



## Southwest Florida Archaeological Society (SWFAS)

### OUR 45th YEAR

### September 2025 Newsletter

<https://swflarchaeology.org/>

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



Welcome back after our summer sabbatical. We at SWFAS hope that you had a great summer, and we look forward to another season of archaeological news, articles, and presentations.

The April presentation at the Collier County Museum in Naples was our last presentation at this venue. The wonderful hall there has been leased to a museum and SWFAS has found a new home for our April and November meetings at the Bonita Springs Fire Station. See below for directions. We thank the Collier County Museum for hosting our meetings for many years, and the SWFAS Craighead Archaeological Laboratory is still located there. See below.

In October 2024 the Rappahannock Tribe of Virginia became the first U.S. tribe to safeguard rights of nature for a 195-mile-long state river in its constitution. The tribe had 12 tribal villages on the north side of the river and the southern bank served as the tribes hunting ground. The Rappahannock River is considered the “Mother” of the tribe.

The Marco Cat has been on loan to the Marco Island Historical Museum for the longest time ever loaned out in its history, however it must end sometime. In April 2026 the ‘Cat’ will return to the Smithsonian. If you have not seen it or want to see it again, keep this date in mind. This is a once-in-a-lifetime opportunity. While you are there be sure to get a photo op with the 6-foot recently reconditioned bronze replica of the Cat in the museum courtyard.

The Volume 78, Number 2, June 2025, 97-122, issue of the Florida Anthropologist has an article by John Beriault and Bob Carr about the Bonita Bay Complex in southern Lee County. This is a 30-site complex that SWFAS was an active participant in identifying, recording, sampling, and excavation of many of these sites, and the Craighead Lab processed much of the excavated material. SWFAS also published the results of several of these sites. These early days of SWFAS was a very busy time for salvage archaeology, and the article describes the historical involvement of SWFAS during its early days. I highly recommend that you read this article.

#### **SWFAS MEETING LOCATION CHANGING FROM NAPLES MUSEUM**

As noted above, SWFAS has a new meeting location in Bonita Springs from our old Collier County Museum in Naples location. Our April and November meetings and presentations will be held there. It's just off I-75 and should be convenient for all. See below for directions. See you there!

#### **BONITA SPRINGS FIRE DEPARTMENT STATION 24 – To go there:**



Located at 27701 Bonita Grande Dr, Bonita Springs, FL 34135. Turn off of I-75 at the Bonita Springs interstate Exit 116 (CR-865) to the East opposite the beaches. Go for 0.7 mi. Turn left onto Bonita Grande Dr at red-light (Publix and Racetrack). Go north for 0.3 mi. Turn East onto Snell Lane to the entrance. The parking lot is well lit. You may also access Bonita Grande Dr from West Terry St.

## RECENT RESEARCH

### **HOMINIDS WERE USING SANDALS 79,000-148,000 YEARS AGO**



Recent excavations at the Kleinkrantz site in South Africa has footprints of human feet wearing sandals. The prints show evidence of strap attachment points on the sides of the print and the footprints lack a big toe. Similar evidence of the use of sandals was found at the Goukamma site, also in South Africa. Source: *Arkeonews* at <https://arkeonews.net/ancient-footprints-offer-evidence-humans-wore-shoes-148000-years-ago/>

### **THE DRAGON MAN SKULL: HOMO LONGI**



A fossil skull unearthed in a cave system in S.E. China is associated with charred bones indicated that this hominid used fire. Radiometric dating places the skull at approximately 300,000 – 146,000 years old. This timing coincides with the emergence of Homo sapiens in Africa and raises the question of parallel evolutionary development on two different continents. Some researchers are suggesting that there was greater evolutionary development in Asia that played a role in Homo

development and, along with Denisovans, complicate the traditional view that Africa was the sole cradle of humanity. Source: *Science* at <https://www.science.org/>

## ARTICLES

### **WERE CLOVIS POINTS USED AS SPEARS OR PIKES?**

Archaeologists disagree whether clovis points were used as a thrown spear or were they used at the end of a pike to hunt mastodons and other large game. Scott Byram with the University of California Berkely's Archaeological Research Facility believes that they were used as pikes braced to the ground that could do more damage to a charging animal than a thrown spear and protect the hunter. See below.

