



Southwest Florida Archaeological Society (SWFAS)

OUR 44th YEAR

September 2024 Newsletter

<https://swflarchaeology.org/>

PRESIDENT'S CORNER By *John F. Furey M.A., RPA*, jffurey@charter.net



The arrival of September means that our “Summer Sabbatical” has officially ended and that SWFAS returns to the business of archaeology, history, and conservation. We at SWFAS hope that your summer was productive, fun, or restful, whichever you planned for. The SWFAS Newsletter is designed to communicate with our members what is happening locally and internationally, and through interesting articles, provide an educational forum where new sites, new data, and new ideas can be communicated. This month we plan to do something different, and we trust that this issue of the September SWFAS Newsletter will meet your expectations by concentrating on one topic: *Early Peoples in the Americas*. We cover the Peopling of North America, the age of their entry into North America, and tracing their languages back to Siberia.

At the Florida Anthropological Society (FAS) 76th Annual Meeting in Pensacola, Florida this year, on Saturday May 11, two SWFAS members received awards from the Florida Anthropological Society at the FAS Annual Banquet. Unfortunately, both were unable to attend the meeting, and both awards were accepted by Theresa Schober, our SWFAS Chapter Representative. John Furey was awarded the William C. Lazarus Memorial Award which will be formally presented to him at the November SWFAS meeting. John Furey presented the Certificate of Achievement award to Betty Anholt on May 28 at the Sanibel Public Library, which reads as follows:

BETTY ANHOLT: 2024 FAS CERTIFICATE OF ACHIEVEMENT



The Southwest Florida Archaeological Society (SWFAS) nominated Betty Anholt as our 2024 nominee for a Florida Anthropological Society (FAS) Certificate of Achievement Award. Betty has been a life member of SWFAS and a long-time member of FAS. She has served as our SWFAS Secretary for several years, attended a number of the FAS Annual Meetings, and has a record of significant personal and professional accomplishments.

Betty moved with her husband Jim from New Jersey in 1968, spending one year in Ft. Myers before moving to Sanibel Island. The first bridge and causeway to the island had only been opened six years earlier in May of 1963 and the streets were still unpaved. Yet, it was on Sanibel that Betty would find her calling – combining her love of island history, archaeology, conservation, and preservation. Betty is the author of six books where she weaves the history of the Calusa into the history of Sanibel and Captiva, educating the reader on the prehistoric roots of the islands. One book, *Sanibel Story: Voices and Images from the Calusa to Incorporation* traces the beginning of Sanibel and introduces the reader to the early prehistoric occupation by the Calusa. Her other books are: *Once Upon an Island Known as Sanibel*, *Protecting Sanibel and Captiva Islands*, and *Sanibel Captiva Conservation Foundation: A Nature Course* (both coauthored with Charles Le Buff), *Sanibel Fire and Rescue* (her husband was a member of the Sanibel Fire Department for many years and she traces its history), and, her first historical novel, *Turtle Coast*.

Betty has been active in the Captiva Historical Society as a member of the Board of Directors, and the Sanibel Historical Museum and Village on their Council. She has been called the “Unofficial Historian of Sanibel” and in 2020 she was honored with the creation of the Betty Anholt Sanibel Guardian of History Award by the

Captiva Historical Society, We at SWFAS recognize and honor her accomplishments, including her integration of archaeology and history at Sanibel and Captiva Islands.

THE PEOPLING OF THE AMERICAS

This year we have published references to several articles regarding the peopling of the Americas. In our SWFAS January 2024 Newsletter we discussed the ‘Kelp Highway’ where the Heiltsuk Nations’ oral traditions of them surviving on Triquet Island off of the west coast of Canada during the last glaciation was confirmed by archaeological excavations on the island. Carbon 14 dating of 14,000 years ago was obtained at Triquet. Quadra Island was another western Canadian island where archaeological evidence of the ‘Kelp Highway’ demonstrated a date of 14-15,000 years ago.

