ASM Ink

June 2020, Vol. 47, No. 6

Newsletter of the Archeological Society of Maryland, Inc.

www.marylandarcheology.org

Wish you were here?

We have the sun, we have the weather, we have that primal desire to dig and to analyze. Unfortunately, we also have Covid 19, so this year's field school didn't take place at its usual time. If things clear up and there is time to organize it, we may try again in the fall. So make sure your trowels stay sharp and keep your fingers crossed.

It's election time for ASM – now's your chance

The ASM election season is underway. All positions are open – president, vice president, secretary, treasurer, membership secretary and all seats on the board of trustees. If you are ready to take a more active role, send your name and the position you are interested in to the chairman of the elections committee at myronbeck@verizon.net And don't delay, do it now.

Upcoming events

November 7: Annual meeting of ASM. We hope.

Volunteer opportunities (non-covid)

The following volunteer opportunities are open to CAT participants and other ASM members:

ASM Volunteer Lab, most Tuesdays: The lab in Crownsville. Contact Charlie Hall at charles.hall@maryland.gov or Louise Akerson at lakerson1@verizon.net It is currently working on cataloging artifacts form the Levering Coffee House Site, Baltimore (a mostly late 18th/early 19th Century site).

The Smithsonian Environmental Research Center seeks participants in its Citizen-Scientist Program in archeology and other environmental research programs in Edgewater. Field and lab work are conducted Wednesdays and on occasional Saturdays. Contact Jim Gibb at jamesggibb@verizon.net

Montgomery County for lab and field work volunteers, contact Heather Bouslag at 301 563 7530 or Heather.Bouslog@montgomeryparks.org

The Anne Arundel County Archaeology Program and the Lost Towns Project welcome volunteers in both field and lab at numerous sites. For diggers, the Linniston site on Gibson Island shows signs of occupation from the 17th through 19th centuries. Digging is on Fridays from 8 to 3. The lab will be open some weekdays at the Anne Arundel collection facility at 7409 Baltimore-Annapolis Blvd. in Glen Burnie. For more information and to sign up email Drew Webster at volunteers@losttownsproject.org or call 410 222 1318.

Mount Calvert. Lab work and field work. 301 627 1286.

Jefferson Patterson Park invites volunteers to take part in its activities, including archeology, historical research and conservation. Contact 410 586 8554.

The Archaeological Institute of America provides an online listing of fieldwork opportunities worldwide. Call up www.archaeological.org/fieldwork to get started.

UPAG/Howard County Recs and Parks invites volunteers interested in processing collections and conducting historical research to contact Kelly Palich at Kpalich@howardcountymd.gov or 410-313-0423.

CAT corner: For information on the CAT program, contact chair Kelly Palich at Kpalich@howardcountymd.gov or 410-313-0423.

Non sequitur **by Wiley**

Which Indian chief greets Annapolis visitors?

By Craig Lukezic
Cultural Resource Manager at the Naval Air Station Patuxent River

In Annapolis, at the heart of the U.S. Naval Academy, stands a statue of the famous Native American chief, Tecumseh. This bronze figure has become an informal deity of sorts, where midshipmen perform rituals in hopes of achieving passing grades. This statue, and the subject it represents, have a fascinating history.

According to the Naval Academy Museum and Smithsonian records, the current statue is a bronze replacement sculpted and cast by William Luke at the U.S. Naval Gun Factory by 1930. The bronze is a copy of the wooden figurehead that originally graced the prow of the USS Delaware. The Delaware, launched in 1820, and scuttled when Confederates seized the Norfolk Naval base, but the wooden figurehead was salvaged and brought to the Naval Academy in 1866.

Over time, the name of the statue changed from Tamanend, or Tammany, to Tecumseh, both the names of historic Native American leaders. Tammany had been a sachem of the Lenape tribe who partnered with William Penn in treaties that enabled Pennsylvania to develop. What little has been recorded about Tammany suggests he was a wise and temperate leader who dealt with Penn and the Quaker colonists in good faith.

