



**WMS/LSS ARCHAEOLOGICAL SOCIETY NEWSLETTER**

**Vol. 26, No. 5, November/December 2015**

*A 501(c)3 Corporation and Chapter of the Florida Anthropological Society*

The Warm Mineral Springs/Little Salt Spring Archaeological Society meets the second Tuesday of the month (except June through August) at 7:00 PM, at the North Port Community United Church of Christ located at 3450 S. Biscayne Blvd. Meetings are free and open to the public. Come one come all!

**CLIMATE CHANGE AT THE CRYSTAL RIVER SITE  
TOPIC OF NOVEMBER 10 MEETING**

Archaeologist Kendal Jackson, graduate student in Applied Anthropology and Archaeology at the University of South Florida, will present his graduate-studies research on “Reconstructing Social Responses to Climate Change at the Crystal River Site.” His research involves the analysis of fossil pollen to investigate the timing and nature of climate change and prehistoric-ecosystem management strategies at the enigmatic Crystal River Site, a Woodland period (ca. 1000 BC – AD 1000) ceremonial/civic center on Florida’s west-central coast. He will present an overview of field and laboratory methods, along with preliminary results from palynological analysis on soil-core samples taken from multiple contexts at Crystal River. The Crystal River Site is located on the west-central coast of Florida in Levy County. It is a large, complex mound site that was once a sprawling ceremonial center, attracting people from great distances. (See Crystal River p. 2)



Archaeologist Kendal Jackson

**THE ARCHAEOLOGY AND HISTORY OF PHILLIPPI  
ESTATE PARK TOPIC OF DECEMBER 8 MEETING**

New College Professor Dr. Uzi Baram will be the speaker at our December 8 meeting. His topic is “A River Runs through Sarasota: Archaeological Insights into Phillippi Creek.”

Dr. Baram is spearheading a research and education project with help from some of his New College students designed to learn more about the archaeological resources at Phillipii Estate Park, teach archaeology, and provide educational and interpretive information about the cultural resources on the 60-acre property.

Excavations at Phillippi Estate Park, at the mouth of Phillippi Creek, revealed possibly more than three thousand years of history. From the Archaic through the Manasota (2500 to 1300 BP) to the present-day, people have fished, hunted, gathered, farmed, and lived on the river that runs through Sarasota. Best known for the 1916 Edson Keith mansion, Phillippi Estate Park and Phillippi Creek are named after Felipe Bermudez, a key



Dr. Uzi Baram with with New College students at the Public Archaeology Lab (courtesy of New College of Florida)

figure in the Cuban rancho fishing industry on Sarasota Bay and the initial Anglo-American settlements of Sarasota and Bradenton. In 1849 near the river, war was averted by Captain John Casey and Bowlegs/Holata Micco. In the early 20th century, Edson and Netti Keith were part of the Chicago colony that propelled Sarasota into the modern era. The slide-illustrated lecture will lay out the many histories for Phillippi Creek, providing the context for the upcoming centennial heritage interpretation at the Sarasota County-owned park.

In early January (scheduled for Jan. and 5), Dr. Baram, New College students, and volunteers will spend two days testing areas of the midden and the public will be invited to observe, they will then analyze their finding at the New College Public Archaeology Lab. His students will then design outdoor interpretive educational kiosks with information on the cultural resources present at the Park.

There is so much to learn about the history at Phillippi Estate Park., located at 5500 S. Tamiami Trail, Sarasota.

A field trip to Phillippi Estate Park is being planned for December 19, 2015. We will meet at the North Port Library at 8:45 AM for a 9:00 departure. Sign up at the Dec. 8 meeting!

### **CRYSTAL RIVER (cont. from p. 1)**

This complex of burial and temple mounds is one of the longest continually occupied sites in Florida. Though the Native Americans who lived there are now long gone, their impressive earthen architecture remains.

The mound complex attracted early archaeologists, who discovered beautifully decorated pottery, shell, and copper artifacts. The remarkable earthen structures and artifacts earned the Crystal River Site a place among the most famous archaeological sites in Florida.

