were disappointed when the US Government failed to deliver on their promises time after time.

The United States military was too weak to continually fight all the Native American tribes on the frontier so they turned to diplomatic means via treaties and encouraged the natives to assimilate into American culture. The Cherokees actually tried to assimilate, and a number of them viewed assimilation to be in their best interest. They took up farming, participated in a market economy, settled down on their land, some owned African slaves, and some converted to Christianity. A system of writing, called the Cherokee Syllabary, had a separate symbol for each of the 85 sounds in the Cherokee language, was developed by Sequoyah (1770-1843) in 1821. Sequoyah was known as a Cherokee polymath, a person of considerable knowledge, and was held in esteem by the tribe. Once introduced, the Cherokee Syllabary was adopted as the official tribal writing system in 1825. All literature, tribal records, and religious literature, would be written in the syllabary and a newspaper called the Cherokee Phoenix was published in both Cherokee and English beginning on February 21, 1828. Despite the best attempts by the Cherokee at assimilation, racial prejudices against them and the lust for their land led to continued calls for Native American removal.

In 1803 the Louisiana Purchase was signed opening up vast tracts of land in the west for the land hungry American colonists and calls for Indian removal grew louder and louder. Direct access west to the land in the Louisiana Purchase was blocked in many areas by Indian ancestral lands defined by U.S. treaties with the Indians. President Thomas Jefferson (1801-1809) was the first president to call for Indian removal and future presidents more or less agreed with that idea. When Andrew Jackson assumed the presidency in 1828, he promised to address the "Indian Problem". Two years later in 1830 the Indian Removal Act was signed and was the precursor of forced removal of all Native Americans to the west. Davy Crockett, a US Congressman from

Tennessee at the time who was well acquainted with the Cherokee, vehemently opposed the measure. During Jackson's presidency, the US made eighty-six treaties with twenty-six American Indian nations between New York and the Mississippi, and all of them required cession of Indian land, much of which had already been established by treaties with the federal government as well as removal west of the Mississippi River. All these treaties were broken by the federal government.

In the late 1820s, Georgia passed laws abolishing the independent government of the Cherokee Nation and laws severely repressing and restricting the Cherokees in and on their federally recognized land. The Cherokee took their case to the Supreme Court and in two cases, *Cherokee Nation vs. Georgia* and *Worcester vs. Georgia*, the Supreme Court sided with the Cherokee. It ruled that only the federal government could pass laws that dealt with the Cherokee. President Andrew Jackson's refusal and failure to enforce the decision of the court against the state of Georgia was because he was fearful of hostility between federal troops and the Georgia militia if the Supreme Court ruling was enforced. Jackson continued to negotiate with the Cherokee to cede all of their lands and move to the Indian Territories. Allowing the state of Georgia to impose state laws on the Cherokees that conflicted with their treaties with the federal government was a decisive factor in the dispossession of the Cherokees from their land that had been granted by federal treaty. Despite treaties that Jackson had himself negotiated and signed, he secretly wanted the Cherokee, and all Indians, moved beyond the Mississippi River. That the US Supreme Court sided with the Indians was highly unusual because the Indians were considered non-citizens and held no standing before the court. Native Americans were not made citizens of the United States until the Indian Citizenship Act of 1924, almost 100 years later.

The pressure on the federal government, state governments and the Indians was increasing day by day. Indian lands were being squatted upon by whites and boundaries were continually being changed from one treaty to the next leading to increased violence. The US population was increasing which put further pressure on incursions into Indian land. The invention of the cotton gin by Eli Whitney increased cotton productivity, which increased the importation of African slaves for cotton plantations which demanded more southern land for cotton production and white settlement. The discovery of gold in Georgia in 1828 further increased incursions and pressure on the Cherokee.

Under the 1830 Indian Removal Act, the Choctaw were the first tribe to be relocated in 1831. After two wars, the Seminoles, with the exception of about 500 holdouts, were removed in 1832, then the Creeks in 1834, and finally the Chickasaw in 1837. The Seminoles, former Creeks, Yamasee, and Cherokee, were the same Indian allies that the the British, the federal government and southern whites had armed and used to evict the natives living in Florida under Spanish rule in the 1700's. The tribes were to be accompanied to the Indian Territories by non-Indians and their slaves, and by 1837, 46,000 Indians had been removed. The Quapaw and Osages had already left for Indian Territories, and in the south, only the Cherokees remained.