### **THE PROMISE OF "40 ACRES AND A MULE"**

On January 12, 1865, General William T. Sherman posed a question to 20 Black pastors in Savannah, Georgia "What do you want for your own people". The answer was their own land. On January 16, 1865 Sherman signed Field Order Number 15. Exactly what was Field Order 15 and what happened to Field Order 15? See below.

### **BRITISH REDOUBT EXCAVATED IN ST. AUGUSTINE**

Signed on February 10, 1763, the First Treaty of Paris awarded Florida to the British and, in return, Britain returned Cuba and the Philippines to Spain. From 1763-1784 Britain ruled Florida and its troops fortified the San Sebastian River with seven redoubts to further protect the city of St. Augustine. These were the only additions to the Spanish fortifications of the city that the British made. Twenty-one years later the British left and Spain reclaimed Florida. Today the City of St. Augustine Archaeological Program has located one of these redoubts. See below.

## SWFAS DUES REMINDER 2025



SWFAS dues for 2025 are due. 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 2025 tax deductible membership. If you have not done so, we have two ways, you can renew online electronically with a credit card at <https://swflarchaeology.org>. On the Home page, go to "Select Member Level" and then "Add to Cart." Or send a check to: Charlie Strader, SWFAS Treasurer, 27655 Kent Road, Bonita Springs, FL 34135.

## THE 77th ANNUAL FAS MEETING – GAINESVILLE, FL



*Conference organizers  
Marion M. Almy, M.A., RPA  
and Maranda Almy Kles,  
Ph.D., RPA*

The 77th Annual FAS meeting took place May 9-11 in Gainesville, Florida. SWFAS was represented by Theresa Schober, Charlie Strader, and John Furey. Friday evening was a trip to the local Swamp Head Brewery where we had an outside pavilion to get together as a meet-and-greet. Saturday was a whole day of papers presented by both professors, grad students and a few undergrads on many varied topics. The presentations covered a wide range of archaeological and anthropological papers that to pick and choose from and, as always, one had hard decisions to make when you wanted to see two that were scheduled at the same time slot. On Saturday evening at the banquet, the FAS Awards were presented, and we were treated to an exceptional one hour talk by Dr. Charles Cobb of the Florida Museum of Natural History on the archaeological evidence and lack of evidence to support the route that DeSoto took beginning at Tampa Bay.

On Sunday, Charlie Strader and John Furey attended the group tour of the the Florida Museum of Natural History. Now closed to the general public, it exclusively houses collections and research facilities. The staff from the various departments hosted us into their areas and shared the many artifacts and collections that the museum curates. The museum, the many functions that they perform, and the enthusiasm of the staff is truly impressive. These annual meeting are a great way to make friends and see former colleagues. If you have an opportunity to attend one, I urge you to do it!



## SWFAS PRESENTATION SCHEDULE 2025

**SEPTEMBER 2025**

**Newsletter**

**OCTOBER 2025**

**Newsletter**

**NOVEMBER 2025**

**Newsletter**

**NOVEMBER 19, 2025, 7:00 PM, BONITA SPRINGS, BONITA SPRINGS FIRE STATION 24**

**Jacob Winge, Civic Leader and Local History Advocate**

**Topic: The Seminole & The Seminole Wars**

**DECEMBER 2025**

**Newsletter**

**DECEMBER 2025**

**Field Trip: TBA**

**JANUARY 21, 2026, 7:00 PM, FT. MYERS, IMAG MUSEUM**

**Topic: TBA**

**FEBRUARY 18, 2026, 7:00 PM, FT. MYERS, IMAG MUSEUM**

**Topic: TBA**

**MARCH 18, 2026, 7:00 PM, FT. MYERS, IMAG MUSEUM**

**Topic: TBA**

**APRIL 15, 2026, 7:00 PM, BONITA SPRINGS, BONITA SPRINGS FIRE STATION 24**

**Topic: TBA**

## ARTICLES

### **FIRST AMERICANS IMPALED AND KILLED MAMMOTHS WITH PIKES, NOT SPEARS, STUDY SUGGESTS**

By: Sascha Pare

August 29, 2024

From LiveScience at <https://www.livescience.com/archaeology/1st-americans-impaled-and-killed-mammoths-with-pikes-not-spears-study-suggests>