In the SWFAS March 2024 Newsletter, we noted that the ‘Ice Bridge Theory’ was a hypothesis that during the last glaciation both Northeastern Asia and North America were connected by a permanent sea ice bridge and that people could have crossed via a shorter distance on the ice. Using boats and fishing and hunting sea mammals on the ice margins, a crossing could have happened. This theory posits a date of 30-50,000 years ago. It also notes that there are large urban agricultural populations in the Amazon Basin in Brazil and in the Ecuadoran altiplano region that date to 8-9,000 years ago. The time required to migrate to these regions and develop large urban agricultural communities and populations, could only be met by an earlier entry into the Americas of at least 50,000 years ago. A recent article in Science cites the work of Dr. Stephan Rostrum’s work in the Ecuadorian Andean foothills over the city of Sangay where Lidar coverage provides estimates of the population of the city and surroundings could have been between 10,000 and 100,000 people. While accepted current opinion is 13,000 years ago for Clovis, many feel that a much earlier date is needed to satisfy much of the archaeological evidence for earlier dating that has been accruing.

A recent article on dating rock art in South America that was found at the tip of South America in Patagonia, has been estimated to have been drawn about 8,200 years ago. Dr. Ramiro Barberena, an archaeologist at Temuco Catholic University in Chile, was able to date the art because the black paint used contained plant material like burnt wood, which allowed the art to be dated. This is another example of the furthest south in South America people could travel and the distance would have taken an estimated minimum of 130 generations to arrive there and this date appears to be out of line with the others. (Source: *Science Advances* February 18, 2024 10(7): eadt4415.)

A new linguistic model by Johanna Nichols, a historical linguist at the University of California Berkley, estimates that the two main linguistic families entered North America in four different waves and that a minimum of at least 35,000 years was needed for the nearly 200 indigenous languages to develop. Her original estimate was 24,000 years ago; however, she felt that this was not long enough. This provides additional linguistic evidence for a much earlier entry of Asiatic hunter-gatherers into North America and, like many other estimates we have seen, it too may be extended in the future. See below.

A recent 2024 article in the *San Diego Union-Tribune* by Lisa Deadenik of an interview with Dr. Steven R. Holen who is the Co-Director of the Center for American Paleolithic Research caught my attention. Dr Holen was preparing a talk titled, *The Search for the Earliest Americans: An Old Archaeological Controversy*, and the interview took the format of questions and answers. Dr Holen believes that the evidence exists for early man’s arrival in the Americas between 100,000-130,000 years ago and makes a case for his beliefs in the condition of mastodon bones and their breakage pattern at the Cerutti Mastodon site, Native American oral histories and beliefs, and widespread similar type of primitive lithics from Wyoming to Mexico. He describes his article on the early age of man in the Americas as “probably the most controversial article that’s been published in North American archaeology in the last 50 years or more”. This entire SWFAS September Newsletter is dedicated to this subject. The article/interview from the *San Diego Union-Tribune* is below.

SWFAS DUES REMINDER 2024

SWFAS dues for 2024 are due and your support of archaeology, history, preservation, and education in Southwest Florida is critical. Our sole source of income is your dues and your gifts and SWFAS is a 501(c)(3) registered Florida non-profit organization. Thanks to everyone that has already renewed their 2024 tax deductible membership. If you haven't done so, we have two ways, you can renew online electronically with a credit card at <https://swflarchaeology.org/>, go to Donate; or send a check to: Charlie Strader SWFAS Treasurer 27655 Kent Road Bonita Springs, FL 34135.

2024 FALL AND 2025 SWFAS SPEAKER SCHEDULE

NOVEMBER 20, 2024, 7:00 PM, NAPLES, COLLIER COUNTY MUSEUM AT GOVERNMENT CENTER

**Sara Ayers Rigsby, MA, RPA, Director, Southeast/Southwest Regions
Florida Public Archaeology Network, Florida Atlantic University
Anthropology Department**

Looking to our resilient past to build the future: Archaeology and Climate Change in Florida

DECEMBER 7/14, 2024, 10:00 AM Field Trip - Koreshan State Park: SWFAS will have a private escorted tour by a Koreshan docent and preregistration for the field trip is required. We will meet for lunch after the field trip at a local restaurant which will also require preregistration. Contact John Furey at jffurey@charter.net to preregister.