We first learned about the Crystal River Site during a presentation by FPAN West Central Region Archaeologist Kassie Kemp in January of 2014, when she discussed her research on pottery from the site (see the March 2014 WMS/LSSAS Newsletter). Kendal's talk will complement and add to our understanding of this notable site.

Mr. Jackson is a native Floridian from central Pasco County. He received a B.A. in Anthropology from the University of South Florida, St. Petersburg, and is currently in a master's program in Applied Anthropology/Archaeology at USF. He worked on archaeological projects in the Tampa Bay area (most extensively at Weedon Island), and in the southern mountains of Ethiopia under Drs. John and Kathy Arthur. His main research interests lie in the interactions between human societies, ecological systems, and broad environmental transitions.

We are planning a field trip to the Crystal River Site in late January or early February 2016, to be announced in the January/February Newsletter. Come to the November 10 meeting and learn more about this historic landmark.

### **PANAMA ARCHAEOLOGICAL RESEARCH DISCUSSED AT OCTOBER 13 MEETING**

*by Judi and John Crescenzo*

On October 13, 2015, Dr. William Locascio, Assistant Professor at Florida Gulf Coast University, made a presentation



WMS/LSSAS Secretary Hilda Boron presented Dr. Locascio with our world famous tee- shirt.

entitled "Emergence of Social Inequality among Households in the Village of Hatillo, Panama" OR "Domestic Space and Communal Activity in the Village of El Hatillo, Panama." Dr. Locascio earned a Ph.D. in Anthropology from the University of Pittsburgh, an M.A. from Southern Illinois University, and a B.S. in Biopsychology from Loyola University in Chicago. His doctoral research in Panama provided the basis for his presentation.

During the 190,000-year history of *Homo sapiens sapiens*, humans lived as nomadic or semi-nomadic hunter-gatherers surviving on wild resources. Hierarchy and unequal distribution of wealth were non-existent; group decisions were made by those with the most knowledge in a particular area. However, this arrangement gradually changed over time. It was not a uniform process but occurred in many ways based on timing, context, and other variable forces. A comparison of cases led to Locascio's conclusions about how and why human society changed.

The Late Pre-Columbian societies of Central Panama provide a classic case of chiefdoms, a hierarchical and unequal system. Ethnohistoric records provide a vast store of resources. Chiefdoms developed naturally and were the native societies observed by the Spanish. The Spaniards saw grand funeral processions and burials, with wealth and rituals controlled by vast resources. Warrior-chief burials were accompanied by funerary feasts and contained prestige goods. These burials were evidence of a great amount of wealth in Panama, but there was no evidence of warfare. Prestige goods, such as ceramics, were symbolic and demonstrated craft specialization.

Between 250–550 AD in Central Panama, a coastal society survived on fishing, not agriculture. But this began to change when people moved inland. Burials from 500–700 AD contain evidence of status and power differences. The Conte Phase had a permanent population, and status appeared. Chiefs were powerful and in control by 1100 AD, during the Parita Phase. By 1300 AD, decline had begun, and in 1522 the Spanish arrived.

In 2013, National Geographic described University of Pennsylvania work in Panama in the 1940s, which focused on burials, not people. Most people lived in the Rio Parita Valley and El Hatillo. Chiefs had elaborate burials between 900–1100. The El Hatillo mound center shows evidence of elaborate burials, which were studied between 1940–1970, after a lot of looting had taken place. Ten years ago, Mike Haller investigated the region, which spurred a new phase of investigations. In 2009, Menzies completed work on communities. Starting in 2010, Dr. Locascio began his research of households in El Hatillo, basing his work on the earlier studies of Haller and Menzies.

How did power begin and how was it sustained for 800–1000 years? Locascio studied the distribution of remains in the Rio Parita Valley and compared the populations of Cubita (550–700 AD), Conte (700–900 AD), and Macaracas (900–1100 AD). Peaks of population were based on the concentration of pottery sherds found in these areas, as noted on a map by Menzies.

