



Southwest Florida Archaeological Society (SWFAS)

OUR 44th YEAR

December 2024 Newsletter

<https://swflarchaeology.org/>

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



December means that another year has come and gone, and SWFAS prepares to provide interesting presentations and Newsletters for our 2025 season, our 45th year. With the upcoming holiday season, we at SWFAS wish everyone Happy Holidays and a Happy New Year. Celebrate with your family, friends, and loved ones. To close out the year, please plan to join us on December 7th for the SWFAS Field Trip to Koreshan this month for a private guided tour by a docent who will explain the lives and religious beliefs of the Koreshans. You must register for the trip and for lunch at a local restaurant by contacting me at jffurey@charter.net.

RECENT RESEARCH

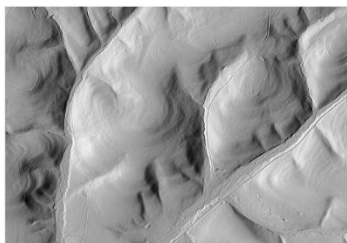
WHY ARE INSECTS DRAWN TO A FLAME?



A recent study by a researcher from the Florida Museum of Natural History has shed new light on this age-old question. Using cutting-edge technology and high-speed cameras, they could map the tracks of their frenzied flights. For millions of years insects have mastered flight, and they rely on the brightest thing that they see - the sky. Today our lit-up world confuses them and they keep trying to orient themselves as to what is “up”. This confusion leads them to lose a grasp of what is gravity or “down” and,

to us, it appears that they are flying directly at the light. This causes them to flip over and fly upside down when they are over the bulb. This research is continuing and when new research is released, we'll report it. Source: *Journal Nature*.

SCIENTISTS DEEPEN UNDERSTANDING OF ANCIENT RIVERS



The use of LiDAR in archaeology is well known and has resulted in uncovering ancient buildings, roads, wells, and waterworks covered by jungle flora. Recent geological studies in the Great Plains have shown that by using underground LiDAR, the evolution of river courses can be reconstructed from as far back as 33 million years and the downstream pattern of sediments can explain upstream environmental conditions. Rivers are the sediment delivery systems of the continent and surface and subsurface deposits tell the story of their development

and changes over time. Information such as this can help explain native settlement patterns, aquifer systems, ancient environments and, systems. Sources: *Geosphere 2023* and *The Sedimentary Record 2023*.

THIS MONTH'S ARTICLES

California During the Civil War and the Konkow Trail of Tears

I must admit that I am somewhat of a Civil War buff and, when one considers the history of the war, all the action seemed to take place in the eastern part of the country; it is less often discussed what was happening in the west. Jesse Greenspan's article on what transpired in California during the Civil War was a real eye opener about the many social divisions that were present in California at that time and the many contributions to the Union war effort that California made. Also, we are all aware of the Cherokee Trail of Tears (see September 2023 SWFAS Newsletter) in the East, but how many have heard of the Konkow Maidu Trail of Tears that killed over half of the Native Americans that were relocated over 100 miles to the Round Valley Reservation in

Mendocino County during the war? Another massacre of Pomo and Wappo in 1849 at Kelseyville, California, the Bloody Island Massacre, was overlooked until the Native Americans who had been enslaved, starved, and raped rebelled and killed landowners and abusers, Andrew Kelsey and Charles Stone. To learn about this fascinating and tragic history, see below.

Doggerland?

At one time the British Isles and Ireland were attached to the European continent until about 12,000 B.C. This was a low-lying forested plain that was inundated due to rising sea level and glacial rebound of the northern landmass. It was the discovery of a barbed harpoon by a fishing vessel that led to a closer examination of this area and the prehistoric secrets that this area named Doggerland held. See below.

A New Unified Hypothesis: What inspired early humans to Invent New Technology that Eventually Led to Farming?

Two researchers from Tel Aviv University have a new unified hypothesis as to what inspired early humans to develop new hunting weapons and how it eventually led to the development of farming. Doctors Ben Dor and Ran Barkai say that the need to hunt smaller prey meant that new weapons to hunt smaller and faster game had to be developed. With the extinction of most of the large game, early man was forced to change. How did this lead to the development of advanced weaponry and to farming, see below.

The Domestication of the Horse: Archaeological Evidence

Archaeological and evolutionary biological evidence for the timing and location for domestication of the horse. See below.

SWFAS OFFICERS AND BOARD FOR 2025

Per our SWFAS Charter, we are required to list and publish the officers and board members for 2025. If you are interested in serving on the board, please contact John Furey at jffurey@charter.net. The proposed officers are:

Officers

President: John Furey
Treasurer: Charlie Strader
Secretary: Susan Harrington
Editor: John Furey
Craighead Lab Director: Susan Harrington

Directors

First of 3-year term:
Dr. Tiffany Bannworth
Amanda Townsend
Second of 3-year term
Theresa Schober (Chapter Rep.)
Mary Southall
Third of 3-year term:
open

2025 CALUSA COAST NEWS



The Calusa Coast event series takes place annually. These events are organized as a collaborative effort to educate people about the archaeology and ethnography of the indigenous peoples of southwest Florida. The Calusa Coast events for 2025 are being moved to the month of April instead of March so as not to conflict with other events at the venues. Events and presentations are planned throughout April in both Lee and Collier Counties. The

kick-off event is planned for April 5th at the IMAG in Fort Myers. More info to follow in upcoming months. Fortunately Annisa Karim from the Randel Research Center again took a lead role in organizing the activities.

CRAIGHEAD ARCHAEOLOGY LAB NEWS



The Craighead Archaeology Lab, located at the Collier County Museum at Government Center, recently went through some significant renovations due to a slow, unknown sink leak. The Collier County Museums Director, Amanda Townsend, was instrumental in ensuring proper repairs and replacement of cabinets damaged from the leak. At the same time, the roof was replaced, and now construction of an ADA ramp to the lab is in progress. The lab is back in order and ready for business. Thank

you, Amanda Townsend, for all of your efforts to restore it to its current gorgeous condition! For more information about the lab, go to the SWFAS website at <https://swflarchaeology.org/craighead-laboratory#>.