JANUARY 15, 2025, 7:00 PM, FT. MYERS, IMAGINARIUM MUSEUM

**Pat McKeown, Ph.D., Author
The Mound House**

FEBRUARY 19, 2025, 7:00 PM, FT. MYERS, IMAGINARIUM MUSEUM

**Ron Westcott, Koreshan State Park Docent
The Koreshans**

MARCH 19, 2025, 7:00 PM, FT. MYERS, IMAGINARIUM MUSEUM

**Theresa Schober, Archaeologist & SWFAS Member
Archaeology of Mt. Elizabeth
John Furey, RPA, Archaeologist & SWFAS Member
Shark Tooth Tools at Mt. Elizabeth**

APRIL 16, 2025, 7:00 PM, NAPLES, COLLIER COUNTY MUSEUM AT GOVERNMENT CENTER

**Bob Carr, Executive Director, The Archaeological and Historical
Conservancy, Inc.
Topic TBA**

NOVEMBER 19, 2025, 7:00 PM, NAPLES, COLLIER COUNTY MUSEUM AT GOVERNMENT CENTER

**Jacob Winge, Civic Leader, Local History Advocate
Topic TBA**

ARTICLES

WESTERN SCIENCE BEGINNING TO CATCH UP TO WHAT INDIGENOUS HISTORY HAS ALWAYS KNOWN

By Lisa Deaderick

February 4, 2024

From the San Diego Tribune at <https://www.sandiegouniontribune.com/columnists/story/2024-02-04/western-science-beginning-to-catch-up-to-what-indigenous-history-has-always-known>



A very, very old mammoth tusk found near a road-widening project, for State Route 54 near National City in the early 1990s, set off considerable controversy among scientists. When a group of archeology, paleontology, and geology specialists (including those from the San Diego Natural History Museum) authored an article in the journal *Nature* in 2017 arguing proof of human existence in the Americas as far back as 130,000 years ago, it was a shock to convention — Western convention, anyway.

The previously held belief was that the Clovis people (named for the spearheads found in Clovis, N.M., in the 1930s) migrated to the area around 13,000 years ago. It's been an uphill battle to persuade their colleagues to reconsider this new information found at the Cerutti Mastodon site in San Diego (named for Richard Cerutti, the field paleontologist on site during the construction who found the tusk). “A well-documented history of racism in American archaeology” is part of what's been behind keeping the history of Indigenous people in the Americas classified as “recent” in comparison with their own oral histories, according to The Indigenous Paleolithic Database of the Americas, created by archaeologist Paulette Steeves, author of “The Indigenous Paleolithic of The Western Hemisphere.” Steven Holen, director of research at the Center for American Paleolithic Research and one of the co-authors of that 2017 study, was more open-minded.

“When my wife, Kathy, and I first came to the San Diego Natural History Museum and looked at this collection, I have never been more shocked in my professional career,” said Holen, who will discuss “The Search for the Earliest Americans: An Old Archaeological Controversy” at 5 p.m. Tuesday at the Borrego Springs Library. “In fact, my wife saw me just staring off into space with my mouth wide open ... and I said, ‘This goes against everything I thought I knew, everything I was ever taught, all of my previous research. There were people here much, much earlier than any of the scientific community thinks.’ Now, we were faced with what to do about this.”

Holen took some time to discuss this research and its intersection with Indigenous histories, and the value of the work that amateur scientists bring to their respective fields. (This interview has been edited for length and clarity.)

Q: Your talk will present information about the first people in the Americas more than 100,000 years ago. From finding that mammoth husk in 1992, through the years preparing for publication of these findings in 2017, this theory has been met with considerable pushback. Why has this been so controversial?

A: The prevailing paradigm was the Clovis were the first people in North America about 13,000 years ago. That was challenged by several sites over the years and a lot of those sites didn't really hold up to scrutiny, but some of them were good archaeological sites. So, at the time that I began working on this with my wife, Kathleen, who is a co-author on the article, the prevailing paradigm was that humans came in maybe 16,000 years ago, along the west coast of North America. This was a very big challenge to that paradigm. I mean, more than 100,000 years earlier. My research in all of these mammoth sites that I have excavated out in the Great Plains, have bones that were fractured by humans. We know the Clovis people made the same kinds of fractures on bones when they hunted mammoths, so that led me to already know about this. Plus, we had done two

experiments breaking African elephant bone to see what kind of rock it would take to break, and how much pressure it would take to break these bones, so I have a lot of experience...a lot of field experience, a lot of experimental experience. I felt that I was well qualified to comment on this.