President Jackson grew impatient with the negotiations with the Cherokee and sent a delegation to meet with a minority faction of the Cherokees. They met with Cherokee members of the "Treaty Party" who were composed of two groups: men who had fought with Jackson at the Battle of Horseshoe Bend in central Alabama against the 'Red Sticks' and the wealthiest Cherokees who had mixed ancestry. In the Battle of Horseshoe Bend, 500 Cherokees joined General Jackson in defeating the Red Sticks Creek Indians who refused to be relocated by the government. The wealthy Cherokee believed that the only way to survive and coexist was to settle and move west not assimilate.

This led to the signing of the Treaty of New Echota, Georgia, the capitol city of the Cherokees, on December 29, 1835 with the "Treaty Party" Cherokee. The US Senate ratified it into law by one vote on May 18, 1836 and on May 23, 1836 Andrew Jackson signed it into law. The treaty was approved by less than five percent of the Cherokees as ninety-five-percent were against it. The treaty provided that the Cherokees would receive \$5,000,000 from the federal government for compensation and assistance, \$500,000 for educational funds, title in perpetuity to the land in Indian Territory, and two years to complete the move. The government would help

in the relocation. A small number could remain behind if they became citizens of the state where they resided and they would receive 160 acres of land to homestead.

The ratification of the treaty created an upheaval in the Cherokee community and the treaty opponents claimed the treaty was invalid and that the Treaty Party betrayed the Cherokee people. The federal government knew that the Treaty Party was a minority faction of the tribe but ignored this fact. A petition was sent to congress but it was ignored and many Cherokees refused compensation feeling that it represented tacit approval of the treaty. Assassinations of some of the Treaty Party leaders who signed further rocked the tribe and many hoped that the treaty would be nullified.

### ***THE TRAIL OF TEARS 1838***



Only 2,000 Cherokees had voluntarily left the territory by the end of the two-year deadline and about 14,000 remained. The federal government was determined to implement the treaty and move the Cherokee. The government refused to hear all claims for payment and the army failed to adequately prepare for the removal/relocation of that many people. Additionally, president Martin Van Buren, Jackson's former Vice President, refused to extend the relocation deadline despite knowledge that the military was unprepared to implement the removal. The Panic of 1837 increased the problems to supply the rations for their removal when government contractors refused to accept paper money but demanded gold.

And so began the Trail of Tears. General Winfield Scott with 7,000 militiamen and regulars were sent in to force the removal of the Cherokee in the winter of 1838 and they began their 1,000-mile march on foot with little clothing and moccasins. The winter of 1838 was an unusually cold and severe winter and, because of diseases, the Indians were not allowed to go through any towns which increased the distance they had to cover. Forced into groups of about 700 each, any disease quickly spread throughout the group killing many. The rivers were often frozen and the starving Indians were charged \$1.00 a head to cross the Ohio River by ferry which was typically a \$ 0.12 cent charge. Some were murdered by locals. The crossing of the Mississippi River was delayed for many days because of ice floes on the river and snowstorms. Many froze to death waiting to cross and, overall, thousands died on the trail.

Each group was herded over the same route that the others had taken before them only to find that all the rations to feed them were already depleted and there was nothing to eat. The Indians were subject to extortion by whites, violence, starvation, disease, and because some groups set out in the coldest season and others in the hottest season, many died by exposure to the elements. Those that eventually reached the Indian Lands in modern day Oklahoma only found that they would all have to start over with nothing in a strange land that the government kept shrinking the borders of. Approximately 4,000 of the 14,000 Cherokees removed died on the "Trail of Tears". The experiences of the Cherokees directly influenced the Seminoles determination to resist relocation and to avoid a similar fate and was a direct cause of the Second Seminole War in the 1830s.