NOVEMBER PRESENTATION

Archaeology and Climate Change in Florida by Sara Ayers Rigby, MA, RPA



Sara provided a lot of interesting information and a lot to think about. She highlighted challenges of preserving locations with cultural resources (such as cemeteries, museums, historic and archaeological sites) through time and how to make them more resilient to sea level rise, flooding, and natural events. As she pointed out, archaeology is the study of the past through material remains. So, protecting sites and artifacts from the projected sea level rise in Florida presents many challenges. A thoughtful quote was “often sea level rise will be annoying before it is catastrophic”. She noted that already in some South Florida places there are roads that cannot be driven during very high tides or heavy rains. The

maps she showed demonstrating how one meter of sea level rise would cover the coastline of FL were alarming.

Key is to first identify resources and their vulnerabilities. Since money is big factor in preservation, how do we navigate the complexity in prioritizing sites and best management methods. FPAN has been working on these challenges throughout South Florida by compiling metrics for decision making regarding potential impacts and “importance” of sites to help focus research and conservation. She explained how FPAN engages in responses to natural disasters including: Access to sites, Community Engagement, Hidden Damage, Documentation, and Action such as financial assistance.

For vulnerability assessments she has worked with the methodology developed and tested during 2020–2021 in Collier County, Southwest Florida, using the cutting-edge web-based Geo Tool called ACUNE (Adaptation of Coastal Urban and Natural Ecosystems). <https://restoreactscienceprogram.noaa.gov/projects/local-coastal-tool>

Sara was also a contributor to: Assessing Vulnerability and Prioritization of Cultural Assets for Climate Change Planning in Collier County, Southwest Florida by Rachael Kangas, Sara Ayers-Rigsby, Michael Savarese, Vladimir Paramygin and Y. Peter Sheng. The paper can be read or downloaded at:

https://www.researchgate.net/publication/381147019_Assessing_Vulnerability_and_Prioritization_of_Cultural_Assets_for_Climate_Change_Planning_in_Collier_County_Southwest_Florida

Sources provided for more information included:

* SoutheastFloridaClimateCompact.org (which has a wealth of good data)

* <https://www.theinvadingsea.com/2024/09/17/climate-change-historical-sites-sea-level-rise-flooding-florida-public-archaeology-network/>

* New Tools and Information to Plan for Floods - NCCOS Coastal Science Website

<https://coastalscience.noaa.gov/news/communities-in-southwest-florida-receive-new-tools-and-information-to-plan-for-floods/>

SWFAS PRESENTATION SCHEDULE 2024 - 2025

DECEMBER 2024

Newsletter

DECEMBER 7, 2024, 10:00 AM Field Trip - Koreshan State Park: SWFAS will have a private tour by a Koreshan docent and followed by lunch at a local restaurant. Preregistration for the field trip and lunch reservation are required. Contact John Furey at jffurey@charter.net to preregister.

JANUARY 2025

Newsletter

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

Pat McKeown, Ph.D., Author

The Mound House

FEBRUARY 2025

Newsletter

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

Ron Westcott, Koreshan State Park Docent

The Koreshans

MARCH 2025

Newsletter

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 2025

Newsletter

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

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

Topic The Miami Circles and the Rise of the Tequesta Chiefdom

MAY 2025

Newsletter

MAY 9-11, 2025, GAINESVILLE

Florida Anthropological Society (FAS) 77th Annual Meeting Meeting & Conference

JUNE-AUGUST 2025

Summer Sabbatical No Newsletters/Presentations

SEPTEMBER-OCTOBER 2025

Newsletters

NOVEMBER 2025

Newsletter

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

Jacob Winge, Local Historian

Topic: TBA

DECEMBER 2025

Newsletter

DECEMBER 2025

Field Trip - TBA

ARTICLES

CALIFORNIA'S LITTLE-KNOWN ROLE IN THE AMERICAN CIVIL WAR

By: Jesse Greenspan

December 14, 2021

From History at <https://www.history.com/news/california-civil-war>



As one of only two states in the entire Western United States, California could scarcely have been more isolated at the start of the Civil War. No transcontinental railroad or telegraph yet connected it to the rest of the country, and no battles would be fought there. Nonetheless, California proved pivotal to the Union war effort, propping up the economy with its vast gold reserves, raising huge sums for military medical assistance, and providing a high number of troops per capita. It was never a fait accompli that California would join the Union. Though admitted as

a free state as part of the Compromise of 1850, some white residents continued to illegally enslave Black people there, even as a movement arose to ban African Americans from the state altogether. At the same time, the state legislature promulgated a system that forced many Native Americans into bondage.

Pro-slavery Democrats, known locally as the Chivalry, or “Chivs,” were particularly prominent in southern California and were led by Senator William M. Gwin, who owned hundreds of slaves back in his former home state of Mississippi. In 1859, the Chiv-dominated state legislature even passed a bill that would have split California in two, with the southern half open to slavery. (The U.S. Congress never entertained the plan, thereby killing it.) That same year, the pro-slavery chief justice of the state Supreme Court slayed a less slavery-inclined U.S. Senator from California in a duel. “You had to be somewhat courageous to try and stir up Union sentiment in some parts of California,” says Glenna Matthews, author of “The Golden State in the Civil War: Thomas Starr King, the Republican Party, and the Birth of Modern California.” In downtown Los Angeles, for instance, “it was impossible to fly the Stars and Stripes.”

With so many Southern sympathizers around, including in the highest reaches of the Army, Confederate President Jefferson Davis purportedly expected California to devolve into crippling infighting, if not secede entirely. But he made a major miscalculation. As it turned out, his supporters, though vocal, were vastly outnumbered by other Californians who increasingly rallied to the Union cause.