Researchers who thought ancient hunters threw spears to kill mammoths and mastodons may have got the wrong end of the stick, archaeologists say. Instead of hurling weapons at prehistoric beasts, hunters likely used their weapons like pikes, impaling the beasts as they charged, a new study suggests. Pike propped up at an angle would have inflicted much deeper wounds on charging animals than flying spears, even if the spears were thrown by the strongest prehistoric hunters, according to the study. Evidence suggests hunters designed the pikes to split in two upon impact with bone, widening the

internal wound and causing deadly injuries. "This ancient Native American design was an amazing innovation in hunting strategies," lead study author Scott Byram, a research associate with the University of California Berkeley's Archaeological Research Facility, said in a statement. Not only could the weapon kill huge animals swiftly, it also protected the hunter who stood behind it, Byram and his colleagues said in the statement.

The new study, which was published Aug. 21 in the journal PLOS One, builds on decades of research into ancient weapon tips known as Clovis points. Clovis points, which date to around 13,000 years ago, get their name from a small town in New Mexico where they were first discovered nearly a century ago during archaeological excavations. Since then, archaeologists have found thousands of these flattened stone points across North America. They are carved from rocks including chert, flint and jasper, with scalloped edges that could easily pierce the hide and skin of animals. But the most distinctive features of Clovis points are fluted indentations at the base on either side that act as shock absorbers. Archaeologists disagree about how early Americans used Clovis points. While some researchers are confident that hunters mounted the points on wooden shafts to make weapons, others argue that they were too broad to penetrate deep and inflict serious wounds in large animals. Instead, these experts argue, ancient communities used Clovis points like knives to cut meat off scavenged animal carcasses.

Wood disintegrates quickly, meaning archaeologists have never recovered wooden shafts dating to the Clovis culture, according to the statement. They have found bone shafts, however, which they think hunters attached to the front end of wooden spears to hold the Clovis point in place. The authors of the new study think the Clovis points were indeed placed on wooden shafts but they argue the weapons would have been too valuable to risk throwing around. Finding the right rocks to shape points from and collecting suitable wooden poles to make spears took time, Byram said, so it's more likely that hunters kept hold of their weapons and used them as pikes.

To test their idea, Byram and his colleagues reconstructed an ancient weapon using a replica Clovis point, a long pine shaft and a resin cast of an original bone shaft. The researchers then measured the force that this weapon could withstand if it was used like a pike. They found that the weapon could withstand forces equivalent to and higher than a mammoth charging into it, meaning the spear would pierce the animal's skin and penetrate its tissues if hunters braced it like a pike. The spear broke in half when the researchers applied forces equivalent to hitting the bone of a charging mammoth, meaning a pike would eventually break, but only after impaling the animal. The way the spear broke in the experiment suggests hunters designed it to inflict a maximum amount of tissue damage, according to the researchers. If the weapon penetrated an animal's flesh so deep that it struck bone, the Clovis point likely receded into the gap between the wood and bone shafts, splitting the weapon in half. This may have widened the animal's wound and caused massive internal injuries, similar to a modern-day hollow-point bullet.



The experiments, as well as historical accounts from all around the world of spears being used as pikes to impale large animals, suggest mammoth hunters may have braced their weapons against the ground instead of throwing them, according to the study. "The kind of energy that you can generate with the human arm is nothing like the kind of energy generated by a charging animal," co-author Jun Sunseri, an associate professor of anthropology at UC Berkeley, said in the statement. Ancient hunters likely knew this and took advantage of attacking animals' momentum to impale them on pikes, Sunseri said, adding that "these spears were engineered to do what they're doing to protect the user."

### ***THE SHORT-LIVED PROMISE OF '40 ACRES AND A MULE'***

*By Nadra Kareem Nittle*

*From History at <https://www.history.com/articles/40-acres-mule-promise>*



"What do you want for your own people?" That's the question Secretary of War Edwin M. Stanton suggested Union General William T. Sherman pose to 20 Black pastors in Savannah, Georgia, as the Civil War neared its end and enslaved African Americans neared freedom. The Black leaders gathered for the January 12, 1865, meeting with the military officials in a mansion called the Green-Meldrim House. They explained that they didn't want to live among white people, as they feared it would take years for racial prejudice to dissipate in the South. Instead, they wished to live amongst themselves on their own land. That would entail redistributing the land of Southern plantation owners. "The way we can best take care of ourselves is to have land and turn it and till it by our own labor," said the Rev. Garrison Frazier, a 67-year-old Baptist minister and spokesman for the group, which included individuals who had been enslaved and lived as free men alike. "We want to be placed on land until we are able to buy it and make it our own," Frazier told the Union military officials.