In 1905 the Eastern Band of the Cherokee Nation made a claim against the federal government and was awarded \$1 million for the eligible individuals and families. These were the Indians that were allowed to remain behind. Cherokee Nation Principal Chief Chuck Hoskin wrote in testimony submitted to the House Committee on Rules on November 16, 2020. "As the Supreme Court has made clear on multiple occasions, and as the landmark *McGirt* (2020) decision reaffirmed, lapse of time cannot divest Indian Nations of their treaties and treaty rights". This means that the Indian treaties of the Muscogee (Creek) Nation 200 years ago survived Oklahoma statehood and remain in effect today. One of the clauses in the treaty offered the Cherokees representation in the US Congress that they are only now exercising and are awaiting a vote in the Congress. If the Cherokee Nation is successful in their current suit, Kimberly Teehee will join delegates representing the District of Columbia, Puerto Rico, Guam, and other territories as a non-voting member of the U.S. House of Representatives. This representative will usually be a woman as the Cherokee are a matrilineal society.

For further reading see the articles by Dr. Reed and Christopher Grisham below

## ***CHEROKEE NATION WANTS TO SEND A DELEGATE TO THE HOUSE – IT’S AN IDEA OLDER THAN CONGRESS ITSELF***

By Julie Reed, Associate Professor in History, Penn State

December 6, 2022

From *The Conversation* at <https://theconversation.com/chokeee-nation-wants-to-send-a-delegate-to-the-house-its-an-idea-older-than-congress-itself-191738>



In 1835, the Cherokee Nation was promised a delegate in Congress as part of the same treaty — Treaty of New Echota — that led to the death of thousands on the Trail of Tears. Nearly 200 years later, the Cherokee are still fighting to make that promise a reality. “The Treaty of New Echota is a living, valid treaty, and the Delegate provision is intact because it has never been abrogated,” Cherokee Nation Principal Chief Chuck Hoskin wrote in testimony submitted to the House Committee on Rules Nov. 16. “As the Supreme Court has made clear on multiple occasions, and as the landmark McGirt decision reaffirmed, lapse of time cannot divest Indian nations of their treaties and treaty rights.”

McGirt is the 2020 Supreme Court case that reaffirmed that the reservation boundaries of Muscogee (Creek) Nation survived Oklahoma statehood and remain in effect today. This decision, coupled with a follow-up decision, upheld the reservation status of the Cherokee Nation and four other tribes. If the Cherokee Nation is successful in its bid, Kimberly Teehee, the nominated delegate, will join delegates representing the District of Columbia, Puerto Rico, Guam and other U.S. territories as a nonvoting member of the House. As a citizen of the Cherokee Nation and a historian of Cherokee history and social welfare, I think it is important to acknowledge that the idea of a Cherokee delegate is not new. Rather, it is based on hundreds of years of Cherokee negotiations with European colonists and the U.S. government — negotiations that were built on Indigenous diplomatic tools as much as European ones. What’s more, it is an opportunity for the U.S. to honor its treaties and affirm its government-to-government agreements with the Cherokee Nation.

### *Indigenous Origins*

Before the colonial period, more than 500 different Native tribes lived in what is now the United States. When conflicts arose among the various groups, Native peoples used diplomatic tools to address them. The Chickasaws and Muscogee, also known as the Creek, appointed individuals known as micos to maintain diplomacy and peace within and among Native nations. When the French arrived, they accepted and abided by the mico system. Similarly, by the early 19th century, Cherokee Chickamauga warrior Major Ridge — and later his son John Ridge — served as representatives to the Muscogee Council even though Cherokees fought against the Muscogee throughout the 18th century.

### *Adaptations*

Representation has always been important in Native nations’ dealings with European settlers and their decedents. As early as 1730, Cherokee chiefs met with King George II to finalize a treaty. The 13 newly United States ratified their first treaty with a Native nation in 1778. The Treaty of Fort Pitt, also known as the Delaware Treaty, included a provision for a delegate should the Delaware Nation ever form a state and join the fledgling union — an idea that has not yet come to pass. In 1785, the Cherokee Nation signed its first treaty with the United States, the Treaty of Hopewell, which built on the precedent set with the Delaware by offering representation to the Cherokee.