California Sends Cavalry and Infantry

Indeed, state residents responded with aplomb to a federal call for troops in the summer of 1861, immediately forming two cavalry and five infantry regiments. By the end of the Civil War, some 17,000 Californians, many of them veterans of the Gold Rush, would serve as Union soldiers out of a total population of less than 400,000. (An additional couple hundred men would join the Confederacy.) “This is more manpower than the [West] has ever seen before,” says Andrew E. Masich, president of the Heinz History Center in Pittsburgh and author of “Civil War in the Southwest Borderlands, 1861-1867,” who points out that the California troops were in many ways superior to their Eastern counterparts. “They can ride, they can shoot, they can live outdoors in harsh conditions,” Masich says. “They can also march faster and longer distances...and they’re certainly risktakers.” To top it off, quartermasters found them to be taller than the men in the Army of the Potomac, with bigger heads and feet.

These new California volunteers were needed, firstly, to replace the Army regulars who had been sent East to fight in the war’s major battles. Stationed throughout the West, from Kansas to Washington, California troops protected mail routes, built and repaired forts and roads, mapped largely uncharted territories, provided border security, and safeguarded supply shipments. They also swooped into Confederate hotbeds, such as the Los

Angeles region, capturing armed rebel sympathizers at gunpoint and jailing them and other criminal secessionists in places like Fort Alcatraz (later the site of the notorious prison).

The largest California-centric operation of the war kicked off in spring 1862, when 2,350 troops from the Golden State—later to be followed by around 6,000 more—began a 900-mile march from Fort Yuma in southeastern California to El Paso, Texas. Led by officer James Henry Carleton, this so-called California Column helped repel a Confederate invasion of New Mexico Territory. Carleton and his men then went about setting up the newly formed Arizona Territory. Several veterans of the California Column were even elected to the Arizona legislature in 1864, while others served as prominent doctors, lawyers, judges, merchants, ranchers, and miners.

California Forces Brutally Target American Indians

Outside of two skirmishes, however, they never much battled the graycoats. In fact, the entire California Column suffered only three deaths at the hands of Confederate gunfire. Instead, the men spent much of their time in Arizona waging war against the Apache, which had launched a campaign to expel Federals and Confederates alike from their territory. Though both sides committed massacres, the Californians were particularly brutal, at one point slaughtering at least 50 Apache, including women and children, during a surprise nighttime assault on a village. On another occasion, Apache leader Mangas Coloradas was captured after being lured in under a flag of truce. According to some reports, the Californians then apparently tortured him with heated bayonets, shot him to death during an alleged escape attempt, boiled his severed head to remove the flesh, and finally shipped his skull East as a macabre, pseudoscientific souvenir.

California volunteers aggressively confronted other Indian tribes as well, perpetrating so many acts of violence—and speaking so openly of extermination—that some historians consider their actions to be part of a genocide. Records show that, from the time of the Gold Rush to just past the end of the Civil War, federal troops, state militias, and white vigilantes killed at least 9,492 to 16,094 Native Americans in California alone, many of them non-combatants. Even when not shooting them down, armed Californians seized Native American prisoners, sold women and children into bondage, deported tribes wholesale, and engaged in systematic destruction of their food supplies, leading to countless additional deaths. A particularly notorious incident, which came to be known as the Konkow Maidu Trail of Tears, occurred in September 1863, when 461 poorly provisioned tribespeople were forcibly marched roughly 100 miles over rugged terrain. Only 277 arrived at their destination.

California Battalion Fights in the East

Of all the California soldiers in the Civil War, not all made their way East to the major theaters of the conflict. However, a group of about 500 mostly Eastern-born Californians sailed down the Pacific coast, crossed the Isthmus of Panama (prior to the construction of the canal), and eventually landed in Boston. There, the men, collectively known as the California Battalion, joined the Second Massachusetts Cavalry Regiment.

From there, the California Battalion participated in the defense of Washington, D.C., countered the lightning guerilla raids of Confederate Colonel John S. Mosby (nicknamed “the Gray Ghost”), helped oust the Confederates from the Shenandoah Valley, and contributed to the decisive siege of Petersburg. In the process, they earned the respect of their enemies, with one Confederate soldier calling the Californians “notoriously good fighters.”

California Ships Gold to the East

Manpower, however, was just one aspect of California’s contribution to the war effort. Tens of millions of dollars’ worth of the state’s gold, shipped East by steamboat, also played a major role, a fact not lost on either Jefferson Davis or Abraham Lincoln. At times, California troops were even ordered to drop their other duties to prospect for gold. “A tremendous amount of wealth was being uncovered in California,” Matthews says, which, though the gold bullion generally went to Northern banks, not the federal government, “reassured people that the United States was not going to bankrupt itself. And so it became easier for the U.S. government to get

loans.” Equally important, the California troops kept the gold out of rebel hands (and blocked their access to the Pacific), thus denying “the Confederacy the wealth and ports that they so desired in the West,” Masich says.

In addition to gold, Californians sent money across the country as well, using the newly installed transatlantic telegraph line. Most notably, they raised over \$1.2 million—far more than any other state—for the U.S. Sanitary Commission, a precursor to the Red Cross that provided food, clothes, and medicine to sick and wounded soldiers, thereby filling a gap left open by the Army’s paltry medical establishment. “People were remote from the fighting, yet they wanted to support the war,” Matthews says. “That was the dawn of the California ATM, as fundraisers like to think of us.”