In the Conte Phase, which precedes mound burials, fancy ceramics came from the north and were owned by the wealthy. Pottery sherds show where these people lived. The Conte Phase included people of both high status and commoners. In the later Parita Phase, there were also high-status households. It was noted that homes of the wealthy and commoners were basically the same oblong shape, with peaked roofs supported by twin posts in the center and a midden nearby. Finely decorated ceramics and elaborate vessel forms (such as pedestal forms) were found in middens, along with serving, storage, and cooking vessels.

Artifacts from the Conte Phase suggest a high status household where, after abandonment, huge post holes were added. Perhaps these were used for communal activities or as totem poles. Household C was unusual because it contained more serving vessels than storage vessels, indicating that the site was used for feasting. Its raised features may reflect elaborate funerary feasts, as does its close proximity to the burial area. The much higher proportion of serving vessels is associated with high status (Conte 700–900 AD) and possible hereditary status. This is more pronounced in the later Parita 1100–1300 AD society, where communal feasting and largely pristine pottery are signs of wealth. The density of decorated ceramics also indicates that feasting took place adjacent to elaborate chief burials.

The paucity of faunal remains in the middens shows that people were not heavily reliant on these foods. At Parita in Household A, Midden A2, remains of two or three different deer were found, which is an indication of a high-status household. Twenty-five percent of recovered materials were animal remains, and the rest were pottery sherds. This is a very high percentage compared to other domestic sites. Perhaps Household A was an elite site for communal feasting.

The emergence of hierarchical societies may be associated with religion and feasting, as the hosts had control of craft production and food. Symbols on ceramics imported from the north represent communal events and religion. Feasting regularly in one's home probably elevated the status of the hosts, who did not even realize this was happening. Giving

parties created power in the community. The powerful controlled crafts, but not large amounts of resources. In this way, inequality that began with religion and feasting became economic. When the Spanish arrived, they saw a hierarchical society.

Thank you, Dr. Locascio, for presenting your fascinating doctoral research on Pre-Columbian Panama.

## **MAYA MISCONCEPTIONS TOPIC OF SEPTEMBER 8 MEETING**

*By Judi and John Crescenzo*

On September 8, 2015, we were pleased to welcome Dr. Kara Fulton, who earned her Ph.D. in Applied Anthropology from the University of South Florida. Dr. Fulton conducted research in Mexico, Honduras, and Belize, focusing on Mesoamerican archaeology. Her presentation, "The Not So Mysterious Maya," provided a fascinating overview of the Maya.

Dr. Fulton began by clarifying the difference between the words "Maya" and "Mayan." "Maya" is used as an adjective or singular or plural noun relating to the people, but "Mayan" refers to the language of the Maya people. She pointed out that the "discovery" of the Maya by Europeans and colonists was really an uncovering of ruins that locals already knew about.

In the 1800s, Stephens and Catherwood made drawings of Copan, Honduras, for travel journals, which spread knowledge of the ruins to a wide audience. Drawings of the buildings were accurate, but the addition of human figures was not. Popular culture created "the mystery of the Maya" image, but there is actually a good deal of information on the Maya. Today there are six common misconceptions about the Maya and their culture.

The first misconception is a prophesy about the fiery end of the world on December 21, 2012. Maya time keeping is cyclical, not linear like ours. Time was recorded for religion (ceremonies and crop planting) and politics (recording of history). Maya had numbers, including a very early use of zero as a place holder.

There are two types of Maya calendars: the calendar round and the long count. In the calendar-round method, there are two components. The Tzolin is a 260-day cycle for ritual events. Dots and bars for the numbers 1–13 represent the 20 day signs. The second component of the calendar round is the Haab, which consists of 365 days for keeping track of the seasons. The long-count calendar keeps track of days since creation, with August 13, 3114 BC as the starting point. Maya writing on El Tortuguero Monument 6 states that the 13th calendrical cycle will end on 12/21/2012. The Maya did not predict the end of the world, but simply the end of a cycle.