Stanton knew that the meeting was a groundbreaking one, remarking that for the first time, government officials had asked Black Americans "what they wanted for themselves." He gave the minutes taken at the meeting to Henry Ward Beecher, brother of "Uncle Tom's Cabin" author Harriet Beecher Stowe. After Beecher read the notes to the congregation of his New York church, the New York Daily Tribune printed the transcript in its February 13, 1865 edition, providing a historical record that still exists today. A Black publication named the Christian Recorder printed the transcript as well.

#### *Confederate Land for African Americans*

The idea to strip Southern enslavers of their land wasn't exclusive to the leaders who attended the Green-Meldrim House meeting. Abolitionists Charles Sumner and Thaddeus Stevens had promoted the idea as a way to financially devastate Confederate landowners. Still, Harvard historian Henry Louis Gates, Jr. credits Savannah's Black leaders with spearheading the events that followed.

After meeting with the 20 ministers, Sherman signed Field Order 15 on January 16, 1865. The order would reserve 400,000 acres of Confederate land for members of the formerly enslaved population. When the land near the Southeast coast was evenly redistributed, each family would have 40 acres of tillable ground. "Union generals were attempting to divide these slave plantations into small farm settlements and make them available to the newly freed slaves," says Valerie Grim, director of Undergraduate Studies, African American and African Diaspora Studies and professor of African American and African Diaspora Studies at Indiana University, Bloomington. No mention of mules appeared in the order, but some of the formerly enslaved population were granted Army mules, resulting in this reparations program being widely known as "40 acres and a mule."

The freedmen set out to begin working their new land immediately, with a group of 1,000 settling on Georgia's Skidaway Island. In subsequent months as many as 40,000 freedmen settled on the redistributed land. "They

were able to parcel it out to some of the former slaves, but for the most part, this dream was never realized,” Grim says.

### *Promise Is Rescinded After Lincoln's Death*

The government didn't keep its promise. Following President Abraham Lincoln's assassination on April 15, 1865, President Andrew Johnson rescinded Field Order 15 and returned to Confederate owners the 400,000 acres of land—“a strip of coastline stretching from Charleston, South Carolina to the St. John's River in Florida, including Georgia's Sea Islands and the mainland 30 miles in from the coast.”

Roy L. Brooks, a distinguished professor of law at the University of San Diego School of Law, described Johnson as a segregationist “who wanted to basically return African Americans to a position of subordination.” Johnson, though, was not the only politician who opposed this form of reparations for Black Americans. “After the Civil War, there just wasn't that appetite for Black reparations,” Brooks says. “There were other proposals made after the war for reparations for African Americans. Congress declined to go forward with reparations. So, it was not just Johnson. There was an attitude among the Congress that African Americans should simply be happy with being freed.”

Without land of their own to work, the 3.9 million members of the formerly enslaved population struggled to control their own destiny after the Civil war ended. Many found themselves working white people's land as sharecroppers or tenant farmers, a system that was only slightly better than slavery, given the meager wages and exploitation associated with it. “You had a massive system of sharecropping evolving in the South in the aftermath of Blacks not being able to acquire the land that they thought the federal government was going to make available to them,” Grim says. “In the case of the sharecropper, you did it so that you could get a share of the crop which rarely was shared with Black people when all the cost of production had taken place.”

Some Black people defeated the odds and managed to become landowners. Most, however, had no land to pass on, which prevented them from accumulating multi-generational wealth and left them largely under the control of Southern white landowners. The failed promise of “40 acres and a mule denied African Americans the ability to generate financial self-sufficiency, which was needed in order to resist as much as possible the Jim Crow policies of the local government in the South,” Brooks says. “It would have provided a very timely reparation for African Americans, which would have changed the course of racial history. It would have changed the trajectory of racial inequality in our society.”