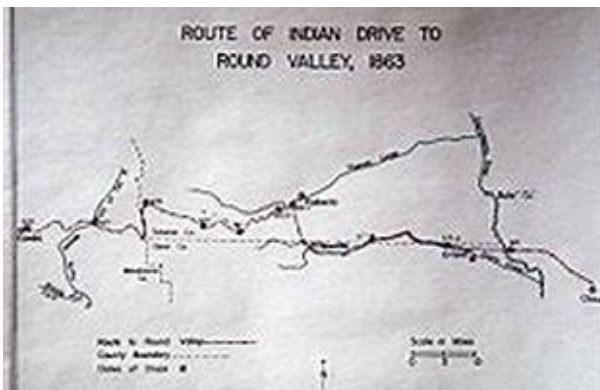
State Support for Abraham Lincoln Grows

With prominent civilians like Thomas Starr King, a Unitarian minister who had recently moved from Boston to San Francisco, drumming up support for the Sanitary Commission and the Union as a whole, California politics began to shift. In 1860, for example, Lincoln won only 32 percent of the California vote, whereas in 1864 he won 59 percent. “To see the turnaround was extremely heartening to people,” Matthews says, adding that it kept “Northern sentiment uplifted when there were so many dark days.”

Lincoln himself was greatly appreciative of California, telling a friend that he wished to visit the “wonderful” state, and that “the production of her gold mines has been a marvel to me, and her noble stand for the Union, her generous liberal offerings to the Sanitary Commission, and her loyal representatives...have endeared [her] people to me.”

NOME CULT TRAIL AND THE KONKOW TRAIL OF TEARS

From Wikipedia at <https://en.wikipedia.org/wiki/nome-cult-trail>



The Nome Cult Trail also known as the Concow (or Konkow) Trail of Tears refers to the state-sanctioned forced removal of the Northern Californian Concow Maidu people during the 1860s to Round Valley Reservation. This historic trail is located in present-day Mendocino National Forest which follows Round Valley Road, through Rocky Ridge and the Sacramento Valley. On August 28, 1863, the Konkow Maidu were ordered by the California state militia to report to the Bidwell Ranch in Chico to be removed to the Round Valley Reservation at Covelo in Mendocino County. Any Native Americans remaining in the area were to be shot. 461 Concow

Maidu were forced to march under guard west out of the Sacramento Valley and through to the Coastal Range. Only 277 reached Round Valley reservation on September 18, 1862 as 150 were too ill and malnourished to finish the march, 32 died en route, and 2 escaped.[2]

Today, there are close to 2,000 Maidu people who currently belong to the Federally Recognized Native Tribes of Berry Creek, Enterprise, and Mooretown Rancherias in Northern California.[3] The Maidu people continue to make contributions to their Nation, their communities, and the world, especially through establishing strong administrative and financial systems at the rancherias aiming to improve tribal health. [3][4] The current residents of the Round Valley Reservation host an annual walk on the Nome Cult Trail to commemorate the 1863 Removal of their Concow Maidu ancestors. [3][5]

History

461 members of the Concow Maidu were rounded up and, on 4 September 1863, were forced to march over 100 miles (160 km) from Chico, California to the Round Valley Indian Reservation, escorted by 23 US cavalrymen under the command of Captain Augustus Starr.[2]

Historical Context and California State Legislature

The California Gold Rush of 1849 led to an influx of miners and ranchers who settled in the Sierra Nevada and Northern California goldfield regions. The mining of gold disrupted indigenous California communities through the degradation of the environment on which they depended, violent attacks on Native California villages by white settlers, and the implementation of a state-sanctioned system of unfree labor.[6]

In 1850, the California state legislature passed the Act for the Government and Protection of the Indians which established vagrancy clauses for Native Californians.[6] Under these vagrancy clauses, Native Americans were hired out to white ranchers and farmers in a system of coerced labor.[6] The Act also allowed white settlers to post bail for Native Californians accused of misdemeanors and compel them to work to pay off their bond.[6] The law also permitted white settlers to hold Indigenous children as indentured servants with parental consent.[6]

The establishment of a state-sanctioned bounty system in 1851-1852 in Northern California further perpetuated violence against Indigenous communities. By 1856, the governor issued a bounty of \$0.25 per Native American scalp which was included to \$5.00 by 1860. Bounty hunters were reimbursed for the ammunition and other supplies required to murder and scalp Native Northern Californians in addition to collecting the bounty award for the scalps. [7] Citizen of the Round Valley Reservation and historian William Bauer states in his book *We Were All Like Migrant Workers Here*, “[a]t its worst, this law created a system of Indian slavery in California.”[6]

Establishment of the Nome Cult Farm

In June 1856, under the orders of Simmon Storms, an immigrant rancher and worker at the Nome Lackee Reservation near modern-day Red Bluff, and Weimer, a Grass Valley Nisenan leader, traveled from the Nome Lackee Reservation to Red Valley, California.[6][8] Storms named Round Valley “Nome Cult” as a mispronunciation of the Nomlaki phrase *nome kechl* meaning “western tribe” or “western language.”[6] Storms and his party established the Nome Cult Farm in the homeland of the Yuki Native Californians.

Storms’ report to Thomas J. Henley, California’s Superintendent of Indian Affairs describes his impressions Round Valley and his intention to establish a reservation in the area: “On the 14th we got an early start and arrived at the Valley a little after sun rise – this day as well as the 15th, 16th, & 17th we spent in exploring the Valley, and getting all the Information I could in regard to the Indians, their Numbers, habits, xxxx &c. On the first day of my arrival I was satisfied in my own Mind, that of all the places I have ever seen, this was the place for an Indian Reservation. And accordingly I laid claim to the Valley in the name of the Government for that purpose. In the afternoon I called my party around me and christened it ‘Nome Cult’ Valley.”[8]

The Yuki, Nisenan, and Atsugewis performed the manual labor necessary to provision the farm and build its infrastructure. Once established, these groups performed most of the agricultural work including planting and harvesting crops and tending to livestock. [6] As Native labor was necessary for the operation of the Nome Cult Farm, government officials established a system of unfree labor in which Round Valley Native Americans did not have a choice of where or when they worked.[6] Under this system, white wageworkers held the right to quit their job and had protection against corporal punishment in the workplace. In contrast, unfree workers of color could neither quit their job nor were offered protection against violent reprimand, most commonly in the form of whipping.[6]