We've been challenged very strongly in the literature, as we expected and as we were warned by certain people. That's probably the most controversial article that's been published in North American archaeology in the last 50 years or more.

Q: In the years since the article received that kind of criticism, has anyone come around? Have you heard from anyone saying they reconsidered and that you all were right, that you were on to something?

A: What we've found is that the young archaeologists that were just coming up were much more receptive to this. A lot of the younger people have complimented us on the research and said what we say, which is that, as archaeologists, we really need to be looking at older geological deposits. Most archaeologists still, in North America, don't look at any geological deposits over 20,000 years old because they already know the answer—that people weren't here then, so why bother looking at it? I don't think that's the way to do science, so we have to go out and work with geologists and paleontologists who do look in these ancient deposits. It was paleontologists who discovered the Cerutti Mastodon site, not archaeologists, which was really interesting because no archaeologists at that time, especially back in the '90s, would have ever been looking in deposits of that age. They cede all of the older geological deposits to paleontologists, so archaeologists never look there. Unless we do, we're never going to find out the correct answer.

Q: For Indigenous peoples, evidence of human inhabitants in the Americas that far back is an unsurprising fact, as their oral tradition has routinely indicated their presence since "time immemorial." San Diego County is home to a large number of tribal governments and reservations, including the tribal nations of the Kumeyaay/Diegueño, the Payoomkawichum (Quechnajuichom/Luiseño and Acjachemen/Juaneño), the Kuupiaxchem/Cupeño, and the Cahuilla, according to Kumeyaay.com. How does your scientific work factor in the relevant and necessary history and contributions of Indigenous communities?

A: We fully agree with the oral traditions of the Native people, that they have been here since time immemorial and, in our opinion, "time immemorial" means we don't really know how long, but it's a lot longer than what archaeologists think. We're fully in agreement with that. In my career in the Great Plains, I've worked with Native American individuals and tribes quite a bit, heavily involved in the Native American Graves Protection and Repatriation Act to get human remains and items of cultural patrimony back to the tribes. My last paid position with the Denver Museum of Nature and Science was I was the curator of archaeology there, but I was also the NAGPRA coordinator, so we met with tribes from all over the United States in an attempt to return human remains and items of importance to their ceremonies and so forth. I have a lot of experience working with these people and understanding their viewpoint on their history and I think they've been correct all along, that they've been here for tens of thousands of years.

Q: Was there anything over the course of your interactions in working with Indigenous communities where you've learned from them in a way that informed or changed the way that you approached the science you practice?

A: I will relate one story: my first two weeks with the Natural Resources Conservation Service, it's a federal agency that does conservation efforts on rural lands all over the United States, my job was to make sure that the Native American reservations in South Dakota got equal treatment, got equal resources as everybody else. Plus, to make sure that our projects didn't disturb any Native American sites of importance. My first two weeks, I was in a meeting with [agency] engineers from the neighboring state and Native Americans, and there was a yelling match. One of the Native American fellows got up out of his chair and was yelling at this engineer who was not very sensitive to Native American needs at all. I was sitting there in a state of shock because I've worked with Native Americans for years, so on the way home, I stopped by the office of this Native American

gentleman and said, “We don’t work with Native people this way. We work with respect and we will work with you one-on-one, nation-to-nation.” When I got to know this man more, he said, “You know, you archaeologists have a hard time getting it right sometimes. There are these stone circles way up on these high buttes and you guys call them ‘tepee rings.’ How stupid do you think we are that we would haul our tepee poles and tepees clear up on these big, high buttes and set ‘em up? That’s crazy. These aren’t ‘tepee rings,’ these are vision quest circles. You set up the stones and then the young man seeks his vision, and they don’t leave that stone circle for several days, however long it takes to have the vision. That’s what they are, they aren’t ‘tepee rings.’” And I go, “Oh, why didn’t I think of that?” I learned a lot working with Native Americans.