It may seem obvious that the Naval Academy would prefer to enshrine a famous war chief over a passive sachem. Yet, when the figurehead was carved in 1817, Tecumseh had only been dead for five years and he was not a figure of popular reverence in Early Republican America. Allied with the British in 1812, he had led a coalition of tribes in bloody warfare against the young military of the United States.

However, why would one wish to place the visage of a peaceful Native America leader on a major warship?

Tammany's reputation for wise, peaceful leadership inspired a uniquely American movement at the time of the American Revolution. Indeed, during the early part of the struggle, the Sons of Liberty and the Society of Saint Tammany were inseparable, and admiring colonists dubbed him St. Tammany, the Patron Saint of America.

After the revolution, when the citizens of the new United States were looking for a unique identity free from European structures, Tammany societies, a network of fraternal, patriotic organizations arose, championing democratic government and opposing aristocracy. Many Founding Fathers, including Benjamin Franklin, John Dickinson, Benjamin Rush, James Madison and Thomas Jefferson were members. The Society was known for the celebrations on May 1, or Saint Tammany Day.

It appears that Saint Tammany Day was an
raucous celebrations with feasting, drinking and dancing around a Maypole. However, the Tammany Society celebrations included speeches and ceremonies that reflected limited knowledge of Native cultures.

The participants, who were mostly white and male, dressed in native clothing and created their own rituals, recitations and customs. They paraded in public in single "Indian" file. Most of the sacred dialog was an odd mixture of native words, but some were from the actual Micmac tongue. Some rituals focused on gathering around a council fire, burying the hatchet for peace and smoking a six-foot-long pipe.

Our modern perception would be that such rituals and customs are forms of "cultural appropriation," insulting to Native Americans. However, this does not appear to be the view at the time among native peoples or the citizens of the new United States.

May Day celebrants honored "Saint Taminia" at Annapolis. The revelers wore bucktails in their hats and the colonists dressed as Indians and danced in the Indian style with a war song and whoop. In the 1770s, the clubs became more anti-royalty in attitude and blended with the Sons of Liberty. In their speeches, "King" Tammany became "Saint" Tammany, or a protective guardian spirit for America. Perhaps it was no coincidence that acts of defiance against authority, such as the Boston Tea Party and the Whiskey Rebellion, involved protestors dressed in Indian costume while committing acts of sabotage.

When spring finally came to the Continental encampment at Valley Forge in 1778, Washington permitted a Tammany Day celebration. After the war, the societies became more mainstream and took the form of a fraternal patriotic organization. Although they began in Philadelphia they spread west to the Ohio Country, south through Virginia, down to Georgia and north to Rhode Island.

Continued on next page

George Washington effectively used the Tammany Societies in peace negotiations with some western tribes. In 1786, the Tammany Society hosted Cornplanter and a delegation of Seneca in Philadelphia before they went on to address Congress. Washington also asked the Tammany Society to greet the Creek delegation in 1789. An exhibit of treaties, currently on display at the Smithsonian Museum of the American Indian, depicts this visit. The Natives seemed impressed by these courtesies, and negotiations were successful.

With today's sensibilities, it may be hard to believe the Native leaders were not offended. However, 200 years ago these actions held a different meaning than they do to us today. Before the Revolution, when the Crown ruled Pennsylvania, Colonial officials were seldom accommodating in their dealings with Native representatives. Many Colonial officials did not learn Native languages or provide interpreters. So, when the Tammany members greeted the Indian delegation, they may have perceived these actions as an attempt to engage with Native culture and communicate in earnest.

A few decades later, relationships with Native leaders on the western frontier were poor and negotiations failed. By the War of 1812, American militias and regulars were hard pressed on the western frontier. They suffered bloody engagements with Tecumseh and his Indian confederation. Sympathies with Native Americans and their customs became suspect. Even before the sculpting of the figurehead that would make its way to the Naval Academy, the military fame of Tecumseh was beginning to eclipse the following of Saint Tammany.