Misconception #2 is that Maya writing has not been deciphered. Epigraphy is the study of writing systems; hieroglyphics were the earliest writing, first on stone and later on bark. In the 16th century, Friar Diego de Landa burned thousands of Maya paper books, of which only four survive. Hernando Cortez kept one book, the Dresden Codex, which he shipped to Spain. In 1832, European genius Constantine Rafinesque deciphered five pages and noted the concept of zero as a place holder. In 1880, librarian Ernst Forstemann figured out the Dresden Codex astronomy tables that predicted eclipses. He also began to understand the calendar round. Later scholars



made Gregorian conversions. In 1881, British diplomat Alfred Maudslay used a glass-photo camera to document close-ups of the glyphs so that more people could study them around the world.

In the 1930s, British researcher Eric Thompson developed a catalog of the astronomical signs so he could discuss them with others. He also discovered that many glyphs stood for words and ideas. In 1962, Russian linguist Yuri Knorosov found that some symbols were phonetic and, when put with symbols, held different meanings. In 1958, Tatiana Proskouriakoff, an architect, drew reconstructions, noting placement of dates that revealed new patterns about life events of rulers. In 1973, Linda Schele and Peter Mathews viewed Palenque, Mexico, and figured out the dynastic history of six consecutive rulers. In 1981, David Stuart, age 15, found that individual words could be written in different ways. This meant that a glyph could be drawn in many ways, so more glyphs became decipherable.

Today most glyphs can be read and understood. Maya writing tells what happened and when. The glyphs were written in columns and stylized in pictures and symbols on stelae, a form of sculpture used to record history and accomplishments of rulers. The stelae can be considered a form of propaganda. There are numerous examples of stelae, such as those in Copan, Honduras, and Seibal, Guatemala. The hieroglyphic stairway in Copan contains writing on every step. Glyphs can also be attached to each other, creating more choices on how to write a word.

Misconception #3 is that the Maya were a united empire like the ancient Greeks and Romans. In reality, they lived in small villages connected through a ceremonial center. They shared similar ideology and world view, with some uniformity, that created a culture, but they were not connected politically. Social classes included rulers, elites, crafters, construction workers, and others. Trade routes showed that they moved, interacted, and paid tribute. A dynastic ruler was semi-divine, with authority legitimized through writing. Obedience to rulers was necessary for harmony in the universe.

Supernatural power, ritual connection to ancestors, and public ceremonies were important. Public ceremonies included blood-letting and not always decapitation. In auto-sacrifice, rulers offered their own blood, which dripped onto paper that was burned and offered to the gods. Altar Q in Copan shows events of the 16th ruler, who founded the dynasty, and provides links to 16 successive rulers.

Misconception #4 is that the Maya were peaceful stargazers. An observatory in Chichen Itza aligns with astronomical events, but warfare is also depicted. Captives of war are shown holding up their bloody hands because their fingernails had been torn off. It could be that the conquering ruler recorded a real event. The Maya were not primarily violent, blood-thirsty savages, but this was part of their society.

Misconception #5 is that the Maya lived in a jungle. Nature has reclaimed the land, which in the past was cleared for building. Their limestone structures were once brightly painted with mineral pigments including bright blue, red, yellow, and green. Remote sensing by NASA satellites detects buildings because plants growing on limestone look different.

Why did various early societies build pyramids? Before the invention of arches and barrel vaults, this was the only way to make a tall structure. There were no metals or wheels, and the basic geometric form was the rectangular pyramid. Building a pyramid also required fewer materials.

Misconception #6 is that the Maya disappeared from various causes between AD 839–900. But the people still exist in countries such as Guatemala. Society has changed, but the people are not gone, and certain rituals remain. Today some Maya are involved with architecture and continue traditions, such as cooking. This can be proven through archaeological research of art, sculpture, and writing.

We thank Dr. Fulton for her fascinating overview and perspective into the Pre-Columbian Maya. We can only imagine the true history about their past and culture that would have been revealed in all those books burnt by their conquerors in search of gold.