### **BURIED BENEATH LINCOLNVILLE: A 240-YEAR-OLD BRITISH FORT**

*By: Dan Scanlan*

*February 12, 2025*

*From JaxToday at <https://jaxtoday.org/2025/02/12/lincolnvill-st-augustine-british-fort/>*



A vacant lot stands again on the west side of Lincolnville in St. Augustine, harboring a secret that city archaeologists just unearthed there. Just over 240 years ago, a small British fort stood in the same spot so British soldiers could keep an eye out for invaders, according to what city archaeologists found in the dirt. Possibly built of piled-up dirt, what is also known as a redoubt was erected by the British around the original town of St. Augustine from 1763 to 1783, when it was the capital of British East Florida and a key military base. Until early January, city archaeologist Andrea White said, it was underground at what was a home

site, then a vacant lot until its current owner decided to build there again. A 39-year-old Archaeology Preservation Ordinance states that a city archaeologist check any site undergoing construction, because something historic could lie beneath almost any of them, White said. Before this site was ready to be developed, White and her crew took a closer look beginning on a very chilly Jan. 22. They found one of seven redoubts, the first ever uncovered.

“This was something very unique done by the British, so it is kind of the only representation that we have of the British constructing any sort of fortifications in St. Augustine,” she said. “One of the other things that is great about is because the historical records are kind of sparse, we don’t really know how big they were; how they were constructed; how long they were used.”

St. Augustine lived under occupation by the Spanish and British in its early life in the 16th through 18th centuries. The Spanish had it from 1565, until the British took control in 1763. The Spanish returned in 1783, then the U.S. took the land over in 1821.

### *Building the fort*

During Spanish occupation, leaders started building the Castillo de San Marcos as well as five earthen walls as protection, known as the Rosario and Cubo lines. During the British occupation of Florida, a chain of seven free-standing redoubts also were built west and south of the town, according to the Historical Marker Database. British troops built these redoubts as the specter of the American Revolution raged in the northern colonies, concerned that what was happening elsewhere in North America could come south, especially along the vulnerable side of the colony of St. Augustine from the San Sebastian River. The problem is, there is no documentation to show where these redoubts were built. Historic maps show them in various spots, while another may display where someone was planning them, White said. “None of them have been found archaeologically, even though people have been looking for them for decades, until this one,” she said. “It is probably because it is so ephemeral — it is very hard to locate, sort of like looking for a needle in a haystack.” They knew that a Native American mission operated in that area in the early 1700s and that one of the British redoubts could have been erected somewhere near there later. It was never named on any documents they uncovered.

As they tested the site, they found soil deeper down that “looks like some kind of deep ditch,” White said. Further digging by a city Public Works backhoe, and ground-penetrating radar by state archaeologists, confirmed that. “Lo and behold, we found an extremely large ditch or moat that is about 15 feet wide,” she said. “We knew based on the size of it, the width of it, that this was something that was not an agricultural ditch.”

There’s not much else left to show where the fort was, just that protective ditch, and almost nothing in the way of artifacts, she said. All they found were seeds. “We found very, very, very few artifacts in this whole project,” White said. “That’s one of the reasons it is hard to find and you have to really strip large areas of soil to be able to locate it. It was actually mostly made out of earth, which makes it harder to locate.”

By 1783, the United States was recognized as an independent nation, and the ownership of Florida went back to Spain until the U.S. took it over. That is when the redoubts were probably abandoned and sank back into the landscape.

White considers St. Augustine “one giant single archaeological site” with multiple different periods of occupation and their artifacts, but she knows that not much is left to point to this part of its history. “Each project we do is one more piece of the puzzle,” she said. The site has been recovered with dirt, while the artifacts like the seeds will be studied, then returned to the landowner, White said.

## **SWFAS OFFICERS AND BOARD OF DIRECTORS FOR 2025**

### **Officers**

President: John Furey  
Treasurer: Charlie Strader  
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Editor: John Furey  
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First of 3-year term:  
Dr. Tiffany Bannworth  
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Second of 3-year term  
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Third of 3-year term:  
*open*

***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 \_\_\_\_\_

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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](http://fasweb.org). *Membership is for one year.* SELECT LEVEL BELOW.

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

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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.

\_\_\_\_\_  
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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