The Nome Cult Farm was under-resourced, with food shortages and lack of clothing leading to increased spread of illness and high death rates.[6][8] As the Nome Cult Farm was not established by a treaty, the Nome Cult workers depended solely on U.S. government allocations, rather than treaty annuities which typically provide a higher degree of protection against resource shortages.[6] Government agents failed to protect Indigenous women and children from kidnapping by white settlers who sold these individuals into slavery.[6][8] Violence between white squatters and indigenous workers was also common at the farm and there were many instances of indigenous workers being murdered by white squatters who suffered no repercussions. By late 1858-1859,

many Yukis and Nisenans had fled from the Nome Cult farm in an act of resistance, leading to a labor shortage.[6][8]

Civil War Era Removals to Round Valley Reservation

The beginning of the Civil War in 1861 exacerbated labor conditions in Round Valley and diverted the military to the war front which made Native Americans increasingly vulnerable to kidnappings and enslavement.[6] California also amended the Act for the Government and Protection of the Indians (1850) which expanded the permitted length of indentured servitude, revoked the requirement for parental consent, and permitted the indenture of “orphaned” children.[6] During this time, the Nome Cult Farm was renamed Round Valley Reservation.

Many Indigenous families fled to the Round Valley Reservation in search of protection from the state militia and many others were forced onto the reservation involuntarily.[6] The California state militia led removal campaigns against the Pit Rivers, Concows, and other northern Californian groups to the reservation.[6][9] The relocated Concows fled the reservation in mid-1862, as an act of resistance against the violence they faced at Round Valley, returning to their homeland near what is today known as Chico, California. In the summer of 1863, General George Wright ordered Captain Augustus Starr to forcibly remove the Concows from John Bidwell’s ranch to Round Valley reservation.[6]

1863 Forced Removal of the Concow Maidu

Starting at Camp Bidwell, the Concow Maidu were forced to march ten miles and camped at Colby's Ferry on the Sacramento River to rest, where there was food and water available. While the cavalry rode horses, those unable to travel by foot were brought via wagon along with additional supplies.[2] On 5 September,[10] the group ferried across the Sacramento River and marched another ten miles to Stoney Creek, where the water was too salty to drink. The cavalry forced the weary and tired group to march another five miles before finally resting at Kirkpatrick Ranch. During the hot late summer night, nine Native Americans died from exhaustion and thirst.[2] The mourners were given nearly no time to grieve and were forced by the cavalry to march another twelve miles from Kirkpatrick Ranch to James Ranch.[2] During that night more perished from malnutrition and illness.

On 8 September the Native Americans were forced to hike six miles to Lacock Ranch on Thomas Creek. The wagons which had been transporting elders, children, and those too sick to walk, were returned to Chico at this point, and the group waited for four days along Thomas Creek for a mulepack train from Round Valley.[10] On the fifth day, Captain Starr marched the group of Native Americans to Mountain Home camp, moving three miles on foot. The party stayed at Mountain Home between 12 and 14 September. When the mule pack train arrived on 14 September, the group set out again, the majority of them on foot; those who were sick but well enough to travel rode muleback; one wagon carried the children. They left behind 150 Maidu who were too ill from malnourishment and the hardship of the journey, with only enough food supplies for a month.[10] The weary group then traveled to camp at Cedar Springs, on a seven-mile march high into the Coast Range. The next day the group marched another six miles onward into the mountains, camping at Log Springs.

On 16 September their only wagon was abandoned at Log Springs. The group continued on foot and many struggled to continue the trip during the ten mile ascent into the mountains to Log Cabin, now known as "Government Camp" camping area.[2] Continuing on, the Maidu were forced to climb the final three mile hike up to elevations beyond 6,000 ft (1,800 m), spending their last night on the journey at the junction of the South and Middle Forks of the Eel River, before their final descent into Round Valley.[2] During the last difficult days of the journey, some mothers reportedly tried to kill their babies fearing their children would be abandoned if they were to die.

When news of the abandonment at Mountain House reached Fort Wright, the commandant Captain Douglas sent Superintendent James Short to bring food to those dying along the trail and several wagon teams to bring them back to the fort. After 13 days, Short was able to save only "a portion of them". According to a later

report, Short described the horrific scene: ... about 150 sick Indians were scattered along the trail for 50 miles ... dying at the rate of 2 or 3 a day. They had nothing to eat ... and the wild hogs were eating them up either before or after they were dead.[8]

Only slightly more than half of the original 461 members survived the march. Along with the 150 left behind at Mountain House, 32 others died en route, and 2 others escaped before the remaining 277 Maidu eventually arrived at the reservation on 18 September. Left there by the cavalymen, they had too few supplies for the winter.[11] Tribal members and their descendants tell stories of impatient soldiers using whips on the marchers, shooting anyone trying to escape, and beating the children against rocks and trees.[10]

Tom-ya-yem, a Concow Maidu man forced on this march recounted the experience in a letter to Lieutenant Tassin: The Indians continued their journey onward until reaching their destination. So I went with my people and camped in a meadow some five miles from Chico, and my brave and my mi-hi-nas [women] went out and worked for the Ad-sals for a whole year. But many of them became very sick with chills [probably malaria as well as the flu] and when the time came for us to go back to Nome- Cult they were so weak that they could scarcely walk, and many died on the trail, lying down sick and dying all the way from Chico to this place [Nome Cult Reservation?].