### *New challenges*

Although the relationship between Native tribes and European colonists began with some degree of respect and mutual accommodation, that power dynamic shifted as more white settlers arrived. As the colonies grew in population, land speculators, slaveholders, settlers and Southern politicians were eager to see the federal government remove tribes, including the Cherokee, from their ancestral lands. Using the same methods as Americans had to assert their independence, Cherokees fought back by writing their own constitution in 1827, intentionally including features of the U.S. constitution and reasserting the Cherokee Nation's legal rights to its communally held lands. This sovereign act angered Southerners. Andrew Jackson, elected president in 1828, strongly supported removal. Congress passed the Indian Removal Act in 1829, increasing pressure on Native nations to exchange territory in the east for lands west of the Mississippi River.

Still believing in the power of the pen, the Cherokee Nation next attempted to use the U.S. legal system to resist removal. In 1832, the Supreme Court in *Worcester v. Georgia* upheld their sovereignty as “a distinct community occupying its own territory in which the laws of Georgia can have no force.” Everyday Cherokee people didn't support removal; their leaders understood it didn't make financial sense. But the U.S. government didn't respect this majority view. Instead, the government resorted to negotiating the Treaty of New Echota in 1835 with a Cherokee political faction, led by the Ridges, who lacked the legal standing to finalize it. The traitorous pact threw the tribe into political upheaval. Although Article 7 of the treaty articulated the rights of the Cherokee Nation to appoint a delegate to Congress, the people were in no position to press for this right to be recognized.

### *Why Not Then?*

The negative effects of the treaty were both immediate and long lasting. In the short term, it forced 16,000 Cherokee people off their homelands in the Southeast. An estimated 25% died before, during and after removal from disease, hunger, exposure and trauma. In addition to dividing people from their homelands, removal also divided Cherokees from each other — and brought new Native groups together. A formal council was called in 1843 to establish alliances with other Native nations who were suddenly their neighbors due to displacement. The U.S. Civil War disrupted these efforts. Some Cherokee people fought for the Union; others for the Confederacy — and that reopened removal era tensions. After the Civil War, the U.S. government reaffirmed its relationship with the Cherokee Nation in a new treaty signed in 1866. The final article maintained the Cherokee Nation's right to appoint a delegate to Congress.

### *Additional Challenges*

Despite the United States' treaty promises to keep settlers out of Indian Territory, illegal settlement by U.S. citizens created new legal battles. The 1887 Dawes General Allotment Act aimed to break up tribal communal landholding. The Cherokee Nation sent delegations to Washington, and they were able to successfully resist this process for another 12 years, but despite their efforts, the 1898 Curtis Act led to the allotment of the Cherokee Nation. In other words, the federal government revoked some of its treaty responsibilities by breaking up the land the tribes held collectively into individual plots and creating the state of Oklahoma. Still committed to representation, Native leaders held a Constitutional Convention and proposed the State of Sequoyah, which would exist side by side with Oklahoma. The effort failed largely because the Republican-led Congress opposed the possibility of adding two new Democrat-led states at the same time. Allotment and Oklahoma statehood plunged Cherokee people into abject poverty, forcing many to turn to itinerant labor.

### *Why now?*

In October 1870, the editor of the Cherokee Nation's newspaper “The Cherokee Advocate,” after hearing about threats posed by railroads and those seeking to establish U.S. territories, wrote: “The danger, though successfully resisted for the time, is by no means past. The necessity of sending delegates to Washington, D.C. still exists and they must continue.” That sentiment is still held by many Cherokees today almost two hundred years later. Since the 1970s ushered in President Nixon's Self-Determination policy, the Cherokee Nation has launched another phase of rebuilding, enhancing its economy and expanding tribal government and services. Today the Cherokee Nation comprises more than 440,000 citizens, some of them Delaware. Its population

exceeds that of Guam and trails Wyoming by roughly 140,000. In 2022, the Cherokee Nation is asking for Congress to seat its delegate, as the Treaty of 1835 requires and for which the Cherokees have fought by legal and diplomatic means since before the U.S. existed.

## SEQUOYAH AND HIS SYLLABARY

By Christopher Grisham

Tennessee State Museum



Tennessee State Museum Collection

If you are here, I bet you can read and write in English. The English alphabet that you know and use today developed over hundreds of years. It used words and rules from many other languages. Many people have made it what it is today. But what if one person sat down and created a written language by themselves? What would that language look like? That is exactly what happened once right here in Tennessee.