## OCTOBER 17 FIELD TRIP EXCITING ADVENTURE

*By Joan San Lwin*

On Saturday, October 17, the WMS/LSS Archeology Society sponsored a trip to the Southwest Florida Museum of History in Ft. Myers. The group was unanimous in their opinion that the



A giant ground sloth sneaks up on four of our field trip participants. Good thing they were vegetarians.

museum is well worth a trip.

The museum has everything from the prehistoric to the modern. Until November 11, there is an exhibit that presents a selection of colorful, eye-catching posters that advertised movie

films that were filmed in Florida. Movie producers have been making films in Florida almost since the dawn of the industry. For a short time in early 20th century, Florida even rivaled California as a place for movie making.

The museum has many permanent exhibits on Paleo Florida. During the reign of the dinosaurs, more than 65 million years ago, Florida was covered by a shallow sea; hence, no dinosaur remains in Florida. Sea creatures in the age of the dinosaurs are buried under thousands of feet of ocean sediment. Global sea levels were elevated due to higher temperatures melting polar ice caps. The resulting Florida seas were roamed by enormous sea animals such as the Basilosaurus and Megalodon, as depicted in the exhibit. What Florida does have are the fossil bones from the previous geological epoch, the Pleistocene (est. 1.8 million – 11,700 years ago), when mammoths, mastodons, giant ground sloths, and other creatures roamed the Peninsula. These animals have been found in association with our earliest visitors to Florida, the Paleoindians, whose remains and artifacts have been found at Warm Mineral Springs and Little Salt Spring.

On display at the museum are extinct animal bones recovered from Warm Mineral Springs and a life-size replica of a burial at Little Salt Spring from the middle Archaic period (about 7,000 years ago). When a member of the group died, they wrapped the body in cloth or hide and staked the wrappings into a shallow grave on the edge of the pond. The remnants of cloth, buckskin, bone, plant remains, and even brain tissue have been found extremely well preserved due to the lack of oxygen in the water and peat.

The museum also has interesting displays on the Calusa and Seminole Indians, the Spanish Explorers, and the Train Depot (that currently houses the museum), and on the grounds is a replica of a Cracker House and a restored train car named the Esperanza. It is an 83-foot, 101-ton private rail car that was the height of transportation luxury back in 1929. It features three state rooms, a lounge, a private dining room, a galley kitchen, and servants quarters. Filled with brass fixtures and Cuban mahogany, the train car remains a favorite among museum visitors.

The museum is located at 2031 Jackson St., Fort Myers, FL 33901, (239) 321-7430, and is open 10–5 and closed on Mondays and Sundays.

## **CHIDSEY HISTORICAL EXHIBITS AND EDUCATIONAL CENTER OPENS WITH SARASOTA ARCHITECT PAUL RUDOLF EXHIBIT**

*By Bill Goetz*

The historic Chidsey Library Building has recently reopened as the Chidsey Historical Exhibits and Educational Center. The Center's "soft" opening on October 23 was well attended by over 70 people, who viewed the recently reinstalled "Paul Rudolph: The Florida Houses" exhibit. Since its creation in 2001, the exhibit has returned home to Sarasota after being exhibited in approximately 20 architecture schools and museums.

Local architect, architectural historian, and author Joe King (our May 2015 speaker) gave a presentation on Paul Rudolph



Architect and author Joe King gave opening remarks at the Paul Rudolph exhibit at the Chidsey Exhibits and Education Center

(1918–1997), modernist architect of the late 1940s and 1950s, who designed and built more than 30 homes and buildings in Sarasota.

The presentation was given within the exhibit to allow the audience to focus on its elements. Joe's presentation concept was that each photo and drawing has so much detail and interesting interaction of shape and materials that the audience could focus on whichever was in their individual field of vision and glean their own insights while the exhibit was being described by its curator.

The casual atmosphere allowed the audience to ask questions throughout the presentation. Joe gave a history of the exhibit and how the concept for it was shared with University of Arizona Professor Christopher Domin. The architectural models in the exhibit were made by Christopher's students.

Joe King and Christopher Domin also coauthored a book with the same title as the exhibit; it is available in the Chidsey gift shop.