In spite of the involvement of many of the nation's elite Founding Fathers and politicians, the societies generally appealed to working class men. Their vision of what America should be focused on (an idealized version of native societies, as opposed to the monarchies of Europe) stood in political counterpoint to the Federalist Party.

In New York City, the society was melded with the Colombian Order at the dawn of the 19th Century. As it became more political, and as meetings were held in secrecy, it turned into the infamous corrupt political machine known today as "Tammany Hall."

These societies rose and fell without substantial involvement from Native peoples. Dennis Cocker, the current Elected Chief of the Lenape Indian Tribe of Delaware, does not recall any tribal memories of these events. He suggests it was originally a sacred ceremony that devolved into a party, as so many do. He did point out, though, that as recently as 2003, there was a bill in Congress that attempted to make Saint Tammany Day a holiday.

Today, Tecumseh Court, outside the front entrance of the Naval Academy's Bancroft Hall, features the bust now known as Tecumseh. The exact date that the statute assumed its current identity is unknown, but Academy midshipmen have referred to statue by the warrior Tecumseh's name for a century.

Cadaver dogs useful in archeology, too

By Cat Warren

Condensed from the New York Times, May 19, 2020

On a sunny summer day in Croatia several years ago, an archeologist and two dog handlers watched as two dogs, one after another, slowly worked their way across the rocky top of a wind-scoured ridge overlooking the Adriatic Sea.

Bodies had lain in beehive-shape tombs on this necropolis, part of the prehistoric hill fort of Drvišica, since the Iron Age. The two dogs, trained to detect human remains, were searching for scents that were thousands of years old.

Panda, a Belgian Malinois with a "sensitive nose," according to her handler, Andrea Pintar, had begun exploring the circular leftovers of a tomb when she suddenly froze, her nose pointed toward a stone burial chest. This was her signal that she had located the scent of human remains.

Ms. Pintar said the hair on her arms rose. "I was skeptical, and I was like, 'She is kidding me,'" she recalled thinking about her dog that day.

Archeologists had found fragments of human bone and teeth in the chest, but these had been removed months earlier for analysis and radiocarbon dating. All that was left was a bit of dirt, the stone slabs of the tomb and the cracked limestone of the ridge.

Human-remains detection dogs, or cadaver dogs, are used worldwide on land and water. Well-trained dogs help find the missing and dead in disasters, accidents, murders and suicides. But the experiment in Croatia marked the start of one of the most careful inquiries yet carried out of an unusual archeological method. If such dogs could successfully locate the burial sites of mass executions, dating from World War II through the conflicts in the Balkans in the 1990s, might they be effective in helping archeologists find truly ancient burials?

Panda wasn't kidding. Neither was Mali, the other Belgian Malinois trained by Ms. Pintar and her husband, Christian Nikolić. Each dog gave her final indications that day by either sitting or lying inside the flattened circle of the tombs, their noses pointing toward the burial chests within. In some cases they leapt into the small burial chests before offering an alert.

The dogs' archeological expedition had been initiated by Vedrana Glavaš, an archeologist at Croatia's University of Zadar. She already knew a great deal about the necropolis at Drvišica, having fully excavated and analyzed the contents of three tombs there. Inside each were rough limestone burial chests. She and her team recovered amber beads, belt buckles, bronze pins, teeth and phalanges. Each chest once held at least two bodies, which radiocarbon dating confirmed were 2,700 years old. The skeletal material was highly fragmented, however, and is still being analyzed.

But were there other tombs on the site, and could the dogs help locate them?

After that first preliminary search and its surprising result, Dr. Glavaš had beers at a local pub with the dogs' handlers. They decided to hold off any discussion for a few weeks.

"We needed to think a little bit about what just happened," Dr. Glavaš said.