Around 1776, a man named Sequoyah, or George Gist, was born in what is East Tennessee today. Sequoyah was a member of the Cherokee Nation. His father was English, and his mother was Cherokee. He grew up speaking both languages. He was bilingual.

But he could not read or write. He never learned to read or write in English. The Cherokee people did not have a written language. They passed on their history and culture through storytelling. There were no Cherokee books or newspapers.

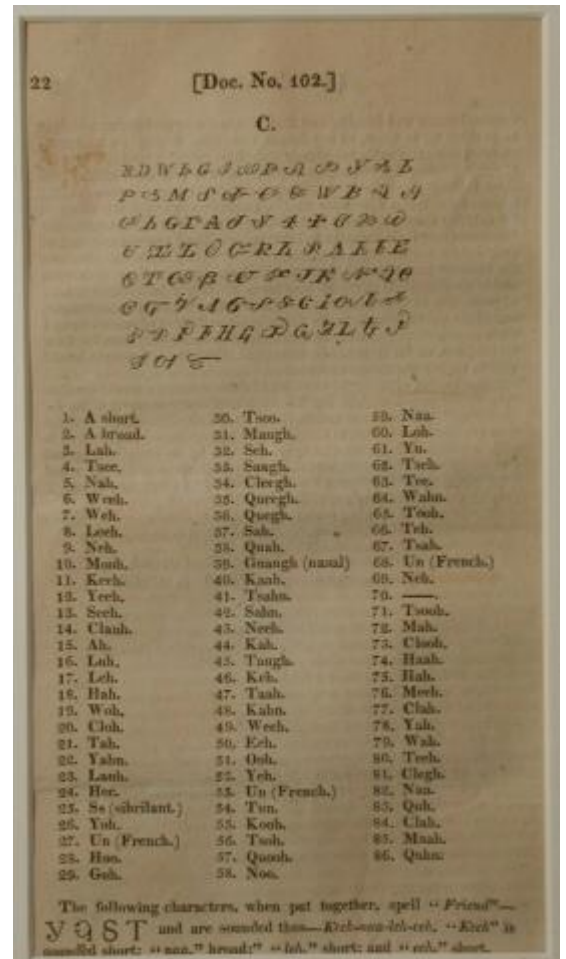


The Cherokee Phoenix printed in 1831. Tennessee State Museum Collection

Sequoyah grew up in the Cherokee town of Tuskegee near Fort Loudon. He had several jobs during his life. As a kid, he traded furs with the people living in Fort Loudon.

Eventually, he learned that he had a talent for working with metal. As an adult, he became a blacksmith and a silversmith. He was even a soldier. During the War of 1812, he

fought against the Red Stick Creeks with other Tennesseans like Major Ridge, Andrew Jackson, David Crockett, and Sam Houston. According to one story, Sequoyah's time as a soldier made him realize how important it was to be able to read and write. He saw how useful it was for generals to write down their orders. Soldiers were also able to talk to family back home with letters. Sequoyah wanted the Cherokee to have the same chance to write in their



The earliest printed copy of the Cherokee syllabary, 1826. Tennessee State Museum Collection

language as the American soldiers did. So, he decided to create an alphabet for the Cherokee.

It took Sequoyah over 10 years to develop the written language for the Cherokee tribe. His daughter A-Yo-Ka was his first student. He tested his new syllabary by teaching it to her. After it was finished and ready to use, he just needed to convince the rest of the Cherokee that it was useful. Sequoyah met with tribal leaders to show off his new form of writing. The Cherokee tribe officially adopted this new syllabary as their written language in 1821.

The language spread quickly after that. Most of the Cherokee Nation was literate in the new language within five years. The first newspaper to be published in both English and Cherokee, the Cherokee Phoenix, started in Tennessee in 1828. This was also the first newspaper in the entire country to use two languages. Sequoyah's syllabary was a huge success. It's still being used today with very few changes, 200 years later.

## **SWFAS OFFICERS AND BOARD OF DIRECTORS FOR THE 2023 CALENDAR YEAR**

*The Following Officers and Trustees agreed to continue in their positions for CY 2023:*

### **Officers**

**President:** John Furey

**First Vice-President:** James Oswald

**Secretary:** Susan Harrington

**Treasurer:** Charlie Strader

**Editor:** John Furey

**Craighead Lab Director:**

Susan Harrington

### **Directors**

**First of 3-year term:**

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Alexa Wilson

**Second of 3-year term:**

Amanda Townsend

Emily Garcia

**Third of 3-year term:**

Theresa Schober (Chapter Rep.)