For example, Roger Echo-Hawk got his master’s degree at the University of Colorado and he wrote on tracing oral traditions. He felt that he could trace some of the oral traditions back to the late Pleistocene when there were some of these extinct forms of animals and so forth, so I thought that was really interesting also.

Q: Can you talk about what has informed the model of the first human entrance to the Americas that you’ll be sharing next week? The specialized sciences and sources of information and research?

A: I think, as time goes along, we’re finding older and older sites. For example, recently, in an old, dry lake bed in New Mexico, they found human footprints there that are about 22,000 years old [according to the White Sands National Park in New Mexico]. I think people are starting to accept that now. From my perspective, what causes us to learn these things is the knowledge of the experimental work that we do to try to replicate these things, like the Cerutti Mastodon site. You select large rocks and then take an elephant femur, a big leg bone from an elephant, and break it. It takes a 32-pound, handheld rock, with the femur sitting on another rock, an anvil, and it takes tremendous pressure to break these bones. They don’t get broken into little pieces like this just accidentally, so I think experimental archaeology is one of the greatest tools that we use to inform our research.

Then, of course, understanding the geological setting of the Cerutti Mastodon site and all of these other mammoth sites that I’ve excavated, if they’re in very fine-grained, low-energy geological deposits, you can eliminate almost all natural processes that break these bones up because big carnivores cannot break mammoth femurs at mid-shaft. There’s no carnivore that lived at that time that could break those bones at mid-shaft, and they’re broken at mid-shaft; that’s how people break bones. They break bones to get the marrow out and they break bones to make tools out of the bones, especially the big, thick mammoth bone because it’s very amenable to making all different kinds of tools, and so is the ivory. So, I think understanding geology, understanding human technology, and doing experimental work is the key to understanding these really old sites.

Plus, you have to understand the changing climates in the past. We’re talking about humans coming in at least 130,000 years ago, so you have to understand the human adaptations that it took to either come across the Bering land bridge by land. The people may have come in at that time following bison because it appears bison came into North America about 130,000 years ago and we know humans in the old world were hunting bison at that time. Also, if they came along the west coast real early, they had to have watercraft. People have done experiments with watercraft crossing open areas of ocean. For example, people got to the island of Crete about 130,000 years ago and there’s never been a land bridge to Crete, so they had to have some pretty good watercraft to cross ocean water maybe 20 miles or so to get there. In Southeast Asia, islands were occupied that have never been connected to the land from the mainland, so they had to get there by boat over 100,000 years ago, so those are the kinds of things you have to understand about human adaptations to understand how people move and migrate and adapt to new climates and new areas.

Q: Why is it important to know about the first people to live in a place? What kind of difference do you think this can make, outside of documenting history?

A: I think it's important, especially to Native American people, in my opinion, to understand that their legends and oral histories are correct. Western science has, for many years, not been correct about this and kind of sold them short, in my opinion. I think that's one important part of it.

I think it's important to the broader scientific world to understand how humans adapt to new climatic conditions. For example, humans would have had to adapt to the Arctic to be able to come across the Bering Land Bridge [a strip of land that once connected Asia to North America], a very, very cold environment, very seasonal environment. In the wintertime, there's almost no sunlight up there and in the summertime there's places where there's almost no dark, so it's a very different kind of adaptation. We understand how humans in the broader world adapt to new climates and new areas, so it's kind of twofold.

Q: What do you hope people take from your presentation next week? What kinds of interaction would you like to see come from this presentation of information?

A: Something that I'm going to stress very strongly is the role of avocational archaeologists in all of this. Richard Cerutti [who died in 2019] had no college degrees, but was a very smart, very practical, very good technologist who made this amazing discovery and saved it for science. A lot of people wouldn't have done that, wouldn't have had the knowledge to do that, so I'm going to talk about that as an important aspect.