That "test run" was the beginning of a careful study on whether human-remains detection dogs could be an asset to archeologists. Setting up a controlled study was difficult. Dr. Glavaš had to learn the scientific literature, such as scent theory, far outside the standard confines of archeology; the same was true for Ms. Pintar and the field of archeology.

The training challenges were also difficult. Ancient human remains probably present a different and fainter scent profile than more recently deceased cadavers, especially as decades turn into centuries and then millenniums. False negatives seemed likely to occur.

"I think dogs are really capable of this, but I think it's a logistical challenge," said Adee Schoon, a scent-detection-animal expert from the Netherlands who was not involved in the study. "It's not something you can replicate again and again. It's hard to train."

And, as Dr. Schoon noted, dogs are "great anomaly detectors." Something as subtle as recently disturbed soil can elicit a false alert from a dog that is not rigorously trained.

Nonetheless, the team returned to the necropolis for the first controlled tests in September 2015, and again a full year later. Both times, they used all four of Ms. Pintar and Mr. Nikolić's cadaver dogs: Panda, Mali, a third Belgian Malinois and a German shepherd. They worked them on both known and double-blind searches, in areas where nobody knew if tombs were located.

The dogs located four tombs new to the archeologists. Dr. Glavaš had suspected that a fifth site might hold a burial chest, and the dogs' alerts, combined with excavation, proved her suspicion correct.

In September 2019, the Journal of Archaeological Method and Theory published the results of their study: "This research has demonstrated that HRD dogs are able to detect very small amounts of specific human decomposition odor as well as to indicate to considerably older burials than previously assumed," Dr. Glavaš and Ms. Pintar wrote.

Dr. Schoon, who researches and helps create protocols to train scent-detection animals worldwide, said the Iron Age necropolis study was nicely designed and "really controlled."

Panda and Mali aren't the only dogs in the world that have helped locate human archeological remains. In the United States, human remains detection dogs have aided discoveries at a variety of Native American sites, some badly damaged by looters and earlier generations of archeologists with less ethical approaches to excavation, as well as by development and agriculture.

Paul Martin has studied using dogs to find older remains for nearly two decades, demonstrating their capabilities at some of the large earthen mounds across the eastern United States that were once surrounded by flourishing Native American cities and villages.

His curiosity was piqued in 2002. Martin and his trained search dog were helping look for a murder victim in a Mississippi county where an informant said the victim was buried on "an old Indian mound." The dog started showing intense interest at the mound, and Martin suspected that it wasn't the more recent murder that held the dog's attention.

Cadaver dogs are also helping archeologists at some especially challenging sites. Mike Russo and Jeff Shanks, archeologists with the National Park Service's Southeast Archeological Center, had created at least 14 test holes near a promising site in northwest Florida that had been flattened during an earlier era of less diligent archaeology. They found nothing.

"We knew where it should be, but when we went there, there was absolutely no mound," Mr. Russo said. They then asked Suzi Goodhope, a longtime cadaver-dog handler in Florida, to bring her experienced detection dog, Shiraz, a Belgian Malinois, to the site in 2013. Shiraz and Ms. Goodhope worked the flat, brushy area for a long time. Then, Shiraz sat. Once.

"I was pretty skeptical," Mr. Shanks said.

Nonetheless, the archeologists dug. And dug. They went down nearly three feet — and there they found a human toe bone more than 1,300 years old

What is the future of using human-remains detection dogs as a noninvasive tool in archaeology? Some archeologists, forensic anthropologists, geologists, scientists — and even H.R.D. dog handlers who know how challenging the work is — say they have great potential. But challenges abound.

Although researchers are learning ever more about the canine olfactory system, they are still trying to pinpoint what volatile organic compounds in human remains are significant to trained dogs. It's also unclear what concentration of human remains a trained dog can detect, and which aspects of a given environment help retain the scent.