And when we got here there was nothing for us to eat, and my people began to fall as thick as the acorns in the fall of the year .. and there was no one here to do anything for us – the White Chief Doughlas [Capt. Doughlas, commander of the Army troops at Fort Wrigh], who sent his medicine man to take care of my sick, and Ad-sals and mules all the way to Chico to bring my people left dying on the trail – and here have remained ever since. Are we happy here? No my brother [Lieutenant Tassin], no we have not been happy since we left our home.”[8]

Historical context

The removal of the Concow Maidu along the Nome Cult Trail follows from a long history of settler colonialism and colonial resource extraction. As Bauer states in *We Were All Like Migrant Workers Here*: “After the discovery of gold, white miners and ranchers poured into northern California. They found lush valleys that were amenable to raising livestock, rivers that promised to yield easy mineral wealth, and wild life teeming in the mountains. In order to reap the bounty, ranchers and farmers demanded access to Indian workers.” [6]

Professor Jesse Dizard, Chair (2018) CSU Chico Department of Anthropology gives the following context: The Concow Trail of Tears was not an isolated event. Tension between white settlers and Native American communities had been growing for years. The Gold Rush of 1849 brought hundreds of thousands to California, most of them young men who cared very little for the indigenous population and its way of life, or their claims to traditional lands. Indeed, the concept of human rights either did not exist or was strictly reserved for European-Americans. Native Americans were forced from their lands, had their children kidnapped, were forced into indentured servitude, or quite simply were murdered. Retaliatory action from Native Americans was met with swift and often violent retribution.[2]

Impact and Legacy

Many scholars, including historian Benjamin Madley, have linked indigenous removal to Round Valley Reservation to the broader California genocidal campaign. In his journal article entitled “California’s Yuki Indians: Defining Genocide in Native American History,” Madley argues that six key characteristics that defined the treatment of Yuki at Round Valley Reservation as a holocaust: “First, vigilantes – rather than state employees – carried out most of the killing, kidnapping, and violence. Second, state and federal decision-makers enabled these acts. Third, the violence was almost entirely one-sided. Fourth, large numbers of Yuki died due to willful neglect under federal custody. Fifth, this catastrophe fits the Genocide Convention definition. Finally, the Yuki case challenges Cook’s long-standing supposition that disease was the leading cause of death among California Indians under United States rule.”[9] While Madley focuses specifically on the Yukis, the Konkow Maidu were also present at the reservation and experienced the same violence and destruction under the same system as the Yuki at the Round Valley Reservation.[9]

Professors Frank Chalk and Kurt Jonassohn echo Madley’s argument in their book *The History and Sociology of Genocide: The authors argue that the violence against the Yuki in Northern California is “a clearer case of genocide” as “the impact of kidnapping, epidemics, starvation, vigilante justice, and state-sanctioned mass killing” contributed to the dramatic population decline of the Yuki people.*[12] Scholars have also argued that the establishment of the Nome Cult Farm / Round Valley reservation set the stage for further labor and land exploitation as Baumgardner explains in his book *Killing for Land in Early California*: “In Round Valley, California, as well as in numerous other frontier settlements throughout the West, many Native Americans lived out their lives working to help build Euro-American farms and ranches that were the forerunners of the agribusiness corporate giants of today.”[8]

The removal of indigenous Northern California has also been viewed through the lens of environmental injustice. Land dispossession and natural resource exploitation (through unsustainable agricultural production and cattle ranching) encouraged the exploitation of Indigenous bodies through removal, enslavement, kidnapping, and sexual violence. Through an analysis of newspaper articles published in the *Red Bluff Beacon*, Dr. Brendan Lindsay argues that: “Settlers and ranchers, particularly those who had lost animals in stock raid, were tempted by a new, easily accessible source for replacement animals. Worse still, the human resources represented by Native people, especially women and children, made Nome Cult and Nome Lackee popular places to obtain low-cost laborers, slaves, and women to rape.”[13]

An annual 100-mile Nome Cult Trail Walk is hosted annually by members of the Round Valley Reservation to commemorate the trek their ancestors were forced to make from Chico to Round Valley.[6][5] This walk was established in 1996 and as scholars Dr. Damon Akins and Dr. William Bauer state, the walk "has been instrumental in the process by which Round Valley Indians heal historical trauma." [5] A small 4-mile (6.4 km) section exists and is part of the Nome Cult Mountain House Trail as part of a number of hiking trails in Mendocino National Forest.[14]

Note: Please see url above for notes and references.

DOGGERLAND

By: Kristine De Abreu

February 13, 2024

From MSN at <https://www.msn.com/en-us/travel/news/exploration-mysteries-doggerland/ar-BB1ieuSB#:~:text=Story%20by%20Kristine%20De%20Abreu.%20%E2%80%A2%201mo.%20D%20id%20yo>



Did you ever wonder how Britain separated from the rest of Europe? Long before the crazy geopolitical mess called Brexit, an area rich in resources connected the two landmasses. However, after a period of geological change, long ice ages and other natural disasters, Doggerland vanished beneath the waves of the dreadful North Sea, causing the separation of Britain from the continent. Now, scientists believe they finally know what happened to this Northern European Atlantis.

An ancient plain

In the 1990s, a professor from the University of Exeter named Bryony Coles coined the name Doggerland after Dogger Bank, a large sandbank in the middle of the North Sea. The word “dogger” refers to a type of medieval Dutch fishing boat specific to the area. This extensive landmass stretched from Britain to the Netherlands, Belgium, Germany, and Scandinavia. Doggerland covered approximately 46,620 sq km and occupied what is now the North Sea and the English Channel. Most importantly, it connected the British Isles to mainland Europe. It included vast wetlands, rivers, lakes, and marshes in which dwelt woolly mammoths, saber-toothed cats, hyenas, and other ancient species.

These animals provided valuable food sources for the Neanderthal population. Because of its abundant resources, flamboyant researcher Sasja van der Vaart-Verschoof (aka the Overdressed Archaeologist) calls Doggerland the “heart of Europe.” Drove of hunter-gatherers came here, following the herds. “Doggerland was one of the most attractive and important areas for human settlement in northwestern Europe in the Last Pleistocene/Early Holocene,” states another researcher, James Walker.

Accidental discovery

No one knew of Doggerland’s existence until 1931. By chance, a fishing vessel called the Colinda extracted a hunk of stinky peat just off the coast of Norfolk. On closer examination, the peat contained a Mesolithic barbed harpoon made from an antler measuring 21.5cm long. This harpoon dated back to 10,000 BC. While it does not seem like much, this find heavily suggested that more prehistoric secrets lay at the bottom of the North Sea. And they did.