I'm also going to talk about Robert Begole, who did all of the early archaeological research out here in Anza-Borrego Desert State Park. Many years ago, back in the 1970s, he had found stone tools on some of these high mesas out here in the park. They didn't have any spear points, no pottery; these were very kind of "primitive" looking tools and they look more like Paleolithic tools from the old world than they do like tools from later Native American groups over here. He published an article that he thought some of these tools were 20,000 to 30,000 years old, so we're doing research on that.

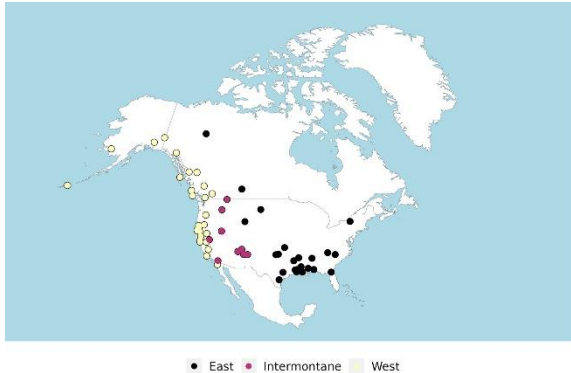
There was another gentleman called Julian Hayden, who was an amateur archaeologist that worked across the border in Mexico on a lot of sites, and they found the very same kinds of tools there. One of my colleagues, Curtis Runnels at Boston University, who is a Paleolithic archaeologist from the old world, has looked at these tools and described them using Paleolithic terminologies. He's saying there's a whole suite of pattern tools that hasn't been recognized in the past, whereas American archaeologists just said, 'Well, this is just quarry debris from people coming along and making stone tools and leaving the stuff they didn't want.' Curtis Runnels has said, 'No, a lot of these are real pattern tools.' He's published a chapter on that in our recent book ["New Discoveries in the American Paleolithic"] on the Blacks Fork site in southwestern Wyoming, so he's involved in this research and we provide technical assistance. They've developed a way to date these stone tools now, with microlamination dating on desert varnish. So, I'm going to be talking about how Robert Begol, an avocational archaeologist that recorded thousands of sites around the park, was probably right. Again, avocational people being kind of ahead of the archaeological profession. I'm going to be talking about Native American perspectives and avocational contributions, and how that's led us to publish things like the Cerutti Mastodon site and other sites that have been found by farmers, ranchers, hikers who find these sites and report them to professionals, and they go out and excavate.

FIRST LANGUAGES OF NORTH AMERICA TRACED BACK TO TWO VERY DIFFERENT LANGUAGE GROUPS FROM SIBERIA

by Bob Yirka

April 9, 2024

From Phys.org at <https://phys.org/news/2024-04-languages-north-america-language-groups.html>



Johanna Nichols, a linguist at the University of California, Berkeley, has used her pioneering work in the field of language history to learn more about language development in North America. She has found that it can be traced back to two language groups that originated in Siberia. Her paper is published in the American Journal of Biological Anthropology.

Over the past several decades, scientists have learned more about the people who originally populated North America, and by extension, Central and South America. One characteristic of these people has remained largely a mystery: the evolution of the

languages spoken by people living in what is now Canada, the U.S. and Mexico.

For this new study, Nichols used statistical techniques she developed to trace language lineage back to the earliest inhabitants of North America, going back 24,000 years. Nichols' techniques involve the use of linguistic typology, a field that involves comparing languages and organizing them based on shared criteria. To learn more about early North American languages, she compiled lists of language characteristics and applied them to all known languages. She then scored each of the languages based on the revealed qualities. This allowed her to compare the languages as a way to find resemblances among them and spot patterns.

Nichols found that she could trace the languages spoken in early North America back to just two lineages, both of which originated in Siberia. They came, she notes, with the people who made their way across land bridges during Ice Age glaciation events. Those two main groups she found evolved into different languages as people moved to different regions—she focused most specifically on 60 of them. She found that many of those languages were also impacted by multiple waves of Siberians arriving in North America.

She concludes that some of the characteristics of the original languages have been retained through the years and are now in the current linguistic population.

SWFAS OFFICERS AND BOARD OF DIRECTORS FOR THE 2024 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) _____

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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
<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.

Member Name: _____

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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

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Total Enclosed: \$ _____

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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