Ms. Pintar and Dr. Glavaš speculate that at the site in Croatia used in their study, the porous and cracked limestone on the ridge might play a role in the longevity of the scent there. Perhaps the mountain itself — used as the base of each burial chest — held on to the scent for thousands of years. But more research will need to be completed to confirm these findings.

Detection dogs also must be trained for archeology with more consistency. Often humans are the limiting factor. Sometimes, Dr. Schoon said, she can almost see a dog thinking, "Is that all you want me to do? I can do much more!"

And dogs are only a complement to more standard archeological tools, Martin noted. The best results come when good human-remains detection dog teams are combined with ground-penetrating radar, geophysical surveys and historical information, and — when feasible or desirable — confirmed with soil tests or excavation.

Chapter News

Anne Arundel

Anne Arundel Chapter will be meeting at the Schmidt Center at SERC, the second Tuesday of each month, 7 to 9 p.m. Parking in front of the venue. For information, contact Jim Gibb at JamesGGibb@verizon.net

Central Chapter

Central Chapter holds bimonthly meetings at MICA's Bunting Center in Baltimore. For information contact Katharine Fernstrom at kwfappraising@gmail.com. New Facebook page is "Central Chapter of the ASM."

Charles County

Meetings are held at 7 p.m. on the second Thursday (September–May) at the LaPlata Police Department. Contact President Carol Cowherd at ccasm2010@gmail.com. Website *ccarchsoc.blogspot.com* and Facebook *@ccasm2010*

Mid-Potomac

The chapter meets the third Thursday of the month at 7:30 p.m. at Needwood Mansion in Derwood. Dinner at a local restaurant at 5:30 p.m. Contact Don Housley at donhou704@earthlink.net or 301-424-8526. Chapter website: www.asmmidpotomac.org Email: asmmidpotomac@gmail.com

Monocacy

The chapter meets in the C. Burr Artz Library in Frederick the second Wednesday of the month at 7 p.m. For more information, visit the chapter's web page at digfrederick.com or call 301-378-0212.

Northern Chesapeake

A business meeting at 7 is followed by the presentation at 7:30. Contact Dan Coates at 410- 273-9619 or dancoates@comcast.net Website: http://sites.google.com/site/northernchesapeake

St. Mary's County

Meetings are the third Monday of the month at 6:30 p.m. at the Joseph D. Carter State Office Building in the Russell Conference Room, Leonardtown. For information contact Chris Coogan at Clcoogan@smcm.edu

Upper Patuxent

Meetings the second Saturday or Sunday of the month, at the Heritage Program Office, 9944 Route 108, Ellicott City, unless otherwise noted. www.facebook.com/pages/Upper-Patuxent-Archaeology-Group/464236446964358 or www.upperpatuxentarchaeology.com or call Kelly Palich, 410 313 0423.

Western Maryland

Programs are the fourth Friday of the month, at 7:30 p.m. in the LaVale Library, unless noted. Contact Roy Brown, 301-724-7769. Email: wmdasm@yahoo.com Website: http://sites.google.com/site/wmdasm

June 26: TBA

Frank & Ernest **by Thaves**

The Archeological Society of Maryland Inc. is a statewide nonprofit organization devoted to the study and conservation of Maryland archeology.

ASM members receive the monthly newsletter, ASM Ink; the biannual journal, MARYLAND ARCHEOLOGY, reduced admission to ASM events and a 10-percent discount on items sold by the Society. Contact Membership Secretary Ethan Bean, 609 N. Paca Street, Apt. 3, Baltimore, MD 21201 for membership rates. For publication sales, not including newsletter or Journal, contact Dan Coates at ASM Publications, 716 Country Club Rd., Havre de Grace, MD 21078-2104 or 410-273-9619 or dancoates@comcast.net

Submissions. Please send to Myron Beckenstein, 3126 Gracefield Rd., Apt. 106, Silver Spring MD 20905 240-867-3662 or myronbeck@verizon.net