Mary Southall

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

*Check out our website at <http://swflarchaeology.org/>*

## **SWFAS AND FAS MEMBERSHIP APPLICATIONS**

We encourage those interested in Florida archaeology to become members of The Florida Anthropological Society (FAS) and The Southwest Florida Archaeological Society (SWFAS). Annual dues are due in January and membership applications to both organizations are attached. Membership in the FAS provides you with four annual volumes of *The Florida Anthropologist* and occasional newsletters on anthropological events in Florida in addition to the annual statewide meeting. More information on FAS can be found online at: [www.fasweb.org](http://www.fasweb.org). Membership in SWFAS offers you a local series of talks on archaeological and anthropological subjects that you can attend. The SWFAS monthly newsletter keeps you up to date on local events as well as other important archaeological topics. We urge you to support both with your membership. All of the SWFAS Lecture Series are open to the public at no charge.





# JOIN US!

## The Southwest Florida Archaeological Society

<http://swflarchaeology.org/>

The Southwest Florida Archaeological Society (SWFAS) was founded in 1980 as a not-for profit corporation to provide a meeting place for people interested in the area's past.

Our goals are to:

- Learn more of the area's history
- Create a place for sharing of this information
- Advocate for preservation of cultural resources

Its members include professional and amateur archaeologists and interested members of the general public. Members come from all walks of life and age groups. They share a lively curiosity, a respect for the people who preceded them here, and a feeling of responsibility for the conservation of the places and objects they left behind.

The Society holds monthly meetings between October and April, attracting speakers who are in the forefront of archaeological and historical research. Occasionally members join in trips to historical and archaeological sites.

A monthly newsletter, Facebook page, and website keep members abreast of our events and happenings.

The organization is a chapter of the Florida Anthropological Society, a statewide organization that publishes quarterly newsletters and a journal, *The Florida Anthropologist*, and holds an annual conference.

**I want to help The Southwest Florida Archaeology Society preserve and interpret Florida's heritage!**

Name (please print) \_\_\_\_\_

Address \_\_\_\_\_

City/Town \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

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

Check One:

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

Student (\$5) \_\_\_\_\_ Life (\$500) \_\_\_\_\_

Donation to Support SWFAS Speakers and Programs \_\_\_\_\_

Skills, training, interests: \_\_\_\_\_

I hereby agree to abide by the rules and bylaws of the Southwest Archaeological Society. I further release from any and all liability due to accident and injury to myself, dependents and any property owners cooperating with the society.

Signature: \_\_\_\_\_ Date \_\_\_\_\_

Please make your check out to SWFAS and mail to:

Charlie Strader  
SWFAS Treasurer  
27655 Kent Road  
Bonita Springs, FL 34135

REV. 12052017

# FAS Membership Categories

Membership in the Society is open to all interested individuals who are willing to abide by the Florida Anthropological Society Statement of Ethical Responsibilities, which can be found on our website [fasweb.org](http://fasweb.org). *Membership is for one year.* SELECT LEVEL BELOW.

<input type="checkbox"/> Student*	\$20	<input type="checkbox"/> Institutional	\$50
<input type="checkbox"/> Regular	\$40	<input type="checkbox"/> Sustaining	\$100
<input type="checkbox"/> Family	\$45		

\*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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Member Name: \_\_\_\_\_

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

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

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

Phone: \_\_\_\_\_ FAS Chapter: \_\_\_\_\_

**Please choose how you wish to receive the quarterly journal, *The Florida Anthropologist*.**

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

Both Digital and Printed

**This is a Gift Membership from:** \_\_\_\_\_

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

\$ \_\_\_\_\_ Dot Moore/FAS Student Grant Fund      \$ \_\_\_\_\_ Florida Archaeology Month Account

\$ \_\_\_\_\_ Florida Anthropologist Monograph Fund      \$ \_\_\_\_\_ Florida Anthropologist Endowment Fund

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

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

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Signature

Date

**Send Membership Form and Dues Payment to:**

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

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

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