The end of the last ice age changed everything for Doggerland. Around 12,000 BC, as temperatures increased, melting glaciers caused sea levels to rise. Over time, Doggerland started to vanish into the sea. By around 7,000 years ago, it had almost completely submerged, except for a sliver of sandbank known as Dogger Bank. Britain then became the solitary island it is today. The only question remaining is how Doggerland vanished. Was it a gradual process or did something more sudden and dramatic sweep it below the waves?

The search

More pieces of evidence have turned up over the years. Amateur archaeologists and scientists greatly fueled the Doggerland search, combing the beaches for artifacts and clues. A Facebook group called Doggerlanders invites people to share their knowledge and discoveries. Some have even posted pictures of supposed well-preserved footprints of Neanderthals. Some searchers have successfully uncovered artifacts that wouldn’t have otherwise been found. In 2009, a 40,000-year-old piece of a skull turned up off the coast of Zeeland. In 2016, a nurse named Willy van Wingerden discovered a 50,000-year-old artifact made of flint, minor human remains, and hyena bones along a beach in Rotterdam. Ironically, much of the Doggerland data came, not from funded expeditions, but rather oil and wind farm companies. They helped map and gather evidence.

As of today, there are over 2,000 objects recovered from Doggerland. These include human remains, animal bones, axes, hammers, and fossils. The public was able to view many of these in a 2021 exhibition in the Netherlands titled Doggerland: Lost World in the North Sea.

Link to Atlantis?

A popular theory attributes Doggerland’s fate to a sudden catastrophe. Catastrophism is the hypothesis that Earth’s formation comes from a succession of fast, violent natural events. Such events include the Theia Impact theory, the Great Deluge from the Bible and other cultures, and stories in which mega-tsunamis wiped out entire populations. Eccentric Frenchman and engineer Jean Deruelle spent decades trying to prove that Doggerland was in fact Atlantis. We all know the story, originally cited by Plato, of an idyllic city state swamped overnight. Undoubtedly, the similarities between Doggerland’s fate and that of Atlantis made Deruelle try to connect the dots. His magnum opus, *L’Atlantide des Mégalithes*, explored the links between the two. He believed that Plato’s Atlantis was a “great plain” rather than an island.

According to political scientist and catastrophist Alfred de Grazia (1919-2014), Deruelle believed that Doggerland matched the classical Atlantis description of a great plain. He stated that Atlantis even contained a dike to keep the North Sea at bay — a preventive barrier that was ultimately unsuccessful. He also described Atlantis as rectangular in shape. While his notions are worth considering, several holes in his theory stand out. His date estimate of the catastrophe, for one thing, between 7,000 BC and 2,600 BC, is later than what scientists have come to agree on.

Two theories

Of the two leading theories, the first suggests that a powerful mega-tsunami destroyed Doggerland and cut off Britain from the mainland. Coincidentally, 8,000 years ago, a major underwater landslide off Norway triggered a tsunami in the North Sea. They call this the Storegga Slide. Some archaeologists extracted cores of soil which held bits of broken shells and DNA from ancient trees which point to the tsunami theory. Additionally, analysis of hunter-gatherer remains indicate a decline in the local population around that time. Yet computer models suggest that the resulting wave was not big or threatening enough for such a permanent change. Even if such a wave came, the waters soon went back to normal levels. Most favor a gradual rise in sea levels after glaciers and ice sheets began to melt. Ice covered all of Scandinavia and Scotland. National Geographic suggested that due to the slow rise, people had to abandon the once prosperous hunting plains down below in favor of higher ground.

Conclusion

Most likely, Doggerland suffered from a gradual rise in sea levels which submerged the continent in the North Sea. It is very rare for a tsunami to change a landscape by itself. If a giant wave did have something to do with its disappearance, then it could have been a starting event, which then led to a period of higher sea levels as the glaciers continued to melt.

HOW THE NEED TO HUNT SMALLER PREY DROVE HUMAN EVOLUTION

By: *Jim Leffman*

September 11, 2023

From Talker News at <https://talker.news/2023/09/11/how-the-need-to-hunt-smaller-prey-drove-human-evolution/#:~:text=By%20Jim%20Leffman%20via%20SWNS.%20Weapon%20technology%20and%20intelligence%20was>



Weapon technology and intelligence was driven in early man by having to hunt smaller prey, a new study reveals. As larger prey became extinct, prehistoric people had to adapt to hunting smaller, faster prey. And the change of direction eventually ended with the evolution of farming. As they adapted, human weapons went from wooden-tipped and stone-tipped spears, all the way to the sophisticated bow and arrow.

The researchers from Tel Aviv University said that previous theories just had humans evolving and improving as they became more intelligent. But they believe the loss of large game basically forced them into it. Author of the study, published in the journal *Quaternary*, Dr. Miki Ben-Dor said: "In early archaeological sites we find mostly animal bones and stone tools used to hunt and process prey. "The bones reflect the relative quantities of different species hunted by humans, such as elephants, fallow deer, etc." "In this study, we looked for a correlation between the advent of stone-tipped spears, and the progressive decline in prey size." "Specifically, we examined the emergence of a sophisticated stone-knapping method known as the Levallois technique, which is especially indicative of cognitive development." "Unlike earlier knapping methods, here the craftsman first prepares a core of good-quality stone, then cuts a pointed item off with one stroke, a process that requires them to imagine the final outcome in advance." "We found that in all cases, at all sites, stone tips made with the Levallois technology appeared simultaneously with a relative decrease in the quantity of bones of large prey."