An interesting coincidence of the evening was that the opening and presentation were scheduled on what would have been Paul Rudolph's 97th birthday, which Joe did not realize until that very morning! So we were able to celebrate Rudolph's birthday as well as the opening of the Center. Come see the "Paul Rudolph: The Florida Houses" exhibit and learn why Paul Rudolph is one of the most celebrated mid-century Sarasota School of Architecture architects.

Visit the Chidsey Historical Exhibits and Education Center, located at 701 N. Tamiami Trail in Sarasota, and see the Paul Rudolph exhibit and permanent exhibits. The Rudolph exhibit will be up through December. The Center is open Monday, Wednesday, and Friday from 10:00 until 4:00 and Saturday from 10:00 to 2:00. Volunteer staffing opportunities are available for those interested in participating and supporting the Friends of the Sarasota County History Center. If interested, tell them you are a member or guest of the WMS/LSSAS and would like to volunteer. For more information, contact FOSCHC President Betty Intagliata at (941) 484-0769.

## A FEW SPOTS REMAIN FOR THE NOVEMBER 21 FIELD TRIP TO AH-TAH-THI-KI MUSEUM

On November 21, members and guests are traveling to the Ah-Tah-Thi-Ki Museum on the Big Cypress Seminole Indian Reservation. There is so much to see and learn, with its more than 30,000 unique artifacts and archival items; permanent and traveling exhibits; photographs; life-time depictions of traditional cultural practices; a mile-long boardwalk through a cypress swamp to a living Seminole village where crafts are made and sold; renowned beadwork, basketry, wood carvings and patchwork; and much more.

No need to worry about driving; we have chartered a bus that holds 50 people. The cost will be \$45 per person and includes admission. We are looking into lunch options that will be an additional charge. There are a few seats left and you can find out and sign up at the November 10 meeting or call secretary Hilda Boron at 426-1719. Payment must be made at time of reservations to secure your spot. There is really something exciting at the museum for everyone. See what the museum has to offer at <http://www.ahtahthiki.com/>.

## WMS/LSSAS ANNUAL YARD SALE FEBRUARY 27

Start saving items early! Please start collecting items for our annual yard sale to be held Saturday, February 27, 2016, from 8:00 am to 1:00 pm. The sale will be held next to the Warm Mineral Springs Motel, located at corner of Ortiz Blvd. and US 41. The WMS Motel is a local landmark in itself, a historic building designed by famous architect Jack West, a student of Frank Lloyd Wright. It's where all our monthly speakers and research associates stay who come from out of town. Please bring your items to the December 8, January 12, and February 9 meetings. To drop off items or for pick up of items (if you are unable to drop them off), please call Hilda Boron at 941.426.1719. Help make this our best sale ever. More information will be in the January/February 2016 Newsletter. Thank you for your support!

## VENICE MUSEUM AND ARCHIVES EXHIBIT SOMETHING TO SEE!

On November 3, representatives from the History and Preservation Coalition of Sarasota County took a field trip to the Venice Museum and Archives to tour the facility and see the exhibit "Design for Living, John Nolen and the Renaissance of New Urbanism." There is so much to say about this exhibit, but

I'm a bit squeezed for space and time. The exhibit will run through February 24. For more information go to: <http://www.venicegov.com/archives.asp> or call 941.486.2487.

## FRIENDS OF LITTLE SALT SPRING TO MEET NOVEMBER 17

The general meeting of the Friends of Little Salt Spring will held November 17, 7:00 PM, at the North Port Jockey Club Clubhouse at 3050 Pan American Blvd. (Corner of Pan American Blvd and Appomattox Dr.), North Port. Dr. John Gifford, Professor Emeritus, University of Miami and Director of LSS Research will present Part II "Research Spanning 25 Years at Little Salt Spring."

## PHILLIPPI ESTATE PARK FIELD TRIP SCHEDULED DECEMBER 19, 2015

See page 1 for more detail about this great trip and come to the December 8 presentation to hear more. Visit: <https://www.scgov.net/PhillippiEstate/Pages/PhillippiEstate.aspx>

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