The team analyzed findings from nine prehistoric sites in South Africa, East Africa, Spain, and France, inhabited during the transition from the Lower to the Middle Stone Age or Paleolithic, about 300,000 years ago, when Neanderthals and *Homo Sapiens* first emerged. *Homo Erectus*, the ancestor of all later types of humans, used a wooden spear, probably thrusting it into large prey from up close. *Homo Sapiens* and Neanderthals, emerging about 300,000 years ago, upgraded their spears by adding stone tips, which they produced with the more sophisticated Levallois technique. These stone-tipped spears were apparently used for both thrusting and hurling. About 50,000 years ago more complex hunting systems like the bow and arrow and spear thrower, were

used regularly by Homo Sapiens. At the end of the Upper Paleolithic, about 25,000 years ago, new hunting aids emerged, such as dogs, traps, and fishing hooks.

Study co-author Professor Ran Barkai from the University's Department of Archaeology said: "This study was designed to examine a broader unifying hypothesis which explains the cultural and physiological evolution of prehistoric humans. "This includes increased cognitive abilities as an adaptational response to the need to hunt progressively smaller and quicker prey." "The continual evolution of hunting weapons, necessarily accompanied by improvement of human cognition and skills, have been known for a long time and yet a unifying hypothesis for explaining these facts or attributing them to some change in the environment, was not proposed." "In our research, we have tried to address this challenge." "So far such a unified hypothesis was lacking in professional literature, with the prevailing hypothesis maintaining that the changes in hunting weapons were a reflection of an essentially unexplained cognitive improvement."

Dr Ben-Dor added: "Studies of contemporary hunter-gatherers indicate that a wooden spear is quite sufficient for hunting large prey like an elephant." "The hunters first limit the animal's mobility, for example by driving it into a swamp or digging a trapping pit and concealing it with branches, then thrust the spear into the prey and wait for it to bleed." "On the other hand, a middle-sized animal like a deer is much more difficult to trap, and if hit by a wooden spear it will probably run away." "A more substantial wound induced by a stone-tipped spear is likely to slow it down and reduce the distance it can run before ultimately collapsing - increasing the hunter's chances of retrieving the fallen prey." "This insight further elucidates our findings from hundreds of thousands of years ago, when stone-tipped spears were developed in response to the increasing scarcity of large prey."

"Our excavations at the Qesem Cave site led us to conclude that elephants, a major component of the human diet in our region for a million years, disappeared about 300,000 years ago, as a result of overhunting and climate change." "With the huge elephants gone, humans had to find ways to obtain the same amount of calories from a larger number of smaller animals." "Ultimately, we hypothesized that prey size had played a major part in human evolution." "At the beginning, the largest animals were hunted, and when these were gone humans went on to the next in size, and so on." "Finally, when hunting was no longer energetically viable, humans began to domesticate animals and plants. That's how the agricultural revolution began."

Prof Barkai concluded: "Why did humans become smarter all of a sudden? What was the advantage of having a large brain that consumes so much energy?" "We demonstrate that these biological and cognitive changes correlate directly with the size of prey." "To hunt small elusive animals humans had to become smarter, faster, more focused, more observant, and more collaborative." "They had to develop new weapons for hunting from afar and learn how to track their prey and choose their prey carefully, with a preference for high-fat content, to ensure a sufficient energetic return." "This, we propose, is the evolutionary pressure that generated the improvement in human ability and tools."

ARCHAEOLOGISTS HAVE TRACED THE ORIGIN OF THE HORSE AND WHY HUMANS RIDE THEM

By: Christina Larson

June 10, 2024

From MSN at <https://www.msn.com/en-us/news/world/archaeologists-have-traced-the-origin-of-the-horse-and-why-humans-ride-them/ar->

[BBInWieg#:~:text=Roughly%204,200%20years%20ago,%20one%20particular%20lineage%20of%20horse%20quickly](#)



Archaeologists have helped trace the origin of the horse, and when humans began to transform the animal. Roughly 4,200 years ago, one particular lineage of horse quickly became dominant across Eurasia, suggesting that’s when humans started to spread domesticated horses around the world. There was something special about this horse: It had a genetic mutation that changed the shape of its back, likely making it easier to ride.

In the past, you had many different lineages of horses,” said Pablo Librado, an evolutionary biologist at the Spanish National Research Council in Barcelona and co-author of the new study. That genetic diversity was evident in ancient DNA samples the researchers analyzed from archaeological sites across Eurasia dating back to 50,000 years ago. But their analysis of 475 ancient horse genomes showed a notable change around 4,200 years ago.

That’s when a specific lineage that first arose in what’s known as the Pontic-Caspian Steppe, a plains region that stretches from what is now northeastern Bulgaria across Ukraine and through southern Russia, began to pop up all across Eurasia and quickly replaced other lineages. Within three hundred years, the horses in Spain were similar to those in Russia. “We saw this genetic type spreading almost everywhere in Eurasia — clearly this horse type that was local became global very fast,” said co-author Ludovic Orlando, a molecular archaeologist at the Centre for Anthropobiology and Genomics of Toulouse in France. The researchers believe that this change was because a Bronze Age people called the Sintashta had domesticated their local horse and begun to use these animals to help them dramatically expand their territory.

Domesticating wild horses on the plains of Eurasia was a process, not a single event, scientists say. Archaeologists have previously found evidence of people consuming horse milk in dental remains dating to around 5,500 years ago, and the earliest evidence of horse ridership dates to around 5,000 years ago. But it was the Sintashta who spread the particular horses they had domesticated across Eurasia, the new study suggests.

Researchers believe the very earliest horse ancestors arose in North America, then sauntered across the Bering Strait into Asia around a million years ago. They flourished in Asia, but went extinct in the Americas. People had domesticated other animals several thousand years before horses — including dogs, pigs, cattle, goats and sheep. But the new research shows that the shrinking genetic diversity associated with domestication happened much faster in horses.

“Humans changed the horse genome stunningly quickly, perhaps because we already had experience dealing with animals,” said Laurent Frantz, who studies the genetics of ancient creatures at the Ludwig Maximilian University of Munich and was not involved in the study. “It shows the special place of horses in human societies.”

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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.

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